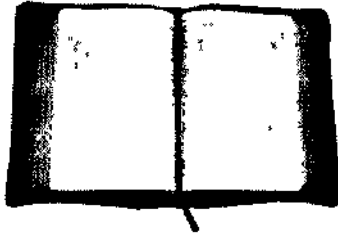


# SEARCHING *the* SCRIPTURES



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 V

JANUARY, 1964

NUMBER 1

## THE SPIRIT OF CHRISTMAS

H. E. Phillips

When man begins to leave the foundation of faith and adds to what God has revealed, there is no stopping place short of complete apostasy. The Holy Spirit said by Paul: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:10,11). No fact is more plainly stated in the word of God than the sin of keeping a day in a religious manner which has not been authorized by Christ. The observing of any day as a national holiday, such as the 4th of July, Labor Day, Memorial Day, any anniversary, with no religious significance, is not under consideration in the passage just read. If the season of the year called "Christmas" is observed only as a national holiday, nothing more, we do not transgress the word of Christ. But if we try to celebrate the birthday of Christ and talk about this day as if it were authorized as such in the New Testament, we are guilty of the same sort of sin as Catholics when they count beads, ring bells, and burn incense as worship to God.

### WHAT IS CHRISTMAS?

The observance of this day with religious significance originated with Catholicism. From one of their catechisms we read: "Q. What are the principal feasts of our Lord? A. Christmas Day, so called from the mass that is said in honor of our blessed Saviour's nativity, or birth at Bethlehem. . . Q. What is the reason that on Christmas day mass is said at midnight? A. Because Christ was born at midnight." (The Catholic Church Alone Is The One True Church Of Christ, page 182,183).

To Catholics this day is so called because the "mass of Christ" is offered. This is in celebration of the physical birthday of Christ. But the day of Christ's birth is not known. The authority to celebrate his birth is nowhere found in the word of God. What to do in such a celebration is wholly unknown.

Schaff-Herzog Religious Encyclopedia says of Christmas: "The supposed anniversary of the birth of Jesus Christ, occurring on Dec. 25. No sufficient data, however, exists, for the determination of the month or the day of the event. . . ." "Hippolytus seems to have been the first to fix upon Dec. 25." "There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early post apostolic times. The uncertainty that exists at the beginning of the third century in the minds of

Hippolytus and others . . . proves that no Christmas festival had been established much before the middle of the century" (Vol. III, page 47).

### WHAT IS THE "SPIRIT" OF CHRISTMAS?

People talk about the real "spirit" of Christmas as if some revelation on this matter has been given. We understand this "spirit" to mean the mental and emotional purpose and practice of religious observance of the day. The teaching of Christ is supposed to guide us in the "spirit" of all things, but where is the revelation of the "true spirit of Christmas"? The spirit of kindness, love, peace, etc., should prevail every day in the year by every Christian, and never on one day in a special sense. December 25 has no special claim to these attitudes, and the meek and gentle spirit of a Christian will place absolutely no significance to this day more than any other.

### IF CHRISTMAS, WHY NOT OTHER DAYS?

Since some in the church are drifting toward the keeping of Christmas with all the religious significance that Catholicism places upon it, why not go on and by the same authority observe Lent and Easter in the same way that Catholics do? Why not keep All Saints Day? There is as much divine authority for one as for the other. All originated in the apostate church; none have divine authority to be observed. The so-called Protestant denominations of the day are as eager to keep Christmas with religious significance as the Roman Catholic Church is. The Christian Church is no exception.

In The Christian, an official publication of the liberal wing of the Christian Church, Paul S. Stauffer, minister of the First Christian Church, Louisville, Ky., said in the Dec. 22, 1963 issue: "Christmas is a message about God that brings awe and wonder to the heart of man." "Christmas declares to us that God has taken the initiative and has entered our lives through a child born in a manger" (page 5).

In the same journal and the same issue the editor, Howard E. Short, says, "Yet, we cling to him, we worship him and we rejoice at Christmastime, celebrating his birth" (page 8). Again, in the same issue Carl R. Brown said: "Would it seem irreverent to think of Jesus playing the part of Santa Claus? Or would it be irrelevant? I trust it would not be either. . . Maybe Jesus would borrow a Santa Claus outfit and call the children to come to him" (page 23). Yes, and the same imagination may picture

Christ as standing at the altar, kissing the feet of a crucifix and sprinkling holy water around while speaking in Latin. One is just as reasonable and as scriptural as the other.

In the **Christian Standard**, the publication of the more conservative group in the Christian Church, Dec. 14, 1963, we have the admission that the celebration of the birth of Christ is without scriptural authority, but they are going to have it. "Many practices in our churches are non-scriptural, that is, we could not, try as we might, give book, chapter, and verse for their observance. Some, such as providing meeting houses and preparing the Communion emblems, are necessary means to the accomplishment of commanded practices . . . Try, for example, to document the use of baptisteries, hymn books, or candle-lighting services!" (Buel B. Buzzard, page 3).

Here they are keeping a religious day when they concede that they do not know the day nor the year, and admitting that the practice is non-scriptural. How much would one have to do to prove his complete disregard for the word of God? But some of the liberal brethren in the church today have nearly gone this far already! At the rate of departure it will not be more than ten years before some of the "on the march" churches will be observing Easter with all the display that other "Protestant Denominations" observe it. Some have already declared Christmas as the birthday of Christ.

In the **Tampa Tribune** of Monday, Dec. 16, 1963, Fred Dudney, an elder of the liberal Manhattan church in Tampa, wrote an article entitled, "Christmas Day In Our Hearts Is Many Things." After telling the significance of this day to him as a boy, he said, "But soon I began to learn more about the real meaning of Christmas, the time of the year the world has set aside to celebrate as the birthday of Christ. Among other things I learned that Christ, the Savior of the world, came to this earth to give to us the perfect example of what I believe to be the true spirit of Christmas—The Spirit of giving, not getting." He did not cite the verse where he learned what the "true spirit of Christmas" is, and I am anxious to know where Christ taught us anything about Christmas. How one who claims to be an elder of the Lord's church can get so far from the word of God is a mystery to me.

But he says further: "And since we are celebrating his birthday, I think it proper that we ponder, at the same time, some of his teaching and his examples for living among our fellowman . . . Who is 'celebrating his birthday'?" Fred Dudney says "we are". This shows just how far some of these digressive brethren have gone toward Catholicism.

In the same issue of the **Tampa Tribune** "Rev. Dr. Harold A. Bosley," pastor of Christ Church Methodist, New York, said: "One wonders whether it is possible to rescue the deeper meanings of Christmas from the ways in which we have become accustomed to living during this season." "We are making the effort, though, in the slogan: 'Put Christ in Christmas.' Yet I wonder whether we are willing to face the meaning of this."

There is very little if any difference between Bosley's view of Christmas and that of Dudney's.

(Continued on page 3)

## Searching The Scriptures

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## Editorial . . . H. E. PHILLIPS

You will notice the "new look" with the appearance of this first issue of 1964. We will strive to have a greater variety of subjects discussed and to be as edifying as possible. We are seeking to "persuade men" and "please God," not to persuade God and please men. If the latter were true we would not be the servants of Christ (Gal. 1:10).

With this first issue in 1964 we have added several new features. Brother Luther W. Martin of Rolla, Missouri will write each month on "The Menace Of Catholicism." Brother Martin is an excellent writer and well qualified to speak on this subject. You will enjoy and profit by his articles each month.

Brother Ward Hogland of Greenville, Texas will have an article each month dealing with controversial issues. He will write under the heading of "Matters Of Controversy." Brother Hogland has engaged in a number of debates with various religious errors and is well qualified to write on this general subject. We welcome Luther W. Martin and Ward Hogland to the pages of SEARCHING THE SCRIPTURES.

We have asked brother Connie W. Adams of Orlando, Florida to write a series of articles on **Pre-millennialism**. This will appear under "Defense of the Gospel." We recognize this as still a serious threat to the faith once delivered. Brother Adams is a capable writer and approaches his subject with complete respect for the authority of Christ.

We are deeply grateful to those men who have accepted the responsibility of writing on given subjects from the very beginning of this journal. Brother Marshall E. Patton has done an outstanding job of answering questions that have come to him. This is one of the most difficult tasks we could put upon a man, but he has willingly performed his work well. He will continue to answer your questions.

Brother E. V. Srygley, Jr. has prepared a word study of the original language of the New Testament for each issue of this paper. He has done an outstanding work in this field. Brother Douglas Burgess is well qualified in the field of science and the Bible. He has written a column each month on this very important subject. This feature will continue also.

Other regular writers include Harold F. Sharp of Conway, Arkansas; Thomas G. O'Neal of Jasper, Alabama; Earl Fly of Orlando, Florida; Leslie E. Sloan of Jasper, Georgia; E. L. Flannery of Gainesville, Florida; Harris J. Dark of Murfreesboro, Tennessee; Oaks Gowen of Bradenton, Florida; Jimmy Tuten of St. Louis, Missouri; Curtis E. Flatt of Florence, Alabama and a number of others who have prepared some very fine articles for publication. Others have been requested to prepare articles on various subjects for the coming year. We believe you will be edified by the various subjects to be discussed in coming issues. One other feature will be a Sermon Outline by a different preacher each month. This has been requested by several different readers.

Brother Miller and I wish to express our appreciation for the fine work of these men and for your willingness to "Search the Scriptures" with us by your subscriptions. Please renew your subscription for the coming year that you may not miss a single issue of this paper. We believe it will be worth much more than the \$2.50 for the year. Send us your renewal today.

#### CHRISTMAS

We wonder if the whole Manhattan church with its preacher, Charles Houser, is in agreement with Elder Dudney's teaching on the celebrating of the birthday of Christ. Obviously the same position held by the Christian Church is held by Fred Dudney on this observance of Christmas. Unless the Manhattan church publicly disclaims association with his belief of observing Christmas as the birthday of Christ, and publicly denounces his published position on this Catholic holiday, they must share his false teaching on this subject. This is not a personal attack; it is the battle "against spiritual wickedness in high places" and we intend to press the battle against all departures from the faith. Has one of the two liberal churches in Tampa already gone far enough to endorse one of their elder's teaching that we celebrate the birthday of Christ on Christmas? We shall see.

#### WHAT ABOUT CHRISTIANS KEEPING CHRISTMAS?

We are often asked about what we can and cannot do on Christmas in keeping with the practice of the times. Of course, there is nothing wrong with giving and receiving gifts. This may be done at anytime of the year. There is nothing wrong with families getting together and enjoying a holiday at this time of the year. We ought not to fill the hearts of our children with myths of pagan and Catholic origin, but to celebrate a civil holiday is not in violation of the law of Christ. The evil comes in using the holiday to celebrate in any way the birthday of the Lord when we have absolutely no authority for it. No special religious significance can be scripturally attached to this season.

It may be said that some of the customs of observance at this time of the year originated in heathenism. That may be true, but it would not follow that we are attaching the significance to the practice that they did. We certainly are not worshipping idols.

Paul gave us a principle that may be applied here. In I Corinthians 8 he spoke of idols and says that we know that an idol is nothing in the world. The eating of meats offered unto idols might cause some weak brother to eat in worship to the idol. In such cases we are not to eat. However, to eat would not make us better, and to refrain from eating would not make us worse, (verse 8). But in chapter 10 he says, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (I Cor. 10:20). There can be no fellowship with the idolater in eating meats offered to idols, but it was not wrong to eat this meat—the same meat offered to idols. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake" (verse 25). "If any of them that **believe not** bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice **unto idols**, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's and the fullness thereof" (verses 27,28).

If one of these who eats meats offered to idols—one that "believe not"—asks you to eat with him, do so if you want to. But if it is made clear that you are eating for the same purpose that he eats, **then do not eat**. But the reason is because in eating, after he has made clear the purpose, we partake of the same worship as he does. If in the case of observing Christmas as a religious holiday, we are told by someone that we are doing this to celebrate the birthday of Christ, then we do not partake of whatever the practice may be. But to observe the day as a civil holiday while making clear that we are not keeping a religious day, it is not evil.

But for whose conscience does one not partake of the meats offered to idols? "Conscience, I say, not thine own, but of the other ..." (I Cor. 10:29). Just because we may be doing something that some heathen did centuries past is no reason to think that we must do it for the same purpose. But if we in any way imply that the doing of these customs is for the same purpose that the heathen did them, then we should not do it. If we imply in any way that we are keeping December 25 as the birthday of Christ, we are as guilty as the brother who eats meats offered to idols in fellowship with the idolater. Keeping Christmas with a religious significance is to have fellowship with the sinful denominations of the world.

#### WHAT IS THE HARM IN KEEPING CHRISTMAS?

When brethren want to do something for which there is not scriptural authority, they do as the Christian Church has done: cite baptisteries, meeting houses, hymn books, etc., as examples of doing something without authority. This is the way the Christian Church gets Christmas into its program. Is this the way the liberal churches find authority for observing Christmas?

But what harm can come from keeping December 25 as the birthday of Christ? Well, what harm comes from kissing the feet of an image and calling it worship to Christ? What harm is there in keeping Lent, Easter, All Saints' Day, and all the other religious days of Catholicism? What harm is there in keeping the feasts of the Jews? Why not continue to observe the old Passover as the Jews do? What harm is there in introducing instrumental music in the worship? The harm is that all this is without divine authority, and is therefore evil and sinful.

When one leaves the word in things that pertain to the organization and function of the church of our Lord, it is only a matter of time until he will adopt other things of Roman Catholic origin. Several statements have already been put into print by some liberal brethren suggesting that we "put Christ back in Christmas" and "keep the true spirit of Christmas." Such is the case in the recent article by Fred Dudney in the **Tampa Tribune**. Brethren, many have already gone into denominationalism, and others are following.

## SERMON OUTLINE

### A MODEL CHURCH

Glenn L. Shaver, Louisville, Ky.

**INTRODUCTION:** The church of the first century is our model or pattern for today.

1. Just as the carpenter follows a blueprint in building, so we must follow the first century church in "restoring the church of Christ in the twentieth century."
2. Jesus Christ, just as Noah who built the ark and Moses who erected the tabernacle, built the church according to God's eternal purpose and plan (Eph. 3:10,11; Heb. 8:1-5; etc.).
3. Hence, let this church pattern after the church of the New Testament, that it might be the Lord's church and worthy of imitation by other churches.

**DISCUSSION:** Now, let us learn about the "MODEL CHURCH" of the first century. I. **THE CHURCH OF THE FIRST CENTURY WAS:**

- A. Studious—its members were learners or disciples of Christ and His way.
  1. Jesus invites ALL to come learn of Him (Matthew 11:28-30).
  2. One must continue in His word to be His disciple (John 8:31,32).
  3. The disciples continued steadfastly in apostles' doctrine (Acts 2:42; 5:42; etc.).
- B. Rich in Faith—its members grew in faith as they learned of Christ's way.
  1. One cannot please God without faith (Heb. 11:6).
  2. Faith comes by hearing the word of God. (Romans 10:17).
  3. The rich in faith are to be heirs of God (James 2:5).
- C. A defensive institution—its members contended for the faith.
  1. Jude wrote for all to contend for the faith (Jude 3).
  2. Paul was set for the defense of the gospel (Phil. 1:17).

3. Stephen gave his life in defense of the gospel (Acts 6 and 7). II. **THE CHURCH OF THE**

#### FIRST CENTURY HAD:

- A. A converted membership—a changed people—Saul of Tarsus an example.
  1. Must be converted in order to enter the kingdom (Matthew 18:1-3).
  2. Must be converted in order to have sins blotted out (Acts 3:19).
  3. Those converted are "new creatures" in Christ (II Cor. 5:17; Col. 3:1-14).
- B. A scriptural leadership—each church was to be scripturally organized (Phil. 1:1).
  1. Each church had elders (Acts 14:23; Titus 1:5; Acts 20:28; I Pet. 5:1-3; etc.).
  2. Each church had deacons to serve (Phil. 1:1; I Tim. 3:8-10; Acts 6:1-6).
- C. Unity and fellowship—keep the unity of the Spirit—walking in the light.
  1. Members were to be of one mind and heart (I Cor. 1:10-13; John 17:20,21).
  2. Members walked in the light to have fellowship (I John 1:3-7; II John 9-11).

#### III. THE CHURCH OF THE FIRST CENTURY DID:

- A. Worship spiritually and scripturally (John 4:23,24).
  1. The object of their worship was God only (Matt. 4:10; Rev. 19:10; etc.).
  2. The elements of worship were "in spirit and in truth" (John 4:23,24).
  3. The acts of worship were—(Cf. Acts 2:42,46).
    - a. Abiding in apostles' doctrine (Acts 2:42; II John 9; Acts 5:42).
    - b. Fellowship in the doctrine—giving (I Cor. 16:1,2; 9:14; II Cor. 11:7-9).
    - c. Partaking of the Lord's Supper (Acts 20:7; I Cor. 11:20-34).
    - d. Praying without ceasing (I Thess. 5:17; Acts 4:31; James 5:16).
    - e. Praising God by singing (Heb. 2:12; 13:15; Eph. 5:19; Col. 3:16).
- B. Work to fulfill its mission (Cf. Eph. 4:1,12).
  1. The church preached the gospel (I Tim. 3:15; I Thess. 1:8; II Cor. 11:8; etc.).
  2. The church edified itself in love (Eph. 4:16; I Cor. 14:26; Acts 20:32).
  3. The church relieved needy saints (Acts 2:44; 4:32-35; 6:1-6; 11:27-30; Rom. 15: 25-31; I Cor. 16:1-3; II Cor. chapters 8 and 9; I Tim. 5:16).

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# I MARVEL

GAL. 1:6

*James P. Miller*

The mail has brought in the last few days two letters from men in their thirties who have given up the work of preaching the gospel. One of these men preached for a church that supported human institutions from the treasury of the church and one for a congregation that did not support them in this manner. Both of them gave various reasons for going back into what is commonly called "secular pursuits." I know them well and know that they were preachers of high ideals and convictions. The story of these brethren is being repeated too often in our day. At a time when the Lord needs preachers as never before, men are turning to other lines of endeavor. Do not misunderstand me, the Lord does not need men who believe in innovations such as the church support of human institutions, but the Lord needs preachers and preaching. This leads me to seek an examination of the reasons we have for preaching the gospel.

I doubt if any preacher of the gospel can give all of the reasons and influences that led him to take up the old story of the cross. There would be many influences that played a vital part. As I look back over almost thirty years it would be hard for me to catalogue them all. Teaching in the home, a father who gave suggestions and encouragement, the providence of a mother who was a teacher of speech, all of these and more. I was not called as Paul on the road of persecution, but by the gospel nevertheless, and for the same high purpose. Paul explains it in this way in I Corinthians 9:16; "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

The thing that makes me marvel is that men can lose sight of the high purposes and stirring sentiments that prompted them to take book in hand and seek to save the lost. Are the lost now not as needy as they were then? Is not the gospel still God's power to save? Has the "Prince of this world," given up the fight? It seems to me that if the reasons were good in the beginning they are still good. If the move was right then it should still not only be right but compelling. We need to re-examine the heart that was filled with a zeal for lost men and seek to restore such an attitude that the gospel may be preached. One thing is sure: the world may do without the jet airplane, a trip to the moon or the atomic bomb, but it cannot do without the gospel of Christ. I marvel.

## COMMENTS TO EDITORS

"I am receiving your wonderful publication and just wish to express my gratitude that there are still members of the Lord's church who cling to the teaching of the Inspired Word. We are fortunate to have publications such as Searching The Scriptures to restore our strength and courage amid the

countless forces active against the Straight and Narrow Way."—G. A. Green, St. Petersburg, Fla.

"I would like to say that I enjoy your publication very much. Thank you."—A. E. Smedley, Nashville, Tenn.

"We would like to take this opportunity to thank you for your fine paper. We take great pleasure in reading it and feel you are doing a great work in spreading sound gospel."—Robert E. McCown, Miami, Fla.

"Searching the Scriptures is a fine magazine."—Opal L. Smith (Sister Smith sent in 28 subscriptions—Editor).

"Please renew my subscription to Searching The Scriptures . . . Find the paper highly informative. Best wishes for the coming year."—John H. Gerard, Kokomo, Ind.

"You are doing a great job."—Ward Hogland.

"May God bless each of you brethren in your efforts with Searching The Scriptures and all of God's work. I heard James P. Miller preach his first sermon at Thayer Street church of Christ many years ago."—Earl T. Hanson, Sr., Cuyahoga Falls, Ohio.

"Searching The Scriptures is an excellent paper and is doing much to hold back the tide of digression."—Wallace Whitehorn, Athens, Ala.

"I enjoy the paper and I am enclosing \$2.50 to pay for my subscription for another year. Searching The Scriptures is loyal to the Book."—Ida Holt, Lynn, Ark.

"I'm enjoying Searching The Scriptures!"—Bob Tuten, Bergen, Norway.

"May the Lord be with each of you, and with all who are working so hard to stem the tide of change to the doctrines of men."—C. O. Tucker, Jacksonville, Fla.

"We enjoy your paper very much. We will pass them on to others when we are through with them. Keep up the good work."—Mr. and Mrs. Elliott Hammerle, Streetsboro, Ohio.

"I thoroughly enjoy Searching The Scriptures all along, especially the 'fine tone' of most of the articles — though knowing that I don't always write in such a fashion as to please nearly everyone else either. Yet, a bitter or ferocious attitude is still out of place in literature dedicated to edification. I wish you well in every good work for him."—Conway Skinner, Beaufort, S.C.

"The paper is doing much good. Keep up the good in it."—Thomas G. O'Neal, Jasper, Ala.

"Your paper contains some of the finest material and has every reason to grow in circulation and effect."—R. C. Welch, Springfield, Mo.

"Keep up the good work of spreading Truth to help make and preserve an educated brotherhood."—W. C. Hinton, Jr., Nishinomiya-shi, Japan.

"I am happy to have a small part in helping you increase circulation. I only wish that many, many more members of the church could read Searching The Scriptures. It is one of the best; true to the Book!"—J. G. Savage, Lewisville, Texas.

"I have been receiving your paper since July of this year. I think it is a fine publication and one that presents the truth on all subject matter covered."—Vernon R. Butler, Jacksonville, Fla.

"We all are enjoying reading the paper; it is an encouragement to us."—H. N. Eubanks, Jr., Luce-

dale, Miss.

"May the Lord bless you in the good work you are doing."—Glenn L. Shaver, Louisville, Ky.

"Enclosed is \$2.50 for one year subscription to your fine paper."—Kenneth Green, Primm Springs, Tenn.

"The paper is so helpful and you folks stand fearlessly for the truth; certainly faithfulness is needed in this period of liberalism in the church."—Mrs. E. G. Parker, Hendersonville, N.C.

"I appreciate the good work you are doing with the paper and I trust you shall continue in the same fine tradition of the past. I enjoy the paper very much."—Chester Proctor, Newport, Ark.

"I received the December issue of Searching The Scriptures and I believe it is the best one yet. May you and brother Miller have many years ahead to do the wonderful work you are doing."—D. W. H. Shelton, Tampa, Fla.

"We have been receiving the paper for several months and wish to thank whoever has been responsible. We enjoy reading it very much. Enclosed you will find check for one year subscription."—Grady D. Weaver, Jacksonville, Fla.

"Your paper is unexcelled."—Mrs. L. L. Applegate, Cottondale, Ala.

"I appreciate the good work you and brother Phillips are doing with the paper as well as in your preaching, debating, and teaching the truth ... I am glad to have this opportunity along with my wife to have this small part in sending out the paper."—Luther G. Roberts, Salem, Oregon.

# The Menace of Catholicism

|| Thessalonians 2:3,4

Luther W. Martin

## "THE APOSTLES' CREED"-A COUNTERFEIT CREED!!

For a number of centuries, Catholicism has palmed off on its adherents and many unquestioning non-Catholics, what it calls the "Apostles' Creed." Catholic publications designed for the average reader who has no easy access to historical documents or data, frequently parrot the propaganda asserting that the Apostles themselves composed this "Creed."

A few years ago, the widely circulated Roman Catholic weekly, **Our Sunday Visitor**, printed the following on its front page:

"For history tells us that thus it was in the first years of the Church, before the year 67 A.D. Then, in the Council of the Church at Jerusalem, the apostles gave to the Church what is known as the 'Apostles' Creed.' We all know that, in this 'Creed,' the Church is named officially 'The Holy Catholic Church.' But before this Council, these first followers of Christ called themselves: 'disciples' and 'believers.' But, above all, they delighted in the title of: 'those of the Way' " (We have copied the complete paragraph. LWM).

The author of the above-copied paragraph is Wilfred G. Hurley, who at the time was associated with St. Peter's College, operated by the "Paulist Fathers," at Baltimore, Md.

Priest Hurley was attempting to provide some authority for the use of the word "Catholic" (with a capital 'C') as a name for the church . . . and, since the so-called "Apostles' Creed" contains in modern days the expression the "Holy Catholic Church," the priest thought the readers of the weekly publication would accept his "authority" without question.

May I list the following points: (1) The council in Jerusalem mentioned in Acts 15th Chapter, composed nothing termed the "Apostles' Creed." It did dispatch a letter from Jerusalem to Antioch to settle some problems at Antioch. (2) The Catholic Dictionary, edited by Addis, Arnold and Scannell, states on page 229, that the word "CATHOLIC" was added to the "Creed" in the 5th century. This is quite a far cry from the first century! (3) The title "Apostles' Creed" is found for the first time in a letter allegedly sent by the "Synod of Milan" to a bishop named Siricius in about 390 A.D. (4) Another Catholic seminary textbook states: "Though not written by the Apostles, the Apostles' Creed is a faithful summary of the truths taught from the earliest days of the Church" (Page 1, **The Church Teachers; Documents of The Church, Translated by the Jesuit Fathers of St. Mary's College**).

The first time that the term "catholic" (which means 'universal') was used in reference to the church, was by Ignatius of Antioch, about the year 110 A.D. (See Priest B. L. Conway's, **The Question Box**, page 132). May I add at this point, that a

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Roman Catholic translation of Ignatius' letter, uses a capital "C" for the word "Catholic"... while the Greek text uses no capital "C". So, even in this instance the Catholic priests try to force a **proper noun** out of what was actually an **adjective**.

#### CONCLUSION

There is no question but that the "Apostles' Creed" is a latter day composition that is incorrectly attributed to the pens of the apostles. U. S. Treasury Agents have a word for fake currency . . . paper money that supposedly came from the U. S. Treasury Department, but which in reality, was printed by a crook!! The word is COUNTERFEIT!! It can be accurately used in reference to the so-called "Apostles' Creed."

#### CATHOLIC PROPAGANDA

December 4, 1963

Mr. John Aspinwall, Radio News Editor  
The Associated Press 50 Rockefeller Plaza  
New York 20, N.Y.

Dear Mr. Aspinwall:

Your attention is called to the Associated Press radio copy received on the National wire by us, on this date. We specifically refer to the statement which begins:

"Pope Paul announced today that he will visit the holy land briefly next month—the first Pope to visit the holy land since St. Peter left for Rome after the death of Christ. . . ." In reporting news, we urge your writers to stick with historical fact, rather than repeating legend as if it were factual.

That Peter was in the "Holy Land" no one has ever denied. But that Peter ever was in Rome, is a very controverted point among historians. Roman Catholic historians assert that Peter lived and died in Rome. On the other hand, there are and have been equally prominent historians down through the centuries who asserted that Peter never went to Rome. Therefore, we request your A-P writers to avoid adopting legendary assertions as if they were facts, in preparing 20th century news copy.

The Pope Paul story could easily have been written without such a legendary reference, which would tend to further establish the legend as an accepted fact.

Very truly yours,  
Luther W. Martin  
General Manager

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## ANSWERS FOR OUR HOPE

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

I Peter 3:15

*Marshall E. Patton*

**QUESTION:** In I Cor. 11:30 we read: "For this cause many are weak and sickly among you, and many sleep." What was the cause of this condition? Was it sent upon them because they had eaten the Lord's supper when they were not worthy to partake of it? Was this condition a part of the damnation of verse 29?—M.A.

**ANSWER:** First, let us observe the context of verse thirty:

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:28-30).

Truth demands a **negative** answer to the last two questions. The condition described was not physical at all, but **spiritual**. This verse reveals spiritual lethargy and illness among the Corinthians, so much so that when they assembled for worship they were irreverent. Their conduct in observing the Lord's supper was such as to cause Paul to say, "I praise you not" (I Cor. 11:22). The "damnation" of verse twenty-nine shows they were condemned of the Lord for their lack of reverence in worship.

The cause of the condition is clearly identified by the last phrase in verse twenty-nine: "not discerning the Lord's body." They were not partaking of the Lord's supper in a manner that showed proper respect for His body. In so doing they were eating and drinking **unworthily**. "Unworthily" is an adverb and refers to the manner of partaking of the Lord's supper and not to the worthiness or unworthiness of him who partakes of it. Actually, none are worthy. All are sinners—saved by grace. All can, however, partake of it with reverence—correctly discerning His body—hence, **worthily**. The basic cause of this condition was a lack of reverence in worship. They had turned the Lord's supper into a gluttonous feast (I Cor. 11:20-22) and were, therefore, "eating and drinking damnation to themselves, not discerning the Lord's body." For this cause they were spiritually ill.

There are some in the church today who are "weak and sickly, and many sleep" spiritually. They are indifferent, lukewarm and are of no real value to the church. They receive little, if any, spiritual strength when they assemble with the saints at the hour of worship. Why? For the same cause mentioned above—a lack of reverence in worship.

Reverence in worship imparts spiritual strength. Reverence may be defined as a respectful, submissive disposition of the mind manifesting itself in acts of praise and admiration for the one deemed worthy. Reverence is both internal and external. Internally,

our attitude of heart is right. Externally, our acts accord with this attitude, hence, humble submission to the will of him who is the object of our worship. Jesus said, "God is a Spirit: And they that worship him must worship him in spirit and in truth" (John 4:24). Those who thus worship receive that spiritual strength necessary to keep them from that spiritual illness that characterized the Corinthians. Knowing that we need this spiritual strength God has said: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

The context of I Cor. 11:30 implies that back of their irreverence was impure motives. They had turned the Lord's supper into a social meal and had, no doubt, assembled for social reasons. Impure motives often account for irreverence in worship. Some attend today to satisfy desires that are purely social. They visit with loved ones, neighbors, and friends; exchange greetings, swap jokes, discuss current events and things of mutual interest. Some use the period to minister to their pride. The occasion becomes somewhat of a fashion show as they don their latest regalia and parade before others. Others come to be entertained. Some would turn this period of worship into a program of entertainment. It is not uncommon to find such in the realm of denominationalism. The highest objective of the whole hour seems to be to please the people. Special musical numbers, special guests, special speakers, etc., are featured. One can find most anything in the field of entertainment from a brass band to the playing of a handsaw. People go away talking of its success or failure in terms of how well they were entertained. Sometimes members of the church evidence the same spirit. These should not be our motives for assembling ourselves together for worship. Too few use the occasion as an opportunity to pour out their souls unto God in worship. Yea, "For this cause many are weak and sickly among you, and many sleep."

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

### "THINK ON THESE THINGS"

Phil. 4:8

### "THE PREACHER'S PAY"

William H. Lewis, St. Petersburg, Florida

There is no Bible subject more delicate than the one of "paying the preacher." Little is taught on it. There may be a number of reasons why this is true. It is the preachers who usually do most of the teaching of the Bible in the congregation, and it is only natural for them to be hesitant to teach on this matter, as they are the ones involved, knowing that there will be those in almost every congregation who would highly resent such Bible subjects being discussed, who think "the preacher is getting paid too much already." There is the possibility of some

thinking that "the preacher must want a raise," if he says anything about this matter.

This is a Bible subject, and one that needs to be studied and obeyed by every child of God. There is a great need for the members of the church to be taught their responsibility of supporting the preaching of the gospel, as there are so many new congregations being started all over the country because of the division in the church caused by our institutional brethren pressing, what they call, an "OPINION" upon the conscience of honest and sincere brethren who believe that it is wrong for the church to support HUMAN ORGANIZATIONS. Too, many gospel preachers who work regularly with old established congregations are not supported well enough to supply the needs of themselves and their families. This may be caused by the rise in the high cost of living, and the brethren evidently think that the preacher is not affected by it. It may be caused by brethren "who just don't care" about how the preacher and his family get along financially. It may be caused by an unjust standard set by the brethren who reason like this: "This is what we have been paying all along." Some do not take into consideration the size of the preacher's family, and will compare his salary with "bro. so-and-so" whose family may be smaller with less financial responsibility. It seems that the preacher is the only one who must be satisfied with his wages. (II Cor. 11:8.) Yes, the preacher SHOULD be satisfied with his wages, just like the rest of the brethren are satisfied with theirs, but the brethren should see that he receives enough so he will not have to labor under a financial strain!

What does the Bible say about "The Preacher's Pay"? **Matt. 10:10** "Provide neither gold, nor silver, nor brass in your purses, Nor script for your journey, neither two coats, neither shoes, nor yet staves: FOR THE WORKMAN IS WORTHY OF HIS MEAT." (Caps mine, W.H.L.) This does not say, as some brethren teach, that the messengers of truth were not to have "gold," "brass," "two coats," "shoes," or "staves." It teaches that those who receive the benefits of their labors should provide such! Jesus said: "THE WORKMAN IS WORTHY OF HIS MEAT." He should not be considered an object of charity! He should receive his wages with the same dignity and honor as does the doctor, lawyer, or merchant when they receive the fruits of the labors. Lk. 10:7. "And in the same house remain, eating and drinking such things as they give: FOR THE LABORER IS WORTHY OF HIS HIRE." Here, it is said that a place to stay, their eats and drinks were to be given by those who received the benefits of the labors of the preachers. **Gal. 6:6** "Let him that is taught in the word communicate unto him that teaches in all good things." "Let him who is taught the word SHARE ALL GOOD THINGS WITH HIM WHO TEACHES." (R.S.V.) THIS IS INDIVIDUAL ACTION! This passage cannot be given as authority for CHURCHES to support the preachers of the gospel! If this were the only passage on the subject of "The Preacher's Pay," then it would be wrong for CHURCHES to take money out of their treasuries to "pay the preacher"! But, there are other passages that authorize the churches to pay the preacher. (See II Cor. 11:8; and I Tim. 3:15). How many individuals ever show their interest in the welfare of the preacher by helping him financially? Yes, there



are some who do! I have been the recipient of the generosity of many brethren who appreciated my work. I thank God for them, and have prayed often in their behalf. So, if YOU think that the "church is not paying the preacher enough" YOU can do something about it YOURSELF! You can help him individually! Paul deals at length on this subject in 1 Cor. 9:1-14. Paul's enemies were trying to prove that he was not an apostle. If they could convince some that this was true, they could discredit his teaching. They reasoned like this: "Paul proved by his action that he was not an apostle, BECAUSE HE REFUSED TO RECEIVE FINANCIAL SUPPORT FOR HIS WORK OF PREACHING." Paul said in 1 Cor. 9:1 "Am I not an apostle? Am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord?" Paul affirms the fact that he was an apostle by the questions asked! **Verse 2:** "If I be not an apostle to others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." Paul said that there should be no doubt in the minds of the Corinthians as to his apostleship. He had preached the gospel to them. He had shown his love to them in so many ways. Their obedience of the gospel, and their subsequent life was a living evidence of his apostleship. **Verse 3,** "Mine answer to them that do examine me is this:" (R.S.V. "This is my defense to those who would examine me.") This is his answer to the false charges placed against him by his enemies who denied his apostleship by saying that he had preached the gospel to the Corinthians "freely." **Verse 4,** "Have we not power to eat and drink?" He had the "power" (or right) to receive enough from his preaching to "eat and drink." (Too many brethren stop here in their practice of "paying the preacher.") **Verse 5,** "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" He had the right to have a "Christian wife," as rendered by Charles B. Williams, and to receive enough to support her. I suppose that he would have had the "power" or "right" to receive enough support to provide for any children that COULD HAVE blessed their home! (1 Tim. 5:8), **Verse 6,** "Or I only and Barnabus, have we not power to forbear working?" They even had the "right" to "forbear working." A man once said to me in a joking manner: "When a man gets too lazy to work for a living, he starts to preaching." I'm afraid that expresses the "sentiment" of many in the church today! No wonder the "anti-located-preacher" doctrine could disturb so many congregations in recent years! There are those in most congregations who are looking for someone to help them see to it that the preacher doesn't make too much money! Some think that you have to have a hoe, rake, shovel, or a pitchfork in your hand BEFORE YOU CAN WORK!

Paul had the "right" to refuse manual labor, so that he would be in a better position to do MENTAL WORK! Paul had an advantage over preachers today. He got his message directly from heaven. (Gal. 1:11, 12). Preachers today have to study! (11 Tim. 2:15). In the next few verses Paul gives an example of secular matters to prove his lesson that the LABORER IS WORTHY OF HIS HIRE. **Verse 7,** "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of

the milk of the flock?" To ask these questions is but to answer them. The answer to these questions is evident. NO ONE! If brethren can understand the answer to these questions, THEY SHOULD UNDERSTAND THE MATTER OF PAYING THE PREACHER! God, under the law of Moses taught "The laborer is worthy of his hire." He used the oxen by way of example to teach this lesson. **Verse 8,** "Say I these things as a man? or saith not the law the same also?" **Verse 9,** "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" The example of God's interest in the oxen was not altogether for the sake of the oxen. **Verse 10,** "Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope." **Verse 11,** "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ("If we have sown the spiritual seed for you, is it too great for us to reap a material support from you?" C.B.W.) It shouldn't be! It won't be on the part of those who love the Lord and His Cause! **Verse 12,** "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." The Corinthians supported other teachers, why was it not right for them to support him? **Verse 13,** "Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Under the law of Moses God made provisions for his "priests" to be supported while they performed such work. Is it not true today that God expects his gospel preachers to receive support from those who receive the benefits of their work? Why certainly so! **Verse 14,** "EVEN SO THE LORD HATH ORDAINED THAT THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL." (Caps mine, W..L.) If God ordained it, why should some today question it? Can any deny that preachers have a right to receive enough to support themselves and their families? It is hard enough on faithful preachers to endure the criticism they will receive when they condemn sin, spend such long hours preparing their lessons, try to fulfill every request made of them, try to keep all the members in a good humor and faithful in their service to God, etc., etc., without having to be under a financial strain at the same time. Brethren, why not show a greater appreciation for the faithful gospel preachers for the great work they are doing, by seeing that their attention is not called from their work by financial worries because YOU are not doing what the Lord has ORDAINED FOR YOU TO DO. When members of the church will discharge their duty in this respect, then the preachers CAN, and WILL, do a much better job in preaching and teaching the word of God, because they will be relieved of that financial strain that they are usually under. **BRETHREN, THINK ON THESE THINGS!**

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# The News Letter Reports

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

Please send us your news reports of meetings, movings, new congregations, etc. We have tried to take some of this news from bulletins sent to us, but so many of them are written for local distribution and the full names of persons, places and dates do not always appear in the bulletins. All news of general interest should be sent to us by the 1st of each month to appear in that issue of the paper. We urge you to cooperate with us in that matter.

## CITRUS PARK CHURCH OF CHRIST

A new congregation of God's children is now meeting in Citrus Park, a lovely rural area just on the north-west side of Tampa, Florida. The Citrus Park community is one of the faster growing rural areas around Tampa. The area is known for its nice dairies and truck farms and for its many beautiful lakes. It is also a good area for working people to live with easy access to Tampa.

Though several congregations had considered the need of establishing the Lord's church here, no definite action had been taken before now. A small group of Christians started meeting for the first time on Sunday, Dec. 8. The temporary meeting place is in the Citrus Park school with services at 9:30 and 10:30 a.m. and 6 p.m. on Sundays.

This writer, Rhymer H. Knight, will be working with this congregation and my support will be furnished by several congregations in this area. I have worked with the Temple Crest congregation in Tampa for the past three and one-half years. We believe that the Temple Crest congregation not only has grown but is in position for far greater growth and as we leave them, we pray for them a continued growth in the image of Christ and in numbers.

Just as at Temple Crest, the Citrus Park group of Christians is firmly committed to the policy of "a thus saith the Lord" as to authority for all we do in the congregational functions. We shall not only stand against unscriptural innovations but against the erroneous attitude toward God's word that will allow any digression to come about. We shall emphasize purity in life and love, forbearance and understanding toward one another. We shall try to develop each one in knowledge and in zeal for God's cause. We invite everyone to meet and worship with us and if any faithful Christians feel that they can do a good work in the Lord's cause in this area and desire to, we invite them to work with us. If any one knows of any Christians or any non-Christian friends in this area, please send their names and addresses to Rhymer H. Knight, Rt. 4, Box 146, Tampa, Fla. 33615.

## REPLACEMENT NEEDED

Joe W. Pruett, Postboks 479, Bergen, Norway. The Lord willing, my family and I will return to the

States about June 1, 1964. At that time we will have completed almost four years' work in Norway. Brother Bob Tuten with whom we are presently associated will continue with the church here after our return but will need a working companion. We are, therefore, asking for a replacement. Will you take our place in Bergen in the fall? If you are interested, let me hear from you immediately.

## NEED A GOSPEL MEETING?

The church of Christ, 1107 Washington St., S.W. in Camden, Arkansas, is willing to support any faithful preacher to conduct a gospel meeting in any area financially unable to have one. If you know of any congregation needing a gospel meeting, yet unable to finance one, we would like to hear from you. If some of you preachers have available time next year, please contact us. We will do this to the limit of our ability. Write or call: TE 6-5369 or TE 6-3254.

J. T. Smith, Tampa, Fla.—On December 16th I began a series of meetings with the Samaria church of Christ located four miles south of Cookeville, Tennessee. Interest was good throughout the week, and three were baptized and six restored. Then on December 25th, I began a series of meetings with the Jere Whitson Road congregation in Cookeville, and was there through December 29th. One was baptized during that meeting.

Connie W. Adams, Orlando, Fla.—During 1963 I was in meetings at Jordan, Ontario, Canada, Forest Hills in Richmond, Virginia, West End in Franklin, Tennessee, Frostproof, Florida, McArthur Heights in Jasper, Alabama and Crystal River, Florida. In these there was a total of 11 baptisms and five restorations. At Pine Hills since last report there have been two baptized, five restored and eight identified. Jack Hobby and Jere Frost are to be with us in meetings in 1964. When you are in the "City Beautiful" worship with us.

## SUNNYVALE, CALIFORNIA CHURCH TO EXPAND AND REVISE ITS PREACHING PROGRAM

The elders of Sunnyvale, California recently announced to the congregation their desire to enlarge their work in gospel preaching by supporting one man in the field full time. With the blessings of God and the liberality of each member, we hope to accomplish this starting January 1, 1964.

## AIMS AND PURPOSES BEHIND THIS ENDEAVOR

1. A more effective use of the Lord's money:

In the past, we have contributed much money in preaching away from home by the supporting of many preachers with a small amount going to each one. We have grieved over the fact that some of this seemingly went for nothing as the work failed to

make progress, failed entirely, or went completely liberal and apostate. We feel that by concentrating our resources into one endeavor, we can better determine its effectiveness.

2. Aid supplied to needy congregations:

By supplying preaching to small groups, who are unable to do so themselves. It is our desire to support one preacher in a needy area until they become self-supporting, then send him to another area. It is our hope that sound preachers can be found to replace him in these works as they become self-supporting. We hope to maintain this type of work indefinitely and even add to this force later, as' we are able.

3. Maintain elders to preacher relationship:

We will in no sense whatever oversee any other congregation or its work. Our oversight is limited to the "charge allotted" us. Our support will go directly to the preacher as per Phil. 4:15,16. The needy congregation will have to manage their own affairs, first by requesting we send the man, then by themselves selecting the man to follow him, as all other business of their own.

4. Initial phase for the first year:

By request of the members in Santa Cruz, California at 1900 17th Avenue, the first six months to a year will be given to that work. He shall remain there as long as the work shows progress, or until his efforts are no longer needed by virtue of self help.

5. The preacher to be supported:

Brother Otis H. Moyer, of 13660 Highwood Drive, San Jose, California will be the first to be supported by Sunnyvale in this endeavor. His local phone is 259-3284, area code 408. Any inquiries by needy congregations or other interested parties, can be directed to Brother Moyer at the above address or to the elders themselves at P. O. Box 822, Sunnyvale, California. Any requests or suggestions will be gratefully received.

By direction of the elders,  
/s/ Ernest L. Lewis

### **BRAVE LITTLE SOLDIER FALLS IN BATTLE**

**Paul Andrews, Tampa, Fla.**

On November 28 at 8:30 a.m. one of the Lord's bravest standard bearers fell in battle. Our beloved Sidney Matthews has gone to his reward. The end came quickly and quietly and he was conscious almost to the last breath. He fought bravely in this last battle, although he surely knew that the odds were too great.

He died as he had lived. He never once gave the impression that he was losing. Only those of us who really examined the medical reports and consulted the doctors, knew how near he was to the end.

The Matthews family moved to Tampa in 1958. When the North Street congregation was established, they came to help at the encouragement of Hiram Raybon. In 1959 he, along with Lloyd Cope-land and Hiram Raybon, was appointed an elder. In this capacity he served and served well until his death.

To say he will be missed is putting it mildly. He

was a leader among men and a man of great ability. His keen insight to the scriptures and his firm stand against every form of immorality made him a much needed example. The Bible was his library. He searched its pages daily. I Timothy 3:1-7 lay heavy on his heart.

When liberalism pushed its way into this area two years ago and two digressive congregations were established, he led the way in trying to reach those five families at North Street who were led astray. When they rebelled, he was one of the first to mark them and turn away. He was small, only in stature.

Our loss is very heavy. Our job at North Street will be harder. We will all need to buckle down even harder. I feel sure we all will want to.

Frank Jamerson, Louisville, Ky.—A faithful congregation was begun in Evansville, Ind., last September. Grover Stevens did the preaching in a meeting, Sept. 15-21, 1963. Since the meeting, the attendance has been in the thirties and forties each week. Various preachers, from Louisville and other places, have been preaching for them much of the time and two of the members there have preached several times.

Institutionalism is embedded in three congregations there and this is the only congregation in Evansville that is standing for the purity of the Lord's church in organization and work. Prospects for growth look good. If you know of anyone moving there or anyone who should be contacted, you may notify either James McGaw, 2533 Adams Avenue, or Jim Lagen, 1505 McArthur Drive. They meet in a rented building at 1110 Gilbert Avenue.

## *Science and Truth*

**I Tim. 6:20-21**

*William D. Burgess*

There are many kinds of fossils, but probably the most famous are those that are supposed to present the evolutionary history of the horse. There are fossils that do not fit into this supposed evolution so these are disregarded as being of no real value in the process that was to have occurred. Supposedly, the earliest ancestor of the modern horse was rodent-like in appearance. It became known as Eohippus, the dawn horse. It was a small animal about the size of a fox terrier, and about ten to twenty inches tall at the shoulders. The back was arched and the hind legs and tail were relatively long. Fossils of this form are found in Wyoming and New Mexico. The evolutionist is the one to determine which ancestors go into this fossil series and which are the branches which do not contribute to the development of the modern horse. They have also determined that some changes were slow and some quite rapid. These determinations, strangely enough, support many other determinations they have made. As proof that these are correct, it is stated that there are indications, "... that both the rate and the direction of evolution may change and

that the changes seem to be related to adaption. Only so long as an evolutionary shift continues to bring improved adaption will it continue." It is very fortunate, and convenient, that this has been decided. The evolutionist must assume that evolution has occurred. When something arises that presents a problem to his theory he decides that it was a side event and is really not important to the process. If he needs a rapid series of events he decides the changes occurred rapidly. If he needs a greater amount of time he decides that this phase of evolution was quite slow. If there is an odd fossil that presents a problem in a series he may contend that it did not evolve in such a way as to improve the adaption of the organism and thus it became extinct. Yes, if one is not limited by logic or facts, there is really no end to the picture that can be made.

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**SENDING BIBLES TO ANOTHER CHURCH**

About seven years ago I met Robert Gordon Clement in a discussion on what we commonly call the "Issues." His chief moderator was Roy Deaver. However, a host of men such as Sterl Watson, Gayle Oler, H. H. Dunn, W. L. Totty, E. R. Harper and others often supplied him with material.

I believe Roy Deaver is the father of the "Sending Bibles" argument. This has been one of their most used arguments the last few years. They first ask their opponent if it is scriptural for one church to send Bibles to another church which needs them. This sounds like an innocent question, but be prepared, they will shift gears and take off! Most of us would answer in the affirmative. There might be some exceptions to the rule. If a church asks for Bibles, not because of the need but to start a Bible society then we would have to say no! However, if a church stood in NEED of Bibles I believe most of us would say yes.

After this affirmative answer has been given they say: "Well, if one church may send Bibles to another church, they could also send money to buy the Bibles so you are over on my side!" They will also chide their opponent as to why he has opposed the Herald of Truth, since they say, "That is all we are doing."

First, notice the shift! They start by "Sending Bibles" and end up "Sending money." They say, "There is no difference." Is this true? Is there a difference? We shall see. I plan to show that the difference is the WORD OF GOD!

The word TEACH is generic. We may teach a number of ways. Notice this old illustration:

preaching (in the man)  
**TEACH** Bibles (in the book) literature  
blackboard

We have used the above illustration for years to show that Bibles, literature and blackboards may be used under the genus "Teach." Now notice what the Bible says about one church helping in teaching another:

No. 1. Our first God approved Bible example is Col. 4:16. Paul said, "And when this epistle is read among you, cause that it be read in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Paul said CAUSE the book to be read at Laodicea. As a matter of fact, he told them to exchange the books. They sent the teaching (in the book) but not MONEY! Why didn't they send money and let them pay for having the book copied? For the same reason one can't read about an organ in the church. The Holy Spirit did not authorize it.

This is a God approved example of one church sending TEACHING to another church, but not MONEY.

No. 2. Our second God approved Bible example is II Cor. 11:8. Paul said, "I robbed other churches, taking wages of them, to do you service." Please observe what happened: The churches of Macedonia sent TEACHING (in the man) to the church at Corinth. Observe that this is an exact parallel to our first example except one was in the BOOK and the other was in the MAN! Please notice they sent the teaching to the CHURCH but not the MONEY! This did not happen by accident.

No. 3. Our third God approved example is Phil. 4:16. Paul said, "For even in Thessalonica ye sent once and again unto my necessity." This fine church at Philippi sent to Paul (because he was teaching) on more than one occasion. Notice they sent the TEACHING to other places but not MONEY!

Gentle reader, there is no amount of diabolical ingenious which can overthrow this evidence. The conclusion of the matter is very simple. One church may send Bibles, tracts or even a preacher to another church if that church needs and desires the TEACHING. The above scriptures back up this affirmation. Now, here is a question liberals won't answer. Where is the BIBLE example of one church sending MONEY to another church to purchase teaching either in the MAN, BOOK OR LITERATURE? Don't worry, they won't answer. It is found on the BLANK page of your Bible!

If they still insist that it makes no difference they have lost every ounce of respect for the scriptures. They will likely say that Acts 20:7 doesn't mean we have to observe the Lord's Supper on Sunday. If they reject the approved examples of the Bible with so little concern, you might as well shake the dust off your feet. Remember, YOU can be SURE if it is in the Bible!



CHREMATIZO, "were called," Acts 11:26  
No. 4

CHREMATIZO IN THE NEW TESTAMENT

Acts 10:22

Acts 10:22 reads as follows in the RSV, "And they said, 'Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel (echrematisthe hupo aggelou hagiou) to send for you to come to his house, and to hear what you have to say.'"

As it has previously been noted, the agent of the 'communication is here given. Now, at this point an interesting question arises. Does the verb chrematizo of itself in this passage imply that God was the source of the communication? Or, does the holy angel imply the divine element? That is, if the angel were not named would we simply translate "received

a communication," or would we translate "received a divine communication"?

It seems to me that the writers are sometimes inconsistent on this point. That is to say, in one place God will be implied in chrematizo, and in another seemingly parallel place God will not be implied. I am not referring to the "named" passages where the intransitive form of chrematizo occurs. I refer to passages with the active idea of giving an oracle.

The Interpreter's Bible in the exegesis completely skips Acts 10:22. But to illustrate my point, note Lenski on Acts 10:22, "The verb means that he received a communication, and 'by an angel' implies that God sent this word" (The Interpretation of Acts of Apostles, p. 409). At once, one concludes that Lenski does not attach the oracular element to chrematizo within itself in this passage. But hear Lenski on Heb. 11:7, "We need not translate 'warned,' which does not fit 8:5; 'received a divine communication' is more exact" (The Interpretation of the Epistle to the Hebrews and the Epistle of James, p. 387). Here note that there is absolutely no agent given with chrematizo in Heb. 11:7 and Lenski translates "received a divine communication." But in Acts 10:22 he says chrematizo is not, alone, to be understood as a "divine" communication. One wonders how the "divine" element got into chrematizo in Heb. 11:7.

Foakes-Jackson and Lake are very consistent in what I consider a correct use of chrematizo, as they comment on this verb in Acts 10:22, "The word is used of a divine revelation or oracle in all these places (all in the passive voice). It is similarly used in secular writings. It is therefore appropriate here in the mouth of a Gentile" (The Beginnings of Christianity, vol. 4, p. 117). The words "all these places" in this quotation refer to Matt. 2:12, 22; Luke 2:26; Heb. 8:5; 11:7. One sees that this group omits three occurrences of chrematizo in the New Testament: Acts 11:26; Rom. 7:3; Heb. 12:25. It is clear that the writers omit the oracular element from Acts 11:26, but I am unable to assume they intend to do that in the other two passages.

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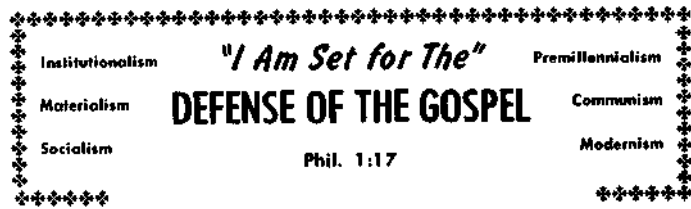
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PREMILLENNIALISM

(No. 1)

Connie W. Adams, Orlando, Florida

With this article we begin a study of the system known as Premillennialism, which study will occupy some eight articles in this publication. The writer does not claim to be an authority on the subject, though he has studied it at length, taught a good deal against it and engaged in one debate on the subject. There is a more than adequate arsenal of defense against this error in such works as: God's Prophetic Word, by Foy E. Wallace, Jr.; the Neal-Wallace Debate; the Boll-Boles Debate; The Kingdom of Christ, by James D. Bales; The Kingdom of Promise and Prophecy, by R. L. Whiteside (a collection of articles by Whiteside in which he answered questions on the subject when he was query editor of the Gospel Advocate and later of the Bible Banner) ; and The Second Coming of Christ, by David King (who was the leading spirit in the restoration movement in England, and contemporary with A. Campbell). Anyone who will take the time to study these volumes plus others that could be mentioned, will find a wealth of material completely exposing the errors of Premillennialism. Yet, if one never saw a one of these volumes, he could study his Bible and find the theory controverted repeatedly. Though we at once acknowledge the benefit of these mentioned works, we shall, in this study, consider the subject in the light of the Bible.

WHAT IS PREMILLENNIALISM?

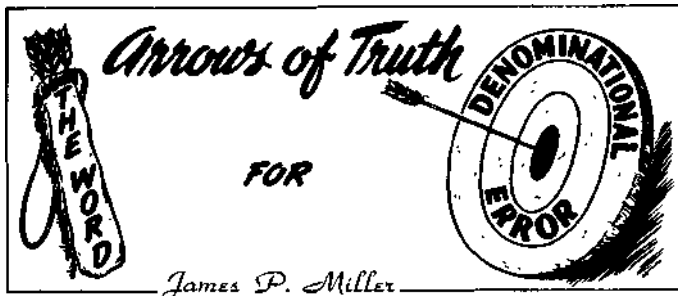
It would be impossible to give a definition of this term which all millennial teachers would accept. There are various approaches made by different ones, and each group professing to believe it will have some peculiar twist to it that others would repudiate. Further, I have never met a premillennialist yet who would accept the logical consequences of his position. They are continually "misunderstood" when the consequences are pressed. In spite of this, there are certain views which are so common among them all as to justify a general definition. It is essentially the idea that Jesus will return to this earth and reign for a literal 1,000 years in literal Jerusalem on David's throne, during which time the Jews shall return to Palestine in fulfillment of the land promises of the Old Testament; this 1,000 years standing between the second coming of Christ and the final judgment. The prefix "pre" means we are living before that time. The suffix "ism" means this idea has been crystallized into a dogma and Foy Wallace used to say means "it isn't so." The theory is thus a complex one with many ramifications. It is not a single error, but a vast maze of it. Yet this network of error generally springs from a misunderstanding of one verse, i.e.,

Rev. 20:4 where it is said "he lived and reigned a thousand years." With that verse as a starting point, all the Bible has been twisted to fit into the scheme which they envision. They universally dwell much upon prophetic passages where symbolism runs high and capitalize on the general ignorance of people concerning prophecy and fulfillment and the proper relation between literal and figurative language. The only consistent rule they seem to recognize in Bible study is to literalize any passage which might be appropriate to the theory when so done. The writer is convinced that there is no one system any more detrimental to a sound understanding of the Bible and to a pure faith than this one.

It is evident that some are not aware of the great popularity of this doctrine. Nearly every major denomination or sect which claims fundamental faith in the Bible, holds to some form of it. It is found in its rankest form among such materialistic groups as the Adventists and Jehovah's Witnesses. The Baptist Church in the south is infested with it. Most of the Holiness groups hold to some form of it, and I have encountered it more than once among preachers in the conservative Christian Church. It made inroads into the Lord's church in the late 20's and by the early 30's was deeply entrenched and given respectability by the influence of such brilliant minds as that of R. H. Boll, whose influence as a writer for the Gospel Advocate had been felt. Without intending to reflect upon anyone, it is a fact that the theory intrigues certain types of mind or personality more than others. The spirit of the movement quickly took on a sectarian caste which remains unto this day. Compromise on one point breeds compromise on others. The soft-spoken, sweet-spirited manner of some of its chief advocates received the hearts of many. When strenuous opposition began to be applied and the consequences of the theory were pointed out, the movement took on the character of martyrdom and many were heard to say, "Poor Brother So and So, he is so sweet and kind, and is being so terribly mistreated." Thus personal admiration and attachment prevented many from ever studying enough to see the error. When men like Wallace and others prepared themselves and got into the thick of the fight, there were some preachers who sat on the fence and criticized and minimized the importance of the struggle. Some said it was a feud over "unfulfilled prophecy." Of course, a major consideration was whether certain prophecies were fulfilled or not. As far as the Lord's church was concerned, the Neal-Wallace debate at Winchester, Kentucky was a turning point. More and more brethren got their eyes open and began to take a stand. The strength of the movement was confined mostly to Kentucky, Indiana, Missouri and a few other places. Most of the south and southwest stood firm.

At this hour there seems to be a general attitude among faithful brethren that Premillennialism is a dead issue. It is far from that. On more than one occasion in more than one place this writer has noted members raising their eyebrows or assuming a quizzical look when he would deal with Mt. 24, or speak of the difference between symbolic and literal language. In Bible classes with young and old, the question of whether or not Jesus is now on David's

throne is obviously misunderstood. There is not as much teaching designed to expose this system as there used to be. The younger generation coming on knows nothing of the valiant struggles of Wallace, Boles, Whiteside or Nichol to offset this error. Points on the subject are sometimes received with a shoulder-shrugging attitude. It is not a dead issue in denominationalism, and it is not dead in the church. And unless we awaken to this fact and do some teaching on the subject all along, we will have to fight it out all over again. The premillennial brethren have a college in Kentucky where they are training young men to go out and teach this heresy. They print and circulate a vast amount of literature. Just a few days ago there came into my hands a copy of a paper called "The Exhorter" which purports to be a "bulletin of Churches of Christ." It is published bi-weekly in Louisiana and carries news of their activities all around the country, including events of the college in Kentucky. They have several groups spotted around the state of Florida including one here in Orlando with attendance in the 40's, so this paper reported. It is therefore out of consideration for a distinct need for more teaching on this matter, that these articles are being prepared. In them we propose to deal with such subjects as the Abrahamic promises, the proper view of prophecy, the kingdom prophecies and fulfillment, the nature of the kingdom of Christ, Christ on David's throne, the second coming of Christ, Matthew 24 and Revelation 20. We trust such a study will be helpful to a<sup>1</sup> who read this paper.



In an attempt to prove that a child of God cannot be lost, Baptist preachers and others who teach the impossibility of apostasy make the charge that only the man of the flesh sins. They try to make a distinction between the man of the flesh or as they put it, the outward man, and the man of the spirit, or the inner man. Their argument is that God will not hold the man of the spirit accountable for the deeds done by the man of the flesh. In addition they claim that the man of the flesh, our bodies, will suffer destruction but the inner man will go into heaven. Now, no one who knows the Bible argues that our outward man will not perish but all who know the scriptures are also aware that the inner man is responsible for all of the deeds done in the body and that such an argument is just a dodge to escape the truth.

In II Cor. 5:9-10, Paul teaches that every Christian will give account for the deeds done in the body. "Wherefore we labor that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of

Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

It is also interesting to point out that the Baptist Union Version translates the passage, "things done through the body."

How strange would this doctrine be in the light of the apostles teaching in the first letter to the church at Corinth. He reminds the brethren there that all they are belongs to the Lord and that they are bought with a price. This includes both their spirit and their body. Let him explain this to us in I Cor. 6:18-20.

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods."

In the fifth chapter Paul gives an example of a fornicator who had been bought by the Lord and was one of the elect of God but took his father's wife and was living in sin. They were instructed to deliver such a one "to Satan" that he might learn to control the lusts of the flesh and thus save his soul. This they did and he repented and was restored to the body of Christ.

In the listing of the sins of Israel in the first 12 verses of the 10th chapter of I Corinthians we have sins of the body and of the spirit catalogued together. The writer is very clear that "all of these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Jesus was clear on such matters in the very beginning of his ministry. In the sermon on the mount he had this to say, in Matt. 5:28:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Here we have a sin in which the man of the spirit is involved without an overt act on the part of the body. A truth to be remembered is stated in James 2:26. "For as the body without the spirit is dead, so faith without works is dead also." Baptists make both mistakes referred to in the verse. They separate the body from the spirit and teach that one can belong to the Devil and the other to God, and the separate faith from works and teach that men are saved by faith without the works taught in the word of God.

## EXCERPTS FROM COMMENTARY ON ROMANS AND HEBREWS

by A. W. Dicus

### "THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH UNTO FAITH"

Romans 1:17

"Therein is revealed the righteousness of God from faith unto faith, Rom. 1:17. This verse has

given much trouble. It seems that the two phrases; "from faith" and "unto faith" cause the trouble. I do not consider the phrase "from faith" to modify **reveal** as some think. Peter says: 1 P. 1:10, "concerning which salvation the prophets sought — to whom it was not revealed — which now have been announced unto you through them that preached the Gospel unto you by the Holy Spirit — ." The gospel produces faith but, personally, I do not see how faith reveals the gospel. Neither can I agree with some that this means from one degree of faith to another. The Gospel was revealed by revelation and not by faith. This statement, "from faith unto faith," is an assembly of words that, as James McKnight said, "is difficult to understand." I believe that Paul understood it and that they understood it. Paul certainly was giving the prophets credit for revealing it. Paul is stressing the Obedient Faith, which he so often mentions, "for without faith it is impossible to please God." In Phil. 3:9 "righteousness which is through faith in Christ — which is from God by Faith." The Gospel was not revealed by faith; however the righteousness of God was. This righteousness was not revealed by the law nor faith in the law. This was a primary error that was causing trouble and which Paul desired to correct. The Jews believed in God but they did not accept Christ as the Son of God. Many of them had believed in God and also in the promise. Until now their righteousness was satisfied with that faith. Now it was different. There was something else to be believed which was, that the scriptures pertaining to the coming Messiah had been fulfilled. This fact had been revealed to the apostle by the Holy Spirit and Paul speaks of it as the Gospel or good tidings that the Messiah had come. The righteousness of God must now come by faith in his Son also. This Gospel is the power of God unto salvation as stated in verse 16. Without this faith, or this belief, that Jesus is the Christ, it is impossible to have faith in God. God's promise to Abraham had been fulfilled in Christ which in turn introduced another promise which was eternal in nature. Now to believe in God, they must believe in Christ also. Paul states about the same thing in chapter 3, verse 21. "Now apart from the law, a righteousness of God hath been made manifest — even the righteousness of God through faith in Jesus Christ unto all them that believe," verse 22. Since the word **faith** and **believe** come from the same Greek word, this would then read, "Righteousness of God through faith unto faith" (of all). This is the statement in Chap. 2, verse 17.

The Jews must accept then that Paul was an apostle and that the faith in God which they so earnestly contended for was not to be obtained through the prophets or the works of the law of Moses, but through faith in the Gospel of Christ and obedience there to. It would be good if all religious groups recognized this fact today. A misunderstanding of this passage may interfere with a better understanding of many passages that follow.

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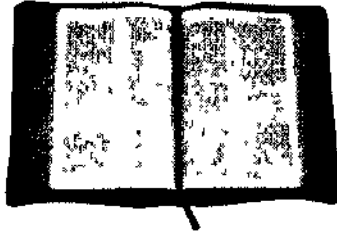
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# SEARCHING *the* SCRIPTURES

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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VOLUME V

FEBRUARY, 1964

NUMBER 2

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## THE LANGUAGE OF ASHDOD AND THE WIVES OF AMMON

Jas. P. Miller

"In those days also saw I Jews that had married wives of Ashdod, of Ammon and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people" (Nehemiah 13:23,24).

This is a much used passage by all who long for God's people to use a pure speech. It is worthy of all of the usage it has had through the years. In the early days of the restoration the pioneers had to go back to the Bible not only for doctrine and worship, but for an entire scriptural vocabulary and the expression, "call Bible things by Bible names," became one of the watchwords. Those who read the literature of the present day know that the language of Ashdod is with us again. We have made the same mistake as Israel of old and have married the sectarian ideas of promotion and institutionalism around us and they call for a vocabulary unknown to the Bible for they themselves are foreign to the word of God. As strange as it may seem you cannot promote an unscriptural idea or project in scriptural language. The speech of the Bible will only lend itself to the things taught in the Bible.

### KEYS TO THE CHURCH

A few days ago a young man in the second year at one of the liberal colleges among us returned a key to the brethren at Seminole. Why such a youth would have had a key to the building was not known by the elders, but regardless of this, he took it upon himself to put a question mark after the name of the church on the envelope. In other words he did not believe it was a true church of Christ and wanted the brethren to know that he had passed judgment as one qualified to make such a decision. On the inside he simply said, "I found this key to the church—." Just think of the language of Ashdod. He is capable of judging the congregation, but does not know the difference between the church and the building, and said he had the key to the church. "Shades of the apostle Peter;" Jesus gave him the keys, but this young man has succeeded him. He is not to blame alone, however, for one of the biggest promotions among us written by men who know how to spend hundreds of thousands of dollars in New York have made the same mistake over and over

in the tons of advertising and begging they do through the mails. Someone raises the question; "What difference does it make, we all know what they are talking about?" It makes this difference, we speak as we think and men who think of the blood bought church of the Lord in terms of brick and wood have no conception of its true nature.

### IN CHARGE OF A CHURCH

In conversation a good while ago with some brethren who were condemning me for my stand on the current issues, the name of a preacher came into the discussion and one of the brethren volunteered the information that the said brother was "in charge of a church in a given city." Just think of it; he has solved all the problems of how churches could pool their income under sponsoring congregations, how they could do world-wide work, how they could build and maintain any kind of institution from the treasury of the church, but thought that this brother was in charge of the church where he preaches. (I hasten to add before the mail starts coming in that it may be true but it is not scriptural). It is the language of Ashdod because brethren are thinking as the wives of Ashdod, Ammon and Moab have taught them to think. The speech is bad enough but the way they feel that makes the words and expressions possible is deplorable.

### ELDER OR PREACHER

I was born and spent the early part of my life in Calloway County, Kentucky. The Seventh Day Adventists were strong in that section and as all who know them know they call their preachers "elder." It is a title with them and all of their preachers wear it as far as I know. When brethren needed something to call the preacher and were not content to call him simply by his name they used the word Elder and made it a title. One of the elders of one of the congregations in that county who has exerted all the influence he can in keeping preachers out of that section, although some of them have proven through the years their soundness and faithfulness wrote me several years ago to tell me that he had solved all of the complicated issues of the day and knew exactly what the Bible taught on them and addressed the envelope "Bro. James P. Miller." He had the key to some of the hardest problems of this century but thought that "brother" was a title and started it with a capital "B" and placed it on the outside of an envelope. I understand that the Roman Catholics have an order of monks who wear the title "Brother" but in the word of God it is a rela-

tionship, nothing more, yet here is a man who sets himself up to even judge among his brethren who does not even know how to address an envelope to one of them. The language of Ashdod and the wives of Ammon.

**HOLDING DOWN A CHURCH**

A good brother informed me not too long ago that his kinsman was sorry to learn I had left the faith and then told me, "He is holding down a church" in a certain city. Worried about my faithfulness while he is "holding down a church." I expect that is exactly what he is doing, "holding it down." He would not be willing for the brethren where he preaches to hear both sides of any question, but tries his best to make up his own mind and then uses all the power he has to "hold down" anything else that might differ from his ideas. Too many preachers today are doing exactly this very thing. The pulpits where they preach are closed, not because the rank and file of the brethren want it that way, but because the preacher is "holding them down."

Let us go back to our original premise. You cannot promote and contend for unscriptural things in scriptural language. The nature of the doctrine or project determines the nature of the terms used to promote it and if the brethren in New York think that a few hundred thousand dollars will buy the church, they have missed the blood of Christ, and as the young scholar under discussion thought he had the key to the church, he missed the mission of the apostles. Nehemiah declares in verse 26 that rich and powerful king Solomon made the same mistake and that we should learn from him.

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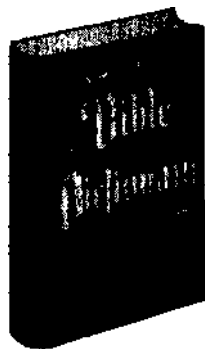
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*Editorial . . .* James P. Miller

It is with great joy that we read in the **Bible Herald** of January 15, a fine article by brother Fred E. Dennis. All of those of us that are familiar with the great Ohio Valley know of the great esteem and respect that brother Dennis not only commands now, but that he has had there for the last four decades. He has given his heart and tongue to the telling of the story from one end of the valley to another and has baptized hundreds, even thousands into Christ and is responsible for scores of congregations in that part of the world.

In his article he makes three observations to which **Searching The Scriptures** can say a hearty AMEN. First, he states that in forty five years of preaching he has never seen a member of the church that does not believe in taking care of widows and orphans. I have not been preaching as long as brother Dennis, but in almost thirty years of labor in the master's cause I know that he is right. **Secondly**, he says that in those forty five years he has never run across a congregation with more widows and orphans than it could care for and if such a church could be found there would be other churches that would come gladly to its aid. How right he is in this observation. It can not be successfully denied by any preacher or elder who wants to tell the truth. It was true in the first century and it is true now. In the third place he states an undeniable fact. We can do this great work without any other organization or institution other than the local church with its elders and deacons and members.

Searching The Scriptures is not reprinting this article without permission from brother Dennis, but we will be glad to do so. Furthermore, we want to assure him that the pages of this paper are his if he cares to write more on this or any other



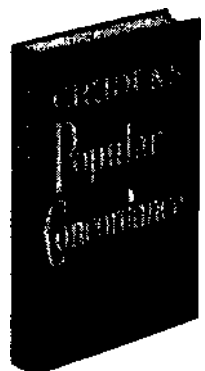
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subject.

On the opposite page brother Clifton Inman, one of the editors of the **Herald**, attempts to answer brother Dennis and poses some questions for him. Nothing would suit brother Phillips and me better than to carry all of the exchanges on this very important matter. We want to assure brother Inman that our columns are open to him also. We feel that an open and free discussion of these issues would be of great benefit to the readers of both the **Herald** and **Searching The Scriptures**. We do not know the circulation figures for the **Herald**, but feel we can guarantee as great a reading public as is commanded by that journal.

In the meanwhile we know that Fred Dennis is able to answer for himself and will watch the pages of the **Herald** for his answer. We feel that every child of God in the "valley" should give the most serious attention to the article and the great truth that it teaches.

#### ADDITIONAL FEATURES,

We are adding some additional features to **Searching The Scriptures** with this issue. Brother Earl Fly, who recently moved to Lawrenceburg, Tennessee to labor with the First Street church, will write under the heading "Worldliness" and will deal with sinful practices of the flesh. Brother Fly is a good writer and an able preacher.

Brother Ferrell Jenkins of Bowling Green, Kentucky has agreed to write a section each month dealing with "Evidences" of God and His word. Brother Jenkins has spent a lot of time and effort studying this subject, and is capable to deal with it in a scriptural manner. He is editor of "Evidence Quarterly" which deals with this class of literature. We are glad to have brother Jenkins' helpful articles on this subject.

Brother Thomas G. O'Neal of Jasper, Alabama has been writing for **Searching The Scriptures** almost from its beginning. He will write each month on "Dangers Facing The Church." Brother O'Neal is a very able young man and will handle his subject in a scriptural manner.

If you have not renewed your subscription, please do so today. We need your renewal and you should be taking this paper. We believe **SEARCHING THE SCRIPTURES** is as good as any publication you could read, excepting, of course, the word of **God**, which is the only document inspired of God. Send this paper to some of your friends. Send us three subscriptions and receive your own FREE. The price is \$7.50 for the three, and of course your own is free. Do it today!

—H.E.P.

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**DO NOT MISS A SINGLE ISSUE**

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### "HOLY WATER" AND "ETERNAL FLAMES"

As the mortal remains of the late President Kennedy were placed in Arlington National Cemetery, it was announced by the Kennedy family that an "eternal flame" would be lit at his grave, and that it would continue to burn till the end of time.

However, the period of time that the flame would actually burn without being extinguished, was determined by unique and unpredictable factors. It was only a few days after the burial of the late President that a group of parochial school pupils, made a visit to his grave. The students made use of what is called "holy water," and liberally sprinkled the grave with the liquid. During this procedure, the cap or lid came off the bottle of water, and the "eternal flame" was no more.

It might be of interest for us to note some of the additional motives behind the episode:

(1) The Roman Catholic Church teaches that the souls of the departed are confined to what is called "purgatory" a non-biblical term, and this confinement continues until such time as the soul of the deceased is "purged" or cleansed, supposedly, so that it may be released from "purgatory." Further, according to Roman Catholic teaching, the visit by a Catholic to the grave of a deceased Catholic, can accomplish the following: "An indulgence of seven years can be gained, which is applicable only to the departed" (Rudolph F. Beckmann, Assistant Archdiocesan Director of Catholic Cemeteries, Archdiocese of St. Louis).

Therefore, according to Catholic assertion, each child or other Catholic faithful who visits the grave of a deceased faithful Catholic, can effect a seven-year earlier removal from "purgatory" for the deceased.

(2) The Roman Catholic Church and her adherents engage in the "blessing" of all kinds of objects and persons, alive and dead, for various reasons (?), and in this routine, "specially blessed water" called "holy water" is used. Now, "holy water," just like "purgatory" is not mentioned in the Bible. It is something that has evolved and developed down through the later centuries. The first reference to "holy water" or the use of it, goes back to the fifth century A.D., but it has been determined that the document making this early reference to "holy water" is counterfeit. An excerpt from *The Catholic Encyclopedia*, tells of "ONE OF THE EMPEROR'S HORSES BEING CURED, BY FORCING THE ANIMAL TO DRINK WATER BLESSED BY THE SIGN OF THE CROSS" (See Vol. VII, page 433).

Bertrand L. Conway, a priest, writing in *The Question Box*, page 350, states: "The holy water font of to-day goes back to the sixth century." Our only comment to this admission is . . . that half a millennium this side of Christ and the Apostles scarcely brings the use of "holy water" to apostolic practice or to Biblical authority.

So, just as the original flame was extinguished over John F. Kennedy's grave, and a new flame was supplied . . . similarly, the original teaching of the New Testament has been extinguished in the Roman Catholic Church, and in its stead, a new and different collection of religious ideas is taught. Any point of religious doctrine that is peculiar to the Roman Church IS NOT FOUND in Holy Scripture.

**BIBLE WORD STUDIES**  
**IN THE GREEK NEW TESTAMENT**

*E. V. Sygley, Jr.*

**CHREMATIZO, "were called," Acts 11:26**  
 No. 5

**CHREMATIZO IN THE NEW TESTAMENT**  
**Rom. 7:3a**

In Rom. 7:3a the RSV reads as follows: "Accordingly, she will be called an adulteress (**moichalis chrematisei**) if she lives with another man while her husband is alive . . ." The context of this passage will be readily recognized. Paul is stating the law of the marriage relationship.

To most writers Rom. 7:3 enjoys the distinction of being the only New Testament passage that employs **chrematizo** in a way that is parallel to the use of that verb in Acts 11:26.

On Rom. 7:3 Hodge makes this interesting comment, "She shall be called, **chrematisei**, authoritatively and solemnly declared to be. **Chrematizein** (from **chrema**) is literally 'to transact business,' and specially in the New Testament to utter divine responses . . ." (**Commentary on the Epistle to the Romans**, p. 216).

Granting that the active **chrematizo** is to be translated "shall be called" one is face to face with a question. Does this use of **chrematizo** in any way involve the oracular element usually inherent in the verb? In other words, who "calls" this woman an adulteress? Some writers say the law calls her an adulteress. Is it possible that God calls this woman an adulteress? Of course, this is not to deny that the law naturally recognizes the woman in the same way.

It is generally conceded that in every passage in the New Testament where **chrematizo** occurs (except in Rom. 7:3 and Acts 11:26) God is implied as the source of the communication whether he is mentioned or not. Would this imply a similar use in Rom. 7:3 and Acts 11:26? I am not wholly denying the contention that **chrematizo** means "be called from one's business" in Rom. 7:3. I am merely raising the previous question in light of consistent Bible usage of **chrematizo** elsewhere.

On Rom. 7:3, the ICC makes this comment: "The meanings of **chrematizein** ramify in two directions. The fundamental idea is that of 'transacting business' or 'managing affairs.' Hence we get on the one hand, from the notion of doing business under a certain name, from Polybius onwards (1) 'to bear a name or title' (**chrematizei basileus**, Polyb. V lvii.2);

(2) . . . the 'answers, communications, revelations, given by an oracle or by God." (**A Critical and Exegetical Commentary on the Epistle to the Romans** p. 173).

**WALKING BACKWARDS**

**Harold Dowdy, Jacksonville, Fla.**

Clowns and comedians use the "walking backwards" bit to give the impression that they are **coming** instead of **going**.

Churches do that too. An example: **INSTRUMENTAL MUSIC** ("The Social Gospel" or "Institutionalism" could be used if you like)—

1. If a "church of Christ" had as its regular **preacher** one who was a firm advocate for the use of instrumental music in worship and yet this church said, "We don't go along with the instrumental music crowd," would, you believe it?

2. If this same "church of Christ" used its **NAME** along with those churches in the city who **did** use the instrument, when advertising in the newspapers, and yet said, "We don't go along with it," would you believe it?

3. If this same "church of Christ" used for its **meetings** ONLY those men who advocate the use of the instrument in worship to God, at the very time when this innovation was dividing the Lord's church, and yet this church said, "We don't go along with it," would you think they were coming or going?

4. If this same "church of Christ" encouraged her members to subscribe to **liberal papers** that advocated the use of the instrument and branded all those who opposed its use as "anti," and yet they said, "We don't go along with it," could you tell which way they were going?

This CHURCH says—"We don't go along with it." **God's Word** says—"For he that biddeth him God speed is **partaker** of his evil deeds" (II John 11).

Certainly they "go along with it," whether it be a matter of the instrument, the social gospel or institutionalism. They encourage its use, they allow it to be advocated. Now they may NOT have the courage AT THIS TIME to put it in their worship or work but they DO go along with it.

Sure they GO ALONG WITH IT, and everybody, but everybody knows it but them! They try to give the appearance that they are traveling the other way by WALKING BACKWARDS. Yet all this time they are **in, with, and for** the liberal crowd.

Walking backwards is the best way in the world to fall and break your head.

**THE "ISSUE" HAS NOT CHANGED**

**Walter N. Henderson, Clermont, Florida**

Brother Gayle Oler writing in **Boles Home News** under the title "The 'Issue' Has Changed Again!" made the charge that opponents of institutional homes have changed the "issue" after every debate, or two. This article has been reprinted in several of the bulletins published by these homes. For the information of these brethren, and all others, who may be concerned, the real issue has not changed — it hasn't been discussed very much. The real issue is **the extent and scope of the benevolent work of the**

**church.** Various related matters have been discussed, but the real issue is just now being approached. No doubt, this is why brother Oler thinks the "issue" has been changed.

He says: "The very fact that they change so frequently is a tacit admission that they realize they were wrong, that they have been defeated on previous ones, . . ." If these changes by the opponents of institutionalism "is a tacit admission" they were wrong and defeated on previous positions, what do the changes made by the advocates of these institutional homes indicate? Our brother should have been the last man to have made this charge.

Some one criticized Boles Home for being under elders from several congregations, instead of being under the elders of the local church. Brother Oler answered: "As we have published repeatedly before, the elders of the church of Christ at Terrell, Texas, have the responsibility of the oversight of Boles Home. They appoint a group of men to serve them regularly and properly in the management of the affairs of the Home. These men are answerable to the elders. So the criticism is untrue." (Facts, Feb. 1, 1952.) Five weeks later he wrote: "Boles Home is not a part of the church any more than any other home . . . Boles Home is answerable to the elders of the church in exactly the same way as any other home." (Facts, March 8, 1952.) Brother Oler either thought all of the homes of the members were under the oversight of the elders of the church at Terrell, or he changed his position about the elders having the oversight of Boles Home. Is this "a tacit admission" of being wrong? Perhaps, the "issue" had changed?

Brother Oler stated: "An institution or facility serving the church, or doing a good work as the church's servant is under no obligation to prove itself scriptural (authorized in the scriptures) as to organization, origin or practice, i.e. hospitals, banks. Even so of orphan homes." (Boles Home News, Oct. 10, 1954.) Notice: he placed these homes in the category with utility companies and banks — they are business institutions. On January 31, 1957, during the Porter-Woods Debate at Paragould, Ark., he accepted Woods' contention that these homes are divine institutions. These homes changed from business concerns to divine institutions. What a change! Is this another "tacit admission" of being wrong after another defeat? Had the "issue" changed again?

Perhaps, no one has made more, or greater, changes than brother Guy N. Woods. In this brief article I shall not deal with all of them. Let us hear him: "Of course it is right for the church to care for the 'fatherless and the widows in their afflictions,' but this work should be done by and through the church, with the elders having the oversight thereof, and not through boards and conclaves unknown to the New Testament." (A. C. C. Lectures, 1939, pp. 53, 54.) By January, 1956, a change had taken place; these "boards" which were "unknown to the New Testament" in 1939 were "the means by which, or through which, the church works in order to accomplish that which God ordained." (Woods-Porter Debate, p. 8) The elders had been set aside; "boards and conclaves unknown to the New Testament" had been enthroned over the "God ordained" work of the church. What a change! "The ship of Zion has

floundered" once more "on the sand-bar of institutionalism." When this debate was repeated at Paragould January 1957, these boards which were "unknown to the New Testament" had become divine institutions. Some change! How can a thing "unknown to the New Testament" be a divine institution? Brethren, "Be not deceived; God is not mocked." Was Guy's consciousness of being wrong and defeated in proportion to his change? Had the "issue" changed again? At Abilene it was right for the church to care for orphans, but in Birmingham the church couldn't do it. Another "tacit admission" of being wrong.

Christian Church preachers realize the New Testament does not authorize the use of mechanical instruments of music in the worship, so they run to Psalms for their authority. During the Cox-Woods Debate in Miami, brother Woods couldn't find authority for his "boards" which are "unknown to the New Testament," so like the Christian Church preachers, he ran to Psalms to find authority for these homes. Any thing that is not authorized in the New Testament is not a work of the church. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4) Guy didn't make that argument at Birmingham nor at Newbern. Had the "issue" changed again?

For several years all we could hear was: "The law says these homes operated by churches have to be incorporated," but we didn't hear anything about this at Newbern. Why? The "issue" changed at Birmingham!

About the only position brother Woods has taken relative to church benevolence, which has not changed, is his claim not to have changed.

Brother Oler says: "Several years ago we heard that all these homes should be under the elders 'as a part of the local church,' for elders rule only over the local church.

"But after a discussion or two, these brethren abandoned such arguments, and said their objection was 'centralized control,' and that the children's home was parallel to the missionary society! Then another discussion or so, they changed their contention and said that the church should care for these children in private homes 'like the Bible teaches,' either in adoption or on a foster-home basis.

"But another discussion or so was disastrous to their position, and so now we find Charlie Holt in Jacksonville declaring that the church of Christ cannot take money from its treasury UNDER ANY CIRCUMSTANCES TO FEED OR CLOTHE A HUNGRY OR HOMELESS CHILD AT ALL! He said he was not concerned about the organization, or the 'how' of it, that it just could not be done!"

This statement does not fairly represent brother Holt's life, position, nor what he said. It is framed so as to create prejudice; it is as the sectarian whine that all who are not baptized will go to hell! The proposition brother Holt affirmed proves the statement to be incorrect: "The Scriptures teach that in the field of benevolence (assisting those in physical need) churches are limited or restricted in the use of their funds from their treasuries to those who are saints (those who have been baptized into Christ)." Some orphans are Christians.

Brother Oler's statement pictures brother Holt as

being a cold, heartless, unchristian man who is an "orphan-hater" who would let them starve. Just the opposite is true. He is a Christian who practices "pure and undefiled religion" while teaching others to do the same. He and his good wife are doing more for homeless children than any congregation I know anything about. They are raising four of them, and you have never heard him blowing his trumpet about it. He is also deeply concerned about the purity of the church, and what the Bible teaches about its work. He is not the kind of man who will put his obligation off on the church or some institutional home. Here is a statement he made to me: "Of course, I do believe that the church can assist an orphan, or anyone else, who is a Christian."

Suppose all who oppose these homes had made all of the changes listed above, what would it prove? Would this change what the Bible teaches? Would it prove the Lord has placed the obligation of building and maintaining these institutional homes on the church? You can rest assured that anything that is authorized by the inconsistency of brethren is not of God.

These homes are not a part of the church, neither does the Bible teach the church is to care for orphans through adoption or in foster-homes. The church gave relief to the poor saints, and the elders had the oversight of this work. Where did any church in the days of the apostles give relief to anyone other than a believer? This is the extent and scope of church benevolence — this is the issue. If brother Oler will show willingness to discuss this on the polemic platform, he will learn what the issue is; there are a number of able men who will take the time to teach him.

It is true that "oversight," "organization," "centralized control," and "parallelism to the missionary society" are all involved in, and related to, the real issue, if the extent and scope of church benevolence is as broad as some teach. Brother Holt is concerned about these things, but he thinks first things ought to come first. Why debate about organization, oversight, centralized control, and such like, until it is proved that the church is obligated to care for unbelievers, and go into the child-raising business? This is like debating the "mode" of baptism while denying its design — a waste of time. Even brother Woods says: "The church is not a charitable organization and it is not authorized to do the work of caring for fatherless children." (Gospel Advocate, 1957, pp. 228,229) On this same subject brother Srygley said: "There is no scriptural way to organize a thing that is not in the Scriptures." (Gospel Advocate, 1931) No, the "issue" has not changed. Charles Holt laid the ax to the tap root of the institutional tree! He laid the ax to the issue and hewed to the line of truth!

In Jacksonville brother Holt begged brother Deaver to leave off human wisdom and discuss what the Bible says about benevolence. He begged for one passage of scripture which authorizes the church to give to any home; he begged him to give one passage which authorized the church to give relief to anyone other than a saint, but his begging went in vain; no such scripture was given.

Brother Oler witnessed the destruction of the Deaver-Warren syllogism; its component parts were smashed; its constituent elements turned to dust.

Deaver said wherever Holt attacked the syllogism, there the battle would be pitched. Holt attacked; Deaver fled the syllogism; he never put it back on the screen. Brother Holt showed the first and last constituent elements were false. He further demonstrated that a valid syllogism did not always teach the truth. He pointed out that this one was built on an assumption; therefore, it taught error.

Brother Deaver became so confused his moderator, brother Warren, spoke out while Deaver was speaking, trying to direct him, but Deaver was too bewildered to be directed; he floundered on unto the end.

Deaver, Warren, and Woods all have used that syllogism, insisting it taught the truth when it contained all of its constituent elements; this they illustrated with the plan of salvation and the worship. But each man's syllogism has differed from the other two's in the number of constituent elements — something is wrong — you couldn't do that with the plan of salvation and the worship and teach the truth.

This issue should never be settled by the inconsistencies of brethren; it must be settled by "Thus saith the Lord." We should be interested in changes only as they are related to the truth. A change away from the truth leads to apostasy; such a change cannot make an unscriptural practice of the church right in God's sight. A change toward the truth shows spiritual growth, and this is to be commended in all. How is a Christian to grow in the grace and knowledge of the Lord (2 Pet. 3:18) without changing? If you are building on man's inconsistency, you are building on sinking sand.

## Science and Truth

I Tim. 6:20-21

William D. Burgess

When the fossils in the horse series were arranged there were many fossils that were omitted. There are claims that at each level from Eohippus, the dawn horse, on, adaptive changes took place and numerous groups evolved, but all except Equus are now extinct. This has been decided by those responsible for determining which fossils should go into the evolutionary series of the horse. It seems as if a fossil did not fit the theory then it was put aside. It is possible that the series of the horse is really not a series after all. Consider a horse, a mule and an ass. These three could be arranged in a series but this would not be proof that the ass evolved into the mule and the mule into the horse. Of course this would make a good series, but it is not true. Today horses are born occasionally with one of the splint bones bearing phalanges or toes. The terminal one may bear a reduced hoof. This is much like the condition found in some of the fossils which are supposed to be the early ancestors of our modern horse. There are many forms today, even in the human race which are atypical. There are many factors which affect the skeleton and its development. We can observe this around us today. It is not

impossible that some of the fossils are atypical or even fakes, as some have proven to be in the years past. The real effort in these matters seems to be the effort to exclude God. The evolutionist is generally unwilling to admit that God could create all things as they are, but is ready to declare that a horse the size of a small dog could change, as the need arose, to produce our modern horse. The evolutionist does not believe in miracles; he calls his miracles—evolution!

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

*"THINK ON THESE THINGS"*

### **"THE GOSPEL WHICH WAS PREACHED OF ME"**

**H. E. Phillips**

No man in New Testament times received more attacks and criticism for his preaching than did the apostle Paul. Again and again he was called upon to defend his apostleship and the gospel which he preached. The book of Galatians is largely devoted to the proof of his apostleship and the divine origin of the gospel which he preached in contrast to the false doctrines which were carrying them away from the Lord. The ideas of what constitutes proof of sound doctrine today may vary, but the one way to prove what is sound doctrine was used by the apostle in Galatians 1:11,12:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Of course, we do not today receive the gospel directly from Jesus Christ, but we do receive what was delivered directly to the apostles. What we read in the New Testament is the word of Christ just as Paul and the other apostles received it. But usually when one comes to prove a proposition or establish a practice he uses other arguments besides the fact that it is written in the New Testament. Those who do such are occupying the grounds of the false teachers against whom Paul wrote in the Galatian epistle. A certain doctrine is taught; and to make the hearer believe it, the teacher or preacher resorts to the following claims:

1. My years of experience. Paul could not say much for his years of experience in the gospel as compared to the other apostles. He speaks of himself as "of one born out of due time." Now one of the first arguments made is that of preaching so **many** years. That is supposed to make the hearer accept what he says. This is no proof because a man may preach error for fifty years and never get right.

2. My education. Paul mentioned his education in the righteousness of the law at the feet of Gamaliel (Acts 22:3), but he counted all this for nothing in preaching the gospel delivered to him by Christ

(Phil. 3:7-9). One does not know God by the wisdom of this world (I Cor. 1:20,21). The number of degrees a man has does not prove his preaching to be true.

3. I stand with great men of the past. Paul stood with one of the greatest teachers of his day—Gamaliel—but he did not offer that as proof of the truth he preached. Often great men of the past were wrong in what they taught. The thing to do is to prove that these men stood upon the only foundation of truth—the New Testament, then we have only proved that we have the truth because it is taught in the word of God. Just the fact that we stand with great men of the past does not give credence to what we teach; it is the fact that it comes from the New Testament.

4. The majority agree with my stand. Not one time do we read of Paul, or any other apostle, using this argument to prove either apostleship or truth of the gospel which they preached. History abounds with proof that the majority are always opposed to the gospel of Christ. It is true that many people are more persuaded by the stand of the majority and the elite than they are by what is taught in the gospel of Jesus Christ, but this does not prove their doctrine to be true. Just the fact that one stands with the minority does not prove him right. It must be proved by what is taught in the word of God. Neither the majority nor the minority proves a man to be teaching the true gospel.

5. I have never changed. This is supposed to guarantee that the position held without change is the true one. This is certainly not the proof Paul used to establish his apostleship and his gospel. He freely admitted his change and told why. His proof was not in the consistency of his own belief and practice through his years, but rather that he had learned and received the truth that did not come from man, nor by man, but from the Lord himself. He says that in his former course he "thought" he was right, but learned of his error and changed. The mere fact that one has never changed his teachings does not prove his doctrine to be true. The only proof of sound doctrine is what is taught in the New Testament. Let that be our only appeal.

## **COMMENTS TO EDITORS**

"Please renew my subscription to Searching The Scriptures for another year. I enjoy your monthly paper very much."—Walter Overturf, Buckner, Ill.

"I have been a reader of the paper almost since its beginning, having been introduced to it by H. F. Sharp . . . I enjoy each edition, and appreciate the many fine articles, and the good writers who produce them . . . You may be sure that I will encourage others to read the paper and work for an increase of readers."—Billy W. Moore, Harrison, Ark.

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"Do keep up the good work. We sure enjoy Searching The Scriptures with you."—Mrs. E. G. Gaylord, Ocala, Fla.

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work."—Wallace Harlan, Bowling Green, Ky.

"I continue to enjoy your good paper. Brother Patton's articles on the rule of elders should be read by all."—E. Paul Price, Borger, Texas.

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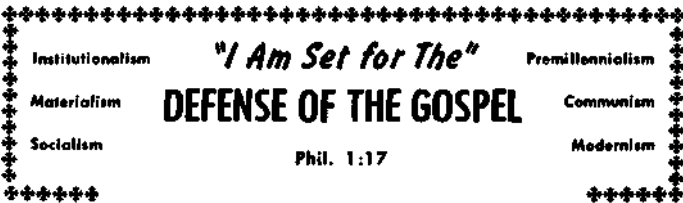
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earth" (Gen. 13:16). "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5). This promise was made at a time when Abraham and Sarah had no heir. Though the promise was twenty-five years in fulfillment, Abraham believed God and it was counted to him for righteousness (Gen. 15:1-6). Both he and Sarah were old, yet Paul said "In hope he believed against hope" (Rom. 4:16-22). The fulfillment of such a promise under such circumstances required divine intervention. This was all part of the divine plan leading to the spiritual promise to bless all nations through Christ. The promise was renewed to Isaac (Gen. 26:2-5). Then to Isaac and Rebekah, Jacob and Esau were born. God chose Jacob through whom the promises should come. Jacob had twelve sons, one of whom was Joseph. What seemed at the time a great personal tragedy, when Joseph was sold into slavery by his own brethren, proved to be the providential means through which the national promise was fulfilled. It was not until Jacob and all his went down into Egypt that the great nation was formed. Those seventy souls were separated in Egypt and multiplied until they were truly a mighty nation of people, distinct in customs, characteristics and faith. It was four hundred and thirty years from the time of the promise until this nation, newly delivered, and formed through the watchful providence of God, stood at the foot of Mt. Sinai to receive the law from Moses. In Exodus 19:6 the Lord said they were "an holy nation" unto him. That promise was fulfilled.



**PREMILLENNIALISM  
(No. 2)**

**THE ABRAHAMIC PROMISES**

**Connie W. Adams, Orlando, Florida**

Beginning in Genesis 12, God made a series of three distinct promises to Abraham. The fulfillment of those promises occupies the rest of the Bible and concerns our hope for the world to come. God promised (1) that he would make a great nation of Abraham's seed; (2) that he would give to that nation a land; and (3) that in his seed all nations of the earth would be blessed. The first promise concerned the nation of Israel, the second involved the land of Canaan, and the third was spiritual, pointing to the coming of Christ, the seed of Abraham through whom all nations of the earth would be blessed. A study of these promises and their fulfillment is essential to any proper review of the theory of Premillennialism. That system affirms that there will be a literal 1,000 year period of time between the second coming of Christ and the judgment during which he will reign on David's throne in Jerusalem, the Jews will return to Palestine and the kingdom prophecies will then be fulfilled. Since their theory concerns the Jews, Canaan and Christ, and since so much of the Bible is taken up with the fulfillment of these promises, should they be wrong, here, their whole system will be found out of harmony with the greatest portion of the Bible. This I believe to be the case.

1. **The National Promise.** God said to Abraham "And I will make of thee a great nation" (Gen. 12:2). "And I will make thy seed as the dust of the

2. **The Land Promise.** "For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). It is the general contention of premillennial teachers that the land promise has never been fulfilled and they connect that with the return of the Jews to Palestine in the millennium. What they fail to see is that every **land promise concerning Israel has been fulfilled. Not one has failed.** After the nation had wandered in the wilderness forty years, Joshua led them into the promised land. At the end of his life he made this speech: "And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that **not one thing hath failed** of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and **not one thing hath failed thereof.** Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good **land which the Lord your God hath given you.** When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good **land which he hath given you**" (Josh. 23-14-16). Joshua said not one thing had failed which God had promised, and twice identified the land as a part of that. But their retaining of the land was conditioned on obedience to God. Disobedience offered the promise that they



would perish off that land. Premillennialists object that the "larger" land promise has never been fulfilled, the land from the river of Egypt to the great river Euphrates. But they are wrong again. Solomon's kingdom covered the exact dimensions of the land promise. "And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt" (II Chron. 9:26; I Kings 4:21). One of the great errors of this system is that they look for the fulfillment of things which have already come to pass.

The premillennialists turn to the promises made during the captivity and say that God never has fulfilled his promise to bring them again into their own land. First, God did not promise to fully restore the land after they went into captivity. He did promise to bring a remnant into the land again and this was done under Ezra, Nehemiah and Zerubbabel (II Chron. 36:20-23). Second, Moses warned them that if they forsook God their days would not be prolonged upon the land, and begged them to choose life that they might continue to dwell in the land promised to Abraham, Isaac and Jacob (Deut. 30:17-20). Third, Joshua told them they would be destroyed from off the land if they broke the covenant God made with them (Josh. 23-15-16). Fourth, Jeremiah promised destruction upon them and dramatized it by taking a potter's vessel and breaking it before the ancients of the people, saying "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again" (Jer. 19:11). Complete restoration was not promised. The remnant did go back. The lineage of Judah was kept in tact and the promise lived on looking toward the seed to bless all nations. There is not one land promise to Israel that has not been fulfilled and premillennialists are wrong when they seek to inspire false hope in the Jews and cause them to glory in their flesh.

3. The Spiritual Promise. Some premillennialists, though not all, insist that the promise to bless all nations through Christ must await the thousand years for fulfillment. I debated one such teacher in 1958 who flatly said that this promise had not been fulfilled at all. In a book published by that man, entitled *Understanding the Bible*, he denied that any of the promises to Abraham had been fulfilled except making a nation of his seed. If this contention were true, we would be robbed of choice spiritual blessings we presently enjoy in Christ. In Acts 3:25-26 Peter reminded the Jews then present of the promise to Abraham to bless all nations in his seed, and then said God sent Jesus Christ to bless them, "in turning away every one of you from his iniquities." The blessing of the nations through Christ comes as people in those nations are turned from sin unto God. In Gal. 3:6-9, Paul connected this promise to bless all nations with the justification of the heathen through faith, and said those that are of faith are "blessed with faithful Abraham." In Gal. 3:26-29 Paul showed that "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That which counts now is not Abrahamic flesh, but Abrahamic faith. Paul said that now "he is a Jew who is one inwardly" (Rom. 2:29). The gospel of Christ is to be preached to all nations for the obedience of faith. In this is fulfilled the promise to

bless all nations through the seed of Abraham. That seed was Christ (Gal. 3:16). To misunderstand these promises and their fulfillment is to misunderstand most of the Bible and that is exactly what premillennialists do. The gospel, the church, its work, and the salvation of our souls are all involved in these promises. Further, there was a proper sequence to them that must not be destroyed. The formation of the nation and the giving of the land were all preparatory to the spiritual promise. A nation had to be kept distinct. Lineages had to be recorded and kept to assure the rightful heir to bless all nations. Unto that nation the sacred writings were committed (Rom. 3:2). From them the prophets arose. All of this combined to create an indisputable array of evidence to establish the claims of Jesus Christ and to assure our salvation through him. Premillennialists have been so preoccupied with the material aspects of these promises that they have overlooked the eternal purpose of God to use these means in effecting the salvation of the world. Thus, in a sense they substitute the means of accomplishing the purpose for the purpose itself.

The next article will concern the proper view of prophecy and fulfillment as an answer to Premillennialism.

## Tracts

### 10c each; \$5.00 per hundred

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 Mormonism, Billy Dollar and Donald Willis  
 Benevolence And The Church, Harris J. Dark

# The News Letter Reports

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

## GOSPEL MEETING

Hoyt H. Houchen of Abilene, Texas will be the speaker in a series of gospel meetings at the meeting house of the church of Christ in Forest Hills, Tampa, Florida, March 1 through 8, 1964. Services will begin each evening at 7:30 p.m. Brother Houchen is evangelist with the North Park church in Abilene, Texas, and is a capable proclaimer of the truth. You are invited to be present as often as possible. Remember the time: 7:30 p.m. March 1 through 8, 1011 W. Linebaugh Ave., Tampa, Florida.

Roy E. Cogdill of Canoga Park, California, preached in a gospel meeting with Hoyt H. Houchen and the North Park church in Abilene, Texas, January 6-15 . . . James P. Miller preached in a gospel meeting at the Azelea Park congregation in Orlando, Florida, February 2 through 7, at 7:30 each evening . . . A series of sermons will be delivered by different speakers at the meeting house of the Walnut Street church in Greenville, Texas, March 2 through 6. The following will speak beginning Monday and continuing through Friday: Charles Holt, Wichita Falls, Texas, "Walk As Children Of Light;" Vernon Ripley, Lewisville, Texas, "Restoring The New Testament Church in Worship;" Joe Swint, Cooper, Texas, "The Ninety and Nine;" Harold Fite, Ft. Worth, Texas, "The Work of Perfecting ;" and Carl Allen, Mt. Pleasant, Texas, "What Makes and Keeps A Strong Church." Ward Hogland is the preacher at Walnut Street.

James P. Needham of Expressway church in Louisville, Kentucky will be the speaker in a gospel meeting with the Belmont church in Indianapolis, Indiana, March 2 through 8. William Wallace is the preacher at Belmont . . . Dave Fraser preached in a meeting at 9th Street church in Bessemer, Alabama during the week of January 26 . . . A series of sermons dealing with the "Fullness of Christ" were presented at the East Hill meeting house in Pensacola, Florida, January 20 through 24. The following men spoke: Don Patton, Panama City, Florida; Clyde Brannon of Andalusia, Alabama; Pete McKee of Oak Grove, Florida; Sewell Hall of Birmingham, Alabama; and Lynn Headrick of Saraland, Alabama.

The Fifth Avenue church in Bessemer, Alabama enjoyed a gospel meeting January 12-17 with Robert M. Atkinson, who recently moved to Bessemer to labor with this church . . . David Harkrider will be the speaker in a meeting at Pinson, Alabama in March 1-8 . . . Bill Cavender will speak in a series of meetings with the Fourth Street church in Cullman, Alabama, March 15-22. Richard Weaver is the local preacher . . . Edd Hayes will preach in a meeting at Fultondale, Alabama, March 22-29.

Don Patton is doing a good work with the faithful brethren in Panama City, Florida. He recently baptized three, and had to take them out of town to be baptized because he was refused the use of the baptistry by the digressive group . . . H. E. Phillips was with Oaks Gowen and the West Bradenton church

in Bradenton, Florida, February 2 through 9 . . . Irven Lee of Jasper, Alabama, was with William Lewis and the Ninth Avenue church in St. Petersburg, Florida during the week of January 19.

Earl Fly, Orlando, Fla.—After three years with the Holden Heights congregation in Orlando, Florida, I am moving in February to work with the First Street church in Lawrenceburg, Tennessee.

Oak Grove Building Burns—"The meeting house of the Oak Grove church at 9201 Thixton Lane (Louisville, Ky.) caught fire from the furnace and burned up Wednesday of last week (Dec. 25, 1963). Bro. James Hahn is the preacher for this good church. They had some insurance on the building. The Oak Grove church will meet at the usual times for services in the basement of the preacher's home at 9203 Thixton Lane—next door to the building location — until a new auditorium can be built." (Grover Stevens, Park Boulevard Bulletin).

## PAUL BROCK TO GEORGIA- OAKS GOWEN TO JACKSONVILLE

In December of last year it was announced to the Lakeshore church in Jacksonville, Florida that Paul Brock would be moving February 1, 1964 to preach with the church in Lakeview, Georgia, near Chattanooga, Tennessee. Oaks Gowen of Bradenton, Florida will move to Lakeshore in Jacksonville in March. Brock moved to Lakeshore nearly four years ago after a good work in Dyersburg, Tennessee. He is leaving the work in Jacksonville because of the need for his labors in Lakeview, Georgia.

The elders at Lakeshore spoke of brother Brock and his work in these words: "Since brother Brock's arrival the church has grown in many ways. The most outstanding way is that the membership has grown spiritually and grown closer together . . . May the Brocks realize their leaving us is much too soon and our hearts are heavy as a result. But may we realize and rejoice that brother Brock has the faith and courage to answer a call where he sees a greater need for his services. Our love and best wishes go with the Brocks."

Brother Oaks Gowen has done an outstanding work in Bradenton for a number of years. He is well loved and respected by faithful brethren in that section of Florida. He is leaving Bradenton with the best wishes and prayers of the brethren there.

Morris D. Noman, Plant City, Fla.—The work of the Lord continues to show some progress in Plant City. There were ten baptisms in 1963. Despite the loss of several families that moved to other areas we were able to hold our own in attendance with an all time high in contribution. We have two programs on WPLA (910KC) Sunday at 8:45 and Wednesday at 11:45. Harry Pickup was with us for five nights in December lecturing on Christ as the Master Teacher; He spoke on: "Jesus, the Maker of Teachers;" "His Methods of Teaching;" "His Objectives;" "His Successes;" and "His Problems." I recommend this series to any church to improve the teaching program and study habits of saints. Marshall Patton will be with us the first week in April.

## ANSWERS FOR OUR HOPE

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

I Peter 3:15

*Marshall E. Patton*

**QUESTION:** Is there scriptural authority for observing the Lord's supper on Sunday night? Must it be during the daylight hours?—H.H.

**ANSWER:** Authority for observing the Lord's supper on the first day of the week exclusively comes from the approved example in Acts 20:7. I have formerly shown in this column that such authority cannot be established in any other way, the opinions and efforts of a few to the contrary notwithstanding. Hence, the answer to our question must be determined from the time designated in this verse.

The word "day" appears in italics (K.J.V.) which indicates that the word has been supplied by the translators. A more literal translation of the original reads, "And upon the first of the week." This is also true of other passages, e.g., John 20:1,19; Lk. 24:1; Matt. 28:1; Mk. 16:2; I Cor. 16:2. The word translated "week" in this verse is from the Greek "Sabbaton" which is denned by scholars to mean: "Sabbath to Sabbath," "seven days, a week"—hence, the week equally divided into seven divisions. The Greek "Mia" which precedes "Sabbaton" in our text means "one"—hence, the "one" or **first** division of the week. The first one seventh of a week is a solar day of twenty-four hours.

The New Testament writers reckoned time or the "day" according to three different customs: Hebrew—sunset to sunset; Greek—sunrise to sunset, and Roman—midnight to midnight. The context of Acts 20:7 shows the "day" to be reckoned according to Roman custom—from midnight to midnight.

Notice that when the disciples came together to break bread, Paul intended to depart on the **morrow** (v. 7). According to verse eleven, Paul departed after "break of day." Unless there was a change in plans (and there is no evidence of such) he departed on the "morrow" from the "first day of the week"—the time they assembled. Since the "day" refers to a twenty-four hour division, it must be according to either Hebrew or Roman reckoning. Since the context shows this to be a night meeting (vs. 7,8), the only possible transition from one day to the other during the course of events herein revealed had to come at midnight—hence, Roman reckoning. Therefore, Acts 20:7 authorizes any hour that expediency might dictate within the first division of the week (Sabbaton), according to Roman reckoning—from midnight to midnight.

It is interesting to note that the resurrection day of our Lord is also identified in the Scriptures according to Roman reckoning. In John 20:1 we learn that Mary Magdalene came to the tomb "The first day of the week . . . when it was yet dark." The "first day" here included darkness before daylight. Our Lord had already arisen, yet the daylight hours following this darkness are called the "same day" (Lk. 24:13). Then in John 20:19 we read, "Then

the same day at evening, being the first day of the week." The word translated "evening" is from the Greek "ouses opsia," an expression used to identify the late evening or after sunset. Therefore, we have darkness before daylight, the daylight itself, and after sunset—all identified in the Scriptures as the same day—the first day of the week.

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

*Ward Hogland*

### HOW LONG SHOULD I ATTEND?

A question which has agitated many members of the one Body the last few years is: "How long should I attend a congregation which practices things I believe to be unscriptural?" This has especially been true since the so called issues have been in the church. I hasten to say that perhaps too much emphasis has been placed on the issues and not enough on other departures.

I feel that two dangerous extremes have been taken by brethren on the above question. The first is when brethren stay on and on with an unscriptural congregation when they know very well that there is no hope. They salve their conscience with the idea that no congregation is perfect! These people do an injustice to themselves and to the congregation by staying in a situation of that kind. On the other hand, we have brethren who go to the extreme and "quit" a congregation at the slightest provocation. Many congregations could be saved from liberalism and sin if we would put forth the proper effort. I know from personal experience that both individuals and congregations may be saved with work and prayer. It is my deep conviction that both extremes are wrong. I am fully cognizant that no ONE answer could apply to all situations.

In Acts 13:51 Luke says, "But they shook off the dust of their feet against them, and came unto Iconium." Paul's preaching had been rejected at Antioch of Pisidia and Luke says, "They shook off the dust of their feet—." This proves that there is a LIMIT to which a Christian must go. In Matt. 10:14 the Lord told his disciples about the same thing. Then in Rev. 2:5 the Lord said to the church at Ephesus, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." When does the Lord remove the candlestick from a church? I do not claim to know the exact time. I doubt that any living person knows. We will all have to agree that a LIMIT is placed on a congregation. If they do not repent the Lord will do his part. I firmly believe the informed child of God will know when to stay and when to quit!

Many times people move to a new area where there is only one congregation. If they feel that the congregation is unscriptural they have two or three alternatives. One is to convert them to the truth.

If this is impossible they could quit and establish another congregation. If this is not expedient they might drive to the nearest scriptural congregation. Gentle reader, in summation I believe the Bible answer is this: Attend a congregation as long as progress is being made toward truth. Some times elders and others are honestly mistaken! Don't give up too easily. I feel that many of us would have given up the seven churches of Asia much sooner than the Lord. On the other hand if you are just "spinning your wheels" and have become a voice in the wilderness you might as well throw in the towel! When elders and members have closed their ears and minds, you might as well shake the dust off! There is no doubt that some congregations have gone beyond the point of no return.



## THE SIN OF MURMURING

The word "murmur" is defined as "low, muttered complaints; grumbling." (Webster). It is condemned by God as being sinful. We are commended to "do all things **without murmurings** and disputings." (Phil. 2:16). The apostle Paul warned Christians against this sin in his letter to the Corinthians: "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer" (I Cor. 10:10). The sinfulness of murmuring is vividly illustrated by God's severity of punishment toward the guilty Jews, as shown in the following account.

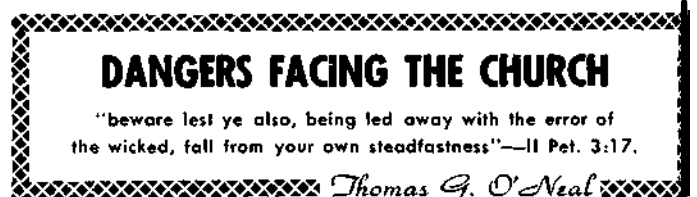
Korah, Dathan, Abiram, fifty princes of the congregation and others rebelled and murmured against God's servants, Moses and Aaron (Num. 16:1-11). "The earth opened her mouth, and swallowed them up ... they, and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation." (Verses 32-33). "And there come out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. (Verse 35). When the Jews murmured that Moses and Aaron were responsible for the deaths, God killed **fourteen thousand, seven hundred** of them by a plague. (Verses 41-49). This is written for our admonition and should cause all murmurers in the church to repent and reform, lest they suffer a "soror punishment." (Heb. 10:28-29).

A murmurer can do great harm and irreparable damage in a congregation by creating discontent, discouragement and apathy among members, by sowing discord among the brethren (which God hates—Prov. 6:19), by undermining the work of the preacher teachers, deacons and the rule of elders. This many times creates a general attitude of dissatisfaction and loss of interest, enthusiasm and zeal, resulting in decreased attendance, contribution, and impairment of all work in general. The murmurer may then be the first to criticize the lack of growth, and may use the preacher or someone else as the scapegoat to bear the blame, not realizing

or ignoring the fact that his own sin is responsible.

The murmurer does not truly love God and is not really interested in the welfare and growth of the church, but in his own selfish desires and opinions. He is either woefully ignorant of or willfully disregards God's word regarding his sin, and is a dangerous threat to the cause of Christ. He can and does destroy or greatly lessen the influence and work of those who happen to be the object of his disgruntled attack. It ..is difficult to deal with such a situation because oftentimes the murmurer does not have the courage or character to honorably discuss his complaints with the proper ones, but whispers them in secret to others. Christians should not lend receptive ears nor endorsement to murmuring, but exhort the guilty one to cease his sin. Remember, if one will murmur **TO** you, he may murmur **ABOUT** you, because many times he is a Pharisaical faultfinder, a chronic complainer with a hypercritical attitude who is usually never satisfied very long with any arrangement.

We earnestly exhort all murmurers everywhere in the name of Christ to repent of this sin, to cease and desist in tearing down the work of God, and to get busy in the kingdom to build it up. Those who truly love God and his church have no desire to be hypercritical faultfinders, wandering about murmuring to all who will listen. If anyone should persist in this sin after proper warnings and efforts to restore, then scriptural discipline should be brought about to protect the flock of God and its work. The work of our Lord is too important to allow murmurers to **run** and **ruin** the church.



The danger confronting the church that we want to study with the reader in this article is the lack of zeal and enthusiasm in the Lord's work.

Zeal will beget zeal. If brethren would show a zeal for the work that the Lord wants done, others would catch on and start working zealously in the service of the Lord. In the eighth and ninth chapters of second Corinthians Paul was writing about the contribution that was being made for the poor saints in Jerusalem. He had encouraged other churches that were able to give to the needs of their brethren in Jerusalem. Of Corinth he said in II Cor. 9:2, "... and your zeal hath provoked very many." By the zeal which the Corinthian church had manifested in getting a contribution ready for their needy brethren, others had been made to realize the need and they were provoked to be zealous unto this good work.

If one will turn the page back to the eighth chapter of this same book, Paul is using the willingness of the churches in Macedonia to stir up the Corinthians to give. He points out to Corinth that ill comparison with them the churches of Macedonia were in "deep poverty" (II Cor. 8:2). Yet, the churches of Macedonia were able to give to Jerusa-

lem and enable Jerusalem to carry out their responsibility toward her needy saints, a thing which Jerusalem could not do unaided. In this Paul uses the zeal of the churches of Macedonia to encourage the church in Corinth to help Jerusalem and then uses the zeal of Corinth to provoke other churches to help Jerusalem. This shows that zeal is catching.

Many brethren seem to be satisfied with present conditions. It is almost impossible to get them up off the stool of "do nothing" and to get them actively engaged in the service of the Lord. Brethren can preach unto them, but it seems to do them no good because they go on in the same old rut that they have been in for years. In many places try getting the church which is able to send or help send some man into a field to preach the gospel and see how far you get. Do we not find the attitude of unconcernness and indifference? Good churches are supporting many fine men in preaching and for such they are to be commended, but isn't it time that all of us get up and get to work doing all that we can for the Lord? How many of us are eager for the work to be done but are willing to let someone else do the job for us? We need to become personally involved in serving the Lord. We will receive a blessing and souls will be saved.

While we need all the zeal we can bring forth into the service of our God, at the same time we need to learn that there is the danger of our zeal being directed in the wrong way. I remember that of Israel Paul said in Romans 10, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." True, Israel had "a zeal of God," but it was directed wrong. It was not according to knowledge! Unguided zeal is dangerous. To be properly guided depends upon proper teaching. Christians are to be "zealous of good works" (Tit. 2:14). However, the good works are to be directed or authorized by the word of the Lord (II Tim. 3:16-17).

All need to learn the lesson that when our zeal is properly guided we will never do more than we should for the Lord. The Lord expects us to do to the extent of our ability (Matt. 25:14-30). May all of us study His will daily to learn our duty and then may we ever be busy in doing it to the very best of our ability, knowing then that we are pleasing unto the Lord.

May we all have the attitude of wanting to do all that we can in the Lord's service that we will please Him in the last day when we stand before him.

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### OBSERVATIONS

by Tychicus

Those who are in doubt as to the outcome of the present liberal movement among some of the churches should read the history of the Lord's church in America. The present and the future are an unfolding of the past. With a small beginning near the first of the nineteenth century the gospel spread slowly for many years. However, from around

1825 until shortly before the war between the states the gospel spread rapidly. After 1835 some grew dissatisfied with the Lord's plan and started talking of one of their own. This was about fifteen years before the American Christian Missionary Society was organized. This was opposed through the years but was kept alive by the liberals of that day. The first mechanical instrument of music was used in worship about ten years after the society was organized. This met with strong opposition, but eventually most of the churches used some kind of an instrument.

It was during this period that many who favored the society opposed the instrument. Yet, they never did see fit to join hands with those who opposed all innovations and schemes of men. They tried to hold what some called a middle-of-the-road position. Their opposition to the instrument was ignored and those who held this position became fewer and fewer in number as the years went by. Those who try to hold a middle-of-the-road position today will finally meet the same fate. For men to grieve over the liberalism and modernism in the churches and still apologize for the institutions which were started by the liberal attitude is worse than folly. That was the mistake made by those who held this middle-of-the-road position eighty years ago.

If such men as Moses E. Lard and J. W. McGarvey (who were middle-of-the-roaders) were unsuccessful in their fight against digression, what can men today hope to accomplish when they oppose one unscriptural practice and apologize for another?

By the turn of the present century the apostasy had about run its course. Very few churches drifted away after the Otey-Briney Debate held in Louisville, Kentucky in 1908. Faithful brethren went to work and in a few years loyal churches numbered several thousand with over a million members. While faithful Christians worked to build up churches a few promoters were busy working for themselves. Instead of following the pattern left by the apostles, they were busy following the pattern of the denominations in setting up institutions to saddle the churches with. Since many in the church never read their Bibles, they have been deceived by these promoters. Others (mostly preachers) went along with them in order to remain popular. Two major apostasies in the lifetime of some still living should teach us a lesson. We need to depend more upon the word of God and less upon the word of men. Remember, when we turn a deaf ear to the scheme of a promoter, we have only rejected that which God considers foolishness already (I Cor. 1:19,20). Did the Holy Spirit fail to furnish all of the information we need?

### DOES THE TRUTH PRODUCE ERROR?

A. H. Payne, Jackson, Mississippi

When a man's position can not be sustained by the scriptures, the common way of defense is to create prejudice against his opponent by attributing an unreasonable and false position. The Pharisee used this kind of treatment when Jesus cast the demons out of the blind and dumb man. (Matt. 12:22-24.) They could not meet Jesus in an honorable way and retain their error, so they accused him of casting out the

demons by Beezlebub, the prince of demons. They attributed to Jesus a position that was untrue and which was not held by Jesus, but it served their cause of deception.

A modern-day example of such tactics follow in this quotation from a brother in Gulf Port, Miss. "Premise: The Church can not scripturally give material help to those who are not members of the Church, but individual members must give such assistance, if able.

"Consider: A child, at the age of four, would not be a Church member, and so if the above statement is accepted, could not be given material assistance by the church, even if bereft of parents.

"Therefore: It is necessary that we decide to accept the man-made doctrine of 'original sin' and also 'conceived in iniquity and born in sin' and place the child among the lost or that we support the teaching of Jesus (Mark 10:4) "of such is the kingdom of heaven" and (Mark 9:36) "and he took a child and set him in the midst of them: and when he had taken him in his arms, he said unto them; whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me receiveth not me, but him that sent me."

"It follows then that the child is accepted of Christ and God as a child of God. The Church of God (Acts 20:28) cannot refuse to give needed material help to one of God's children." We shall offer an answer to this charge in the same spirit of our Lord when he answered the Pharisees.

The "Premise"

1. That the church can not scripturally act in general benevolence among those not members of the church is sustained by the following authority: Acts 2:44-45; 4:34-35; 6:1-6; 11:27-30; Romans 15:25-26; 1 Cor. 16:12, 2 Cor. 8:1-24; 2 Cor. 9:1-15; 1 Tim. 5:16. This is the sum-total of the New Testament that has to do with the benevolent work of "A" church from its treasury. In every case this work was among the saints — faithful and needy church members.

2. That individuals must give assistance, as able (from their own treasury), to anyone in need is sustained by the following: Matt. 25:34-36; Mark 9:36; Gal. 6:10; 1 Tim. 5:4-16; James 1:27. (These are but a few of similar passages, but are sufficient to prove the extent of the individual's activity.)

3. Before we go farther, we must remember that the above must be proven false before the "consider" and "therefore" of the paper under review means anything. Human wisdom and this brother's logic means absolutely nothing until the above plain statements from the New Testament are proven to be wrong. They can be disproven by:

a. Including more than faithful, needy church members in the passages we offer as addressed to "A" church. Perhaps 2 Cor. 9:13 will be the only passage in dispute and the "all men" as occurs in the King James version should read "all," as "men" is an interpolation. The context modifies the "all" which requires the meaning to be "all saints in need."

b. Or, proving that one or more of the passages that we contend are addressed to the individual should be practiced by "A" church from its treasury. Every passage in the New Testament (except the 9 which teach the work of "A" church that are given in No. 1) that teaches benevolence is addressed to the Christian, not "A" church.

4. Therefore, the "premise" has been proven true by the scriptures. All the wisdom of the world, logic, hypothetical situations, total situations, arguing, wrangling or assuming will not change the eternal Word of God.

The "Consider"

We are taught in James 1:27 that the individual is to care for the fatherless. Let us apply this teaching to the situation that is offered. The child of 4 years old, who is fatherless, is in need. James teaches the individual to supply this need. Christians will practice what James taught.

What is this brother's real motive and interest?

1. Is his ONLY interest that of seeing "material assistance" being given "by the church."

OR —

2. Is he interested in the welfare of the child and following the teachings of the New Testament?

3. If his ONLY interest is that of seeing material assistance being given by the church, he is merciless and hypocritical.

4. If he is interested in the welfare of the child and following the teachings of Jesus Christ, the Christian will fully supply every need of this 4 year old child according to the scriptures.

Then, The "Therefore"

We utterly repudiate the man-made doctrine of "original sin" and "conceived in iniquity and born in sin" for such is condemned by the scriptures. God is the father of spirits, Heb. 12:9, and we are his offspring, Acts 17:28. It is not necessary to accept "original sin" to sustain the "Premise" in lieu of the teachings of Jesus in Mark 9:36; 10:4 To the contrary, we accept and apply them to sustain the "Premise."

The child of 4 years old is innocent, sinless, and safe. It is not in a like category as the church member who was once lost, but is now saved from past sins. Both are proper subjects for heaven, but stand in different categories. The child is not a church member, but the saved person is. The child is not a Christian, but the saved person is.

We do not exclude the child from support by the church because it is lost, but because it is not a church member. God restricted church support to church members. God assigned the care of the 4 year old to the individual.

All of God's children are in God's house, which is the church. 1 Tim. 2:15. According to this brother, the 4 year old child is a child of God. Then, according to this brother, this child (4 years old) would logically be a member of the church. This I reject.

Conclusion

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." These are the words of Jesus and brethren would do well to heed them.

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## HOW IS YOUR T.V. WORKING?

Donald R. Givens, Coalinga, California

Perhaps you are wondering what the question of the title has to do with living the Christian life. What connection does television have with our service to God? Actually, nothing in the main, except we' want to draw a parallel between the working or operation of the T.V. set and the living of the Christian life.

The Christian is a walking picture. Others look at us who are children of God and they either receive a bad or a good impression. Let us briefly see what kind of a picture we are giving to the world.

The very first thing one has to do if he desires to see his favorite program on T.V. is **turn it on**. One must turn the set on before it will operate. Now, our parallel with the Christian life is that before we can have any influence for good in the darkened world — **we must turn our light on brightly**. Let the light shine in your life. Allow Christ to have His effect on your character by an honest and diligent study of His word. Turn the light of knowledge on in your mind. Now, that we have the set turned on; is this enough? No, when one turns on the T.V. set to his favorite show, he must be sure that, secondly:

It is on the **proper channel**. One cannot watch his favorite show on the wrong channel. Again, a child of God can never glorify God by walking in sinful ways, that is, in the wrong channel of life. We must walk within the straight and narrow way (Matt. 7:13,14) and within the correct channel which is Jesus Christ. The T.V. watcher becomes angry if the channel is switched while he is in the process of enjoying his show. So also does the Christian disrupt his life when he changes from the right to the evil channel. His righteous picture that he presented to the world is now stained with sin and no longer does his light shine. Christ is not seen in him any longer. So the erring child of God had better put his life back in the right channel or destruction shall come. Ephesians 4:4-6 tells us plainly that "There is **one body**, and **one Spirit**, even as also ye were called in **one hope** of your calling; **one Lord**, **one faith**, **one baptism**, **one God**, and Father of all, who is over all, and through all, and in all." May we strengthen ourselves to stay within the oneness of God. Just as you cannot see your favorite program on the wrong channel — you cannot be saved in the wrong body or church. Jesus said, "I am **THE WAY**, **THE TRUTH**, and **THE LIFE**, no man cometh to the Father but by me." (John 14:6) Now that we have the set turned on, and on the right channel; what must we do next?

We must **remove all the blurs, lines** and spots. No one desires to see a picture out of proportion or distorted. We want a clear and distinct image on the T.V. set. The same it is with our more glorious example — the Christian life. The child of God must remove all stains and distortions in his life. He must present a clear and righteous picture to others. All

sin has to be banished from his thoughts and actions. Paul instructed the Ephesians and us today; "But fornication, and all uncleanness, or covetousness, let it NOT EVEN BE NAMED AMONG YOU, as becometh saints." (Eph. 5:3). Read also verses 4 through 14. And Colossians 3:1-17.

Now that we have a clear and distinct picture, this still is not the end of our job. No one wants to watch T.V. without **sound**. It must be loud enough and clear enough to please us. A pleasant tone is desired. The same it is in our Christian life. Let us speak up! Teach others by word of mouth. Tell your friends and neighbors of the salvation found in Jesus Christ and His glorious church. Too many of us have our volume down too low — we never teach or tell others the words of eternal life. On the other hand, no one likes to hear a glaring, screaming sound — so do not try to force the Gospel down anyone's throat. Teach it calmly, firmly, yet with love. So we now have the T.V. turned on, it is on the proper channel and all blurs and spots have been removed and the volume is clear and loud enough. What is next?

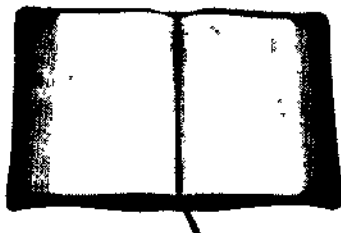
See the program **to the end**. No one wants to stop watching his favorite program when only half over. No one likes for it to be shut off abruptly. If at all possible — we see it to the end. Why then, should anyone become a Christian, the greatest thing one can be, and start out on the road to eternal life — then shut off this hope?? Why quit and give up when you have the greatest reward ever promised? The Christian walk can give far, far greater benefits than any temporal enjoyment derived from a television program. But if one quits, he has lost all he could have gained if he had remained faithful unto the end.

Well, we have seen our program now. Only one other thing remains. What about repairs? Yes, oftentimes the T.V. set "goes on the blink" does it not? So we call the repairman to come and fix our set so again we may enjoy our viewing. But what if our spiritual life needs repairs? Frequently it does. We fail in our obligations to God and fellowman. Where do we go? When the Christian needs strength to carry the burden, comfort in his sorrows and joy to press forward — where does he go? Nowhere but to Jehovah God! Call on God in prayer and pour out your soul to Him. He will understand if you but have a penitent heart. Yes, when sin enters our life; something **MUST** be done to correct the situation or our picture to the world becomes distorted.

How is your television working? Yes, my friend, what condition is your spiritual life in today? What sort of an image of Jesus do YOU show to the lost and dying world? In that great day of judgment, you will answer to Jehovah for how you are **NOW** living.



# 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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## "LET US GET TOGETHER"

H. E. Sharp, Conway, Ark.

There came to me a few days ago, through the mail, a letter from Brother Steve D. Williams of Corpus Christi, Texas. The above title was printed at the beginning of the letter. He states, "It is very sad, but true, that there is a division in the church of our Lord." We are all aware, I am sure, that such is the truth. However, it does not appear to me that brother Williams is aware of the **cause** of division nor does he seem to know how to establish scriptural authority. May we notice some of his statements that verify this impression upon me.

He says, "We go 100% for doing everything God's book says do and just as strong for every don't He has commanded." Brother Williams, this has been the plea of the Christian church for a long time. They tell us the Bible no where says "Don't use the instrument" or "Don't support the societies," so, where do you differ from them in this respect? The Bible doesn't say "don't use ice cream and cake on the Lord's Table"—please tell us why you do not so act or maybe you think it all right to use such? Here you fail to respect the silence of the scriptures. We all know there is generic and specific authority. In generic authority we may use anything implied or essential to carry out the command. For instance, Go is a command in the word of God. One may go by riding a bicycle, automobile, train, or he may walk with the aid of a cane and do what the scriptures teach. In specific authority the Lord said to sing. No where does it say not to play an instrument, but the specific way of making music, commanded in the New Testament, is sing. This allows a song leader, tuning fork, song books and anything that is necessary to the carrying out this command, but one will add to the worship by playing an instrument.

But again, where does the Bible say thou shalt not? Are you in favor of using the instrument in the worship to our God? Why not? Brother Williams amazes me by this statement, "You know we are not divided over what the Bible says." How true! Neither are we divided with the Baptists, Methodists, and the Christian church over what the Bible says. They believe we are saved by grace, by faith, but they add only or solely and that is what the Bible does not say. Now brother Williams, where does the Bible authorize the benevolent societies, centralized control and oversight, support to the schools out of the treasury to the Lord's church? Here is where we

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are divided—over what the Bible does not authorize. Below is a brief outline of a sermon I preach sometimes. Maybe it will help the reader and it is my prayer it will help brother Williams.

### THE CAUSE OF DIVISION

Bible says	Opinions of Men	Who causes the division?
God spoke to Moses out of a burning bush	Oak bush, Pine, Hickory, etc.	The one who goes beyond the scope of divine revelation
Paul had a thorn in the flesh	Weak eyes, Impediment of speech His wife	The one who goes beyond
Saved by Faith	only by faith	goes beyond
Saved by Grace	solely by Grace	goes beyond
Saved by Works	Works only	goes beyond
Elders oversee the flock which is among you	Elders in Texas oversee flock in Germany	goes beyond
Know them which are among you	Know those that are not among you	goes beyond

I am sure this is not a new outline to faithful preachers but I would appreciate seeing how brother Williams would use this outline or how he will rearrange it. Will you give us your sage advice and experience, brother Steve?

**BIBLE WORD STUDIES**  
IN THE GREEK NEW TESTAMENT

*E. V. Snygley, Jr.*

CHREMATIZO, "were called," Acts 11:26

No. 6

CHREMATIZO IN THE NEW TESTAMENT

Heb. 8:5

In Heb. 8:5 the RSV reads as follows: "They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God (**kechrematistai**), saying, 'See that you make everything according to the pattern which was shown you on the mountain.'"

This occurrence of **chrematizo** is striking for several reasons. First, it is a perfect active indicative form. As it has been noted, this verb occurs only twice in the perfect in the New Testament: here and in Luke 2:26 where a perfect passive participle occurs. In Heb. 8:5 the Greek text actually says, ". . . just as it has been revealed to Moses being about to set up the tent.

A further point of interest is that "God" is not in the Greek text of the passage under study. But the English translations see the obvious implication of **chrematizo** and so render the verb "instructed by God."

Note again that Lenski translates **chrematizo** in Heb. 8:5, "received divine direction," and yet on Acts 10:22 denies that **chrematizo** implies "divine" instruction. (See my prior note on this in connection with my study of Acts 10:22).

Heb. 11:7

In Heb. 11:7 the RSV reads as follows: "By faith Noah, being warned by God (**chrematistheis**) concerning events as yet unseen, took heed and constructed an ark for the saving of his household .

Note again that "God" does not occur in the Greek text but does occur in all English translations of note. Here again Lenski translates **chrematizo**, "received a divine communication" (**Commentary on Hebrews and James**, p. 387).

Heb. 12:25

In Heb. 12:25 the RSV reads as follows: "See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned (**ton chrematizonta**) them on earth, much less shall we escape if we reject him who warns from heaven."

In this passage we have the problem of determining who warned Israel on earth, whether it was God or Moses. It will be generally agreed that whether Moses or God is the one "on earth" the ultimate source of the warning is God. **The Interpreter's Bible** comments that in any case, it is God who is speaking through Moses and through Jesus, and not any independent act of either (Purdy in **The Interpreter's Bible**, vol. 2, p. 749).

## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

We occasionally receive letters instructing us to stop "dividing churches over our opinions" and to "repent of this damaging doctrine" but never do we find one passage of scriptures to prove these evils against us. About one out of fifty letters are of this type. We usually file them and make no reply at all because it is obvious that even the Lord himself could not convince such a prejudice mind. However, in order to get a lesson across we give in full one such letter recently received. In order not to take advantage of the person who wrote it, we shall not give the name.

Dickson, Tenn.  
Mar. 9, 1964

Editors:

Do not send another copy of this hobby-riders" to us. We want no part in this menace of division and church destruction. The writers need to search the scriptures more before they publish such damaging doctrine which is not found in the Bible I read. My aim is to help the growth of the church, not divide it with my , opinions. May the Lord help you to see the error of your teaching before too late.

"Do not send another copy ..." This is exactly the way Catholics, Methodists, Baptists, etc. do when sent a tract on the plan of salvation as taught in the New Testament. This expresses the strongest type of prejudice. How can one know truth from error if they pre-judge the information before studying it? Of course, we do not send the paper to anyone who requests that it be discontinued. This person received the paper because a friend or relative paid for the subscription.

"We want no part in this menace of division and church destruction." Now, what and who is dividing the church? What causes the trouble? Is it something that is taught in the New Testament, or is it some effort to demand a thing not authorized by Christ? Who divided the church over the instrument of music, the one who opposed it or the one who promoted it? The Christian Church charges that the division resulted from those who opposed the instrument in worship. Did this person cause division by opposing the instrument in worship? The division over institutionalism—and let us not be naive, there is division—is caused by those who press upon the church those organizations not once authorized in the word of God. We are not causing division and church destruction because we are not promoting organizations in the church not authorized in the New Testament; we are opposing them!

"The writers need to search the scriptures more before they publish such damaging doctrine which is not found in the Bible I read." I agree that the writers need to search the scriptures more, and we do day by day, but I also suggest that the readers need to do the same. Obviously, this person has done little or no searching because not one single passage is quoted. The "damaging doctrine" which is causing the trouble is not found in the Bible I read either. The only point is that I am opposing this damaging doctrine and this person is in favor of it. That is the whole point! This division is caused by what is not found in the Bible, but we are opposing these innovations and those with the writer of this letter are promoting them, thus causing division in the church.

"My aim is to help the growth of the church, not divide it with my opinions." Help the church grow in which direction, numbers, popularity, financially? or in spiritual strength? There is a vast difference, you know. This person does not want to divide the church over an opinion. Well, that is exactly what is happening! The entire division today, like that of the Christian Church, is over what the advocates of the doctrine call "opinion." The institutional brethren, most of them, insist that the Bible does not say "How," therefore these institutions are a matter of opinion. These institutions (matters of opinion) are pressed upon the church to the point of dividing it, and then they have the audacity to charge that those who oppose these opinions are causing division. To me these institutions are not matters of opinion; they are violations of the faith once delivered! I will oppose them just as Jesus opposed the traditions of the Pharisees (Matt. 15:1-3).

"May the Lord help you to see the error of your teaching before too late." It would have been much easier to have given the passage from God's word that authorized these innovations and the problem would be solved. This person wants no division over the opinions, but wants us to accept these opinions (institutionalism, centralized control, social gospel, etc.) without divine authority, and then wants the Lord to help us "see the error" of our teaching. If we teach only what the New Testament teaches, how can we teach error unless the New Testament teaches error? If the writer of this letter would take a little time to "Search The Scriptures" to see "whether those things were so," we would have received no such letter as this one. We challenge

this writer and every reader of this paper to produce just one passage that authorizes church support for any human institution for any purpose. Otherwise, do not divide the church over opinions that are not authorized in the word of God. I charge that the promoters of these societies for benevolence and evangelism, supported by churches, are the guilty ones in "hobby-riding," creating "this menace of division and church destruction," who "need to search the scriptures more before they publish such damaging doctrine which is not found in the Bible I read."

I am removing this person's name from our mailing list as requested, but I am sending this one copy to that person in order that what I have said may be known. We are not ashamed of what we teach.

## Booklets

<b>Benevolent Societies, W. Curtis Porter</b> .....	35
<b>Can A Christian-Kill For His Government?</b>	
B. L. Fudge .....	25
<b>1900 Years Ago, J. Harvey Dykes</b> .....	25
<b>What's Wrong With The Dance? John R. Rice</b> .....	50
<b>Where Are The Dead? Maurice A. Meredith</b> .....	25
<b>Sunday School Question—A Debate,</b>	
Warlick-Phillips .....	40
<b>Brownlow's Sermon In The Methodist Church,</b>	
LeRoy Brownlow .....	50
<b>The Bible Teacher, C. A. Norred</b> .....	50
<b>The Teachers' Meeting, John D. Cox</b> .....	60
<b>Manual For Teachers, H. Leo Boles</b> .....	50
<b>Men's Training Class, John D. Cox</b> .....	50
<b>Baptist Answers Reviewed, C. R. Nichol</b> .....	35
<b>Study In The Methodist Discipline, C. R. Nichol</b> .....	50
<b>Dissolving A Few Baptist Aspirins, C. Curtis Porter</b> .50	
<b>Miller-Alexander Debate—Divorce And</b>	
<b>Remarriage</b> .....	50
<b>Fake Healers Exposed, V. E. Howard</b> .....	25
<b>Jehovah's Witnesses Exposed, Herbert Lockyer</b> .....	35
<b>Russellism Unveiled, Wm. Biederwolf</b> .....	50
<b>Mormonism, Under The Searchlight,</b>	
Wm. Biederwolf .....	50
<b>Mormon Doctrine, Roy H. Lanier</b> .....	25
<b>Seventh-day Adventism, Wm. Biederwolf</b> .....	.50
<b>Transubstantiation, Dr. Elliott</b> .....	25
<b>Unvarnished Facts About Christian Science,</b>	
Wm. Biederwolf .....	50
<b>Spiritualism, Wm. Biederwolf</b> .....	50
<b>The Gist Of The Cults, J. K. Van Baalen</b> .....	75
<b>The Christian And Amusements, Wm. Biederwolf</b> .50	
<b>Is Rome The True Church? S. E. Anderson</b> .....	35
<b>Should Protestants And Roman Catholics</b>	
<b>Intermarry? John Carrara</b> .....	35
<b>How To Deal With Jehovah's Witnesses,</b>	
Max Stilson .....	60
<b>Unify, Walter Martin</b> .....	50
<b>Christian Science, Walter Martin</b> .....	50
<b>Mormonism, Walter Martin</b> .....	50
<b>Jehovah's Witnesses, Walter Martin</b> .....	50
<b>Baptist Catechism, Benjamin Keach</b> .....	35
<b>Barth's Christology, Cornelius Van Til</b> .....	75
<b>Catholicism Against Itself (Abridged),</b>	
O. C. Lambert .....	60

# I MARVEL

GAL. 1:6

*James P. Miller*

I see in the **Gospel Defender**, published in Florence, Alabama, that Tom B. Warren reports a conversation with our esteemed brother in the Lord, Foy E. Wallace, Jr. The jest of the article was simply that brother Wallace was in accord with the liberal view in regard to the support of human institutions from the treasury of the church and with the means now used in such efforts as the Herald of Truth and other church sponsored enterprises. Not being present it would be folly for me to question the truthfulness of this reported conversation, but it causes me to marvel for two reasons.

First, that the Foy Wallace that I knew as a young preacher, and the one who helped me so much in forming a basic attitude in regard to the scriptures and the church that is the fullness of all heaven's plans, has to have someone else tell the brethren what he believes. I know that brother Wallace has fought many battles and in them he spoke to the brethren himself. His pen and voice were sharp and clear and they fell upon the eyes and ears of the brethren with great force. It seems to me that it would be better from every standpoint to hear these things from Foy E. Wallace himself.

Secondly, brother Wallace has always given scripture for all he taught. He was considered in other years as one of the great expositors of the very text. He did not just talk about the Bible, he preached the passages word for word and phrase by phrase. This is called in some circles not just expository preaching but microbic preaching. That is where every detail is looked into and brought to light. I marvel that he did not give our brother clear information from the scriptures where all could be edified. He was able to do this for two decades and if he can do it now the problem will be settled. Just give the verse that commands it, the example that justifies it, or the conclusion that makes it scriptural. This is what the brethren need, and until it is forthcoming, every man needs to give his own answer for the hope that is in him.

## DOES THE TRUTH PRODUCE ERROR?

### A. H. Payne, Jackson, Mississippi

When a man's position can not be sustained by the scriptures, the common way of defense is to create prejudice against his opponent by attributing an unreasonable and false position. The Pharisee used this kind of treatment when Jesus cast the demons out of the blind and dumb man. (Matt. 12:22-24.) They could not meet Jesus in an honorable way and retain their error, so they accused him of casting out the demons by Beezlebug, the prince of demons. They attributed to Jesus a position that was untrue and which was not held by Jesus, but it served their cause of deception.

A modern-day example of such tactics follow in this quotation from a brother in Gulf Port, Miss. "Premise: The Church can not scripturally give material help to those who are not members of the Church, but individual members must give such assistance, if able.

"Consider: A child, at the age of four, would not be a Church member, and so if the above statement is accepted, could not be given material assistance by the church, even if bereft of parents.

"Therefore: It is necessary that we decide to accept the man-made doctrine of 'original sin' and also 'conceived in iniquity and born in sin' and place the child among the lost

or that we

support the teaching of Jesus (Mark 10:4) "of such is the kingdom of heaven" and (Mark 9:36) "and he took a child and set him in the midst of them: and when he had taken him in his arms, he said unto them; whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me receiveth not me, but him that sent me."

"It follows then that the child is accepted of Christ and God as a child of God. The Church of God (Acts 20:28) cannot refuse to give needed material help to one of God's children." We shall offer an answer to this charge in the same spirit of our Lord when he answered the Pharisees.

### The "Premise"

1. That the church can not scripturally act in general benevolence among those not members of the church is sustained by the following authority: Acts 2:44-45; 4:34-35; 6:1-6; 11:27-30; Romans 15:25-26; 1 Cor. 16:12; 2 Cor. 8:1-24; 2 Cor. 9:1-15; 1 Tim. 5:16. This is the sum-total of the New Testament that has to do with the benevolent work of "A" church from its treasury. In every case this work was among the saints — faithful and needy church members.

2. That individuals must give assistance, as able (from their own treasury), to anyone in need is sustained by the following: Matt. 25:34-36; Mark 9:36; Gal. 6:10; 1 Tim. 5:4-16; James 1:27. (These are but a few of similar passages, but are sufficient to prove the extent of the individual's activity.)

3. Before we go farther, we must remember that the above must be proven false, before the "consider" and "therefore" of the paper under review means anything. Human wisdom and this brother's logic means absolutely nothing until the above plain statements from the New Testament are proven to be wrong. They can be disproven by:

a. Including more than faithful, needy church members in the passages we offer as addressed to "A" church. Perhaps 2 Cor. 9:13 will be the only passage in dispute and the "all men" as occurs in the King James version should read "all," as "men" is an interpolation. The context modifies the "all" which requires the meaning to be "all saints in need."

b. Or, proving that one or more of the passages that we contend are addressed to the individual should be practiced by "A" church from its treasury. Every passage in the New Testament (ex-

cept the 9 which teach the work of "A" church that are given in No. 1) that teaches benevolence is addressed to the Christian, not "A" church.

4. Therefore, the "premise" has been proven true by the scriptures. All the wisdom of the world, logic, hypothetical situations, total situations, arguing, wrangling or assuming will not change the eternal Word of God.

### The "Consider"

We are taught in James 1:27 that the individual is to care for the fatherless. Let us apply this teaching to the situation that is offered. The child of 4 years old, who is fatherless, is in need. James teaches the individual to supply this need. Christians will practice what James taught.

What is this brother's real motive and interest?

1. Is his ONLY interest that of seeing "material assistance" being given "by the church."  
OR —
2. Is he interested in the welfare of the child and following the teachings of the New Testament?
3. If his ONLY interest is that of seeing material assistance being given by the church, he is merciless and hypocritical.
4. If he is interested in the welfare of the child and following the teachings of Jesus Christ, the Christian will fully supply every need of this 4 year old child according to the scriptures.

### Then, The "Therefore"

We utterly repudiate the man-made doctrine of "original sin" and "conceived in iniquity and born in sin" for such is condemned by the scriptures. God is the father of spirits, Heb. 12:9, and we are his offspring, Acts 17:28. It is not necessary to accept "original sin" to sustain the "Premise" in lieu of the teachings of Jesus in Mark 9:36; 10:4. To the contrary, we accept and apply them to sustain the "Premise."

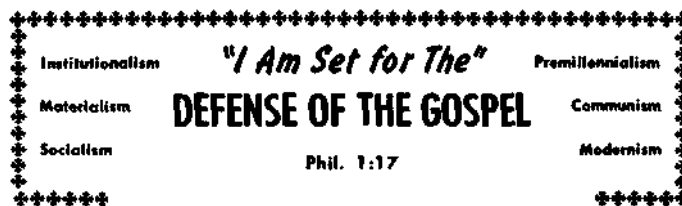
The child of 4 years old is innocent, sinless, and safe. It is not in a like category as the church member who was once lost, but is now saved from past sins. Both are proper subjects for heaven, but stand in different categories. The child is not a church member, but the saved person is. The child is not a Christian, but the saved person is.

We do not exclude the child from support by the church because it is lost, but because it is not a church member. God restricted church support to church members. God assigned the care of the 4 year old to the individual.

All of God's children are in God's house, which is the church. 1 Tim. 2:15. According to this brother, the 4 year old child is a child of God. Then, according to this brother, this child (4 years old) would logically be a member of the church. This I reject.

### Conclusion

"And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." These are the words of Jesus and brethren would do well to heed them.



## PREMILLENNIALISM

### (No. 3) THE

### DESIGN OF PROPHECY

Connie W. Adams, Orlando, Florida

While millennialists differ on many points of their theory, there is one error common to all of them; i.e., a misapplication of prophecy arising from a failure to view prophecy in its proper perspective. The Old Testament prophets served both an immediate and a future purpose. They were mouths through which God made known his will for his people in ancient times and through which he foretold many future events both concerning the destiny of Israel and the coming of the Messiah and his kingdom. The millennialist commits at least two basic errors with Old Testament prophecy: (1) he either says certain prophecies are Messianic when they are not, or (2) takes those which are Messianic and misapplies them in respect to the time of fulfillment. In both cases he projects them beyond the New Testament and looks for their fulfillment at the time of the millennium as he conceives it. Without attempting to take up the many prophecies which concerned Jesus Christ and his kingdom, we can turn to the New Testament and find the design of prophecy and understand that purpose to have been fulfilled in the New Testament itself.

**Matthew 5:17.** Early in the sermon on the mount, Jesus took up the question of the law and the prophets in relation to the new economy. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." "The law and the prophets were until John" (Luke 16:16). In his prayer shortly before his arrest, Jesus said "I have finished the work which thou gavest me to do" (Jno. 17:4). The force of these three statements together cannot be denied. Jesus either did what he came to do, or he failed. To argue that Jesus came to fulfill the kingdom prophecies but decided to postpone their fulfillment is to misunderstand the very nature of prophecy (Deut. 18:22). Such a circumstance would impeach God who inspired the prophecy.

Acts 3:18-26. "But those things, which God before showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ... Yes, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days . . . Unto you first God, having raised up his Son Jesus, sent him to

bless you, in turning away every one of you from his iniquities." Verse 21 of this passage is a favorite text for millennial teachers. They apply "the restitution of all things" to the second coming of Christ. To do so is to snatch the verse from its context and give it an unwarranted and strained meaning. The heaven's retaining Christ and then sending him are related in the passage to the blotting out of sin and the consequent "times of refreshing from the presence of the Lord" (v. 19). Jesus was to be sent through the blessing herein obtained. When the people on pentecost repented and were baptized, they came into Christ and he came into them. He dwelt in their hearts by faith. These were the matters foretold by the prophets. Verse 24 clearly associates those blessings with what was then taking place. "All the prophets ... have likewise foretold **these** days." Verse 25 shows that "these days" are the fulfillment of the promise to bless you, in turning away every one of you from his iniquities." The prophets, then, pointed to the time when men would be turned from iniquity, have their sins blotted out, and receive the refreshing resultant therefrom; "and all the prophets from Samuel foretold these days." To project "the times of restitution" to a future era is to ignore the context of this passage, and in doing so, to inadvertently project the blotting out of sin, the refreshing from the Lord, the blessing through Abraham's seed, and the turning of men from iniquity to that same imagined era. To do that strips us of the grandest, noblest and choicest blessings God has provided for us.

Acts 13. In Antioch of Pisidia Paul preached a sermon which every premillennialist should seriously ponder. In verse 25 he said John "fulfilled his course." Verse 26 claims that the rulers at Jerusalem fulfilled the prophets in condemning Christ. Verse 29 argues that they "fulfilled all that was written of him." Then in language too plain to be misunderstood, he said, "And we declare unto you glad tidings, how that the promise which was made unto our fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again" (Verse 32-33). In verse 34 he associated that resurrection with the receiving of "the sure mercies of David." Verse 28 says that through these fulfillments forgiveness of sins is now preached. A study of this passage leaves no doubt that the Messianic prophecies pointed to the **first** coming of Christ with all its blessings, and not to the second.

Acts 15:13-17. At Jerusalem James stated that the preaching of the gospel to the Gentiles was the fulfilling of the prophecy made by Amos (9:11-12), respecting the building again of the tabernacle of David. He argued that this prophecy **must** needs be fulfilled **that** men might seek the Lord, the Gentiles included. In verse 15 he said this agreed with "the words of the prophets."

Romans 16:25-27. As Paul closed the mighty treatise on justification by faith, he clinched his whole argument by showing that the gospel preached for man's salvation was according to prophecy. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets,

according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The uncovering of the great mystery so that all nations might become obedient to the faith and thus be justified, was all in answer to prophecy. Thus on pentecost, Peter could say "This is that which was spoken by the prophet Joel." The enjoyment of these blessings foretold by holy men of God was and is the true hope of Israel (Acts 26:6-7, 22-23).

When one reaches the end of the Old Testament, there is a vacuum, a sense of incompleteness, of something more to come. But when one reaches the end of the New Testament, there is no such vacancy. Peter said God gave us "all things pertaining unto life and godliness" (II Pet. 1:3). Prophecy was the light shining in a dark place. Christ is the "day star" and the gospel dispensation is the "day" (II Pet. 1:19). Jude speaks of the "faith once delivered to the saints." It is final. Nothing which God intended to accomplish for man through Christ has failed of fulfillment. The prophecies of Christ and his kingdom respected his first coming, not the second. To postpone these prophecies and their fulfillment is to by-pass the New Testament entirely, which is just exactly what millennial teachers do. If there is something more for man than what he can obtain through the gospel of Christ, then Christ is not the "fullness of God" and the church is not the "fullness of Christ." Let no man beguile you and rob you of your reward through Christ, the gospel and the church. (To be continued)

## *Matters of Controversy*

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### A RAY OF HOPE

Once in a while through the dark clouds of despair there comes a ray of hope. This was true when brother Reuel Lemmons, editor of the Firm Foundation, sharpened up his sword and went after the mighty Goliath of Nashville, Batsell Barrett Baxter! Batsell, who is great indeed among the Nashville crowd, did what was predicted years ago—came out swinging for the college in the budget. His aggressive plea has not gone unchallenged. The liberal crowd selected the right man to spearhead their attack but I am afraid their timing was bad.

In two long editorials, brother Lemmons took brother Baxter to the spiritual woodshed. I must say that brother Lemmons did an excellent job in showing that the college in the budget is not scriptural. Of course, he said many things about the orphan home which neither I nor many others could endorse, but for the most part his reasoning was good. If brother Lemmons wasn't trying to defend the orphan home, he would shine as the north star in his controversy with Baxter. However, "inconsistency" will be the plea of the Advocate crowd and they will give brother Lemmons trouble indeed!

They cannot whip him with scripture, but he will have great trouble in the flesh over inconsistencies. Baxter's main plea was what he called a parallel between the orphan home and the college. It was the same old song and tune played by a few brethren years ago.

I have written brother Lemmons a letter of commendation for his courage. I think he deserves it. This does not mean that we agree on the matter, but I believe any step toward truth is a good step! I have encouraged him not to be badgered into taking back water. What he will have done by the time you read this is another matter. This is being written on February 26th, immediately after his second editorial.

I want to notice some excellent statements by brother Lemmons. He says, "I am not interested in theological nit-picking. I realize full well that there are border line cases that may well test the wisdom of us all." I am glad he mentioned the **border line** cases because that is all the liberals have used the last ten years. Then he says, "The church is a spiritual Kingdom, created by Jehovah on the day of Pentecost, and given the tasks of (1) preaching the gospel (2) edifying the saints; and (3) caring for certain needy ones." Notice he said **CERTAIN** needy ones! This sounds like he doesn't believe in general benevolence. We have argued for years that the benevolence of the church was limited. Yes, brother Lemmons has taken a step in the right direction.

Here is one of the most powerful statements made by Lemmons: "We have predicted before that the attempt would be made to fight this battle on the grounds of the orphan home, and try to establish a precedent for the church contributing to a competitive human institution, based upon our universal sympathy for orphan children, and that having accomplished this step, the next would be to try to put the college in the budget. This is the course taken by brother Baxter, and those who would seek the goal of the college in the church budget. He argues the orphan home and then draws college conclusions. It would help him and others to see their error if they would argue first the college in the church budget and draw orphan home conclusions." Thus, Brother Lemmons, freely admits what was said years ago. That the orphan homes were being used to foster the colleges on the churches! The liberals didn't, and still don't give a "flit" about the orphan homes, but they make a mighty good pry pole. Brother Lemmons, says the fight is based on **UNIVERSAL SYMPATHY FOR ORPHAN CHILDREN**. Now isn't it wonderful that the editor of the Firm Foundation can see their plot. Yes, he is on the right track.

In regard to the individual and the church brother Lemmons hits the nail on the head again. He says, "He (Baxter) seems confused over church obligation and individual obligation. He argues that the church is just a group of individuals, and does it to show that the church is obligated to support any 'good work' that any Christian is obligated to support. Yet he recognizes what he calls 'private, personal responsibilities' to support certain good works like the Heart Fund. Then he comes to a bold statement on page 23, that the church is equally obligated with the individual to support 'any good work.'

The government is a good work, and Paul teaches us to support it in a financial way; may the church do so? Is it obligated equally with the individual to do so? I think not."

In the above statement brother Lemmons recognizes the difference in the individual and the church! Here again he is on the right track. Speaking on who must bear the shame of division, he once again speaks words of truth and soberness. He says, "No, this is not a matter of opinion; it is a matter of faith. And Brother Baxter, and those associated with him in this movement, are violating the faith, perverting the gospel, and if division of the church throughout the nation results from this controversy, he and his associates must bear the shame and disgrace for bringing it about."

Gentle reader, isn't it wonderful that a man like brother Lemmons understands who must bear the shame and disgrace of division! Friends, here is our hope. The arguments brother Lemmons has so ably made against the college apply with equal vigor to the orphan homes. At this point perhaps brother Lemmons does not see this, but here is the possibility. IF brother Lemmons does not take back water on his position the battle will wax hot. If this happens many people, who read the Firm Foundation, will see that his arguments also condemn the orphan home, and perhaps will come all the way back home! Here is where it can be profitable for both the truth and the church of our Lord. Let us pray that this will happen. The Firm Foundation is read by more members of the church in Texas than any other paper. It goes into homes which have been brain washed against other religious journals. There-fore the potential for good is indeed great. Let us encourage brother Lemmons in all that is right. Any step toward truth is a good step. He is on the right track in regard to the college question. Yes, there is a ray of hope. Zacharias, speaking of Christ said, "To give light to them who sit in darkness and in the shadow of death, to guide our feet in the ways of peace." It is my fervent prayer that the ones who sit in darkness on the current issues will see the light and guide their feet in the ways of peace. Who knows, it may be in the good providence of God that this is the first step!

## Science and Truth

I Tim. 6:20-21

William D. Burgess

If you have read any books dealing with the subject of organic evolution you are aware that they are highlighted by suppositions, probabilities and conclusions that are based on nebulous reasoning. A statement made at one time to make a point does not necessarily remain if a change is needed to make another point later on in a discussion. A case in point are two statements made by the same author in a book, within three pages of each other. "... evolution may have a sort of momentum, which causes it, once under way, to continue to move in the same direction, even when the changes are no longer

adaptive." This statement is made to help explain why some organisms become extinct. The second statement says that the, ". . . rate and direction of evolution may change and that the changes seem to be related to adaption. Only so long as an evolutionary shift continues to bring improved adaption will it continue." This statement was made to show that only those changes that were an advantage to the horses evolution continued. Thus the reasoning is this: the Irish elk became extinct when its antlers became so heavy it could not hold them up or they became snagged in the brush and he starved to death. This is the evolutionists reasoning as to why this animal became extinct. (This was not adaptive evolution but the evolutionist contends this is what happened.) On the other hand, in the evolution of the horse it is contended, some organisms increased in size and complexity and some decreased in these areas. Since a decrease in size was not desirable this organism did not continue to evolve. It appears that the most important factor in this consideration of evolution is whether one was an Irish elk or a horse!

## COMMENTS TO EDITORS

"I continue to enjoy your good paper. Brother Patton's articles on the rule of elders should be read by all"—E. Paul Price, Borger, Texas.

"I see that my subscription for Searching The Scriptures will soon expire. I do not want to miss a single issue as I prize it very highly. . . . You are doing a fine job, just keep it up"—W. C. Sawyer, New Albany, Ind.

"Please renew my subscription to your wonderful publication, Searching The Scriptures"—Barbara Young, Miami, Fla.

"Since my good friend, Earl Fly, sent me a sample copy of Searching The Scriptures some two years ago, Searching The Scriptures has been coming my way since. I admire, the frankness and boldness with which you proclaim God's word, also your sincerity and the love and absence of bitterness so often manifested by writers one toward the other. Your love for the souls of men is clearly demonstrated via the printed pages of Searching The Scriptures. Keep up the good work"—Lloyd Knight, Livingston, Tenn.

"I have read your paper from the beginning with much profit. Keep up the very good work"—Joe D. Scarborough, Wichita Falls, Texas.

"I certainly have enjoyed the paper and do appreciate so much the one that is having it sent to me"—Mrs. Sallie Daniel, Nashville, Tenn.

"Please renew our subscription to Searching The Scriptures. We thoroughly enjoy this paper every month. Keep up the good work"—Bea Boulnois, Orlando, Fla.

"I like the new look for the paper. I think it is much improved"—Ward Hogland, Greenville, Texas. I have been reading your paper for some time and feel that every Christian should read it. May the Lord bless you, brother Phillips and your staff of writers in this good work is my prayer"—W. H. Dorriety, Pensacola, Fla.

## ANSWERS FOR OUR HOPE

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

I Peter 3:15

*Marshall E. Patton*

QUESTION: 1. Do we have authority for individuals partaking of the Lord's supper on Sunday night, without the whole church participating?—L.B. 2. Does I Cor. 11:33 teach that the whole church must partake at the same time?—W.C.S.

ANSWER: In a former article I have shown scriptural authority for the observance of the Lord's supper at night on the first day of the week (See February issue of Searching The Scriptures).

The answer to the first question depends upon whether or not the church functions generically or specifically in making arrangements for saints to observe the Lord's supper. If the expression "tarry one for another" in I Cor. 11:33 means that the whole church must partake at the same time, then the matter is specific, and the answer to question Number One must be, "No." However, I do not believe that this verse, regardless of circumstances, obligates the whole church to partake at the same time.

This verse must be understood in the light of all else that is revealed concerning conditions at Corinth. From the first chapter we learn that partyism prevailed—so much so the parties distinguished themselves by the use of human names (I Cor. 11:12). This condition helps us to understand why some ate before others—one was hungry and another filled—(I Cor. 11:21). One party would not eat with another. Hence, the issue was one of fellowship. No wonder Paul said, "tarry one for another" (I Cor. 11:33). This verse, therefore, condemns partyism and demands fellowship in the observance of the Lord's supper. It does not relate to circumstances apart from partyism that might hinder some from partaking with others. Therefore, the answer to question Number Two is, "No." While God intends for saints to jointly partake of the Lord's supper, this verse does not necessarily mean that the whole congregation must partake at the same time.

The above answer allows an affirmative answer to question Number One, i.e., so long as the church functions within the scope of the divinely authorized time in making arrangements for the saints to observe the Lord's supper.

I realize that this liberty is often and greatly abused. There is no reason for the church to accommodate the mere whims or convenience of Christians. However, the church should recognize legitimate obligations of life, the economic conditions of the world in which we live, and circumstances over which the Christian has no control. In view of such conditions the church, using the best wisdom possible, should make arrangements whereby saints can assemble and partake. Seldom, if ever, would it be necessary to make arrangements for more than two assemblies.



## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### THE "ATHANASIAN CREED"-WHO WAS ITS AUTHOR??

Another foundation stone of Roman Catholic teaching is that which is called the "Athanasian Creed," and is presumed by most Roman Catholics to have been authorized by an ancient religious scholar named Athanasius. However, this is simply another instance in which Roman Catholic religious authority has decreed that so-and-so is or was the author of a given document, and the "faithful" have to silently accept the dictation.

Athanasius was born about the year 296 A.D. in the city of Alexandria. He died about the year 373 A.D. Now, let us note what some current Catholic writers state about the "Athanasian Creed" and the times of its authorship:

"The exact date of this creed is not certain. It was probably written in the fifth or sixth century. Its author was almost certainly not Athanasius . . ." (Page 4, **The Church Teaches, Documents of The Church In English Translation**, by Clarkson, Edwards, Kelly and Welch, St. Mary's College).

"How early it was attributed to St. Athanasius, among whose genuine works it does not appear, it is difficult to say. . . ."

"Its proper designation would seem to be 'Fides Catholica,' so at least it is headed in the Utrecht Psalter, a MS (manuscript) of the sixth century, which contains the earliest copy known to exist. . . ." (**Catholic Dictionary**, Page 230, by Addis, Arnold and Scannell).

"It is certain that this profession of faith is not the work of Athanasius. The Latin text seems to be the first; but there are also Greek versions. In certain ancient codices this creed is attributed to 'ANASTASIUS' (II), because 'The Faith of ANASTASIUS' and 'The Creed of ANASTASIUS' are inscribed on it . . ." (Page 15, **The Sources of Catholic Dogma**, by Denzinger).

Now the above quotations are taken from textbooks that serve as source material for Catholic seminary instruction. Generally, these works are not found among the "lay people" of the Roman Catholic Church. Instead, the publications designed for the Catholic members, and for circulation among potential converts to Catholicism, would leave the inference and impression that such Creeds as the alleged "Apostles' Creed" and the "Athanasian Creed" came straight from the apostles and Athanasius . . . neither of which is true.

Actually, no one knows who wrote the condensation of Roman Catholic belief, which is called the "Athanasian Creed."

To give our readers some idea as to the attitude of Athanasius toward the Holy Scriptures, we copy the following excerpts from his writings:

"For it is simply impossible that Christians should receive any appellation (name LWM.) from their bishops or rulers. We can only be known by the Name of Him, in whom we believe, and whose Faith we profess. This Faith the holy Apostles published and made known to us, and yet we are not called after their names. It is only Christ Himself whose we are, and after whom we are known as Christians" (**First Oration Against The Arians**, paragraph 2).

"And an argument which carries with it considerable weight is this, that when any pagans renounce idolatry and enter the Church ('church' is capitalized in the English translation, but not in the Greek text. LWM.), they are called Christians, from Christ Himself, and they do not take any name from those who brought them within the fold" (Ibid, paragraph 3).

"... let them learn from the Bible that the devil is the originator of these heresies, and that his method of preventing them from being perceived is to veil them over with phrases of Scripture" (Ibid, paragraph 8).

"We, on the other hand, (in contrast to the Arians. LWM), very confidently prove the true catholic faith (Greek not capitalized. LWM) out of the holy scriptures ..." (Ibid, paragraph 9).

"Is it better to believe in these ridiculous paradoxes of the Arians, or in those doctrines which we both assert and can prove out of holy scripture?" (Ibid, paragraph 10).

"Besides, there is no foundation for such doctrines in holy scripture. As has been shown before, and as shall be shown again, holy scripture gives them no warrant at all. The consequence is that the parent and originator of such abominations, the devil himself, has schooled them in his folly . . ." (Ibid, paragraph 10).

From the foregoing quotations, it can be easily shown that Athanasius respected the Scriptures, that he respected the name "Christian," and indicated that anything found outside the Holy Scriptures came from Satan. If all religious people would agree on this principle, religious divisions would come to an end.

"But in vain do they worship me, teaching for doctrines precepts of men" (Matthew 15:9, **Confraternity Version**). Even a Roman Catholic version of the New Testament condemns religious beliefs and practices originated by men rather than from God.

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# The News Letter Reports

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

Jeff Wasson, Pensacola, Fla.—On March 30 Connie W. Adams of the Pine Hills church in Orlando, Florida will begin a meeting with the Myrtle Grove church of Christ here to last for one week. All in this area are invited to attend.

Wiley Adams, Newport, N.C.—We have been here in Newport, N.C. since last July, having come from Fairmont, W.Va. where we completed five years work. This is our second time with these good brethren, as we worked here right after finishing Florida College. Three were baptized here in February.

C. L. McLean, Savannah, Ga.—In the last four services of the church here at Garden City there have been thirty confessions of wrongs and one baptized this year. We begin a meeting with J. W. Evans March 8-15. The brethren are working harder than ever before for the meeting. We think this may be the best meeting in the history of the church here."

A. B. McKee, Atmore, Alabama—The church here met for the first time on Wednesday night, October 31, 1962 with 52 present. We had formerly been members of the church in Atmore, Alabama, but we were forced to either leave or join the ranks of digression. The East Hills church in Pensacola, Florida assisted us liberally in the erection of a meeting house. At present the churches at Midfield in Birmingham, Alabama; Saraland, Alabama; East Hill in Pensacola, Florida are assisting with my support. Gardner Hall, Horace Huggins, Claude Wilsford, Frank Timmerman, Bill Hall, and Lynn Headrick have contributed to our progress by preaching for us in various meetings. The work is growing. Since October, 1963 we have baptized five adults. The last two were baptized February 9. Already our Father has blessed us beyond all our expectations. We face the future full of hope. The meeting house is located 2 miles north of Walnut Hill, Florida, on highway 164. Radio time here is reasonable and we believe it would help the cause here. If anyone who reads this can help finance a radio program, please contact us.

Robert Jackson of Nashville, Tennessee was in a meeting with the Henderson Boulevard church in Tampa, Florida, March 15-20. Everett Mann is presently the preacher at Henderson Boulevard . . . James R. Cope was in a gospel meeting at Largo, Florida, March 15-22. Lee Gunter is now preaching regularly at Largo.

Wallace H. Little, Mesa, Arizona—Brother Gene Warman, who preaches regularly for the Rantoul, Illinois church, was with us in a gospel meeting from March 1 through 10, 1964. Because our own facilities were inadequate, the meeting was held in a rented building at East 2nd Avenue and Home in Mesa. Our local contact is 969-5658.

H. E. Phillips, Forest Hills, Tampa, Fla.—Hoyt H. Houchen, of Abilene, Texas, concluded one of the finest gospel meetings we have had in Tampa Sunday night, March 8th. Brother Houchen was faithful to the word and fearlessly preached the word to good audiences each night. The church was strengthened by his lessons. A large number of visitors were present from surrounding areas. Our next meeting will be in the fall with Luther G. Roberts of Salem, Oregon.

James P. Miller, Seminole, Tampa Fla.—I will preach in a meeting at the North Miami congregation, March 15-22. A feature of the series will be a study in I and II Peter under the heading: "The Christian Under Fire." Bobby Thompson is the evangelist with the North Miami church.

The second Lord's day in April (12th) will be the beginning date for a meeting with the Downtown church in Lawrenceburg, Tennessee. Hershel Patton preaches for this great old congregation. The meeting will close April 19th. I have recently preached in meetings in Jacksonville, Florida and in Tampa at the University church.

## RADIO PROGRAMS

The following programs, all conducted by faithful brethren, may be heard by many of our readers in Arkansas. If you are within reach of any of these programs, we urge you to listen.

City	Station	Time	Speaker
Little Rock, Ark.	KVLC	Sun., 8:00 a.m.	Eugene Britnell
Pine Bluff, Ark.	KCLA	M.-Sat, 10:15 a.m.	Leonard Tyler
Rogers, Ark.	KAMO	Sun., 9:00 a.m.	Victor H. Sellers
Fort Smith, Ark.	KEPW	Sun., 8:30 a.m.	Gene Frost
Conway, Ark.	KCON	Sun., 9:00 a.m.	H. E. Sharp
Trumann, Ark.	KTMN	Sun., 8:15 a.m.	David Lawrence
Searcy, Ark.	KWCB	Sun., 8:30 a.m.	Guthrie Dean
Paragould, Ark.	KDRS	Sun., 8:00 a.m.	Hollis Creel
Camden, Ark.	KAMD	Sat., 8:00 a.m.	Charles E. Beaty
Morrilton, Ark.	KVOM	Sun., 8:15 a.m.	Elton Roe
Newport, Ark.	KNBY	Sun., 8:30 a.m.	Raymond Harville
Harrison, Ark.	KHOZ	Sun., 8:00 a.m.	Billy Moore, Hayden Mahan, and John Dillard
Blytheville, Ark.*	KLCN	M.-Sat., 12:30 p.m.	Dudley Spears
		Sun., 8:15 a.m.	and Mason Harris *

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## A FAITHFUL CHURCH IN THE D.C. AREA

J. W. Evans, Port Arthur, Texas

There is a group of faithful brethren in the area of our Nation's Capitol. A congregation of about 20 members meet for Sunday morning services and Wednesday night services in the Cafeteria Building of Bethesda Chevy Chase High School, 4301 East-West Highway, Bethesda, Md. This is just outside the District of Columbia. Please not this address and pass it on to anyone you think interested. For any further information or contact write: G. K. Ellis, 26704 Haney Ave., Damascus, Md., or L/C Albert P. Lovelady, 116 Sharon Chapel Road, Alexandria, Virginia.

## IS IT RIGHT TO HAVE DEBATES?

Earl Fly, Orlando, Florida

Many people honestly think it is wrong to have religious debates. They say they do not accomplish, any good, will bring ill feelings, divisions, hardening of hearts, and therefore should not be conducted. Their opinion is based on man's wisdom, not God's word. He who says debates are wrong, undesirable and do not accomplish good, manifests a lack of Bible knowledge and needs to be instructed in the way of the Lord more perfectly.

Others do not believe in debating for the same reason a mulley cow does not believe in a hooking contest! Many who previously debated decided • they did not accomplish any good for their cause. The denominations long ago made this decision and quit debating. The Christian Church in yesteryear did likewise regarding the Missionary Society and instruments of music in worship. Some brethren today have seen the "handwriting on the wall" and will no longer attempt to defend their innovations in the church, such as Benevolent Societies, Evangelistic Societies, Church Entertainment, Church support of Colleges, et cetera. It is becoming increasingly difficult to find one who will attempt to publicly defend these innovations. Most of the champion debaters of the past who still advocate these things have retreated from the polemic platform and are fading into the background.

### DEBATES ARE SCRIPTURAL

The word "debate" means "to dispute; hence, to discuss or examine a question by considering arguments on both sides; to contend for." (Webster). As we shall see, this debating is approved by God. To refute an anticipated objection, we point out that the word "debates" (condemned in Rom. 1:29; 2 Cor. 12:20 — King James Version) is translated "strife" in the American Standard Version. These verses are sometimes misused to oppose scriptural debating.

"Debate thy cause with thy neighbor..." (Prov. 25:9). We must "earnestly contend for the faith." (Jude 3). To contend is "to strive in opposition; to compete; to argue." (Webster). We must try the spirits (prophets), publicly or privately, to see whether they are of God, "because many false prophets are gone out into the world." (1 John 4:1). The Ephesian Christians tried those who said they were apostles and "found them liars." (Rev. 2:2). They did this because they could not "bear them which are evil." They were commended by the Lord.

The apostle Paul was "set for the defence of the gospel." (Phil. 1:17). He debated false teachers at Antioch when they taught that Moses' law of circumcision was essential to salvation. (Gal. 2:4-5; Acts 15:12). The question was later raised at Jerusalem and there was "much disputing." (Acts 15:5-7). The apostles and elders were involved in it. (Verses 2-6). They did not ignore the matter; they disputed with the false teachers. After the dispute the apostles and elders and brethren wrote to the Antioch Christians saying, "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we give no such commandment." (Verses 23-24). The false teachers may not have been converted but they were exposed and Christians were warned, hence good was done.

In Acts 17:16-17, when Paul saw that Athens was "wholly given to idolatry" he disputed (1) "in the synagogue with the Jews," (2) "with the devout persons," and (3) "in the market daily with them that met with him." Most, if not all, of this disputing (debating) was public.

At Ephesus the apostle Paul disputed boldly for three

months in the synagogue (a long session!). (Acts 19:8). As a result *many were hardened, believed not, and "spake evil"* of God's way. (Verse 9). But these unfavorable results did not stop Paul; he did not conclude that "debates don't do any good." He departed from them after three months and "separated the disciples" from the unbelievers. (Verse 9). *He deliberately caused a division.* No doubt many today would denounce him as a troublemaker, an agitator, a church-splitter. Paul then continued to dispute daily in the school of Tyrannus for two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Verses 9-10). Hence, though many were hardened by the earlier debate, much good was done. The people were given an opportunity to consider the difference between truth and error, the disciples were separated from those who were hardened, and all Asia heard the word of God.

In Acts, chapter 6, we read of Stephen, "a man full of faith and of the Holy Ghost," who engaged in disputing with certain ones of the Libertines' synagogue, Cyrenians, Alexandrians, and those of Cilicia and Asia. (Verse 9). "They were not able to resist the wisdom and the spirit by which he spake." (Verse 10). "Then they suborned men" to misrepresent Stephen. (Verse 11). "And they *STIRRED UP the people, and the elders, and the scribes,* and came upon him, and caught him, and brought him to the council, and set up false witnesses" to further misrepresent him. (Verses 12-14). Stephen then defended the truth in the speech recorded in Acts 7, and in conclusion he said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." (Verses 51-53). Some today no doubt would criticize Stephen's plainness of speech and accuse him of not having the right attitude or spirit, in view of the fact that is charge of murder against his audience and their fathers caused them to be "cut to the heart, and they gnashed on him with their teeth." (Verse 54). When Stephen affirmed God was with him by saying, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Verse 56), his audience "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Verses 57-58).

If we had a debate like that today with the same results, many (including some brethren) would forever oppose and prohibit if possible any future debates, saying, "Stephen's debate proves they don't do any good." But many God-approved public debates occurred after this one. All of Paul's debates were conducted later. Certainly God's debaters must conduct themselves as Christians always while plainly, boldly and forcefully exposing error and the teachers thereof. But ungodly conduct in angry, riotous action by the opponent and/or the audience *does not make debating wrong or undesirable.*

### DO DEBATES DO ANY GOOD?

One could as reasonably ask, does *preaching* do any good? Whether preaching or debating we are doing good, even if we see no immediate conversions, because we are obeying God's instruction to "contend earnestly for the faith." (Jude 3). It is our God-given responsibility to expose error and present truth, in order that the people might have opportunity to consider the difference. While some may be hardened, others may be converted to Christ. As the same sun hardens clay and softens wax, so the same truth hardens some hearts and softens others. But the hardening of some in no way militates against preaching or debating.

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**CONCLUSION**

Debating is honorable in the sight of man and God. Debates in every field are endorsed the world over. Religious debates were conducted by God's servants throughout the Bible with God's approval. It is not only scripturally *right* to debate, it is scripturally *wrong* to oppose such. To oppose debating is to oppose God; to criticize the practice is to criticize the apostle Paul, Stephen and others who were the servants of God.

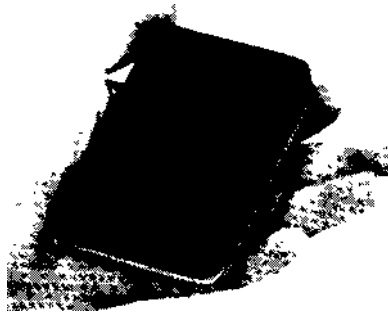
We must "prove all things." (1 Thess. 5:21; Eph. 5:10). Those who follow Christ have no fear of open investigation of doctrines and practices through debates. Neither do those who may be in error but *desire* to be right, for if they are wrong they want to know it. Those who love and advocate error will no doubt continue to debate that it is wrong to debate. But those who love and desire the truth will continue to endorse debating, and will challenge error on every hand to submit itself to examination in the light of the Bible through honorable controversy. *Brother, where do you stand?*

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*type specimen*

NOW concerning the col- despise him: but conduct  
 lection for the saints, as him forth in peace, that he  
 I have given order to the may come unto me: for I  
 churches of Galatia, even so look for him with the breth-

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*type specimen*

ION 5.7--6.11

of the Seals; The First; the Second; the Third; the Fourth  
 eyes, which are the and behold, a white  
 spirits of God, sent forth that sat thereon ha  
 the earth. 7 And he came, there was given un

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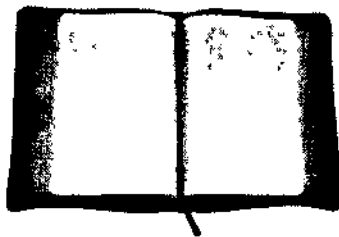
S 61, 62

ath spoken in his holi- 8 So will I sing  
 will rejoice, I will divide name for ever, tt  
 dem, and mete out the perform my vow  
 ey of Sūc'-cōth.  
 Gilead is mine, and Mā-nās'- PSALM

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# 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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## IT COULD HAPPEN

P. J. Casebolt, Paden City, W.Va.

There was a certain preacher, and he was conducting a meeting for a certain congregation. The elders asked him to preach one night on the use of mechanical instruments of music in worship. Members of the digressive Christian Church were especially invited to attend.

The preacher did a masterful job of showing that it was sinful to employ mechanical instruments of music in worship to God. He clearly placed the guilt of causing division among God's people upon the shoulders of those who had introduced such practices, and made a stirring plea for all present to come out of digression, acknowledge their error, and return to the ancient order of things.

At the singing of the invitation song, the preacher and the members of the Christian Church came forward. The preacher from the church of Christ said something about how good it was to see people renounce error and take their stand with the truth, being careful to emphasize the fact that those coming forward now recognized the mechanical instrument of music in worship to be sinful.

Whereupon, the preacher from the Christian Church asked to say a few words on behalf of himself, and those who had come with him. Being given permission, he spoke as follows: "We not only see that our worship has been corrupted with man-made instruments, but we are also fed up with suppers, luncheons, special collections, clubs, organizations, youth activities, camps, big promotions, emphasis on the social gospel, and a general blending with denominationalism. I am personally tired of trying to be a pastor, organizer, coach, manager, and everything else but a gospel preacher. We would like to identify ourselves with the church of Christ, leave all this foolishness behind, and get down to the business of worshipping and serving the Lord 'with all lowliness and meekness, with longsuffering, forbearing one another in love endeavoring to keep the unity of the Spirit in the bond of peace.'"

The church of Christ preacher, after a considerable amount of throat-clearing, coughing, and sputtering, answered: "Well, we do have a few youth activities, camps, hobby shops, fellowship halls, special choruses, kitchens, some preachers who wear 'Doctor' titles, hobnob with denominations, preach a social gospel. . ."

"Hold on a minute," interrupted the Christian Church preacher, "you're doing the same things we're trying to get away from."

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"Oh, I know," said the church of Christ preacher, "but we are the true church, and we are going to be careful that these things don't get out of hand."

"That's what we said, too," replied the other. "But the same attitude that allows one thing, allows all the rest. There's no stopping place. Why should we leave the Christian Church to be identified with you when you are doing the same things we are doing?"

"Not quite," said the other preacher. "You still have that old piano in your worship, and you're sinning as long as you keep it. Yes, sir!"

"Well," replied the Christian Church preacher as he and all his walked out, "it won't be long until you have that too. You've taken everything else from us."

After the others had gone, the preacher faced the congregation and said, "They probably weren't sincere in the first place—just wanted to quibble. Yes, sir, that old instrument of music is going to send a lot of people to hell. Now, after we are dismissed, let's all assemble in the fellowship hall, where we have a fine program of entertainment, food, fun, and fellowship planned for everyone."

As I said in the heading of this article, "It Could Happen." Maybe the reason it doesn't happen is that the Christian Church already knows what we are doing, and they just save themselves a trip to find out. They should know, because their ball team just played ours last week, didn't they? If they didn't find out then, maybe "our" preacher told them when he appeared on their program, sponsored by the Ministerial Association. Anyway, everyone knows that there aren't as many differences between churches of Christ and Christian Churches as there were twenty years ago, and be assured of this one thing, it **isn't** because the Christian Church has given up anything!

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Siggley, Jr.*

CHREMATIZO, "were called," Acts 11:26  
No. 7

CHREMATIZO IN THE NEW TESTAMENT  
Acts 11:26

The investigation of **chrematizo** in Acts 11:26 has purposely been reserved for last place in these text studies. To a host of Bible students this occurrence greatly transcends in importance the other occurrences of the verb in the New Testament. Be it justifiable or not, more theological ink has been used on Acts 11:26 than on all the other passages combined.

In the AV Acts 11:26 reads as follows: "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

First, it should be noted that the forms of **chrematizo** differ in the Greek texts of Acts 11:26. Codex D and other less important texts have **echrematisen**, the first aorist active indicative form, whereas the major uncials have **chrematisai**, the first aorist active infinitive form. The writers who follow the text of Codex D assert that the active form has the idiomatic passive sense. Others assert that even the active infinitive has the passive sense. These writers therefore translate either form "were called."

On the use of **chrematizo** in Acts 11:26 two questions are paramount. Who called the disciples Christians? Is the oracular element involved at all in the verb in this place?

Regarding who called the disciples "Christians" there seem to be these alternatives: they were called Christians either by themselves, or by the Jews, or by the Gentiles of Antioch, or by Paul and Barnabas.

Few writers if any would affirm that the name was bestowed by the disciples or by the Jews.

Very few writers will affirm that the name was bestowed by Paul and Barnabas. However, Foakes-Jackson and Lake comment that the active form of **chrematizo** often has the passive sense, but that the transitive use is found a few times in late examples (as the transitive use occurs in Acts 11:26). They maintain that Paul and Barnabas styled the disciples Christians in Antioch (*The Beginnings of Christianity*, vol. 4, p. 130).

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## *Editorial . . .*

H. E. PHILLIPS

### DIGRESSION MARCHES ON

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth . . ." (II Tim. 4:3,4).

The last 120 years have proved the truthfulness of these statements from the inspired apostle. Departure never stops once it has started. One error leads to another. The attitude that permits one innovation demands others, and the digression never stops short of complete departure from God. The vain glory and carnal mind of men demanded the creation of the missionary society and the instrument of music in worship about one hundred years ago. Those who opposed these departures were charged with causing division in the church, but the fact remains that these innovations were the real cause of the division. This same evil has been working in the church of the Lord since the second world war. Another denomination has now been formed just as it was in the case of the Christian Church. It is only a matter of time until the instrument of music, special religious holidays, a full fledged clergy, full cooperation with other denominations, and all the characteristics of false religions occur. Get ready for it! There is no stopping the birth of this new sister denomination to the Christian Church. It is already upon us!

We have not been ignorant of the real designs of the promoters of the issues now before the church. Any student of history should know that the so called "Christian Colleges" are the real promoters.

Orphan Homes and Sponsoring Churches were only stepping stones to the church support of the colleges. The departure has gone far enough now for these promoters to demand "Church Colleges." If you oppose the "college-in-the-budget," get ready to **change** or be branded an "anti"! You will have to fight a losing battle with these promoters or come all the way back to the foundation of the faith once delivered to the saints. This is the only ground upon which a successful fight can be made.

This present digression has already reached the point of refusing to publicly defend their program of iniquity. Hardly a man can be found among them who will even talk about debating his cause. This is exactly the position of the Christian Church today. Nothing but human wisdom serves as the authority for their works.

I said the "college-in-the-budget" was the real goal behind the emotional appeals for the orphan homes and other benevolent arrangements.

Foy E. Wallace, Jr. said: "In the present controversy over the sphere of the school, the college and the church, the colleges are again the aggressors. Every few years the issue is revived by colleges or representatives of the colleges. The controversy can be as easily stopped as it started—let the schools cease to infringe on the divine principle of the independence of the church from all human institutions, quit imposing the college on the church, and all will be well. In short, let the college stay in its place, and let the church alone" (**The Bible Banner**, May, 1947, page 12). W. W. Otey said: "If the putting of the schools in the budgets of the churches, to be supported out of the Lord's treasury is not stopped, and I doubt if there is power enough to stop them, then there will be another division in this generation" (**The Bible Banner**, May, 1947, page 1).

N. B. Hardeman said: "Regarding the recent 'College Question,' I have always said that I would oppose the placing of our schools in the church budgets, and thus binding the church to their support; but that any congregation has a right to make a donation to a school, I verily believe. I did not think in 1938 that any principle or law would be violated, and I do not believe such in 1947. I would like to see someone who opposes this right state the principle and give the law permitting a church to donate to the building of a meetinghouse with all of its modern equipment, a preacher's home, to orphans' homes, and homes for the aged, and forbidding the giving to a school wherein the Bible is taught. . . . If it is a serious issue to donate to a school—a human institution—why is it not a serious issue to donate to an orphans' home—a human institution?" (**Gospel Advocate**, July 31, 1947, page 560).

Again N. B. Hardeman said: "... I have always believed that a church had the right to contribute to a school or an orphanage if it so desired. In all that I have written, there is no conflict on this matter. The right to contribute to one is the right to contribute to the other. Note the parallel: 1. The school is a human institution; it has a board of directors, it teaches secular branches in connection with the Bible. 2. An orphan home is a human institution; it has a board of directors; it teaches secular branches in connection with the Bible. The same principle that permits one, must also permit

the other. They must stand or fall together" (**Firm Foundation**, October, 1947, page 1).

Foy E. Wallace, Jr. said: "There has always been a question about the operation of an institutional orphan home. If the church can do its benevolent work through a 'board of directors'—a benevolent board; why not its preaching work, or 'missionary work,' through a missionary board? And certainly if the church can do education work through a board of education, there can be no logical reason why the same church could not do its missionary work through a board of missions" (**The Bible Banner**, July, 1947, page 14).

It does not take a Solomon to detect the real design behind the forcing of institutional homes into the church treasuries: **It was to establish a practice that would allow colleges to be supported from the church treasuries.** The time has now arrived in the ranks of liberalism to boldly announce the intention of binding the churches to support colleges. About all of the "Christian Colleges" among us today, with the exception of Florida College in Tampa, Florida, have announced their willingness to solicit and accept money from churches.

Batsell Barrett Baxter recently preached three sermons at the Hillsboro church of Christ in Nashville, Tennessee which have been published in a tract entitled: "Questions and Issues of the Day." On page 29 he says: "Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is not right that the church should provide the funds for the training of its own leaders?"

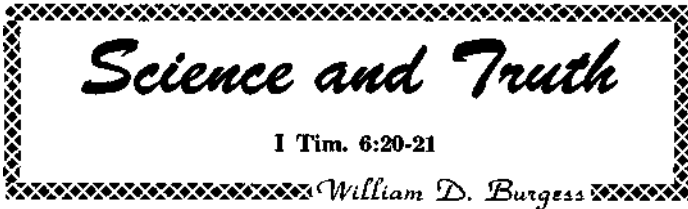
"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. **The orphans' home** and the Christian school must stand or fall together."

On page 30: "If it is a good work and God wants it done, then the church can support it out of its treasury. It is in this line of thinking that I urge the elders of the church to contribute to the ongoing of the Christian schools in order that the God-given obligation to train our young people may be discharged."

We wonder how long it will be before we will hear some "confessions" from those who have recently stated in print that they oppose the church support of colleges? I can assure you of one thing: the "powers that be" are too strong to buck and remain in the institutional camp. If you refuse to go along with this doctrine, you will be branded an "anti." If you have swallowed the benevolent and missionary society doctrine, you must also swallow the church support of colleges or face the full fury of the forces of digression.

It would, indeed, be interesting to hear some debates between the benevolent society and sponsoring church brethren who differ about the church support of colleges. But, of course, this is very unlikely since they no longer believe in debates. I can

assure you of one thing: the "anti-college-in-the-budget" brother will learn what is wrong with the "orphan-home-in-the-budget" doctrine when he tries to oppose church support of colleges. They stand or fall together!



The geological time scale is a highly speculative system of dating the history of the existence of our earth and the existence of the organisms that have and do inhabit it. It is generally divided into five major divisions with numerous subdivisions of periods and epochs. This scale can be found in numerous books today. It begins about five billion years ago, plus or minus a few years. The dating of these periods, their occurrence and duration, presents somewhat of a problem. One of several problems is the dating of rocks of these periods. Some dating is done by means of the uranium time clock, by a measure of the radioactive materials in these rocks. Rock with both radioactive material and fossils are not often found so that the dating of the rocks often depend on the discovery of index fossils. It has been decided that certain forms were abundant in the different periods and thus they characterize the period. Because of this conclusion the rocks are often dated by the fossils. Now the question arises, how are the fossils dated? You guessed it! In most cases the only method of dating the fossils is by the rocks in which they are found. The rocks are dated by the fossils and the fossils are dated by the same rocks. This kind of reasoning( ?) is neither reasonable, logical or scientifically sound, but it is a way to allow one to reach a favorable conclusion for a position that cannot stand on revealed truth.

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**SMALL CHURCHES BEWARE**

I have before me a copy of the Gospel Advocate of December 12, 1963 in which Ira North proclaims that "Consolidation is Coming." This article is found on page 792. It is not my purpose here to challenge the scriptural side of the question but rather to warn the small churches that unless they want to be called "anti" many of them had better prepare to die. Much of what brother North says is true, and more of us might be constrained to agree if we did not have the history of the last digression as a guide. Then and now the move it to the big church. In the article the writer gives as an example two congregations in Texas with two hundred members each that consolidated and says this is what he means. In listing the advantages of such a move he places as the number one consideration, "more money for the homeless." If you translate this he means the big church can give more to the institutions so they can get bigger and the big church can support the big institution. His example is a far cry from the argument that several small struggling congregations that can hardly keep the doors open should consolidate.

**WHY NOT TRY IT IN LAWRENCE COUNTY?**

I was not bom and raised in Lawrence County, Tenn., but through the years I have preached in several meetings there. I know the condition in the county and since this is given as an example with the schools, why not try it with the churches? Searching The Scripture has a large and varied circulation in that section and I want to ask the brethren there if they are ready to merge all of the county churches with the ones in town? Are you brethren in and around Lawrenceburg ready to give up the meeting houses that you have worked to build and the band of disciples that you love so dearly and all meet in town? Wake up brethren, this is not an idle dream. This very thing happened one hundred years ago with the digressives all over the nation. The institutional leaders among us are ready for it to happen now.

**IS THERE A DIFFERENCE?**

Some will ask if there is not a difference. There is no difference in what is being done but there is a difference in the reasons being given for doing it. In the first departure when the Missionary Society was brought into being, the cry was raised to consolidate so more gospel could be preached. This time the preaching of the gospel is in second place and as brother North plainly states in his article the first advantage would be to have "more money for the homeless." At least in the first digression they knew the purpose of the church, but in this one brethren have lost sight of the reason for the establishment of the church of the Lord as well as its mission. In the sixth chapter of the book of Acts the apostles put the preaching of the gospel first and



servicing tables second. They stated in verse 2, "It is not reason that we should leave the word of God, and serve tables." W. T. Moore in the October issue of the Christian Quarterly in an essay on "Forward or Backward—Which?" at least knew that the preaching of the gospel was the great mission of the Church. I marvel that the brethren want to bring to an end the most successful method of reaching the lost in all history, the establishment of new congregations in every community on the face of the earth. As I have said time and time again, the seed of the failure of institutionalism is in its self. Instead of reaching more people the "Christian Church" reached fewer and fewer. Instead of establishing more congregations the liberal thinkers are calling for fewer churches so they can reach more people. I Marvel.

## COMMENTS TO EDITORS

"I continue to enjoy your paper very much"—Cecil F. Cox, Richmond, Va.

"This is a fine paper. I am confident that much good is being done"—Reavis Petty, Morehead City, N.C.

"I appreciate greatly the good work you brethren are doing in making this fine paper available. The January issue is neat in arrangement and the material is the finest"—E. Paul Price, Borger, Texas.

"I appreciate your good work in publishing Searching The Scriptures"—J. W. Evans, Port Arthur, Texas.

"I have every issue of the paper since it first began. May the Lord continue to bless you in your efforts to build up his church"—Sam Binkley, Jr., Athens, Ala.

"Enclosed is our check to renew our subscription to Searching The Scriptures. We enjoy the paper very much, and when we have finished reading it, we pass it on to others to read"—Mr. and Mrs. T. S. McCants, Savannah, Ga.

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to the news of congregations and personalities in your monthly publication. Keep up the good work"—Robert Cook, Lake Wales, Fla.

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## THE LETTER TO THE CHURCH OF THE LAODICEANS

Curtis E. Flatt, Florence, Alabama

(READ REVELATION 3:14-22)

"Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:15,16). Other than what we learn in this letter, the above reference is all we know of the church of the Laodiceans.

### INTRODUCTION

In each of the other six letters, we saw Jesus describing himself in such a way as to show himself especially fitted to say the things needed by each church. Again we find the same is true here. Jesus began by saying, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Think of this author! Here was one who was the faithful and true witness—that is, dependable and right. Here was one who had all knowledge—the beginning and the end, the Alpha and the Omega, the first and the last. This church surely needed to think of Jesus in these terms. This author is God's spokesman to us also. Do we stop to remember the authority which is connected with our instructions? We would do well to ponder long the things which are written here.

### NEITHER HOT NOR COLD

As in all the other epistles, Jesus began with "I know" and "I know thy works." At the risk of seeming unduly repetitious, I want to say again that Jesus knew the Laodiceans through and through. Let us remember that he knows us just as well. The first thing he mentioned as a matter of knowledge was this: "Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art

lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This church actually occupied the role which so many churches covet today—THE MIDDLE OF THE ROAD. This church would never have pressed the doctrine to the point that either saint or sinner would have called her fanatic. Neither would those on the inside nor the outside have said she was dead or apostate. As so many would view it, the church of the Laodiceans would have been extremely popular and desirable—FREE FROM EXTREMES. But we must remember that, as men think of religion, our Lord was a real extremist. The religion of Christ is just as extreme. Thus Jesus said he would that she would be one way or the other. Of course, he wanted this church to be hot. Then she would have been pleasing in his sight. But if she would not be hot, then he would have preferred the opposite. The reason for this was that the middle of the road looks good to MAN but brings condemnation to him and at the same time fills the Lord with nausea. HOW NAUSEATED MUST HE BE TODAY!

#### THOU SAYEST

Jesus knew what this church said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing..." Jesus knew the real condition of this church: "Thou art wretched, and miserable, and poor, and blind, and naked." How far they had missed their self-appraisal! People speak with great boldness about what is right and wrong but most of it is appraisal with about the same accuracy as found here. It is only when we appraise ourselves in view of God's revelation that we have proper evaluation. The point for all of us to remember here is to note how far this middle-of-the-road, self-sufficient church, which lived almost in the shadow of the Cross, missed her spiritual appraisal.

#### I COUNSEL THEE

Jesus first called upon this church to take advantage of the things he had provided for them. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Then he called for zeal. This was the lacking quality with them. They were lukewarm. We too, must remember the importance of being zealous. We must have the truth but we must also be zealous. The third thing which he called for was repentance. This church was in sin. When people are in sin, they must repent. This church was to repent. Of course, this had to be done on the individual basis—one by one. I STAND AT THE DOOR AND KNOCK

Jesus did not want people to be lost. He had already done so much for man to be saved. He knew this church was gone even though man might not consider it apostate. He called for them to return—one by one. As in repenting of sin, this is the way people come back to the Lord after they go astray—one by one. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### THE "OATH" ADULT PROTESTANTS MUST TAKE UPON BECOMING CATHOLICS!!

Have you ever speculated as to what you would be required to "swear to," if you decided to become a Roman Catholic? Priest B. L. Conway, in The Question Box, page 87, states:

"A member of one of the other churches is always asked to take the following oath upon the Gospels, before he is baptized: "With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect, opposed to the said Holy, Catholic and Apostolic Roman Church. So help me God, and these His holy Gospels which I touch with my hand."

The above excerpt from the "Profession of Faith" is only a brief portion of the "oath" required of adults who become Roman Catholics. Actually, the Roman Catholic Church is neither (1) Holy (2) Catholic nor (3) Apostolic. If she were truly "catholic" (universal), then she would not be "Roman." Something provincial cannot simultaneously claim universality. If she were truly "apostolic" then she would have been named in apostolic writings. If Roman Catholicism dates from the apostles (which it does not) its peculiar and identifying characteristics would be set forth in the New Testament. Finally, if the Roman Church were indeed "holy," she would not have instituted such things as the Inquisition, persecution of those she deems to be "heretics," and she would help rather than hinder the freedom of religious worship in many nations today, such as Spain, Portugal, and the Latin American countries.

At the beginning of this treatise, we mentioned that Priest Conway's excerpt from the "Profession of Faith" was quite brief. We shall now give some additional portions of the same "Profession of Faith" required of adult converts to the Roman Church:

"I..... (name) ....., having before my eyes the holy Gospels, which I touch with my hands, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teachings ..." (Pages 411-412, Redemptorist Mission Book).

Did you note that Catholicism claims that "NO ONE CAN BE SAVED WITHOUT THAT FAITH WHICH THE . . . ROMAN CHURCH HOLDS." This is exactly the reason that she does not favor the freedom of worship for non-catholics and protestants.

Continuing with the next paragraph of the "Profession:"

"I now, with grief and contrition for my past

errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. ..." (Page 412, Ibid.).

Now, you have an example of the BLIND OBEDIENCE exacted by the Roman Church from her devotees. It is therefore, not surprising that such brain-washing lays a fertile foundation for the inroads of Communism in those nations that are basically and predominantly Roman Catholic. Once the human mind has been trained to unquestionably accept the decrees, beliefs and disbeliefs of a dictatorial authority, it becomes relatively easy to transfer that BLIND FAITH AND OBEDIENCE from one dictatorial authority to another. Thus, Catholic nations are easy prey for Communist aggression. Italy, Cuba, Poland, and other nations can be cited as examples of this evolution.

The devout Roman Catholic must be willing accept the following as sources of religious authority to be observed, believed and obeyed:

(1) Authority of the "Apostolic and Ecclesiastical Traditions." However, there is much lack of agreement as to exactly what constitutes these "traditions."

(2) Authority of the Holy Bible . . . "which we must interpret, and understand only in the sense which our holy mother the Catholic Church has held and does hold; . . ." Here again, the "church fathers" disagree as to the meaning or application of various biblical passages . . . and the Roman Church has issued infallible (?) utterances on only a very few verses of Scripture. I have yet to locate two Catholic priests who agree on how many and which verses the Roman Church has officially issued interpretations concerning.

(3) Declarations of the Canon Law . . . 2,414 separate and distinct laws set up by the Roman Church . . . many of them applicable to the "lay members."

(4) Ex cathedra utterances of the Pope, which are supposedly infallible . . . how many Papal statements have been denuded as "infallible" (?) is a matter of conjecture . . . nevertheless, the Catholic adherent is bound by each one.

(5) Declarations of General Councils of the Roman Church . . . although the first seven "General Councils" were composed almost entirely of Greek bishops, and their transactions were made in the Greek language, rather than Latin. Of the 1,486 bishops in attendance, only 26 were Romans. The famed Council of Nicea, wherein the Nicene Creed was formulated, had only 3 Latin churchmen in attendance, while there were 315 Greek bishops present.

The reason for listing these five different sources of religious authority in the Roman Catholic Church is to demonstrate the almost innumerable collection of laws, decrees, utterances, interpretations, etc., that the Roman Catholic member must accept, believe and obey . . . WITHOUT QUESTION!!

Is it any wonder, then, that many otherwise good people are hood-winked into accepting Catholicism, and then easily slide over into Communism?

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### "A BATTLE FOR MINDS"

Someone has said that in this twentieth century, we are seeing a battle for the minds of people. This battle is between capitalism and communism. I suspect this is true. Capturing the physical body has proved futile to all world rulers. They seek to subdue the mind knowing the body is guaranteed.

People by nature, are inclined to be guided more by EMOTIONS than either REVELATION or REASON. This is true in the political and spiritual realms. Many times we have battled an opponent on the polemic platform, with scripture after scripture, while he sought to capture the minds of the audience with EMOTIONAL APPEALS.

I would like to notice three arguments based on EMOTIONAL APPEAL which has sent and will send many to hell. First, the old Baptist argument about the tree. They say, "What if a tree falls on a man and kills him before he reaches the water." This is supposed to prove baptism is not essential! It is based on emotionalism and is calculated to steal the minds of the audience. I suspect more people (out of the church) have been influenced by this so called argument than we are willing to admit. It appeals to the EMOTIONS but not to the BIBLE. Many have never been baptized because of such sophistry! Of course, we answer by saying that circumstances do not invalidate law! The man had waited too long, etc. We tell them the Bible continues to read the same. However, it cannot be denied that it has its weight through this tremendous emotional appeal.

The Methodist very often try to steal the minds of people by bringing up the father and mother argument. They tell how good they were. They remind us that they were never baptized and charge us with sending them to hell. Let us not be deceived; this has kept many people out of the church of our Lord. This type of argument is able to clutter the mind so that it loses all reasoning power. If this is accomplished, the word of God will never penetrate. The devil has known this for years and continues to use his cohorts in this work.

But alas, IT has made its way into the church of our Lord. When liberal brethren can't find scripture for the church supporting the orphan asylums, they begin to say, "Poor little orphans" or "Orphan homes," and some say that we are allowing orphans to starve. Gentle reader, don't be deceived; this carries tremendous weight with uniformed brethren! It clouds the mind, so that many lose all reasoning power. Scripture will not penetrate because their emotions have been aroused by the very sound of the word, "Orphan." I said years ago, that we would have won a majority of brethren and churches if the ORPHAN HOME ISSUE had not been thrown into the ring. We could have whipped the life out of

HERALD OF TRUTH, sponsoring churches and the college in the budget, if it hadn't been for the EMOTIONAL APPEAL of the orphan issue. The liberals had better be glad they had the orphan homes to lean on. Dozens of people have told me they could see the fallacy of all these innovations except the orphan home. Why? There is but one answer—EMOTIONAL APPEAL. Let us not be deceived. This emotional business is hard to whip. Have you heard the latest? Well, it's about these two fellows who are sitting on the top of a house during a flood. One is a saint and the other is a sinner. Here comes a church of Christ boat which picks up the saint but leaves the sinner there to drown! Now that is almost as sad as the "Baptist" tree accident, which makes one almost want to cry. What is this supposed to prove? It is supposed to show that the church can support sinners as well as saints! You say that such is ridiculous. Yes, to you that may seem true, but liberals, like the Baptist, are using it freely. It has its weight with many in the church. They seem to think that such a circumstance changes the way the Bible reads.

Yes, indeed, there is a battle for the minds of the people. Two schools of thought challenge our attention. One is based on the Bible and it emphasizes book, chapter and verse. It believes in speaking as the oracles of God and walking circumspectly. The other emphasizes emotional appeal when scripture cannot be found. When a Baptist runs out of scripture he resorts to EMOTIONAL APPEAL. When liberals run out of scripture they do LIKEWISE.

Gentle reader, remember we didn't have a single orphan home asylum until 1909. The first was the Tennessee Orphan Home, chartered in 1909. What did the church do for 1900 years without a single orphan home? It did without! Would you divide the church of our Lord over an organization which is just a little over fifty years old? The church did its benevolent work before 1909 and it can do its work now without these human organizations.

Don't take too much for granted. Their need for scripture is more than made up in emotional appeal. Friends, remember the stories about trees falling on men, fathers and mothers being good moral people and men sitting on the top of houses during a flood may appeal to your emotions but the Bible says, "To obey is better than sacrifice" (I Samuel 15:22).

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

*Thomas G. O'Neal*

How often have you heard that those people at the church of Christ believe that only their little group is going to heaven? No doubt you have heard this many times just as I have. Did you ever hear someone say, "Well, I am satisfied with my religion and let's just not talk any more about it." After having set forth what the Bible teaches on some point, did you ever have someone to say, "Now, if I were you, I wouldn't be so narrow minded?"

Anyone that has ever tried to teach people in the denominational world the truth has experienced these reactions. Often we say that person would learn the truth if he were not blinded by prejudice. Their attitude seems to be don't confuse me with the facts because my mind is already made up. Yet the New Testament teaches us to "Prove all things; hold fast that which is good" (I Thes. 5:21). How many times have our religious neighbors refused very boldly to attend the services of the church with us because they were afraid of what they might hear? Yes, religious prejudice is a terrible thing.

In the book of Acts we have an outstanding example of prejudice in chapter twenty-two. In Jerusalem Paul was arrested by the officials in chapter twenty-one and we can read the sermon he preached to that multitude on the castle stairs in chapter twenty two. Paul beckoned unto the people with his hand and there was a great silence. When they heard him speak in the Hebrew tongue, "they kept the more silence:" Then Paul related his conversion unto them, telling them how that when Stephen was stoned that he was present consenting to it. In his sermon he told that the Lord told him to leave Jerusalem because they would not receive the testimony concerning the Lord and he would be sent unto the GENTILES. That did it. They had heard a word that they didn't like—GENTILES. Now listen to how religious prejudice caused them to react. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air." Paul mentioned the word, Gentiles; then they expressed their prejudice. How many times have denominational people attended the services of the Lord's people and when the word, BAPTISM, was mentioned, they would get up and walk out? Or if the preacher should refer to the particular denomination of which they were members, how many of them would stomp out of the meeting house and slam the door never to return?

But did you know that there are members of the Lord's church that are just as prejudiced as any denominational person ever thought about being? Let a certain subject come up for discussion and these people will set forth what they think about the matter when they have never given as much as ten minutes of serious Bible study to the question. Their minds too have been made up before they ever consider the facts in the Bible on the subject.

In a community, it matters not where it is, let it be known that a certain preacher believes that one should give book, chapter, and verse for everything that is done in religion and it will be told that he is an "anti" or he doesn't believe in helping the needy, or that he is a trouble maker. It will also be told that the church where he preaches is one that is a faction and that is enough said for many people not even to attend one time and find out for themselves if the charges are true. If the preacher should visit one of these persons and invite them to come just one time and see what is taught and practiced, the person many times is so full of prejudice that he will not even take the time to find out for himself. If the church publishes a teaching bulletin and

mails it out, this same person will send it back marked "REFUSED." This one will not even read and study to see what is being taught. Without investigation they make up their mind about matters. Some members of the Lord's church should never say another word about the prejudice in the denominational world when they express the same kind of prejudice and in many instances more of it. We should have the attitude that Phillip had when he said, "Come and see" (John 1:46).

## WORLDLINESS

"And be not conformed to this world"—Rom. 12:2.

*Earl Fly*

### BE NOT CONFORMED TO THIS WORLD

It is a tragic and sorrowful fact that many of God's children are traveling the worldly road to everlasting punishment. They have forfeited their right to the tree of life and a home in heaven by becoming entangled again in the pollutions of the world. "The latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire" (II Peter 2:20-22).

Dear reader, are you entangled in the pollutions of the world? Has your love for Christ grown cold? Has your faith been shipwrecked through worldliness? Have you stained your soul, hardened your heart and seared your conscience with repeated sins? Have you gone beyond the point of repentance or is there yet a spark of desire for heaven in your heart? You cannot afford to die conformed to this world and lost in sin. Why not be transformed and saved by repentance and reformation of life?

### GOD'S PEOPLE MUST BE DIFFERENT

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whether I bring you, shall ye not do: neither shall ye walk in their ordinances" (Lev. 18:3). God gave these instructions to the children of Israel during their march from Egypt to Canaan. They were commanded to be different.

When a sinner hears the gospel today, believes God and Christ (Heb. 10:10), and is buried with Christ in baptism (Col. 2:12), he becomes a new creature (II Cor. 5:17), and is raised to walk a new life (Rom. 6:4). Having thus escaped the pollutions of the world, he is instructed by God's word to avoid being entangled again therein, to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world (Tit. 2:11-14). There must be a difference in attitude, affection and action between the Christian and the world, as shown by the following scriptures.

### CONCERNING ATTITUDES AND AFFECTIONS

"Love not the world, neither the things that are

in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17). "Set your affection on things above, not on things on the earth" (Col. 3:2). Worldly attitudes and affections result in apostasy and spiritual death. Demas left Paul, "having loved this present world" (II Tim. 4:10). "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6-7). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Do you love the world and the things therein? Are you a friend of the world? Do you want to die as an enemy of God?

### CONCERNING ACTIONS

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). To be conformed (be like) the world is to be lost with the world. We make the choice whether we will be conformed or transformed by renewing our minds through God's word.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

It is not popular to be different from the world. Such an one is regarded as a narrow-minded, fanatical old-fogy. The world thinks "it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:4). Jesus said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). Many are not willing to endure the scornful mockery of a sinful world; they yield to worldly pressures and fall in line with the crowd, then seek to justify themselves by saying, "Everybody is doing it." But this proves nothing to be right! Most people are following the broad way to destruction (Matt. 7:13-14).

The world does not believe, preach or practice the way of God. Its standard of conduct is contrary to God's word, and is constantly being changed to permit more lusts of the flesh to be fulfilled with the approval of society. Therefore, the Christian who desires to live in heaven must not be governed by what the world thinks, says or does, but by God's word.

# The News Letter Reports

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

## HOGLAND-GARNER DEBATE

Brother Ward Hogland will meet Mr. Albert Garner, Missionary Baptist, in a religious discussion April 6,7,8,9,10,13,14,16,17 in the May-hall Auditorium, Lakeland, Florida. This auditorium will seat 1700 people.

Mr. Garner is the president of Lakeland Baptist Institute. He has had several debates with our brethren and is the author of several books. Brother Hogland is an experienced debater and one of our very best evangelists.

Thomas G. Butler, preacher for the Lake Wire church, Lakeland, is making arrangements for this debate. Any information concerning this discussion may be obtained by writing him at P. O. Box 1713, Lakeland, Florida. This will be one of the most important debates ever conducted in Florida. The Lake Wire church extends an invitation to all and desires your presence each night.

Thomas G. Butler

NOTE: This debate will be recorded by professional equipment and copies of the entire eight nights may be obtained from Phillips Publications. The debate will be recorded on new 1 1/2 mil. Mylar tape, eight 7" reels—one tape for each night. It will be recorded at 3 1/2 speed and can be played on any type tape recorder.

By having one original copy made at the time of the debate eliminates the problem of over load on electrical circuits and crowding the area near the speakers' stand. If you are interested in this debate on tape, order from Phillips Publications, P.O. Box 17244, Tampa, Florida 33612.

The entire debate can be obtained for about the average cost of the tapes of the quality to be used. Eight tapes—\$20.00.

restored at Shively congregation. Since I began work with Shively in July, 1963, nine have been baptized, two have been restored, and two placed membership in addition to those just reported.

Ralph R. Givens, Oceanside, Calif.—Leon Goff of Canoga Park, California will preach in a gospel meeting for the church meeting at 1234 Division St., Oceanside, California, March 29-April 5. Services each night at 7:30. One was restored here February 23.

## GOSPEL MEETING

at the church of Christ

Plant City, Florida

805 W. Mahoney St.

Marshall E. Patton of Orlando, Florida  
will do the preaching.

7:30 each evening

April 5-12, 1964

Morris D. Norman, local preacher

## RIVERMONT CHURCH OF CHRIST

Route 2 Chester,

Virginia

March 9, 1964

## SEARCHING THE SCRIPTURES

P. O. Box 19244 Tampa, Florida  
33612

Dear Brethren:

This letter is to inform the brotherhood concerning bro. Thetus Pritchard.

Bro. Thetus Pritchard labored with the Rivermont Church of Christ from July 1962 through July 1963. He was discharged of his duties July of 1963 because of the reproach he brought upon the church and in the community. At the time of his apprehension, he was asked to meet with the brethren to discuss his condition, but he left town; we brethren not knowing where he went. He left this congregation in bad standing and he needs to repent of his wrong doing.

Anyone desiring further information, please contact the Rivermont Church of Christ, Route 2, Chester, Virginia.

Brotherly love, /s/ J.  
W. Adams Fred  
Young Edward Sula

## WHAT IS HAPPENING TO MY BRETHERN?

W. B. Waddell, Pensacola, Fla.

The East Hill congregation in Pensacola, Florida was established in the year 1886 and is the oldest

Ross O. Spears, Tompkinsville, Ky.—The Grandview church of Christ in Tompkinsville, Kentucky is growing in numbers and in spiritual strength. Two have been restored recently. A spring meeting is scheduled to begin April 27 with different speakers each evening. Glen Shaver, Ronald Mosby, and Donald Townsley of Louisville, Ky.; David Claypool, Robert Jackson, and Harris Dark of Nashville, Tenn. will be the speakers. When in this section worship with us.

Glenn R. Sheumaker, Lakeland, Fla.—Paul Brock of Chattanooga, Tennessee was with us in a gospel meeting at the Northside church of Christ in Lakeland, Florida March 2-8. Services were at 7:30 each evening. Brother Brock has recently moved from Lakeshore in Jacksonville to Chattanooga.

Glenn L. Shaver, Louisville, Ky.—One was baptized recently, two placed membership, and one was

congregation in Pensacola. During the following years many gospel preachers have preached to this congregation. Preached, I am sure, as God fearing brethren with just one thought in their hearts: to proclaim Jesus Christ in purity and simplicity. Following are some of the preachers who have labored here, not necessarily in order of their work: J. A. Harding, J. L. Jackson, Walter Harding, S. I. S. Cawthorn, Rice Sewell, W. T. Tracey, C. W. Landers, Willard Butler, J. M. Powell, J. W. Shepherd, C. M. Pullias, E. G. Sewell, C. R. Nichol, F. W. Smith, Flavel Hall, S. P. Pittman, J. P. Lowery, Homer P. Reeves, H. Leo Boles, J. Burton, T. D. Rose, R. L. Colman, W. A. Black, Gus Nichols, Harry Pickup, Sr., Pat Hardeman, Basil Doran, E. J. Craddock, B. C. Goodpasture, Jim R. Cope, Paul Simon, Billy Craig, John W. Graham, M. L. Sexton, Bill Hatcher, Sam Binkley, Billy Nicks, Harry Pickup, Jr., Gran-ville Tyler, A. B. McKee, Ralph Gentry, James P. Miller, and presently Claude M. Willsford.

At one time these brethren spent full time in preaching and teaching God's word. This can no longer be said, even of this list. Many have since injected their ideas and thoughts concerning what they think God should have recorded.

In Luke 2:46 in Christ's youth we find him conversing with learned men, doctors, teachers, great men of wisdom, such as Simeon, Hillel and Gamaliel. History tells us that the teachers and principal men of the city were coming to Jesus for more accurate information relative to the law. Christ did not recognize their ability to foresee God's mind, and such was not transmitted to them. Their aid was not solicited nor used. Certainly Jesus today would not seek out nor accept the opinions of every Tom, Dick and Harry who could quote a passage of scripture. This was not the case even of those learned who walked with out the Lord. Jesus demonstrated to the wise men that "the wisdom of this world is foolishness with God (I Cor. 3:19).

Some brethren have twisted and distorted James 1:27 until they should hang their heads in shame. "If any man . . ." Does this mean that God is really confused and actually meant **congregation** instead of **man**? Does it mean that through the wisdom of man we should now remove the **man** and insert congregation? Does any other scripture show that God did not fully understand and should be corrected? How do we know which men should make these changes?

Since the Lord completed all things necessary to be accomplished in the flesh while on earth for man's salvation, and the will of God was translated through the Holy Spirit and was recorded upon the pages of the Book, I shall be happy to abide by the Father's instruction.

Since all preachers will also stand before the judgment bar of God and give a full account of their every act and deed, what is going to be the result concerning:

1. All the precious souls that have passed on into eternity without hope of salvation, who could have heard and obeyed the gospel if it had been available to them, during the time that opinions and hatred for other another were preached instead?

2. What will be the results of preachers who have uttered some of the filthiest names ever spoken against a brother?

3. How can any preacher who has denied the commandment of God in Mark 12:31 to love thy neighbor as thyself expect to be justified in preaching the other commandments of God? He can preach until doom's day and still be lost, and the sad part is that many more will be forced to go with him because he failed.

The time has come for those who profess to know the teaching of God's word to cool off and set aside self-willedness, name calling, self-centered thinking, and realize the havoc being wrought among the brethren. That we again purpose in our hearts to once again put into practice and abide strictly by the word of God. Where the Bible speaks, we will speak; where the Bible is silent, we will let it alone.

## RESPECT OF PERSONS

*L. N. Clifford, Nashville, Tennessee*

This study is taken from the Book of James, second chapter, verses 1 through 10, where James is teaching that there should be no respect of persons in the family of God. Please read the entire chapter.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" . . . (James 2:1). "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if you have respect of persons, ye commit sin, being convicted by the law as transgressors" . . . (James 2:8-9).

The fundamental principle on which our study is based is the Fatherhood of God and the brotherhood of man. If these principles are thoroughly understood and put into practice, the danger of showing respect to persons will be greatly lessened. Another basic principle which is closely related to the one just mentioned is that of *righteousness*. God himself is always governed by this principle, and those who are like God must follow his example. If people will always make it a point to do that which is right on all occasions, it will be much easier to give to each man that to which he is entitled. There always has been, and there always will be, differences among people. Some are rich and some are poor; some are wise and some are foolish; some are industrious and some are lazy. Some have a pleasing disposition, while the disposition of others is distasteful; some are willing to cooperate in every good work while others have a tendency to discourage every worthwhile effort. This alone is enough to show that one cannot feel the same toward every person, but it does not mean that we should stop there. In the language of another, "To work the way the artist works is everybody's duty; to take the common clay of life and mold it into beauty." This is the lesson set forth in Isaiah's portrayal of the Messianic Kingdom (Isa. 11:6-9).

We should help others to be better, without respect of person. We should remember when people come into the Kingdom of Christ, they become brethren in the Lord; and while they are not always on an equal (Matt. 25:14-30), each one is entitled to that consideration which will have the tendency to make him a better person and more faithful in the Lord's service. It appears to have been true in the days of James, just as it is true in our day, that some had a disposition to be more considerate of those who are in high stations, than to those who are not so fortunate. This attitude is wrong anywhere but it is especially so in the assembly of the saints. "To have respect of persons in judgment is not good" (Prov. 24:23). The primary application of this text is to Kings, Judges and Magistrates in earthly governments, but the principle is the same anywhere. It is never right to pass unfair

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judgment on anyone, in any place, or at any time. Read Proverbs 28:21-23.

Moffatt renders these verses as follows: "To favor one side is not fair—to sin, bribed by a bit of bread. The selfish man is eager to get rich; he never dreams he may be in distress. In the long run, a man who will reprove gets more thanks than a flatterer." You will find in Jude 16, "These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage." Respect of persons, in the final analysis, is for the sake of advantage. Even those who try by that method to make a good impression on others, hope to gain for themselves in the long run. The whole practice is based to a large extent on selfishness, and selfishness is<sup>1</sup> foreign to the spirit of Christ. Character, and not person, is the thing which counts in the sight of God, both in this life and in the judgment day. When Peter was called to the house of Cornelius to open the door of faith to the Gentiles, he for the first time saw the meaning of the subject now before us. As he began he said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Years later he wrote, "And if ye call on him as Father, who without respect of person judgeth according to each man's work, pass the time of your sojourning in fear." (1 Peter 1:17).

This is God's method of dealing with all people, and it must be ours also if we are to please him. Let us study verse 9 of James closely and it will put the cap on our study. In this verse the word "but" introduces a contrast. James said in the preceding verse that they were doing well if they fulfilled the law which says, "Thou shalt love thy neighbour as thyself: *But*, if they show respect of persons, it is sin." The expression "ye commit sin" is literally "ye work sin," as in Matt. 7:25 — "Depart from me, ye that work iniquity." It is a strong statement, and the position of sin is emphatic; "It is sin that you are working."

The Expositor's Greek Testament observes that the strength of the expression is intended to remind the hearers (or readers) that it is willful, conscious sin of which they will be guilty, if they show respect for persons on account of their wealth. The word "convicted" carries with it the idea of establishing the fact of sin. The individual sinner might not be personally convinced that he was a sinner, but the law declares that he is (John 16:7-11). Every responsible person will have to face the word of God at the Judgment at the last day. Jesus said, "He that respecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak" (John 12:48-50). If you will study the entire second chapter of James you will find verses 10-13 show the seriousness of setting aside even one commandment of the law of God.

We can see James is a very practical Book and he discusses many practical subjects. We today face this problem of partiality in the Church and in our attitudes toward people in general. Let us close this study with five points which James makes.

(1) God shows no partiality; Jesus showed no partiality. Jesus always guarded against all of the distinctions that men made between each other. Jesus dared to go against many of the customs of his day and was like his Father, showing no partiality.

(2) These early Christians were making distinctions on the basis of dress. Today we can say that distinctions are made among God's people. We give preference in our attention and in our attitude toward certain people of worldly prestige. Those who hold certain jobs often have preferred attention and preferred places in the activities of the Church. This ought not to be so.

(3) The poor are rich in faith and they are heirs of the Kingdom and so James points out that this man against whom you are making distinctions is an heir to the greatest Kingdom of all, the Kingdom of heaven, the Kingdom that will break in pieces all other Kingdoms, a Kingdom that will last forever.

(4) James points out that to make distinctions violates the law of love. We are to love one another as Christ loved us.

(5) James points out that it is a violation of the law of liberty. We do not realize just how great is this law of liberty. But there is a law which could be termed one of liberty and that liberty is to treat our fellowman on the basis of love — love to God and love to man. To make distinctions and to be partial in our thoughts toward one another results in jealousy and envy. And where there is jealousy and envy there is evil work. Discord and division will grow out of such a spirit in any Church.

In the light of all this, we are living in great social and economic changes in the world today. It is a great thing to see people in all walks of life worshiping side by side, worshiping seemingly without recognition of any distinction. This was the ideal for which James was working. If the time ever comes when the churches of Christ can be designated by a certain economic level, we will have missed our opportunity to serve mankind. The time has come when we are going to have to make our attitude as broad as Jesus' attitude. Jesus simply saw human beings who needed to be saved. He never was, drawn away from them on account of their wealth or position or dress. He made no distinctions between man on the basis of superficial human judgment. He looked upon men as God looked upon him when he sent Jesus into this world to save *all* men. Certainly on the basis of our fundamental faith in Christ, we cannot afford to be partial in our thoughts and in our actions. God help us that we might have the right attitude toward all men. Amen.

## NEW TESTAMENTS

*American Standard Version*

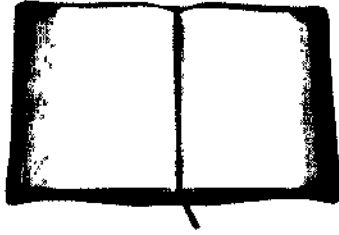
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# SEARCHING *the* SCRIPTURES

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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## SCRIPTURAL BAPTISM

H. E. Phillips

It is of utmost importance that any religious act be exactly as God directs, otherwise it is an empty and vain act. Baptism is one thing that the religious world has been divided over as long as religious denominations have existed. There is absolutely no excuse for men being disturbed over this subject because it is fully taught in the New Testament. A brief study may help us to see the simplicity and completeness of the subject in God's word.

There are three important questions about baptism that must be answered before we know whether or not it is scriptural. For a thing to be **scriptural** it must be taught in the scriptures. These questions are: "What is the action of baptism?" "Who should be baptized?" and "Why should one be baptized?"

Scriptural ACTION means what is done. Not everything called baptism is scriptural. We are not interested here in telling of all the unscriptural practices, but only what is taught in the word of God. The word "buried" is a definite action. "Therefore we are buried with him by baptism into death ..." (Rom. 6:4). "Buried with him in baptism ..." (Col. 2:12). This is a scriptural action and nobody will deny it. It is also true that any substitute action is **unscriptural** (untaught in the New Testament).

The word "baptize" comes from a Greek term which has a definite action. It means to dip or plunge, and when water is the element, as the great commission indicates, the subject is "dipped" or "buried" in the water. Besides this the circumstances surrounding all cases of baptism in the New Testament show that the action was a burial. In Acts 8:38 Philip and the eunuch "went down **both** into the water, **both** Philip and the eunuch; and he baptized him." Both going into the water to baptize one man would be foolish unless the action was a burial. "And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16). There would have been no point in Jesus coming "up out of the water" unless He "went down into the water" to be baptized. It is all clear if we understand the action to be a burial. This is the only action that is scriptural.

It makes a difference WHO is baptized. The person must be a believer (Gal. 3:26, 27; Heb. 11:6). In the commission as recorded by Mark the Lord said: "He that **believeth** and is **baptized** shall be saved." If one does not believe, he cannot be scripturally baptized. This eliminates infants and untaught per-

sons. Infants are not lost and do not need to be saved. They are SAFE. Sin is what separates us from God, and infants have not sinned. In Romans 6:17 we read, "But God be thanked, that ye were the servants of sin, but ye have obeyed **from the heart**" — and Romans 10:10 says, "For with the heart man believeth **unto** righteousness" — that form of doctrine which was delivered you." This **obedience** must be "from the heart" or by faith. The next verse shows the results of this obedience by faith — "Being then made free from sin . . ." The scriptural subject for baptism is a believer who has repented of his past sins and has confessed Christ to be the Son of God (Rom. 10:9, 10; Acts 2:38). No one else can be scripturally baptized.

It also makes a difference WHY one is baptized. The act has a definite purpose. When Peter and the apostles had preached the first gospel sermon on Pentecost, the hearers were pricked in their hearts and cried out: "Men and brethren, what shall we do?" The statement that they were "pricked in their heart" simply shows that the preaching had convinced them or made them believers. Now to these believers Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS . . ." (Acts 2:38). Romans 6:17 says that they must obey "from the heart that form of doctrine" — the death, burial and resurrection of Christ — "which was delivered you. **Being then made free from sin, ye became the servants of righteousness**" (Rom. 6:17, 18). This is baptism. The purpose in being made free from sin is to **become** the servant of righteousness, to walk in newness of life (2 Cor. 5:17). We must be in Christ to be a new creature, and we arise to walk in the new life when we are scripturally baptized into Christ (Gal. 3:26, 27). There is absolutely no way to get into Christ except by being scripturally baptized into him.

We must have the right ACTION, PERSON, AND PURPOSE to be scripturally baptized. We must be scripturally baptized to be saved. Christ said so in Mark 16:16. We must be saved if we hope to escape the everlasting punishment from the presence of the Lord (2 Thess. 1:9). It is important!

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## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Srygley, Jr.*

CHREMATIZO, "were called," Acts 11:26  
No. 8—(Conclusion)

CHREMATIZO IN THE NEW TESTAMENT  
Acts 11:26

Robertson concedes that chrematisai is the subject of egeneto, along with sunachthenai and di-daxai, and yet asserts that Paul and Barnabas are doing the gathering (sunachthenai) and teaching (didaxai) but that the Gentiles in Antioch are doing the calling (chrematisai) (Word Pictures in the New Testament, vol. 5, p. 160). It seems to me that this position is inconsistent.

Knox asserts that the Christians would not have dared call themselves by a name so sacred to them, but that the men of Antioch would not have hesitated to do so (The Acts of the Apostles, p. 178).

McGarvey denies that Paul and Barnabas called the disciples Christians. He reasons that its divine approval is seen in its acceptance by the apostles (New Commentary on Acts of Apostles, p. 228).

Alexander observes on chrematisai, "It does not here mean to be named by God or themselves; for then the name would have occurred more frequently . . ." (Commentary on the Acts of the Apostles, p. 486).

Lenski notes that the aorist active infinitive means "to bear a name" and that outsiders bestowed the name (The Interpretation of Acts of Apostles, p. 458).

G. H. C. MacGregor comments on chrematizo in Acts 11:26 that the "folk of Antioch" fastened on the disciples a kind of party designation as a nickname (In The Interpreter's Bible, vol. 9, p. 149). This same view is likewise held by Vincent and by Robertson.

Boles asserts that it matters but little who first coined the name "Christian" and applied it to the disciples of Christ since the name is divinely approved in I Pet. 4:16 (A Commentary on Acts of the Apostles, p. 185).

It seems to me that the Greek of Acts 11:26 will not allow any other than Paul and Barnabas to be the subject of chrematisai. It seems that the "being gathered" (sunachthenai) and the "teaching" (didaxai) and the "calling" (chrematisai) are all to be understood as events that "happened" to Paul and Barnabas (egeneto autois).

In light of the consistent Biblical use of chrematizo and especially in light of the active form in Acts 11:26, I do not believe we are justified in abandoning the oracular significance of the verb in Acts 11:26.

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## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

We commend to you the OPEN LETTER to brother Barry L. Anderson, editor of **The Gospel Defender** by A. C. Grider. We were getting ready to do exactly the same thing when we received the article from the pen of brother Grider. We rejoice to see men with the courage to "contend for the faith" even against those who hold prominence and power. The truth will always win.

One of the most serious problems within the church today, aside from the doctrinal errors and modernism that are making inroads into many congregations, is the apathy of most members. In spite of the fact that we constantly teach that a baptized believer has been raised to "walk in newness of life" (Rom. 6:4), and that he must "put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10), we find the larger portion of the average congregation almost totally indifferent to the issues of the day and the dangers confronting the church. We use every scriptural means we know of to get God's truth across to Christians, but it is almost impossible with some to teach them one thing.

Paul said by the Spirit: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Again, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:15, 16). "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). These passages tell us to study, meditate, and read, but most members of the church can be persuaded to do neither.

The apathy in attendance is disgraceful in many congregations. The once-a-weekers usually come in late and leave as quickly as possible and even while there they do not think for themselves; they learn very little if anything about the will of God. Do they believe they are going to heaven just because they have been baptized? Do they believe spiritual growth is unimportant?

A man may spend years studying and preparing a book or tract on some difficult Bible subject, and do you think brethren are interested enough to even read it? You can hardly give it away with the expectation that it will be read in the light of God's word.

Faithful brethren, deeply interested in spreading the word of God, have paid for subscriptions for Searching **The Scriptures** to many members of their families, communities and congregations, with the hope that they might become interested in a further study of Bible subjects and learn the difference between truth and error, and many of them will not even read it, much less subscribe for themselves.

How much do you pay per year for a daily newspaper which will never draw you nearer to God? How much do you pay per year for magazines and booklets with filthy stories and human plans that do not give you one bit of spiritual food? By comparison how much do you spend for some good religious book or journal to help understand and appreciate the word of God more? The answer will show where your interest is.

For only \$2.50 per year you can receive Searching **The Scriptures** for a whole year, and we guarantee that it will be filled with spiritual teaching from the word of God. You may not agree with all that is said — in fact, you may not agree with hardly anything said — but you will at least have the interest and honesty of heart to search for the truth. You have nothing to lose by searching out all the information possible which deals with spiritual matters, and then receive "the word with all readiness of mind," and as those of Berea who "searched the scriptures daily, whether those things were so" (Acts 17:11). "Be zealous therefore, and repent" (Rev. 4:19). Spend a little money and time learning more about the word of God.

**SEND US YOUR SUBSCRIPTION TODAY**

### AN OPEN LETTER

Mr. Barry L. Anderson, Editor  
The Gospel Defender Florence,  
Alabama

Dear Brother Anderson:

For several months you have been sending the Gospel Defender to our members here at Seventh Street. This is to express appreciation for the efforts you have put forth in the last two issues to stem the tide of liberalism in the church.

We have not always appreciated your efforts and several times it has been necessary for me to carry the Gospel Defender into the pulpit here and into the studio for our radio program and expose your false teaching. It has been necessary to show where you misrepresent those of us who still insist on a "thus saith the Lord." But in the last two issues you have set forth the truth relative to the

liberalism which you say is sure to split the church.

Brother Robert L. Willis is to be commended for his review of Burton Coffman's article in the Gospel Advocate on Feb. 20, 1964. As Willis charged, this article in the Gospel Advocate is **ERRONEOUS AND DANGEROUS**. As he said, this Advocate article contains **GROSS ERRORS**. I agree with Brother Willis that the teaching done in this issue of the Gospel Advocate will **DIVIDE** the church, **HURT** the schools, and **DEVELOP A BITTERNESS** "that fifty years cannot erase."

But the thing that pleases me about the Gospel Defender taking up the fight is that back in the January 1963 issue it was stated that the Defender was going to be used to assist brethren in **MISSISSIPPI** in their fight for truth. I presume that it is being sent to most of the Christians in our state. If we ever needed the "Gospel Defended" in Mississippi it is **NOW!** A few weeks ago Alonzo Welch came to Northside here in Meridian and preached a few nights. I went two nights and read notes from brethren who attended when I couldn't go. Brother Welch taught **EXACTLY** and **PRECISELY** what Coffman taught in his Advocate article. In fact, the arguments Welch made must have been taken directly from the Advocate. Many of them were in the almost identical words of Coffman. Since the Gospel Defender charges that the Advocate article is "erroneous and dangerous" and contains "gross errors" and since Welch taught the same thing, it follows that it is in the contention of the Gospel Defender that Welch also teaches an erroneous and dangerous doctrine. And indeed he does.

I hope and pray that you brethren won't weaken, as the Firm Foundation did once when it came in conflict with the Advocate, and back away. But I am sure you have an up-hill battle on your hands. The Advocate is going into **THOUSANDS** of homes at **CHURCH EXPENSE**. Many people look on the Advocate as "gospel." The colleges and the so-called **BIG** preachers are **ALL**, or nearly all, on the side of **LIBERALISM**. And, after all, they **DO** have a consistent position. They are **RIGHT** in saying that schools and orphan homes must stand or fall together. They are **RIGHT** in saying that the right to contribute to the one is the right to contribute to the other. They are **RIGHT** in saying that if the church can contribute to an orphan home — a human institution, it can contribute to a school — a human institution. But your main fight will be with some of your own writers. Many of them have helped to get the churches where they preach to send the Gospel Advocate to their members. And some of your writers, W. L. Totty, for instance, has been on record for years that churches **CAN** support **SCHOOLS**. I pity you brethren when men like Totty turn their venom on you and start slandering you as being a hobbist and an anti. But again I say I pray that you will keep up the fight.

I am sure that when the fight is over between the Gospel Defender and the Gospel Advocate it will be easy for the Gospel Defender to "get with" those of us whom you now charge with being "antis." You will have a better appreciation for people who are thus branded. And, besides there

won't be MUCH between us then. Look! We both believe right now that each congregation ought to be "an independent body." We both believe right now that the Gospel Advocate is teaching "gross errors." We both believe right now that the Gospel Advocate is spreading a doctrine that is "erroneous and dangerous." We both believe right now that the Gospel Advocate is advocating "liberalism." We both believe right now that the Gospel Advocate is using "childish arguments." And we both believe right now that the Gospel Advocate writers should use a "little mature thinking." But the thing that makes me think we can get together is a paragraph from the article of Brother Willis as he reviews the Advocate article. If you brethren actually believe what Willis said we are together right NOW! I give you the paragraph word for word:

"The work of the church is limited to three general areas: evangelism, benevolence, and edification. Unless one is able to take the Bible and prove that the liberal arts schools are essential to the church doing its work in either of these areas, or all of these areas, then the contention for church support of schools is hopelessly and irreparably lost. That the church is not dependent upon the schools is demonstrated by the fact that the church did very well in its God-ordained works of evangelism, edification and benevolence for a long, long time before the first school was even thought of by our brethren."

Brother Anderson, this paragraph sets forth the TRUTH as simply as anybody on this earth could express it. BUT, substitute the benevolent society (orphan home) for the school and you have the truth in that area. Substitute the missionary society for schools and you have the truth in that area. If you can see it as respects the edification society I KNOW you can see it relative to the missionary and the benevolent society. I pray God we may be able to get together.

May God bless you in your fight against liberalism and may God grant that you will have the courage of your convictions and that you will hold out in the fight that surely confronts you. Thanks again for sending the Gospel Defender to our members. Sincerely, A. C. Grider P.S.

W. L. Totty will probably want you to sign the following proposition:

"It is unscriptural to take money from the church treasury to give to a college to teach some poor lost sinner and make a Christian of him and those who do so will go to hell."

He may even promise to let you come to Garfield Heights and debate it. But don't worry. He will back out after you sign it and then misrepresent you for signing it.

A.C.G.

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# I MARVEL

GAL. 1:6

*James P. Miller*

## THE COLLEGE QUESTION

Every man has a right to be wrong every now and then. One old brother volunteered this gem of wisdom: "Every one is subject to mistakes; I was mistaken once, I thought I was wrong when I was right." Even an editor can be wrong and it seems I am in that very position. To say the least, I hope that I am, with my judgment of some of my brethren. I thought and have said in the very pages of this paper that when the time came to put the college in the budget the liberal element in the church would just shift gears and go along. It now seems that there is a great wave of opposition to the COLLEGE IN THE BUDGET. The evidence of this is on every hand. Brethren are voicing their convictions in no uncertain terms.

### WE SHOULD BE THANKFUL

I am thankful for this expression of conservative thought. It shows that many of God's people are still concerned with the purity of the church. Brethren are still able to see the difference in the church and other institutions. Of course, I marvel that they can not see that every argument against the support of the college is an argument against the support of every human institution. If they would take the articles they are writing now and where they use the term "college" they would just put "institution" they would have all of the truth. It is unbelievable that they could see that one is unscriptural and can not see that they all stand and fall together. If the expression, "vis it the fatherless" justifies a orphan home, "bring them (children) up in the nurture and admonition of the Lord", would by the same reasoning justify the college. Regardless of this, I am glad that they are able to make this distinction for I believe in time they will be able to see the other also.

### WHAT OF THE PRESSURE?

These brethren know that pressure will be brought to "line up" with the powers that are now in control. The official manifesto has gone out from Nashville and for the third time in the last few years the colleges are making their move into the treasury of the church. They have thought each time that the brethren were ready for such a move and have had to retreat on both of the other occasions. There are just two possibilities now as I see the matter. If Baxter, Pullias and Co. are willing to make a real fight out of the issue, conflict is unavoidable. Some of the brethren will give in to the pressure. If they do not, they will be called "antis" and every thing else that goes with a stand for any truth. They will find that just to disagree will invoke the wrath of those in "High Places." However, it is clear that some of them will stand. This is the first possibility.

The second is simply this, the more liberal brethren

ren will retreat from the field of battle and wait for a more "convenient season". After all this has been their history. They have little real taste for battle for two reasons. First, they do not have a verse of scripture to support their position and they know it as well as those who would oppose them. Secondly, they had rather wait and take the brotherhood by default than by battle. If they feel that the support of the orphan home is continuing to pave the way for the support of the college they will retreat. If they feel, as I do, that the sentiment of the brethren, as it is of the nation, is in the direction of more and more conservative thought you can rest assured they will not lose that part of the church that is ready to support the college regardless of the cost. They have come too far to turn back now. I Marvel.

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Reel 4—"The Scriptures teach that the alien sinner is saved from sin at the point of faith in Christ before and without water baptism." Garner affirms, Hogland denies.  
Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.  
Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms, Garner denies.  
Reel 7—"The Scriptures teach that it is impossible for a child of God to go sin as to be finally lost in hell." Garner affirms, Hogland denies.  
Reel 8—"The Scriptures teach that it is possible for a child of God to go sin as to be finally lost in hell." Hogland affirms, Garner denies.

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## ANSWERS FOR OUR HOPE

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I Peter 3:15

Marshall E. Patton

**QUESTION:** Please explain Acts 21:21-24 . . . Some seem to think the Jews were misinformed while others think that Paul yielded as well as the elders and apostles to pressure of the multitude.—R. P.

**ANSWER:** The point of controversy in the above reference involves the question of whether or not Paul did wrong by purifying himself and being at charges with the four brethren who had a vow on them.

Some think that there is no way to justify Paul's action in this matter; that he violated what he taught elsewhere concerning the abrogation of the law of Moses, and that in a moment of weakness and under the pressure of circumstances he sinned. Sometimes, in this connection, reference is made to Peter's sin in Antioch (Gal. 2:11-14), and by comparison it is concluded that Paul made a similar mistake. I do not deny the possibility of Paul making such mistake, however, I do not believe he did so in this instance. There is nothing in these verses, or in the context, to indicate that Paul did anything but that which was approved by the Holy Spirit. Luke narrates the whole experience as though one primary objective was in view, namely, that the charges against Paul were false. Why would the Holy Spirit through Luke use an experience the objective of which, according to the narrative itself, was to prove that the rumors against Paul were false, when the objective itself was in error? The only possible way one might prove that Paul sinned is to show that he violated truth revealed elsewhere. Even then the above questions remain unanswered and pose a grave problem. This, however, is the issue — Did he sin in this instance?

There are some who seek to justify Paul's actions in this matter by saying that the whole truth on the matters involved had not been revealed as yet; that had the Ephesian and Hebrew epistles been written at this time, Paul, James and the elders would have acted otherwise. Concerning this position I must say that it is a difficult one to accept. It assumes that truth on the matters involved was revealed for the first time in these epistles. It ignores the possibility of truth being revealed orally, perhaps many times — even by the Apostle Paul, before it was put down in writing. I cannot conceive of truth (that which was so urgently needed on many occasions before this experience) being withheld from men "clothed with power from on high" until these epistles were written.

The truth of this issue depends upon whether or not the rumors against Paul were true or false. What were the accusations? "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that

they ought not to circumcise their children, neither to walk after the customs." Notice, the accusation does not end with the statement "that thou teachest all the Jews which are among the Gentiles to forsake Moses." There follows two appositional phrases which explain the former: "saying that they ought not to circumcise their children, neither to walk after the customs." The latter phrases explain the sense in which the expression "forsake Moses" is used. In other words they accused Paul of teaching that it was a sin to have their children circumcised and to keep other Jewish customs. The charge or rumor was false! Paul taught no such thing, but rather that it was a matter of indifference (1 Cor. 7:19; Gal. 5:6; 6:15). There is a difference between teaching that a thing is **essential** to salvation and in teaching that that thing is a matter of **indifference**. Paul opposed the former and endorsed the latter as it respected the matters involved. He who fails to recognize this difference simply misses the truth on this issue. When circumcision was urged as essential to salvation, he denied it and refused to yield to its practice (Gal. 2:3-5). However, when its essentiality was not the issue, He did not oppose it, but rather recognized it as a Jewish custom and complied therewith for expediency's sake (Acts 16:3; 1 Cor. 9:20-22). Furthermore, Paul's own practice respecting vows was contrary to the rumor against him (Acts 18:18). Therefore, I conclude that his conduct in Jerusalem in this instance was in perfect accord with his teaching and practice elsewhere.

If it be objected that the sacrifices involved in terminating the vow according to Jewish custom made it a sin for Paul to endorse or participate in such, then I reply — not **necessarily** so. If he did so without "conscience of" the cleansing benefits that formerly prevailed and simply as a matter of custom (habit or manner), he no more sinned than when he ate meat sacrificed to a heathen god without "conscience of the idol" (1 Cor. 8:7; 10:23-27). Why should it be thought a sin for one to engage in a religious Jewish custom (without conscience of its religious significance), and it not be counted as sin to engage in a religious heathen custom (without conscience of its religious significance)? Wherein is the difference? Remember, the issue here was not one of essentiality, but rather one of mere custom or indifference. I am persuaded that Paul in this instance simply practiced what he preached in 1 Cor. 9:20, 21: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

## COMMENTS TO EDITORS

"I would like to take a few minutes to thank you for the fine article that you wrote on INSTITUTIONALISM in the last edition of Searching The Scriptures that I received. There is a great division in the church, but it is only because

do what is taught in God's word." — T. J. Matthews, Athens, Tenn.

"I appreciate Searching The Scriptures that I have received in the past. This is a good publication and I want to subscribe for it . . . I held to the more liberal view for a long time until I observed so many things that are not in accord to the New Testament teaching and after reading so many examples of good deeds done by individuals and noticing more particularly the mission and work of the church; I can no longer go along with the liberal group. I do pray that much teaching will help clear up some of the present division and help to restore unity again. Your paper is good. Much success to your efforts." — Teddy R. Crews, Lawrenceburg, Tenn.

"I sure don't want to miss the paper. The only thing wrong with it is that it isn't long enough. I enjoy every bit of it and don't put it down until I have read it from cover to cover. Thanks for continuing to send it to me." — May Adkins, Brooksville, Fla.

"We enjoy the paper very much and look forward to each publication." — Mr. and Mrs. Jay Black, Orange City, Fla.

"Please find check enclosed for my renewal to your paper. My late husband enjoyed it so much, as I am continuing to do. I know only good can come from it . . . God bless you in your work." — Mrs. H. E. Bates, Parrish, Ala.

"I am thankful to be able to receive Searching The Scriptures and am grateful for the firm stand you have taken for truth of God's word." — Kermit Puckett, Chitwood, Va.

"Keep up the good work." — Jerry Hinton, Tallahassee, Fla.

"I appreciated your editorial and brother Ward Hogland's 'A Ray Of Hope' " — J. P. Halbrook, Jr., Belle Glade, Fla.

"I am most impressed with the 'new look' of your fine paper. I feel that all members of the Lord's church should be receiving this needed material . . . I enjoy the paper very much and appreciate the wonderful work you and brother Miller (and others) are doing. Keep up your fine work." — Kent Harrell, Camden, South Carolina.

"We enjoy your paper very much and urge you to keep up the good work in the Lord's vineyard." — Mr. and Mrs. Jesse O. Hatman, Buchanan, Tenn.

"Your paper, Searching The Scriptures, has helped us so much . . . May God richly bless you and the writers, and thank you for sending the paper although our subscription had run out. I don't want to miss an issue. We have met brother Earl Fly, brother Marshall Patton, and brother Miller and are glad to read articles written by them." — Mrs. L. L. Applegate, Cottondale, Fla.

"The paper is doing good." — Rufus R. Clifford, Nashville, Tenn.

"I enjoy the paper very much. I am enclosing my check for renewal." — Wayne Sullivan, Waycross, Ga.

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"I am sorry to have been so neglectful in renewing our subscription to your fine paper." — Mrs. Charles Geer, Bradenton, Fla.

"I am happy to be a regular reader of Searching The Scriptures. Your publication indeed is worth the name given to it. I urge its speed into every Christian's home. Circulate it. I appeal to all the writers of this paper to co-operate in love and faith and give us the fine paper without ceasing. I believe it to be the -best paper yet among all that I read from the U.S.A. May the Lord bless all writers and subscribers. All who may be interested in writing me about the work here may address me: OBOT OKO, c/o Idoro P/A, ITU Eastern Nigeria." — Inyang Umoh Ecoh, Eastern Nigeria.

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"Here is my renewal. I've been a subscriber from the beginning. I do not want to be without Searching The Scriptures. You are contending for the truth. The Lord bless you brethren."—E. G. Creacy, Horse Cave, Ky.

"I appreciate your good work in Searching The Scriptures more with each issue. May the Lord continue to bless you." — J. R. Snell, Laurel, Miss.

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Institutionalism	<b>"I Am Set for The"</b>	Premillennialism
Materialism	<b>DEFENSE OF THE GOSPEL</b>	Communism
Socialism	Phil. 1:17	Modernism

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**PREMILLENNIALISM**

(No. 4) THE  
 KINGDOM OF PROPHECY  
 Connie W. Adams, Orlando, Florida

Premillennialists greatly abuse the prophecies of the kingdom of Christ. As a general rule they teach that God intended to fulfill those prophecies at the first coming of Christ, but that the plan was delayed until the second coming because the Jews as a whole rejected Christ. R. H. Boll and others took the position that sometime after Matthew 11, Jesus altered His plan. He stated this view in his written debate with H. Leo Boles. Such a view as this makes the church an alternate arrangement while Paul said it was according to God's eternal purpose (Eph. 3:10-11). The purpose of this article is to show that the kingdom prophecies have been fulfilled, thus proving premillennialists wrong in their contention and expectation.

1. **The Kingly Lineage.** To David God said "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom forever" (2 Sam. 7:12-16). The first verse of the New Testament declares Jesus to be "the son of David, the son of Abraham." Peter proclaimed that "of the fruit of his loins" (David's), God raised up Christ to sit on His throne (Acts 2:29-30).

2. **Prophecy and the Time of the Establishment of the Kingdom.** Daniel said "And in the days of these kings shall the God of heaven set up a kingdom

that shall never be destroyed" (Dan. 2:44). The image Nebuchadnezzar saw in his dream stood for four great world empires: the Babylonian, the Medo-Persian, the Grecian and the Roman. One was to take the place of the other in the order listed. It was to be in the time of the fourth empire (Roman) that God would set up his kingdom. If that did not take place, then the prophecy failed and God himself is indicted. Further, if that is yet to be done, then the same order of kingdoms must exist, else the prophecy fails. That would demand not only a resurrection of the Roman Empire, but of the other three as well, and in the divine order listed. Luke 2:1 states that Jesus was born in the "days of Caesar Augustus", one of the Roman rulers. That was the right time.

Concerning the time, Daniel further prophesied, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." It is to be observed that Daniel said when the Son came to the Ancient of days **with the clouds** he was given a kingdom that all should serve him. Acts 1:9 relates how Jesus ascended into heaven, a **cloud** receiving him out of their sight. It was then he ascended **with the clouds** to the Ancient of days. It was then he was given a kingdom, or else the prophecy failed. The millennialists would have him receiving a kingdom when he comes back **from** the Ancient of days. It was in the time of the Roman kings that Jesus came, preached, wrought miracles, prepared apostles, commissioned them, and then went with the clouds of heaven to the Ancient of days. It was in the days of those kings when he, a few days after the ascension, sent the Spirit and established the kingdom.

3. **Christ and David's Throne.** Such passages as 2 Sam. 7:12-16 and Psa. 89:3-4 promised that the Messiah would sit upon David's throne. Millennial teachers apply this to the second coming of Christ and the time they think he will live and rule in Palestine. They do not believe he is on David's throne now. Just what was "David's throne"? This term was not used with reference to the physical chair he occupied, but rather described the exercise of his kingly power. It is said that Solomon sat upon the throne of his father, David, and that throne is also called "God's throne." (1 Kgs. 1:13; 1 Chron. 29:23). It was "God's throne" in that he appointed them to rule. It was David's throne in that he exercised the rule by divine appointment. So did Solomon. Christ would sit upon David's throne in the sense that as David ruled over God's people (Israel) by divine appointment, even so Christ, the seed of David, was appointed to rule over God's spiritual people (the church, or kingdom). On the day of Pentecost Peter said God raised up Christ to sit on David's throne and proceeded to show that Christ was seated at the "right hand of God, exalted," and that he had been made "both Lord and Christ." (Acts 2:29-36).

Christ could not reign on David's throne on earth

without violating Jer. 22:28-30. The prophet said that Coniah (same as Jeconiah) was to be the last descendant of David to reign on David's throne in Judah. "No man of his seed shall prosper, ruling any more in Judah." Jesus was of the lineage of Coniah and therefore could not reign on David's throne on earth without violating that passage. But since Christ was to reign on David's throne, and Peter said God had raised him up to sit on it, and since he could not fulfill this on earth, then David's throne is now in heaven and the reign of Christ is spiritual, as we have been trying to convince the premillennialists all along.

Psa. 110:1-4 prophesied the "day of power" of the Messiah. In the day of his power he was (1) to sit at God's right hand; (2) to rule in the midst of his enemies; (3) to rule over willing subjects; (4) to be priest after the order of Melchisedek. But every bit of that is now fulfilled in Christ. He now sits at God's right hand. (Heb. 1:3; Acts 2:33). He rules over his enemies now. (Heb. 1:8). All who serve him now, do so willingly. (Rev. 22:17). He is now priest after the order of Melchisedek. (Heb. 6:20). Now is the day of his power.

Zech. 6:12-13 prophesied that the Messiah should (1) build a temple, (2) sit on his throne, (3) rule on his throne, and (4) be priest while he sits and rules on his throne. But the church is his temple (1 Cor. 3:16), he now sits on his throne (Acts 2:34), rules while he sits (Heb. 1:8), and is now priest on his throne (Heb. 4:14; 8:4). Millennial teachers must avoid all these truths in order to establish their theory.

4. The Church is the Kingdom of Prophecy. Both have Christ as head. They have the same territory, the same subjects (Acts 2:39; Rom. 1:5) and the same law (Jas. 1:25; 2 Pet. 1:3). Those in the church at Colosse were in the kingdom. (Col. 1:2, 13). The terms of admission into the kingdom are the same as those necessary to enter the church. Both have the same memorial observance. (Lk. 22:29-30; 1 Cor. 11:23-29). The church is said to be the "fullness of Christ." If so, then in it is found everything relating to his reign and the subjects of it, and there is nothing left to be supplied in a future state on earth (Eph. 1:20-23).

5. Harmful Consequences of Denying the Present Existence of the Kingdom. (1) Jno. 3:5 teaches that the new birth puts one into the kingdom. But if the kingdom is not in existence, then none are in it, and if none are in it, then none are "born again." (2) Mt. 18:3 teaches that conversion puts one into the kingdom. But if the kingdom is not yet in existence, then none are in it, and if none are in it, then none are now converted, nor can they be. The purpose of preaching to "persuade men" would thus be nullified. (3) Col. 1:13 teaches that those outside the kingdom are under the "power of darkness" and therefore lost. If the kingdom is not in existence then all the world is lost and under the power of darkness, including every premillennialist, the church could not be the body of the saved, and all is hopeless until the so-called millennium. (4) Luke 22:29-30 teaches that the Lord's Supper was to be eaten in the kingdom. If the kingdom is not in existence, then none have a right to eat it. Yet Paul showed that the time of observing it is be-

tween the offering of the sacrifice and the Lord's return. It is to be done "in remembrance" and also "til he come again." If the kingdom is not here now, then every premillennial congregation commits a presumptuous sin every time it observes the Lord's Supper. Thus, the new birth, conversion, escaping the power of darkness and the right to eat the Supper are all ruled out if the premillennialists are right. It is not an innocent speculation over "unfulfilled prophecy" but is a system of infidelity which makes the church an accident, makes God a false prophet, and robs us of every blessing we presently enjoy in the kingdom. The next article will deal with the nature of the kingdom.

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

The source of AUTHORITY in religion has been a "bone of contention" for many centuries. Of Christ, the elders and Jewish priests asked: "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). In His last instruction to the apostles, Christ stated: "All authority has been given to Me in heaven and on earth" (Matt. 28:18). Further, Christ taught . . . "The word that I have spoken, the same shall judge him (mankind LWM.) in the last day" (John 12:48). John also was inspired to write: "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Paul also wrote by inspiration saying: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (II Tim. 3:16-17).

From the above cited passages, we learn several salient points: (1) The question of AUTHORITY in religion divided people in the time of Christ . . . simply because some were not willing to accept the authority of Christ. (2) Christ was given, and now possesses ALL AUTHORITY in religion . . . this left NO religious authority for the Jewish priests THEN, and it leaves NO religious authority for mere men, today. (3) Christ's authority is manifest through His word, His teaching and that which He promised the Holy Spirit would teach to the apostles. It is on the basis of the words that Christ taught that all men are to be judged. Christ's word, His teaching, is found in the New Testament. (4) Although the New Testament does not contain a description of everything done by Christ, nevertheless, the N. T. does contain ADEQUATE information to produce SAVING FAITH (i.e., obedient faith) . . . and after all, isn't that our goal? . . . That we may, have life (eternal life) through His name? (5) The Scripture was given man, in order that he will be adequately furnished to every GOOD WORK. Thus, Christ's



authority is made known through the inspired Scriptures.

### **CATHOLICISM NOT CONTENT WITH CHRIST'S AUTHORITY!!**

Even a hasty investigation of Roman Catholic teaching will soon show that the Church of Rome is not content with the New Testament as manifesting Christ's authority in religious matters. B. L. Conway in The Question Box, wrote: "The Bible itself is but a dead letter calling for a divine interpreter; . . ." (Page 76.) Yet, another Catholic author states: "We have no other records of the exact words of Christ save those contained in the New Testament." (Radio Replies, Vol. III, Rumble and Carty, page 128). Thus, jointly, these Catholic writers assert that Christ's words are a **dead letter**, and we have no other source of His exact words.

These Catholic writers would have us believe that the New Testament requires an "infallible interpreter" for it ever to be anything other than a "dead letter". Of course, they assert that the Roman Catholic Church is that "infallible interpreter."

### **ASK ANY PRIEST HOW MANY PASSAGES CATHOLICISM HAS INTERPRETED?**

First: I have never found any TWO Catholic priests who agree as to the exact number, and just WHICH PASSAGES have been accorded an "infallible interpretation" by the Roman Church. I would be happy to compile a list of such replies if any readers of this journal would care to question the priests in their community . . . preferably, get the priests to write down a list of the exact chapters and verses that have been "interpreted" by the Roman Church in her infallible teaching capacity.

Second: As a starter, I am indebted to brother Arvid K. McGuire, now of Huntsville, Alabama, who secured a written statement from a Catholic priest while brother McGuire was at Kirkwood, Mo. In his written reply, the priest listed the following as having been "infallibly interpreted" by the Roman Church: Council of Trent, 1545-1563, defined John 3:5, John 20:22f, Luke 22:19, and James 5:14ff. Council of the Vatican, 1870, defined Matt. 16:16 and John 21:15. The priest who compiled the above list was John T. Fitzsimmons, Kirkwood, Mo.

Third: Please note that only six passages of the Holy Bible have been supposedly "interpreted infallibly" by the Roman Church during her several-century existence. Hence, it is obvious that she places little significance in the study of the Bible, OR, that there are really not very many passages that require de-ciphering.

### **CATHOLICS ARE NOT ALONE IN REJECTING SCRIPTURAL AUTHORITY!!**

Roman Catholicism accepts the following sources of religious authority:

- (1) Biblical passages that she has "interpreted".
- (2) Oral tradition, supposedly handed down by the "Church Fathers".
- (3) Decrees of Ecumenical Councils binding on the entire church.
- (4) Decrees of the Popes when speaking ex cathedra to be bound upon the entire church on matters of faith.
- (5) Papal Encyclicals (only those that fit

the qualifications given under number (4) above.)

- (6) Canon Laws, over 2,400 of them, many of which apply to different groups among the Catholic Church membership.

### **NON-CATHOLIC RELIGIOUS GROUPS FOLLOW CATHOLIC PRACTICE IN REJECTING SCRIPTURAL AUTHORITY!!**

- (1) Accept only those Bible passages that agree with their pet projects.
- (2) Misapply other Bible passages in order that the force of their teaching is by-passed.
- (3) Oral tradition . . . "our parents did these things, therefore, we can." Or, "the brethren have been doing it, therefore it's all right."
- (4) Reducing the Bible to simply a book of broad general principles, rather than accepting it as instructions from God.
- (5) Yielding to the pressures from existing evangelistic and benevolent institutions "among us", whose money supply would vanish if Christians and congregations continued to abide by Scriptural authority for their practices.

## *Science and Truth*

I Tim. 6:20-21

*William D. Burgess*

There are several methods of dating materials that are used today in an effort to determine the age in which they existed or when they had their beginning. One of the widely used methods of dating rocks is the uranium time clock. Uranium breaks down at a constant rate into a series of elements and finally ends up as radioactive lead. As far as we know today this rate cannot be speeded up or slowed down. There are three kinds of radiogenic lead and one nonradiogenic form. These are all found in rock. When uranium disintegrates to form lead there are a number of substances formed in this series before the final product is reached. Each substance will disintegrate into the next in line in a certain, and constant period of time. This is measured in terms of half life, or the time it takes half a given amount of a radioactive substance to disintegrate. It is assumed that the rocks contained only uranium or thorium at the time of their formation. Since, as far as we know, the rate of decay can neither be increased or decreased a study of the radioactive materials in the rocks can give the age of a given rock. Now this sounds good but it is neither this easy nor this accurate. Not all uranium bearing rocks are suitable for age determinations. Highly radioactive minerals are almost exclusively found in a coarse granite rock called pegmatite. The evolutionist has a problem here because the masses of this rock cannot be accurately associated with the geological time scale. Age determination varies with the starting material. By using various starting materials from the same rock, age was determined from 750 million to 1050 million years for the same rock. This is quite an age spread for an "accurate method" even if you "give or take" a few million years.

# The News Letter Reports

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

J. R. Snell, Laurel, Miss. — On March 1, 1964 I moved to Laurel, Mississippi, to begin work with the South Laurel congregation. In doing so I became the first full time preacher for this church. There is one other congregation, liberal, in this city of 30,000 of about 100 members. For some two years the faithful brethren have met in rented quarters being assisted by various ones. The 7th Street church in Meridian has from the beginning been a source of encouragement and assistance with brother A. C. Grider and others there aiding in the teaching.

In this work I am enjoying the fellowship of several good churches, namely: 7th Street, Meridian, Miss.; Greggton, Longview, Texas; College View, Florence, Ala.; Berea, Huntsville, Ala.; Russellville, Ala.; 12th Street, Bowling Green, Ky.; and Shelbyville Mills, Shelbyville, Tenn.

Our attendance at all services is averaging about 20 and our contribution about \$40 per week. In Butler, Missouri Billy W. Moore of Harrison, Arkansas will succeed me about July 1. Brother Moore is a capable man and the church there is fortunate to have him come.

Roy S. Fudge, Lafayette, La. — The South College Road church has made steady progress for the past two years. We have seen a 40% increase in the Sunday morning attendance. Interest seems to be at a high peak. The church is working together in peace. The two elders, Bob Gay and Charles Estes, are two of the most devoted and consecrated men it has been my privilege to be associated with in my more than twenty years of preaching.

I plan to leave the work here by July 1. I would like to hear from any church that would like to make a change this summer. You may write the elders here at the above address for references, or I would be happy to send other references where I have worked. Write me at 103 Linden Drive, Lafayette, La., or contact me by phone at 234-4055 or 232-0261.

Wallace H. Little, Mesa, Arizona — The South Mesa church of Christ closed a 10 day gospel meeting with brother Gene Waman, local preacher for the Rantoul, Illinois church of Christ, proclaiming the gospel. He did an effective job as is indicated by the visible results: 4 baptized and 2 restored. Lindy McDaniel led the singing. Rejoice with us.

Jamie Rhoden, Jacksonville, Fla. — Brother Steve Hudgens held a good gospel meeting for the Marietta church of Christ in Jacksonville, Fla., April 6-12.

Rufus R. Clifford, Nashville, Tenn. — There is a sound church in Sumter, South Carolina. It is called the Shaw church. The meeting place is three miles from Shaw Air Force Base on the highway between the base and Sumter. Brother Everette G.

Shoaf is the faithful evangelist. I have just closed a good meeting there and the future of the work is bright.

I began a meeting March 29 with the West End church, Franklin, Tenn., where brother Martin Lemon is the evangelist.

Brother James P. Miller will be with us at Eastland July 19-26. Our work at Eastland is encouraging. Attendance was the largest last Sunday for 1964. We are spending at present \$1010 per month in helping other places and we will increase this amount in a few days. There is a fine spirit of cooperation among the members and the future looks encouraging.

James P. Miller, Tampa, Fla. — Nine were baptized and three were restored in a great meeting with the North Miami church during the last week of March. Two of these were men in their sixties. Bobby Thompson is the only preacher the North Miami church has ever had. The work was started there some six or seven years ago. The congregation is made up of about 250 members and has a collection of about \$600 each Sunday. They support two preachers fully: Bobby Thompson and Leslie E. Sloan at Jasper, Georgia. They also contribute to the support of three others. There is little question but that they are doing a great work. The total additions for the year at Seminole in Tampa, Fla. is 15 baptized and 7 restored.

Sister Irene Foy of Nashville, Tenn. began a week of intensive teaching the women at Seminole at 10 a.m. and 7:30 p.m. on April 6. Sister Foy is one of the best prepared women in the church for this kind of work. We did not bring her here to teach our men or to preach to the women. She came to help our ladies to become better teachers of the word of God.

Morris D. Norman, Plant City, Fla. — Marshall E. Patton of Orlando, Florida did an excellent job in preaching in our gospel meeting March 29 - April 5. The meeting house is at 805 W. Mahoney St., Plant City, Fla. Worship with us when in the city.

Kent Harrell, Camden, S. C. — I have recently moved from Little Rock, Ark. to Camden, S. C. to work as full-time evangelist for the church here. The building is located just off Highway 1 at 1009 McRae Road and the phone number is 432-8675.

## GARNER-HOGLAND DEBATE

For eight nights at the city auditorium brother Ward Hogland of Greenville, Texas met Dr. Albert Garner of Lakeland, a Baptist preacher and president of the Baptist college there on the questions of difference between Baptists and Christians. At this writing only two nights remain in the discussion. The question to be discussed these last two nights is Apostasy of a child of God. Brother Hogland and his moderator, Thomas G. Butler, have

done an excellent job in exposing error and presenting God's eternal truth. More will follow about this debate.

Donald R. Givens, Coalinga, Calif. — The East Elm St. church will have a Gospel Meeting May 24-31 with Elden Givens of Cincinnati, Ohio doing the preaching each night at 7:30. Our Vacation Bible school will be in early June.

Luther G. Roberts, Salem, Oregon — We had a good meeting with W. L. Wharton. Since the meeting one has been baptized and one restored. Just before the meeting two were baptized.

J. T. Smith, formerly of the Belmont Heights church in Tampa, Fla., has moved to begin work with the Wauchula, Florida church. Ken Murphy was the evangelist with this church until the first of April. Both of these men have done a wonderful work in teaching the truth on some of the current issues that threatened that congregation. The church there is now in good condition spiritually and the prospects for growth are good. H. E. Phillips spoke five nights during the last week of February on the institutional issues at Wauchula.

Robert Jackson of Nashville, Tenn. was the speaker in a good meeting March 15-20 at the Henderson Boulevard church in Tampa, Fla. Everett C. Mann is at present the evangelist at Henderson. Jack Hobby has been secured to begin work at Henderson Boulevard in the summer. Brother Hobby is at present with the church at Merit Island, Fla. . . . Curtis E. Flatt of Florence, Ala. was with C. L. Overturf and the Nebraska Avenue church in Tampa, Fla. during the week of April 12-19.

The North Street church in Tampa recently had a series of lessons by different speakers: Those who spoke from March 15-20 were: Colin Williamson, Thomas G. Butler, C. I. Overturf, J. T. Smith, W. Plyler, and Morris Norman. Paul Andrews is the local evangelist . . . A. H. Payne of Jackson, Miss. will do the preaching in a meeting at Inglenook, Birmingham, Ala., April 12-19 . . . Bobby K. Thompson of Miami, Fla. will be in two meetings during the month of April, one at Newport, N. C. and the other at Morehead City, N. C. . . . B. G. Hope of Bowling Green, Ky. was in a meeting with Cecil B. Douthitt and the Haldeman Avenue church in Louisville, Ky. in April . . . Homer Hailey will be the speaker in a meeting with the West End church in Bowling Green, Ky. where Ferrell Jenkins preaches, April 29 - May 3.

In the Louisville, Kentucky area the following meetings are announced: Franklin Puckett at South End, April 12; Luther Blackman at West End, April 19-26; Richard Weaver at Park Boulevard, April 13-23; Ross Saunders at Central April 27 - May 6; Robert Farish at University Heights, Lexington, April 12-19; and Ed Harrell at Wendell Avenue, August 16-23.

James P. Miller was with the Downtown church in Lawrenceburg, Tenn. April 12-19. H. E. Patton is the local evangelist . . . 3 were recently baptized at Shively church in Louisville, Ky. where Glenn L. Shaver preaches . . . Edwin Hayes of Palmetto, Fla.

was in a gospel meeting at Fultondale, Ala. recently where W. R. Lambert preaches . . . Aubrey Belue, Jr. was the speaker in a meeting at Oneco, Fla. April 12-22.

Hugh Davis will move from Lake Wales, Fla. to begin work with the West Bradenton church in June. Oaks Gowen was formerly at West Bradenton. Ross Saunders of Lebanon, Ky. will be the new preacher at Lake Wales, Fla.

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

*Thomas S O'Neal*

As men in the church loose their faith in book, chapter and verse type of preaching, they loose faith in all of God's divine arrangement in the final outcome. In the church in recent years there has been a general departure from the "ancient order" when men filling the pulpits of the Lord's church failed to cite the Divine Words that authorize their action. Modernism to one degree or another has resulted. Coming with modernism into the church has been the "social gospel" of modernism.

When Christ came to this earth, his mission was spiritual. He came to save man from sin, to complete heaven's scheme of redemption that man could live with God in eternity. He came to save the lost (Lk. 10:10; Mt. 20:28). There were miracles worked by the Lord for the purpose of confirming that he was the Christ (Jno. 20:30, 31). The apostles confirmed the Word preached with miracles (Mk. 16:17-20; Heb. 2:1-6). In the day of Christ and the apostles there were many of what man today calls "social evils." While preaching the gospel of Christ (Rom. 1:16-17), some of these "social evils" will be removed, it was not the purpose of Christ upon earth nor of his apostles to attempt social reform campaigns. Their main concern was the salvation of the souls of men and not giving man better living and working conditions, better houses, better clothes, better food, and more of this world's goods.

Recently a bulletin came to my attention that revealed just how far some churches of Christ are going down the road of the social gospel of modernism. The quotation below is from the bulletin of the Broadway church of Christ, Lubbock, Texas, Dec. 22, 1963, page 4:

### "SMITHLAWN SUPPORTS "SERVICE CENTER"

"Editor's Note: The following is a digest of an article which appeared in the Sunday edition, December 15, of the "Avalanche-Journal." Several congregations in the Lubbock area are helping to support this work.

"Formal open house ceremonies were held Friday night for members of the Smithlawn Church of Christ which is providing the principal support for the "Service Center" at 1013 Main.

"We will work with state and other welfare agencies in order to "fill a gap" in services heretofore available here," said Joe Tooms, Chair-

man of the Smithlawn welfare committee.

"Joe B. Phillips, who is Chairman of Smithlawn home committee added, "Our aim is to get the church more directly involved in the purpose of helping and working with people.

"Jack Bates is the Minister and an Elder of the Smithlawn Church. Other Elders are B. S. Lewis and W. J. Blair.

"Family counseling services, aid to the downtrodden, counseling and help for juvenile delinquents and teenagers with problems, a home for unwed mothers, and other social services will be directed through the Main Street 'Service Center.' A clinical psychologist and a trained social welfare worker will be employed as soon as possible.

"As an example of the work the center will do, interim financial aid might be given a destitute family which has not lived here long enough to qualify for aid from the City-County Welfare Unit.

"Overnight lodging might be provided for a needy family passing through the area. An adoption service also is to be operated by the "Service Center." The organization will work with other agencies, too, in helping rehabilitate alcoholics.

"The 'Service Center' already has in operation a home for unwed mothers. This home is the only one of its kind, between Fort Worth and El Paso. Eventually it will be expanded to care for more than one hundred girls.

"The basement of the 'Service Center' building at 1013 Main St. has been converted into facilities for providing food and clothing for destitute individuals and families. A soup kitchen will be operated when needed. Doctors have volunteered for services for an out-patient clinic to be operated in the basement.

"Complete files will be kept so that efforts of the 'Service Center' can be coordinated with those welfare agencies and congregational programs. Toombs stated, 'It is our feeling that by being of direct service to people who need help, the Church is fulfilling its true mission."

The Jan. 26, 1964 issue of the Broadway Bulletin lists a contribution of \$1,200.00 from the Broadway church to this "Service Center."

This is one of the more recent indications that the social gospel of modernism is upon us. With this and other efforts upon the part of some churches of Christ, we can expect to see more and more evidences of the social gospel as time continues. Some may raise an eyebrow now, but given time they will embrace the social gospel. This is now and will become a major problem with the church in the days to come.

However, I am thankful that there are men like those that write for **Searching The Scriptures** who are content to preach the ancient gospel which is able to save the souls of lost humanity (Rom. 1:16-17; I Cor .15:1-4). May their kind increase in every generation.

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### BAPTIST BLUNDERS

At present I am engaged in an eight night debate at Lakeland, Florida with Mr. Albert Garner, president of the **Florida Bible Institute And Seminary**

here in Lakeland. Brother Phillips, who is doing an excellent job in recording the debate, has asked me to write a few lines about the progress of the discussion thus far. We have completed a study of **Instrumental Music** and the **Baptism** question. We will spend two more nights on **Apostasy** and the debate will be history.

Mr. Garner followed the usual course of Baptist preachers. When pressed on "eis" in Gal. 3:26, 27 and Rom. 6:3, 4 he said it meant "with reference to." I asked him for the translation which rendered it "with reference to" and he said he could not produce one! This hurt his cause and put a question mark over his so called scholarship. I pointed out that "eis" had been translated a number of ways in the New Testament, but the scholars knew by the context how it should be rendered. None of them translated it "with reference to." I showed that Galatians 3 and Romans 6 teach that one is baptized "into" Christ and that not one translation says one can believe "into" Christ. I read from A. T. Robertson of **Southern Baptist Theological Seminary** who said: "'eis' itself means only 'in' . . . the idea of 'into' if present come from the accusative case, extension, and the verb of motion and the context." I also read from Machen who says in his grammar: "The verb 'pisteuo' followed by eis and the accusative is to be translated 'I believe in' or 'on' pisteuo eis ton kurion means 'I believe in the Lord', or 'I believe on the Lord.'" This was never denied by Garner.

Another blunder he deserted was that Mark 16:15, 16 was a declarative sentence and therefore not mandatory. He implied that because it was not in the subjunctive mode that we did not have to obey. I showed that it was in the indicative mode and this is one of the strong modes of the English language. I challenged him to produce any grammar which even hinted that a statement did not have to be obeyed if it was in the indicative mode. He failed and dropped the matter. I gave him a parallel sentence: "He that filleth out his income tax and sendeth it in shall be saved, but he that filleth not (his tax return) shall be jailed." I showed him this was a declarative sentence in the indicative mode. I asked him if this would require him to send in his income .tax! He never mentioned it again in the discussion.

Mr. Garner is known as "The Doctor" by his students and the Baptist preachers of this area. It hurts him to expose his so called scholarship. When his hand was called on some of his wild assertions he always observed the "passover."

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## BEWARE OF THE PREACHER

**C. G. (Colly) Caldwell, III**

From the lips of one bound in the chains of Roman imprisonment come these words of summons to a young evangelist and to all gospel preachers from that day to this: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). The proclamation of the gospel to a world dying in sin is a work ordained by God and expected by Christ of His faithful disciples. When one accepts the responsibility involved in preaching God's word, he obligates himself to teach and persuade men to surrender their lives in complete submission to the will of their Maker. Although he is speaking explicitly of those who spoke by direct revelation, Paul expresses the necessity of preaching Christ by asking, "How then shall they (either Jew or Greek, verse 12) call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" And then he goes on to quote from Isaiah 52:7, "How beautiful are the feet of them that preach the gospel of peace..." (Rom. 10:14, 15).

In another letter Paul grants that preaching Christ crucified is foolishness to unbelievers: but, at the same time, asserts its necessity to salvation. The Jews sought a miraculous sign as proof that the apostles' preaching was truth. The Gentiles, on the other hand, demanded a philosophic explanation of this Jesus who claimed supernatural powers and of the salvation He offered. It seemed absurd nonsense to them to believe that the dying of a Jew on a Roman cross could bring salvation to anyone. But Paul insists that God's wisdom is not man's wisdom and that to those who accept it as God's will, the preaching of the cross of Christ is the drawing agent to salvation which God has chosen (I Cor. 1:18-25). Today we have no miraculous signs nor philosophic wisdom, but we do have the means of bringing men to salvation, the preaching of the gospel of our Lord.

The world is dreadfully in need of God-fearing men who are willing to devote their lives to bringing others to Christ. Often, however, those who do seek to teach God's will lost sight of their goal and instruct for reasons other than those appointed by Christ. When this occurs, more often than not, the illegal reasons for teaching lead the man into teaching illegal doctrine. This is why we beseech brethren

to listen to their preachers, learn the truths they present to be sure, but beware lest they corrupt with error.

Peter devotes the entire second chapter of his second general epistle to warning Christians against false teachers, who, he says, shall bring in "damnable heresies." The world in our day, as well as that in which Peter lived, is filled with preachers of error. Unsuspecting listeners are being led away by men who in time past sought to follow God's plan but who now deny the Lord seeking to promote their own schemes or gain for themselves some personal advantage. Our theme, "Back to the Bible," has been replaced by these men with the appeal, "Times have changed. We don't need Bible authority!" In the words of Peter, those who bring in such "damnable heresies" shall "bring upon themselves swift destruction."

The Apostle describes this type preacher in two metaphors (verse 17). He says they are "wells without water." Nothing could be more exasperating to the weary laborer than to drop his pail into an empty well. And nothing could be so discouraging to the exhausted traveller as to come to the dry bed of a promising spring. Peter's application is to false teachers. They promise to those who hear their words great springs of living water but their promises are vain. In John the fourth chapter, Jesus describes "living water" as that which He shall give us. This "water" shall be in us who drink of it "a well of water springing up into everlasting life." The "water" Christ promised is that upon which we can sustain our spiritual life and it is found only in the teachings of Christ. Outside of the instruction found in the gospel He has given to us we cannot find the spiritual sustenance which we need to live eternally. Any man who tries to pour down us any water which comes not from God's living well is denying the Lord. Any man who presents doctrine not found in God's holy Book is a "well without water." Beware of him.

Peter illustrates his point further by stating that they are "clouds which are carried with a tempest." To the harassed farmer nothing is so disappointing as to view the swelling of great clouds which promise to water his parched fields only to have them blow out of sight with the rise of each light breeze. False teachers arise promising spiritual moisture to revive the lives of saints parched by the burning heat of Satan's rays only to blow away in the presence of each little wind of opposition, giving no relief whatever to the weary Christian. Their promises are vain, their doctrines are lies, and their gifts are damnation to their hearers.

Peter's words are certainly true. Those men who teach such "damnable heresies" are those who will be most easily swayed by each little wind of doctrine. A change of teaching because of opposition is a mark of the false teacher. A turning from God's word because of popular opinion, or for a better position, or to gain a greater salary, is a sign of a servant of corruption. Peter says that the latter end of those who so turn will be worse than the beginning: "It has happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:22). They have lost all sense of things sacred. They had rather sell out

their on souls and the souls of their fellowmen for a mess of earthly pottage than to allow Jehovah to provide them with food for eternal life. The church today is filled with such men. We say again, Beware!

Paul exhorted the brethren in Galatia saying, "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." He said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ?" (Gal. 1:8, 10).

To the preachers we admonish, remember our two-fold purpose in this life. We must first keep under our bodies lest we loose our own souls (I Cor. 9:27). Then we must work with all our might that others also may be saved. This is our life's work. Remember it. Do not surrender in the face of battle. Be strong. Do not back off in the presence of opposition. Stand firm. Our battles for Christ must be won. Our responsibility to God must be fulfilled. It is exactly in religion as I recently heard a noted speaker say in reference to matters political: When principles of truth are at stake our silence is not golden: It's yellow!

To all the brethren we again plead, listen to your preachers, learn those truths which they present, but be sure they are truth. Prove them by God's word, the only truth, before you follow them for only by adhering to this divine standard can salvation be acquired. In the words of Paul, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them . . ." (II Tim. 3:14). The "mists of darkness" are reserved forever for those who teach you error. Do not allow them to draw you into the darkness of hell with them. Beware!

## "ART THOU ALSO OF GALILEE?"

E. L. Flannery, Gainesville, Fla.

How embarrassing to be found in an indefensible position! The sword of Truth is unavailable. Logic has no cutting edge. Courage is weakened. One in such a position must either admit he cannot defend his position and abandon it, or turn to ridicule, scorn and sophistry.

Such was the predicament of the chief priests and Pharisees who had sent officers to arrest Jesus, who on returning empty-handed explained they had not brought him by saying, "Never man so spake" (John 7:45-46).

In explosive anger the Pharisees taunted, "Are ye also led astray?" Has Jesus deluded you, too? Has this deceiver deceived you also? Not one word of inquiry as to **what** it was Jesus had said that had so impressed the officers that they decided he should not be arrested. Not one word of questioning as to whether or not the officers were **convinced** that Jesus was the Christ. Their question, rather, was one of contempt and anger! "Are ye also led astray?"

The assumed position of the Pharisees that Christ could not be the Christ led them to **refuse** to consider either his words or his deeds, as had the officers and as had Nicodemus. The beautiful, powerful words of grace and truth that filled the temple; the mighty works of confirmation wrought in their

midst—neither "convinced" the Jewish leaders, for they had closed their eyes and stopped their ears lest they believe! They ridiculed these humble officers by asking, "Hath any of the rulers believed on him, or the Pharisees? But this multitude that knoweth not the law are accursed (John 7:48-49).

You men have let uneducated fools become your teachers! You have let the ignorant people sway you. You'd better line up and follow us (the high priests and Pharisees) or be accursed.

This evidently rubbed Nicodemus the wrong way. (He did believe that Jesus was the Christ, John 3:1-2). He could see why the officers felt and acted as they did, so he mildly suggested to this august group, of which he, too, was a member, "Doth our law judge a man, except it first hear from himself, and know what he doeth?" (John 7:51). Now, here was a simple question emphasizing a principle of justice and right, asked in a mild manner (if not in a timid manner!)

How will this educated, cultured and judicial group reply to their colleague? Did they believe he had reminded them of a truth? Did they face honestly the question he presented to them? Were they willing to give Jesus a fair and open hearing as to what he was teaching and what he was doing (miracles)? They wanted Jesus put to death regardless of his words and his proof of Sonship, and would violate their own court to do so. Suppression of honest inquiry is always the earmarks of evil and error.

The Pharisees, instead of admitting to the wise counsel of Nicodemus, turned on him in contempt, saying, "Art thou also of Galilee?" To be a Galilean was a term of the highest reproach, and was used to taunt one with great scorn. "They laid the lash to the pride of Nicodemus by classing him with the Galileans" (**Four Fold Gospel**, p.450). It was first-century "name-calling!" It was used as a pressure tactic on Nicodemus and the officers listening, and on any secret disciples.

Twenty centuries later those occupying indefensible positions have taken a page from the "defense brief" of the Pharisees of old, and are using the same tactics—ridicule, scorn and sophistry.

"**Have ye also been led astray?**" they ask of those who accept the Bible teaching of the all-sufficiency of the church. They speak of "this new doctrine" when one holds to the old paths of New Testament truth of all-sufficiency. Like the high priests and Pharisees of old, they carefully avoid searching the words of Christ (and the deeds of his church under apostolic guidance) to see if any position but their own might be true, but instead appeal to pride—"Our great Bible scholars state ..." "The great main stream of the brotherhood believes ..." "When these fellows get an empty belly maybe they will come to their senses and . . ." "Why, all the **big** churches, and all the **big** schools among us believe . . ."

Some have stated the present fight is unfair, that the liberals have a great advantage, having all the wealth and the highly educated men on their side of the issue. Hmmm! That's what the Pharisees thought, too. But they soon found with all those advantages they had best give up debating Christ. They recognized they lost the argument with Peter and John (Acts 4:13). And even with Stephen, a deacon in the church serving widow's tables, the

best they could do in reply to the truth he presented was to gnash him with their teeth and stone him to death!

No, the fight is not unfair nor unequal! When one has TRUTH the opponent is always at a disadvantage. His only hope is to keep TRUTH from being expressed. He does this by seeking to stop the mouth (or pen) of the opposition; or, to stop the ears of the hearers. This is why they soon quit debating. This is why they print but one side of a controversy. This is why they turn to scornful name-calling—"He's an anti!" "He hates orphans!" "He opposes co-operation!" "He objects to institutions!" He picked this idea up from his forefather-Pharisee's angry labelling of Nicodemus—"Art thou also of Galilee?" "Even a word of caution, or the gentlest proposal to inquire before condemning, was with them equivalent to an espousal of the hated One" (**Commentary On The Whole Bible**, by Jamieson, Fausett, and Brown, N.T. p. 142).

How like today! Some are afraid to read "anti" literature for fear of what their fellow church members will say if they learn of it. Some find every excuse for not attending "anti" services (gospel meetings, singing schools, lectures) for they fear the pressure tactics, the scorn and ridicule, "Art thou also an anti?"

Never is the issue put in its true perspective: "**Do you believe the church is all-sufficient to do the work God assigned her?**" Never is genuine refutation offered to the true position we occupy. Scorn! Ridicule! Pressure! Fear! But no following of the

Nicodemus reminder that before condemning we ought to hear what a man has to say and what he does. Oh, to be sure, lip-service is paid to the Scriptures! The Pharisees told Nicodemus, "Search, and see that out of Galilee ariseth no prophet" (John 7:52). But even here they were ignorant of the Scriptures or thought Nicodemus was.

This was but an assertion. Jonah was of Galilee (II Kings 14:25). Elijah probably was of Galilee (I Kings 17:1). He was called the Tishbite, derived from Tishbe of Galilee (**Bible Encyclopedia and Dictionary**, Fausett). Nahum was of Galilee, from El-kosh. From this we should be put on guard, for "the high priests and Pharisees" are still telling us what the Scriptures permit and teach, which upon investigation of the Scriptures we find to be but false assertions on their part! "Study to show thyself approved unto God..." (II Tim. 2:15). Of course, Christ was born in Bethlehem of Judea, out of which the Prophet was to arise, so their argument was really invalid.

When one occupies an erroneous position he will: (1) acknowledge his error and accept a scriptural position, or, (2) refuse to admit his unscriptural position and seek to "defend" it just as did the Jewish rulers of old—by distortion, scorn and ridicule. Those "cut to the heart" on Pentecost repented and accepted Truth. Those "cut to the heart" by Stephen's sermon remained impenitent and clung to their error. The difference was in attitude and honesty. Those on Pentecost were since; the latter were insincere refusing to honestly face up to Truth.

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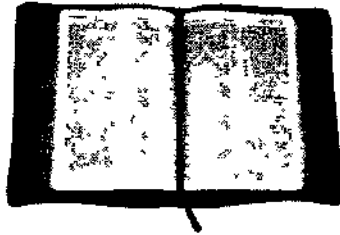
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# SEARCHING *the* SCRIPTURES



Search the Scriptures; for in them ye shall find 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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## THE BRIGHTER DAY

Jas. P. Miller

From the beginning of time man has looked for the brighter day. Thousands in the church of the Lord who have had "rivers of waters run down their eyes", in the last few years are not exception to this truth. We have looked and longed for a brighter day for the blood-bought church of Christ. The signs of this new era are everywhere. It is true that they are just now beginning to appear, but the important thing is that they are here and can be seen. I know that the readers of *Searching the Scriptures* are beginning to see them for they are writing every day to tell the good news.

### RESPONSES TO THE GOSPEL

What brighter sign could we have than the responses to the gospel that the first four months of 1964 have brought. Everywhere men and women are obeying the commands of God. In my own work I can see them. In the meeting with the Azalea Park congregation in Orlando, although it was just a five-day meeting, six responded to the invitation. In Miami with the North Miami Avenue church nine were baptized and five restored and Bobby Thompson has baptized several others in the month that followed. With the downtown congregation in Lawrenceburg, Tenn., with Hershel Patton as helper eight were baptized and four restored. In both of these meetings many of these were grown men. Brother Marshall Patton is in a meeting here at Seminole as this is being written and in the first four days eight have been buried with their Lord. In a recent copy of the *Preceptor* edited by Stanley Lovett, a single edition told of a score or more who had been added to the body. All of this is a wonderful sign of a brighter day. The old ship of Zion is back in the channel and the sailing is smoother and the wind is full in the sails. If space would permit, a hundred examples could be given.

### THE OHIO VALLEY

Things are happening in the Ohio Valley that give great promise of a brighter day. Fred Dennis is joining C. D. Plum and others in pointing out the dangers that are threatening to carry the church away. Others will follow their example and thousands of brethren in that great stronghold along the mighty Ohio River will see and heed the warnings. This has been for years one of the most conservative sections of the brotherhood. They can not be

carried away by a group of young men who have never had a debate with a teacher of error, or have lost a night's sleep over the dangers to "Israel". Men like Fred Dennis have tremendous influence from Cincinnati to East Liverpool and the brethren will listen to his words of wisdom. Another sign of a brighter day.

### BARRIERS FALLING

In one town in Tennessee the two congregations that are divided over current issues have made arrangements to exchange pulpits on two Tuesday and Thursday nights and let each of the preachers speak for one hour while both congregations study. What a wonderful sign of better things. How could anything but good result from such a study? Just think of the possibilities. Two groups of brethren that have known each other for years, who at one time stood together and who love the Lord coming and sitting down side by side and opening their New Testaments to find the complete will of God. It is my hope and the hope of this paper that this series of gatherings in Newbern will become a light for brethren in a thousand towns and cities to see and that the good accomplished will be so evident that none can say it was not good to be there. Plans of similar nature are in the making in other places and will soon materialize. Remember this, where brethren have a wholesome attitude in regard to the word of God and the authority of Christ there is every reason to believe that unity may again be the order of the day.

### THE CLEARING AIR

Who will deny that the air is at last clearing? Brother Batsell Baxter rendered a great service to the brotherhood when in a series of sermons in Nashville a few weeks ago he stated the position of the liberal brethren clearly. There can be no doubt now that a segment of the church openly endorses the support of the colleges out of the Lord's treasury. Not only is the college included, but any other institution of a similar nature. This is in black and white for all to see and carries the endorsement of David Lipscomb College and a great number of brethren everywhere. The Hillsboro congregation printed them in a large booklet and will send it to any who desire to know what they believe. As wrong as Baxter is he has cleared the air. A storm of protest followed this presentation. The **Firm Foundation** took sharp issue with the idea that the church should keep up the college. Lesser papers like the **Defender** at Florence, Ala., followed suit and the

cry of "never" is going forth. This to me is the sign of a brighter day. Brethren are not ready to buy football uniforms and bass drums with the Lord's money. Confidence has already been lost in some of these leaders and more is being lost every day. This is a sign of better things for this reason. Thousands of brethren simply followed the leader. They did not study the issues for themselves and relied on the preachers and papers to show the way. As they lose confidence in these men they will begin to study for themselves and this is all that God requires to know the truth on any subject.

**DISCIPLINE**

Congregation after congregation is trying to practice the teaching of the apostles in maintaining the purity of the church. Who will deny that it was a failure to discipline false teachers and ungodly members that made much of the heartache of the last few years possible? How many times are we told to cast out the "old leaven", and how few times in the two decades past have we seen it put into practice? I know that even though brethren will sometimes make mistakes, it is a sign of a brighter day when they are willing to save the erring child of God through scriptural discipline and as a result give the truth new meaning.

**A WORD OF WARNING**

While spiritual Zion was so busy trying to solve internal problems she did not take note of a changing climate on the part of the world as a whole. For several years there has been a cooling off period religiously. We have emerged therefore from our own problems to face an even greater problem at least in size and that an indifferent world. America is too rich and fat to be concerned about its soul. Western Europe and other parts of the world have followed suit. The gospel will still save, but we are going to have to carry it to the sinner. For a while at least they are not coming for it, we will have to carry it to them. The quicker we adapt our thinking to this old view of the full responsibility of every child of God to be "light and salt" the quicker God's power will again expand the kingdom.

Yes, brethren, the signs of a brighter day are everywhere. Let us work and pray that we "may lift up our eyes", and not only see them but have a part in bringing them to full fruit.

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

In view of the present drive to enroll "Christian Colleges" in the budgets of churches all over the land, I want to quote a few excerpts from the Tampa Tribune of Sunday, April 19, 1964 concerning Florida College, Tampa, Florida. I believe this would be of interest to all those who oppose church supported colleges.

I would like to make it clear that I am in no way connected to this school and never have been. I am personally acquainted with the members of the board of directors and the administration of Florida College, but I have consulted none of them in these matters which are to follow, with the exception of asking president Cope if he provided the information that appeared in the Tampa Tribune. He assured me that so far as he knew no member of the administration was contacted about the information given in the Tribune. Obviously, the information was taken from published records of the past concerning this college. To me it is a wonderful thing to publicly state one's convictions relative to any controversial subject to the extent that even non-Christians will understand his position.

Four separate articles appeared on pages 13-E and 14-E by staff writers of the Tribune. On page 13-E an article begins: "Early in 1942 a group of Florida businessmen began holding informal meetings over the state in an effort to promote interest among members of the Church of Christ throughout Florida to build a liberal arts college somewhere in a convenient location in Florida.

"On June 6, 1944, a statewide meeting was held at Lakeland, a board of directors was selected and a finance committee was appointed. It was decided the school would be a privately operated, independent, co-educational school which would provide a good moral and spiritual environment for students

who were serious about their college education. Under the chairmanship of C. Ed Owings, someone referred to the college as 'a friend to youth,' which designation has remained with the school through the years that have followed."

The school officially opened its doors September 16, 1964 with L. R. Wilson its first president. Brother Wilson resigned early in 1949 and James R. Cope, then an instructor at Freed-Hardeman College, succeeded him and has remained president since. Various other historical matters were presented concerning the facilities, the growth, the school's library, and the fact that it gained full accreditation in 1954. The author also stated that daily Bible classes were taught to every student as a part of his education, and this is still the practice.

The author of this article then says: "Every student has a daily Bible class, which is fully accredited and fully transferable on the same basis that other courses at Florida College transfer to other accredited colleges and universities. **It should be pointed out here that this school is not a church-related or church-supported college. It receives no funds from churches but does attempt in addition to the accredited courses in Bible, to provide the student with a good moral and spiritual environment which is likewise designed to aid in the development of the whole man**" (Emp. mine—H.E.P.).

This author knew that Florida College was NOT a church-related or church-supported school. This is because of the publicly expressed and published policies of this school concerning this matter. It is exactly as it ought to be: a school and not a church organization.

On the same page another article appeared which stated that the college expects to double its enrollment by 1970, which would make the enrollment between 600 and 700 students. Then regarding the cost of college education, the author said: "Despite the rapid advance in cost of college education Florida College has tried to keep expenses as low as possible. Tuition, room and board for the average student now is about \$1,400 for two semesters. Profit-making industries of Florida College (which pay taxes as do all profit making industries) have through the years managed to keep the cost at Florida College to a minimum."

On page 14-E an article appeared which "EXPLAINS NAME CHANGE." "In 1944, two years before the college in Temple Terrace, north of Tampa, opened its doors it was officially designated Florida Christian College.

"On June 1, 1963, its name was shortened to Florida College. Many people ask why. This is the college's explanation." He then explains from the charter the intention of the founding men to provide a private, non-tax supported institution where the Bible would be taught daily and the whole man developed.

"Because the name 'Christian' was attached to the college, many individuals, among them a large number of people interested in the college, got the impression that this college was nothing more than a school which taught only Bible subjects. If these

people had taken the time to look at a catalog, or even look a little closer at the advertisement, they would have promptly learned that this college not only teaches Bible courses, but more than a hundred other courses in almost every field of college preparation . . . Over a period of a number of years it soon became evident that there might be a general misunderstanding of the basic philosophy of the school and especially so in view of our position in the field of the 'Junior College.' After much discussion, in the student body, in the faculty, among the friends—and enemies—of the college, the Florida Christian College board of trustees decided to change the name to 'Florida College.'

"Every principle, every policy and every basic element in the original philosophy of this school is exactly as stated by the first board that wrote the original charter."

Regarding the original position of the Board of directors relative to church support, it was stated by L. R. Wilson when he was president. **The Triumph Of Truth**, published by L. R. Wilson of Florida Christian College, March 20, 1946, on page 3 he says: "We want all of our students to attend church services regularly, and to support the church, not only with their presence but with their means and influence. We want them to realize that the church is of divine origin, and can never be replaced with any human institution. We want them to know that the school has its own work to do, and that it is not an adjunct or auxiliary to the church in any sense" (These lectures were delivered over Radio Station WFLA, Tampa, Florida).

Again, in the same paper of April 3, 1946, brother Wilson states "**The Position And Purpose Of Florida Christian College.**" He does so in the form of questions and answers. On page 1: "Q. If this is the kind of school it is, then why isn't it a church school? A. Simply because Florida Christian College does not belong to any church. It belongs to all those individuals who have contributed to it in order to make it possible."

On page 3: "Q. But you do look to the church to support it, do you not? A. No, we do not ask the congregations to support it. Neither the faculty nor the members of the Board of Directors ask for contributions from the congregations. We are simply trying to present our work in the true light, and each and every individual who believes our efforts worthwhile is asked to support it in whatever way he can . . ."

Florida College is publicly committed to the scriptural policy of complete separation of the church and college. It is the present policy not to accept funds from churches and not to meddle into the affairs of churches anywhere. I can commend this college to anyone desiring the finest in college' education. If this policy is reversed, I shall be one of the first to speak out against it.

To all graduates of high school I recommend that you write to Harry W. Pickup, Public Relations Director, Florida College, Temple Terrace, Florida for information about enrolling at this college. It is a good one.

## ANSWERS FOR OUR HOPE

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

I Peter 3:15

*Marshall E. Patton*

**QUESTION:** Please explain Acts 2:44, 45; 4:34, 35. Do these verses teach that communism or a socialistic arrangement existed in the early church? I have been told that this is so but that it was a "trial arrangement" and was afterwards changed by the Holy Spirit through the apostles. If this be so, does the example of benevolence in Acts 6 constitute a pattern for the church today?—**J. P.**

**ANSWER:** Neither the verses referred to above nor any others in the Bible teach that communism or a socialistic arrangement prevailed in the early church. Furthermore, this was not a "trial arrangement." It was under the guidance of inspired men—the holy apostles. The Holy Spirit directed this and he makes no mistakes! The example of benevolence in Acts 6 is definitely a pattern for the church today!

The sense in which the Jerusalem church "had all things common" is made clear in Acts 4:32. They "were of one heart and of one soul." This is evidenced by what they **said** and **did**. They said that they did not count their possessions as their own (v.32). In other words, they were not selfish in their attitude toward their possessions but rather regarded them as something to be shared with a brother in need as long as they lasted. All should have that attitude today and under similar circumstances do exactly as they did. Observe, however, that only the needy received and those with possessions did the giving. This giving called for sacrifice beyond what might be called normal duty. That all sold all they had and gave all into a common fund administered according to the needs of all is contrary to the facts revealed.

As a general rule the faithful in the past have exposed the erroneous view that socialism prevailed in the early church. However, in recent years liberal brethren, in an effort to justify church support of human institutions and in a desperate effort to avoid the force of apostolic example, have contended that this was a communal arrangement void of true benevolence—hence, no pattern for today. Evidence of this contention is found in one of the speeches made by Guy N. Woods in his debate with Joe Cox in Miami, 6-9, 1959, on the benevolence of Acts 6:

"Let me tell you this, friends, that **was** a situation out of which the whole church lived.

**That is not a benevolent situation there—I don't know why these brethren bring that up — in the true sense of the word.** That was a communal arrangement. Is that a pattern for the church today? For all the brethren to sell all their property, bring their money and lay it down at the feet of the elders and let the elders disburse it out to every person, poor, rich, good, bad, otherwise? **Is that a pattern?**

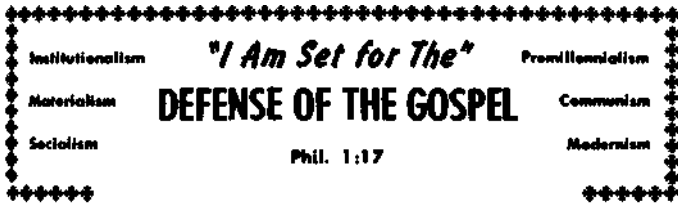
Well alright then, let's turn you over to the communist. He doesn't believe that. That's what the communists say. Yeah, that's right." From tape recording of Miami debate—Emphasis, M.E.P.)

Of course, brother Woods is wrong in his implication that the money was laid at the feet of the elders. It was "laid at the apostles' feet." This means it was used at their direction. After all they were given power to "bind" and "loose"—they are judges (Matt. 16:19, 19:28). The elders have never been given such power. Furthermore, the implication that distribution was made to **everyone** is also wrong. Again, the implication that distribution was made to **all alike** is likewise wrong. The very best answer that can be given to the above and to the questions of our querist are the very words of Guy N. Woods himself writing years before in the Annual Lesson Commentary of the Gospel Advocate Company—1946:

"It is not surprising that in such a community the apostles were able with great power to give their witness of the resurrection of the Lord Jesus, or that 'great grace was upon them all.' The manner in which provision was made for the needs of the people was that 'neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any had need.' Among the heathen nations of antiquity, systematic provision for the wants of the poor was unknown; and even among the Jews, whose law made ample provisions for this unfortunate class, voluntary benevolence was greatly neglected. It was therefore a novel thing to see many persons in a large community willingly selling their houses and lands in order to supply the needs of the poor among them. It should be carefully noted that there was nothing compulsory about this practice; the disciples gladly and voluntarily sold their possessions when they witnessed the needs of their less fortunate brethren. **This is an example for all other congregations to follow for all time to come.** It shows that **true benevolence** requires that we shall not let our brethren suffer for food or the other necessities of life, even if those of us who have houses and lands must sell them in order to have money with which to obtain for them what they need. This teaches us that it is our duty to share what we have with our brethren if they are in need, even down to the last crust. The church in Antioch followed the worthy example of the Jerusalem church in this matter (Acts 11: 27-30).

"We are not to assume that a socialistic arrangement or communistic affair obtained in the church in Jerusalem. This is sometimes claimed, but an examination of what really occurred will reveal that there was nothing done there which follows the pattern of such practices today. The record reveals that 'distribution was made unto each, according as any had need.' The basis upon which property was re-

ceived was not communistic; i.e., that all should have the same amount, but according to the need of the individual. If one were so fortunate as not to need the necessities of life, no distribution was made to him. Only the poor shared in the distribution of property and this was limited to the necessities of life." (Annual Lesson Commentary 1946—All emphasis in above quotation mine—M.E.P.)



**PREMILLENNIALISM**  
(No. 5)

**THE NATURE OF THE KINGDOM**

Connie W. Adams, Orlando, Florida

One of the basic errors of Premillennialism is a misunderstanding of the true nature of the kingdom of Christ. This was the same mistake made by the Jews who rejected Christ. They looked for a Messiah who would lead them nationally and who would establish an earthly kingdom much like the glorious days of the reign of David and Solomon. R. H. Boll taught that the "kingdom promise was national and since the Jews did not nationally repent, the kingdom promise was not fulfilled." (The Kingdom of God, p. 35). In the mind of the premillennialist, the kingdom prophecies are delayed in fulfillment until the second coming of Christ. The Bible teaches that the kingdom of Christ is spiritual, not carnal and we intend to establish that beyond all question in this article.

1. **The Kingdom Restored Argument.** It is generally taught by millennialists that the kingdom of Christ is to be the kingdom of Israel restored, the old kingdom of Saul, David and Solomon. When Israel demanded a king instead of judges, God said to Samuel "for they have not rejected thee, but they have rejected me, that I should not reign over them" (I Sam. 8:7). Their sin in asking a king "to be like the nations about them" is further seen in the statement "I gave thee a king in mine anger, and took him away in my wrath," (Hos. 13:10-11.) The kingdom of Israel was conceived in a presumptuous spirit and brought forth by a rebellious people who rejected God that he should "reign over them." It is the height of folly to speak of the glorious reign of Jesus our Lord as a restoration of a system which angered God in its inception, and tried his patience to such degree that he poured out his wrath in destruction of that kingdom. Premillennialists are quick to counter by quoting Rom. 11:26 and arguing that all Israel, as a nation, shall be saved. Paul said "And so all Israel shall be saved." The key to this statement is in the word "so". It is an adverb describing manner. And "so" (in this manner) all Israel shall be saved. In that context Paul had shown how the unbelieving Jews were "broken off" and the be-

lieving Gentiles "grafted in". He proceeded to show that the Jews could be "grafted in again" if they remained not still in unbelief. In that manner they would be saved.

2. **The Nature of the Kingdom of Christ From Prophecy.** When Isaiah foretold the establishment of the Lord's house, he said, "all nations shall flow unto it." The manner in which they would "flow unto it" was shown in the statement "he will teach us of his ways and we will walk in his paths." That would all begin when the "word of the Lord" would go forth "from Jerusalem." Then he said "and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). The ones who convert their weapons of destruction into domestic tools are the same ones who are taught God's ways and who walk in his paths. The gospel was designed to save the Jew and Gentile alike. In Eph. 2 Paul taught that Christ made peace in the one body. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14). This passage in Isaiah does not teach a time of universal world peace. It describes the peaceful nature of the kingdom of Christ and those in it, who are taught his ways and walk in his paths.

Another passage perverted by the millennialists concerning the nature of the kingdom is Isa. 11:6-9. Rather than describing a time when literal wild beasts shall frolic with domestic animals, the passage sets forth the peaceful nature of the citizens of the kingdom of God. Verses 1-5 of that chapter deal with the righteous king. Verses 6-9 deal with the subjects of that king. The Bible often speaks of men under the figure of beasts. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hos. 2:18). God's covenants have not been made with the animal kingdom, but the human. When Isaiah foresaw the highway of holiness, he said "no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isa. 35:8-10). "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25). In Isa. 11:9 God made it clear that the peace he was describing was to exist in his "holy mountain." Zech. 8:3 and Isa. 2:2-3 identify his "holy mountain" with Jerusalem and with his house which would be built when the law of the Lord would go forth from that place. All of that was fulfilled in the establishment of the church into which all nations flow and in which the members are taught to live at peace with all men, and to be at peace among themselves.

The peaceful and spiritual nature of the kingdom of Christ was indicated in the prophecy "behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). But the premillennialists have something more spectacular in mind with reference to the glorious millennium they anticipate.

Prophecy identified the law of the coming kingdom as one that would be spiritual (Jer. 31:31-34). This would be a law imprinted in the hearts of men. Under the old covenant a child was party to God's covenant by fleshly birth and was taught so when he reached the age of understanding. Under the new covenant all are taught first and then come into the proper relationship with God (Heb. 8:6-13; Jno. 6:44-45). The conquest of Christ is not one in which men are made to tremble before an intimidating military power, but in which their minds are brought into captivity into Christ (II Cor. 10:3-4). On Pentecost it is said "when they heard this, they were picked in their hearts" (Acts 2:37).

3. **The Nature of the Kingdom as Viewed from the New Testament.** Jesus said "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you" (Lk. 17:20-21). He further taught that the kingdom is entered by a birth of water and spirit (Jno. 3:3-5). Jesus disclaimed any pretensions of an earthly kingdom when he said to Pilate "my kingdom is not of this world" (Jno. 18:36-37). So, it is a kingdom not of this world, entered by a spiritual birth and which makes its abode not within certain geographical boundaries, but within the hearts of men. It is spiritual, and the millennialists are gravely in error when they try to make it anything else.

Paul said that now "he is a Jew that is one inwardly," and that the circumcision that avails now is that of "the heart" (Rom. 2:28-29). He further argued that under the gospel the children of Abraham are reckoned according to faith and not flesh (Gal. 3:7,9,29). Yet premillennialists teach Jews to continue in fleshly expectations. Man is not to glory in the flesh (I Cor. 1:29). "For flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). "For the kingdom of God is not meat and drink" (Rom. 14:17).

The borders of the kingdom of Christ are not to be spread by material conquest. The sword used in the invasion of the world is the "sword of the Spirit, which is the word of God" (Eph. 6:17). It is that sword which pricks the hearts of men, captures their minds and brings every thought into captivity unto the will of Christ. I debated a premillennialist who argued that in the millennium he and his religious partners were going to be the Lord's literal soldiers sent out to round up kings and rulers and bind them in fetters and chains of iron. He said that at that time their area of operation would be transferred from the "arena of debate to that of military coercion." That carnalizes the kingdom of Christ to an extreme.

It never was the purpose of God to usher in the kingdom of his Son with blaring trumpets, with great pomp and fanfare. Rather he came meek and lowly riding upon an ass. He did not court the favor of the rulers, but turned to the poor and humble. He taught that the way to greatness was through humility, thus he humbled himself and became obedient unto death. The ambassadors he sent out were ordinary men equipped with the special guidance of the Holy Spirit. Under that guidance they made known the law of the Lord, men learned it, walked in his paths, made their peace with God and thus with each other as they were born of the water

and spirit, the kingdom came into them as they came into it, and that kingdom which began as a grain of mustard seed has expanded through the centuries so that the great throng which gathers about the great white throne in eternity will be made up of all nations, kindreds and tongues who gained their citizenship in the kingdom made without hands. Any effort to alter the nature of that kingdom to make it earthly, material and carnal, abuses the word of God and cheapens the glorious arrangement God made for his own.

**(The next article will deal with the second coming of Christ)**

## Science and Truth

I Tim. 6:20-21

*William D. Burgess*

The carbon 14 method is used in dating organic materials. This method is dependent on the measure of the amount of radioactive carbon found in the organic material that remains. By the effect of cosmic ray? from outer space nitrogen is changed to carbon 14, which is radioactive carbon. This can be determined by weight, since the atomic weight is 14 while the atomic weight of ordinary carbon is 12. Carbon combines with oxygen to form carbon dioxide, which is used by plants in making food by a process of photosynthesis. The food is then carried to the cells and tissues of the plants. Some of this radioactive carbon joins the oxygen and is used in this process of food-making. When the organism dies the carbon 14 ceases to enter the tissues and that which is present begins to decay. The half life of carbon 14 is 5,568 years plus or minus 30 years. The amount of carbon 14 in the tissues indicates the age of the organic matter. This method of dating is considered accurate up to about 25,000 years. Beyond this time there is so little radioactivity remaining that this method is practically useless in dating. Some difficulties arise from this method of age determination. Non-radioactive carbon may diminish the radioactivity of materials and increase the apparent age. Also, physical and chemical processes may enrich the radioactive carbon content and thus cause a decrease in the apparent age of the material. There is still too little known of the biogeochemistry of carbon to count heavily on this method of dating without a great deal of reservation.

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**DO NOT MISS A SINGLE ISSUE**

# I MARVEL

GAL. 1:6

*James P. Miller*

## SAVING SOULS

All children of God admit there is no greater work in all the world than the saving of lost men and women. I marvel however sometimes at how little attention we give to this the greatest work. It has never been easy to convert the lost. There are times in the history of the church when it is harder than at other times and this should also be admitted by all. It is also true that we are now in one of those indifferent periods that have characterized past history. To meet this indifference there are things we can do. Simple things that too many times are lost to sight as we seek to do the Lord's work. Let me suggest a few to the readers of the paper.

First, we need to know who the prospects for obedience to the gospel are. A list of them should be clearly in the mind of the entire congregation. It is not enough to just preach the truth in a general way and hope that someone will come and hear. I know and have heard many preachers say, "tell me who is in the audience and what are their needs." In this way real direction is given to the teaching of the gospel. This was the rule of the apostles from Pentecost to Agrippa. Instead of avoiding the error that is in the minds of men, meet it with the truth. I remember several years ago on the same night and in the same meeting two members of the church came to me before the service and stated that they had brought a denominational person with them. It happened that they were both of the same faith. One said, "Be careful and do not say anything that would be controversial," and the other said, "If you can teach in such a way that she will see she is wrong." We need to know the condition of the prospect and we need to know above all who are lost and candidates for the salvation that is in Christ.

Secondly, the salvation of these men and women needs to be heavy on our heart. It is little wonder that we find it hard to convert men and women when we who are saved are not too concerned. Preachers many times leave the impression that they would be glad to baptize anyone who will come but that it is not a matter that will disturb them either way. They hold meeting after meeting and perhaps preach good sermons but fail to make the church; and the lost see and feel the great urgency of obedience. They fail to pray about the purpose of the gospel and fail to make the brethren see the need to pray. Sermon after sermon goes by without a fervent appeal to the lost. Not long ago a fine preacher in many ways said this, "There are some preachers who can have baptisms and there are some who cannot, and I am in the latter group." Regardless of his sincerity just think of what he has said. I preach God's power to save but I am not a preacher who can save the lost. The truth of the matter is this, with an attitude of this kind he will never be able to move men. He is not putting enough emphasis on

obedience. He is not talking about it in his lessons. Brethren are not being stirred to help in this great work.

Brethren, we need to know who the prospects are and need to preach and work for their salvation. We need to pour out not only the love of God in sending his son, but our love and concern for the lost. Then and only then will we be successful. Remember, we need to teach, teach, teach, but we also need to follow the example of Peter on Pentecost when in verse 40 of the 2nd chapter of Acts we find Luke record, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

## THE BEGINNING OF SORROWS!

**George Pennock, Nigeria, West Africa**

The latest plan of some of our "Where There Is No Pattern" brethren has gained wide publicity, and thus it is only fair that I say a word concerning it. For three years the brethren in Eastern Nigeria have shown little interest, or inclination to help with the work in the Mid-west, though geographically, it is closer to them than to us. Brethren Bill Hall, Aude McKee, Paul Earnhart, and others, labored much on behalf of this work. Many were the sacrifices—days spent going from house to house; nights spent in the street; poor food; long absences from home and family; the drain on financial resources, and the strain on the physical body. These were all borne cheerfully for the work's sake, but where were the Eastern brethren during this time? What contributions were they making to this vital work?

Now dramatically they proclaim they are going to Benin City. A question or two are certainly in order. Why the sudden interest in Benin? Is the work there in greater need now than it was two or three years ago? What do they hope to accomplish? Are there not cities in the East where there is a greater need? Onitsha, Awke, Idah, Udi, Abakaliki, Makurdi and the eastern region capital of Enugu are virgin fields. It is evident that they are not going to establish the church! The church has been in Benin for some time, though they have not shown the slightest interest in it for four or five years. **WHY THE SUDDEN INTEREST IN BENIN?**

It is reported that they hope to start a "Bible" school, but this is certainly puzzling if it be true. Where will the students come from? Are there enough prospective students in the seven small Mid-western churches to make the establishment of a school desirable or necessary? Where will the money come from for such an undertaking—from **individuals or churches?**

The churches in the Mid-west have NOT invited them to come. Contrariwise, brethren in both Benin and Sapele have written them, urging them NOT to come; and pointing out to them the consequences that such a rash move could have. But still they forge ahead with their plans! Have they no concern for the peace and well being of the church? Pleas designed "to preserve the unity of the spirit in the bond of peace" have, so far, fallen on deaf ears. This may **well be** the beginning of sorrows in Nigeria. I pray that I'm wrong, but one cannot help

but feel that dark and trying days are ahead. While praying that God in his mercy will deliver the cause throughout Nigeria from such a trial, we must prepare ourselves against such a day; for if we are called upon to bear this cross, we must be prepared to do our best. Pray that God will grant us wisdom and strength in that day!

One zealous brother now in the U.S. raising funds, tells his audiences that he is coming to the "Western Region." The same report has been made in the press. There is little excuse for such inaccuracies! One of the brethren involved spent the past two years in Nigeria and should know better. Benin City, where brother Solomon Etuk is the faithful gospel preacher, is their target, and it is **NOT** in the Western Region. Nigeria is politically divided into four States or Regions: Northern, Eastern, Western and Mid-Western. Benin City is the capital of the Mid-Western Region, and is **NOT** in the Western Region at all. What is the purpose of this inaccuracy and sudden activity? Only the Lord and these brethren involved really know.

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### ANSWERING ROMAN CATHOLIC NEWSPAPER ADVERTISING!!

One of the titles of the Knights of Columbus Advertising Series, is ... "NO . . . THE BIBLE IS **NOT OUR SOLE GUIDE!**" To this particular 'ad' we now give our attention, inasmuch as it contains a number of **UNTRUE STATEMENTS**, and **UNSUBSTANTIATED ASSERTIONS**.

However, in fairness, we should point out the **TRUTHFULNESS** of their title . . . i.e., "No . . . The Bible Is **NOT** Our (Catholic Church's) Sole Guide!" For the Roman Catholic Church has so many different "guides" in religion, that many of her honest and sincere followers scarcely know where to turn. Actually, the Roman Catholic Church accepts seven additional Old Testament books that the ancient Hebrews to whom it was originally given, rejected as non-canonical. Next, we should mention the more than 2,400 Canon Laws, many of which are binding upon the "lay member" (A non-Biblical term) of the Roman Catholic Church. We would be remiss in our dealing with this subject if we failed to mention the many Papal Encyclicals, which contain "infallible utterances" binding upon the consciences of the total membership of the Western Church. Then, there are those decrees of the General Councils of the Roman Catholic Church, plus the instances when the Pope has specifically spoken **ex cathedra**, allegedly carrying with such an utterance, attendant infallibility.

The first paragraph of the Catholic 'ad' asserts ". . . the Catholic Church is the Mother of the Bible." "This claim is about as accurate as to claim that 'the John Birch Society wrote the United States Constitution."

The New Testament had been complete for five hundred years, before the bishop of Rome successfully took unto himself the title of "Universal Bishop" (606 A.D.). The New Testament had been complete for nine hundred and fifty years, when the Eastern Churches and the Western Church "parted company" as a result of the growing claims and pretensions of the Bishop of Rome (1054 A.D.). The Old Testament had been completed nearly four hundred years before Christ, and the New Testament Christians were termed "noble" as a result of their study of it (Acts 17:11); they were told to "study" . . . "Handling accurately the word of truth," (II Tim. 2:15); and, conclusively, the Apostle Paul wrote: "... from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (II Tim. 3:15-17). Thus, inspiration itself testifies to the fact that **SCRIPTURE** adequately equips the student of it, for **EVERY GOOD WORK**. This leaves nothing to be desired or added, since the first century A.D.

The second paragraph of the 'ad' states: "But we (Catholicism) do not agree with the modern theory that the Bible is the one and only source of religious truth." Thus, Roman Catholics deny and reject the plain statement of the passage just given from the pen of the Apostle Paul. Note, please, that the 'ad' asserts that the idea of the Bible being the one and only source of religious truth, is a "**MODERN THEORY!**" The Apostle John quoted Jesus as saying: "He who rejects Me, (Christ), and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day" (John 12:48). Obviously, if we are going to be judged upon the basis of Christ's teachings, then we **MUST** respectfully study the New Testament, for **IT ALONE** contains the teachings of Christ, and quotations from Christ. Later in the same book (the Gospel according to John), the Apostle testified ... "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Clearly, John states that although not everything Christ did in working miracles has been told about in the New Testament record, but "**THESE HAVE BEEN WRITTEN**" ... an adequate amount **HAS BEEN RECORDED** in order to accomplish the desired result of the salvation of souls.

### CONCLUSION

Please consider these questions: (1) If the Roman Catholic Church gave the Bible to the world, why is it not once mentioned therein? (2) IF the Bible is a "Roman Catholic Book" why did the Roman Catholic Church fail to materialize as we know' it, for at least **FIVE HUNDRED YEARS AFTER THE NEW TESTAMENT WAS COMPLETED?** (3) IF the Bible was authored by Roman Catholics, why does it not mention (a) The Pope of Rome? (b) College of Cardinals? (c) Arch-bishops? (d) Ecumeni-



cal? (e) Mass? (f) Convents? (g) Monasteries? (h) Bodily Assumption of Mary? (i) The Immaculate Conception? (j) Papal Infallibility? And many, many other inventions and innovations? Read Matt. 15:8-9.



## THE PROGRESSION OF WORLDLINESS

"For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20). But when the light is turned off and evil deeds go unreproved, when society lowers its moral standards and actually approves evil deeds, then they are boldly advocated and brazenly practice. Many rejected and reproved sins of yesteryear are now approved and accepted by society, including many churches. This has served to corrupt the minds and morals of men with false moral standards, allowing them to sin without restraint or remorse. When sin becomes acceptable and respectable in general, when righteousness is regarded as being out of date, then worldliness is "on the march" with devastating results.

### THE WORLD LEGALIZES SIN

Due to political pressures and widespread practices, governments have continually enacted laws legalizing many sins to satisfy the demands of lustful society. Adultery is legalized almost universally by granting divorces and remarriages for every cause. Gambling in various forms is lawful throughout the world. The unholy, ungodly, shameful and sinful traffic in human misery of making and selling intoxicating beverages has long been legalized on the flimsy grounds that it is better for society. But it is never better to legalize sin. Indeed, "the whole world lieth in wickedness" (I John 5:19). "The lust of the flesh, the lust of the eye, and the pride of life" are its guiding principles.

### CHURCHES SEEK TO SCRIPTURALIZE SIN

The legalizing of sin has affected many churches. Their moral principles have so deteriorated that they now accept what they once condemned. They have sought through Councils and Conventions to "scripturalize" sin by voting official approval. This gives comfort to those who desire to fulfill fleshly lusts. The following examples illustrate the progression of worldliness into churches.

**INTOXICATING BEVERAGES:** It is an indisputable fact that the Roman Catholic church makes and sells liquor and wine. Beer is freely sold at many Catholic picnics on church grounds. The Protestant Episcopal Church endorsed social drinking at its Miami convention in 1958, (LOUISVILLE TIMES, Oct. 15, 1958). In the name of "tolerance" many others will no doubt follow.

**ADULTERY** has long been acceptable to many churches, who say officially that one may divorce

and remarry for many causes, other than the one Bible cause of fornication. I have filed articles and creed statements from church authorities which seek to justify this sin. Will they also approve fornication?

Recently, due to the organized demand of students, the Lutheran Church of Sweden said through its official church paper: "Premarital sexual relations should not be condemned as a sin so long as the people involved sincerely planned to marry." (NASHVILLE TENNESSEAN, April 26, 1964). Thus they seek to modify Bible teaching and scripturalize the sin of fornication! Time and demands will no doubt remove their arbitrary restriction that the fornicators must plan to marry. Will we live to see ecclesiastical approval of legalized prostitution?

**GAMBLING** has long been approved, promoted and conducted by many churches. At a Catholic picnic in Kentucky, I personally counted twenty-eight gambling booths, including a dice table, with nuns, a five year old boy and his mother, and multitudes gambling with the blessing of the priest who was on the scene. It is a lucrative source of income for these gambling churches.

**LASCIVIOUSNESS** is sanctioned by churches which promote and conduct dances, and who approve mixed bathing and scanty attire in public places. At least one church endorses and practices nudism! Of course, they would say such is approved by God!

How much further can churches go than to allow nudism, fornication, adultery, dancing, gambling and liquor drinking? No wonder sin and crime is on the rise among young people: the older "religious" folks are leading the way!

### CONCLUSION

The corrupting influence of legalized and clergy approved sins has no doubt crept into churches of Christ. While some do not endorse these sins, neither will they preach against them, thus giving comfort to the guilty. The failure to preach plainly against worldliness in whatever form it takes results in spiritual ignorance, sinful practices, slumbering consciences and lost souls. Already many young people are asking why they should not dance, drink socially, publicly wear shorts, divorce and remarry, and engage in premarital sexual relations.

Worldliness is on a rampage without and within the church, endangering the souls of millions. It is a major issue which threatens the purity of the church in every generation. The sword of the Spirit, God's word, is our only weapon to combat its progression. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions. . ." is applicable in each generation (Isaiah 58:1). But we preachers must take heed to ourselves, keeping our bodies under subjection, lest after we have preached to others, we ourselves should be rejected (I Cor. 9:27). Let us all take heed lest we become entangled again in the pollutions of the world and overcome (II Pet. 2:20-22). Let us deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world (Tit. 2:12.)

# The News Letter Reports

THEY REHEARSED ALL THAT GOD HAD DONE WITH  
THEM

"—Acts  
14:27

Please send us your news reports, especially announcements of gospel meetings to be conducted. This is a good way to advertise the meetings, but we cannot do it unless we receive the information in time to get it in the issue just preceding your meeting. Of course, results of meetings are also of interest. Send your reports at least a month before you want them to appear. We will appreciate this cooperation.

Owen H. Thomas, Waynesville, Ohio—As of June 1, I will have completed 22 months work with the church here in Waynesville. During this time there have been 27 responses to the gospel, 16 baptized and 11 restored. I am to begin work with the Bellgreen church of Christ near Russellville, Ala. when I leave Waynesville. My new address will be: Route 8, Box 50, Russellville, Ala.

Luther Jones, Ashland City, Tenn.—If there are Christians in or around Ashland City, Tennessee who take a stand against liberalism in the church, please contact Luther Jones, 102 Adkisson, Ashland City, Tenn.

Ules G. Reid, Jr., Hartselle, Ala.—The Westview congregation in Hartselle will conduct a lecture series beginning May 27 through June 7. We will have a different speaker each night with the entire meeting dealing with current problems facing the church. The building is located on Vaughn Bridge road. I will be with the Trussville church of Christ near Birmingham, Alabama in a gospel meeting beginning May 10 through May 15.

## GOSPEL MEETINGS

W. C. Sawyer was with the new congregation in Bowling Green, Ky.—the Eastside church of Christ, meeting temporarily in the Eleventh St. School—May 10-17 . . . Cecil Willis will preach in a meeting June 8-17 at Expressway congregation in Louisville, Ky. James P. Needham is the local evangelist. . . Ross Saunders was with the Central church in Louisville, Ky. April 27-May 6. J. F. Dancer was in a meeting at Preston Highway in the same city, May 10-17 . . . Ed Harrell will be with the Wendell Avenue church in Louisville, Ky., August 16-23. Frank Jamerson is the evangelist at Wendell Avenue.

Roy E. Cogdill will be in a gospel meeting with the Berney Points church in Birmingham, Ala., June 8-14. Dennis L. Reed is the local evangelist. . . Gilbert Copeland was with Eugene Britnell and the Arch St. church in Little Rock, Ark., May 3-10 . . . J. R. Snell of Laurel, Miss, was in a meeting beginning May 18 at Beaver Dam, Ky. . . A. C. Grider of Meridian, Miss, was with the Belmont Heights church in Tampa, Fla. in a meeting May 11-20 . . . Charles A. Holt of Wichita Falls, Texas was with the

Glen Park church in Gary, Ind., May 11-17 . . . Jack Hobby of Merritt Island was with the Pine Hills church in Orlando, Fla. where Connie W. Adams preaches, May 10—17 . . . Bob F. Owen of Tampa, Fla. was with the Spring and Blaine church in St. Louis in a meeting which began May 3. Jimmy Tuten is the preacher . . . Homer Hailey of Tampa, Fla. was with Ferrell Jenkins and the West End church in Bowling Green, Ky., April 26-May 3.

B. G. Hope of the Twelfth Street church in Bowling Green, Ky. was with the Westvue church in Murfreesboro, Tenn. May 3-8. Dave Bradford is the local preacher . . . Louis Garrett of Tampa, Fla. was with the Huffman church in Birmingham, Ala. May 3-10 . . . Harris J. Dark preached on the work of the church May 5-9 at the Belshire church in Nashville, Tenn. . . Luther Blackmon was the speaker in a meeting at the Belmont church in Indianapolis, Ind. where William Wallace preaches . . . Grover Stevens of Louisville, Ky. was in a gospel meeting at Fairview church in Birmingham, Ala., May 10-17. Earl Robertson is the local preacher.

C. L. Overturf of Tampa, Fla. was in a meeting with the Lakeshore church in Jacksonville, Fla. May 24-31. Oaks Gowen is the preacher at Lakeshore . . . Ward Holland was with S. Leonard Tyler and the Pine Bluff church in a meeting April 19-26 . . . Robert L. McDonald of Tyler, Texas was in a meeting May 4-10 at the Floral Heights church in Wichita Falls, Texas where Joe D. Scarborough preaches.

Grover Stevens of the Park Boulevard church in Louisville, Ky. reports that Richard Weaver of Cullman, Ala. preached in one of the best meetings in the history of the church in Louisville. There were 25 responses to the invitation of the gospel. 15 baptized, 5 restored, and 5 placed membership.

EDITOR BUSY IN MEETINGS James P. Miller co-editor of Searching The Scriptures will speak in the following meetings in July and August. July 5-12 will find him with the church in Newburn, Tennessee and Jesse Kelly . . . July 19-26 with the Eastland church in Nashville where Rufus Clifford preaches and July 27-August 2 with the sound brethren in Tompkinsville, Kentucky. Ross Spears preaches for the new congregation there. Brethren are asked to take note of these meetings and make your plans to be present.

## GOSPEL MEETING

H. E. Phillips of Tampa will be in a gospel meeting with the West Hollywood, Florida church June 7-14. All in that area are invited to attend these services.

L. L. Applegate, Cottdale, Fla.—Our work in Vernon, Florida is very encouraging, having started with three families about nine months ago. Pray for us.

**Karl Diestelkamp**, Milwaukee, Wis.—The West Allis church in Milwaukee, Wisconsin has rented a used church building at 1029 S. 58th Street and announces the times of services as follows: Sunday — Bible study, 10:00 a.m.; Assembled worship, 11:00 a.m.; Evening worship, 6:30 p.m. Thursday—Bible study 7:30 p.m. We would appreciate receiving the names of your relatives, friends, and contacts who live in the metropolitan Milwaukee area. Send any correspondence to Karl Diestelkamp who labors with this church, 3361 S. 98th St., Milwaukee 27, Wisconsin.

**Maurice W. Jackson, Jr.**, Titusville, Fla.—The church of Christ at Titusville recently completed a nine day gospel meeting. **Marshall E. Patton** of Orlando, Fla. did an excellent job of preaching the gospel. His lessons were of the very finest. Many congregations throughout central Florida were represented from night to night. Good attendance and interest prevailed. One was baptized into Christ. Two were baptized and two restored a couple of weeks prior to the meeting. Others are expected to obey the gospel within the near future.

**Vernon R. Butler**, Jacksonville, Fla.—**Bennie Lee Fudge** recently finished a great gospel meeting April 29 at the Orange Park church of Christ. One was baptized into Christ and two restored. This was a great meeting in many ways. The gospel was preached faithfully every day and night and the brethren of this area were brought into closer fellowship with those of like precious faith. The church was greatly edified and much lasting good will come from the faithful preaching of brother Fudge. J. W. Lindsey is the preacher at Orange Park.

**Connie W. Adams**, Orlando, Fla.—I have just returned from a meeting with the Gingellville congregation near Pontiac, Michigan, in which one was baptized and two restored. Faithful brethren will be glad to know that there are five congregations in the Detroit-Pontiac-Flint area which are walking in the "Old Paths." (1) Wayne Central meets at 35900 Palmer Rd., Wayne, Michigan. **G. E. Dickinson** is the preacher. His phone number is 721-1312. This is the largest of the five and has about 100 in attendance on Sunday morning. (2) The South Macomb church meets at 27718 Harper at 11 Mile Rd. in St. Clair Shores. Contact **H. C. Palmer**, 24705. Johnston, E. Detroit, Michigan, phone PR 3-1582. (3) The Romulus church meets at 9426 S. Wayne Rd., Romulus, Michigan. (4) The Flint church meets at 963 W. 12th St. Contact **Ezekiel Gowin**, 3032 E. Whittemore, Flint 7, Michigan, phone 843-1726. (5) The Gingellville congregation meets at 4193 Baldwin Rd., Pontiac, Michigan. Contact **Flavil E. Wallace**, 761 E. Madison, Pontiac, Michigan. At present **Jim Prestinini** is preaching, for the Gingellville congregation. He supports himself in business through the week, but is willing to work full-time in that area if adequate support can be raised, or would consider local work elsewhere. He is a faithful preacher, 29 years old, and may be contacted at 25258 Campbell, Warren, Michigan. The Detroit area has been neglected. Only one of the five congregations listed has a full-time preacher. Who can help support men in that area?



**Ross Saunders**, Lebanon, Ky.—The Lord willing, I shall have completed three and one-half years of very pleasant work at Lebanon, Kentucky, June 14, 1964. These have been profitable years for the Lord in this area. I am profoundly grateful to the Lord for every opportunity he has afforded me while here, and I pray that he has been pleased with these efforts. The brethren here are wonderful, and have a love for the truth. By June 21, we shall have moved to Lake Wales, Florida, to begin work with that fine church. We shall follow the **Hugh Davis** family there. We are looking forward to the work there and beseech your prayers that it may be a successful work. Our departure from Lebanon is one of a peaceful nature. We love these brethren very much and appreciate their considerate and loving attitude toward us. They are now seeking someone to fill the vacancy we shall leave. I can recommend this work to any sound man in the faith, who will preach the truth simply, plainly, and boldly. This congregation is sound in every way and any other kind of preaching would not fit their expectation. A man of God could not want to be treated more fairly than these brethren have been with me. Interested parties may address their inquiries to: church of Christ, Box 18, Lebanon, Kentucky.

#### GOSPEL MEETING

**Carroll W. Puckett**, Montgomery, Ala.—The Gay Meadows church of Christ, 2665 Fisk Road, Montgomery, Alabama will conduct a gospel meeting May 20 through 30. **Sewell Hall** of Birmingham, Alabama will do the preaching.

**V. C. McCormick**, Sciotoville, Ohio—**Aude McKee** presented some excellent lessons from first to last in our gospel meeting April 6-12. All who heard were profited for having been present. The full effect of such messages can not be harvested until the great day of the Lord. Four were baptized and one placed membership. I believe even the membership of this congregation attended better and more consistently than in times past. The edification and spiritual fellowship should encourage all in the work of the Lord.

**James P. Miller**, Tampa, Florida . . . The results of the May meeting with **Marshall Patton** of Orlando as the preacher was 11 baptized and 1 restored. This was one of the finest meetings in the history of the Seminole congregation. Patton is one of the ablest preachers in the church today. His lessons are profound yet so simple all can understand. **Cecil Bennett** led the singing in a wonderful way . . . The April meeting with the Downtown church in Lawrenceburg, Tenn. resulted in 9 baptized and 4 restored. **Hershel Patton** is the local preacher and is speaking on the radio every day. His work is making itself felt in middle Tennessee. **Earl Fly** and the First Street church helped with the effort by attending almost every service. **Bill Hall** directed the singing and is one of the best. . . **Don Bassett** of Temple Terrace in Tampa baptized 5 in a Dade City meeting with **Roland Lewis**. This was a May series. . . **J. T. Smith** preached in a good meeting with the MacDill Avenue congregation in Tampa and 4 were added by baptism. **Colin Williamson** is the local evangelist

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 Reel 4—"The Scriptures teach that the alien sinner is saved from sin at the point of faith in Christ before and without water baptism." Garner affirms, Hogland denies.  
 Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.  
 Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms, Garner denies.  
 Reel 7—"The Scriptures teach that it is impossible for a child of God to go sin as to be finally lost in hell." Garner affirms, Hogland denies.  
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## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

*Thomas G O'Neal*

The danger which we will study together in this article is one that faced the Lord's church several years ago. About 20 or 25 years ago there were efforts made to show that it was scriptural for churches of Christ to contribute to the support of the colleges operated by the brethren. It was a known fact that if and when this was proved, the support from churches would be forth coming. While little has been said in public about this in recent years, let no one think that nothing was being done about it.

When opposition was voiced several years ago to church supported colleges, those in favor of it saw their "sugar stick" with which to get the approval of many. There were a few benevolent institutions in existence at the time. Some reasoned that if the church could contribute out of her treasury to one human institution, then she could contribute to two human institutions. With this idea, church support of benevolent institutions was drummed up to a tune never heard before. More benevolent institutions were started, calling upon churches to support them. As this began to take firm root in the minds of some, the idea of church support of colleges again began to be advocated.

One who has been used by his brethren in some debates affirmed this proposition along with church support of benevolent institution and the "Herald of Truth." Here is the proposition: "It is Scripturally right for churches to contribute money from the church treasuries to support what is commonly called a Bible College in its work." This is the first proposition affirmed by W. T. Totty in The Indianapolis Debate.

Of recent date, brother Batsell Barrett Baxter had gone on record as saying that church support of the colleges is scriptural. Here are some quotations from a tract by brother Baxter entitled, "Questions and Issues Of The Day."

"If Christian schools are needed and can be used by the church to train its young, does this not establish a strong implication that the church might have some responsibility in starting such schools and causing them to be available when young people have need for them? If Christian schools are needed to train leaders for the church, does this not imply that the church needs to help get the schools ready to provide such training?" (Page 27.)

"David Lipscomb and James A. Harding, in establishing the Nashville Bible School in 1891, held this view, for they solicited funds from congregations all over Tennessee and surrounding states. These contributions were the means of starting this Christian school, in which the Bible has been taught for more than seventy years to every student every day along with such other subjects as are needed to prepare young Christians for their places in life. This is

the time-honored position held by our brethren, though in recent years it has been forgotten by many. I know of no reason to abandon the solid ground of this historic position." (Page 27.) "Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders?" (Page 29.)

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. The orphans' home and the Christian school must stand or fall together." (Page 29.)

"It is my conviction that the schools need to be dependent upon the churches, for their financial life blood in order for the schools to remain permanently loyal to the goals and principles which the Bible teaches." (Page 30.)

"The above paragraphs have been written to show that it is scriptural for such contributions to be made . . ." (Page 31.) Brother Baxter is head of the Bible department at David Lipscomb College; he is one of the featured speakers on the 'Herald of Truth'; he is one of the staff writers for the Gospel Advocate. The editor of the Gospel Advocate, brother B. C. Good-pasture, is an elder of the church where brother Baxter preaches. Brother Baxter says in a letter that the elders approve of the position taken by him in the tract.

Already, three college presidents have declared themselves in public to be committed to the proposition that churches can support the colleges. These college presidents are Rex A. Turner, President of Alabama Christian College; H. A. Dixon, President of Freed-Hardeman College; and Athens Clay Pullias, President of David Lipscomb College.

Brethren, watch! The time is here when a determined effort is going to be made for church support of the colleges north of the Florida border. Brother Baxter says this proposition is a "time-honored" and "historic position"; but let brother Baxter give the SCRIPTURE which would give the "SCRIPTURAL POSITION". Until he does, we will continue to oppose church contributions to colleges.

### "WHAT IS AN ANTI?"

J. Frank Ingram, Blue Ash, Ohio

Is it good? Is it bad? Is it a freak? Is it a disease of some sort or what? Presently, the word "anti" is being used quite often by members of the church in reference to some of their own brethren, in the Lord, without knowing what the word means or implies, rightfully or wrongfully. In this short article, I hope to help the thinking of those who are uninformed or confused.

The word, "anti" means against or opposed to something. Consequently every Christian must be "anti-division", "anti-instrumental music", "anti-sin", "anti-innovations", i.e. additions, subtractions

to the word of the Lord, the work and worship of God's people etc. Jesus was **opposed** to many things among the people of his day and his word constantly strikes out against many things that ought not to be. One might say, in an unkind manner, "he was just another "anti". The Lord ordained the church a spiritual institution and she continued that way for many years. Today, many have turned congregations into nothing more than a social club; buildings into entertainment houses which were built with the Lord's money for the purpose of worship and the teaching of God's word. Buildings which are equipped with completely furnished kitchens, dining tables, recreation halls (shuffle board courts, ping pong tables and the like). For one to object to such doings, he is called an "anti", and should be glad he is. Many preachers (so-called) in the church are indicating they are "anti-gospel" preaching. While they are so liberal in other areas, they are substituting story telling lessons for gospel lessons. I am glad to report I am "anti" against this sort of thing in the pulpit. Many still need to be told what to do to be saved through the use of God's word. It alone is sufficient (2 Tim. 3:16, 17; Psa. 19:7).

There are many preachers today who are no more than politicians, promoters, and pastors over picnics, parties, pageants, popular pleasures and to give endorsement (approval) of every scheme and idea which comes along from the flock. We should be able to see that men like this are similar to the prophets of Baal when they ought to be like Elijah of old and more recently like evangelists of the New Testament.

There are many people, some sincere, some who are not, in the church today who have taken the word "anti" and are using it in the way of Satan to destroy the reputation and influence of good churches, faithful elders, and sound preachers. Just to say a man is an "anti" doesn't prove a thing unless what he teaches and practices is unscriptural. Those who use this term to mark those who oppose them, seek to blind the minds of others as did the Pharisees of old, through prejudice. Remember that Jesus was more of an "anti" than anyone else could hope to be. Christ needs living and active voices now, to cry out against these departures and innovations in our times. There are many who are doing this and more are coming. Friends, this word "anti" is a prejudicial term designed to blind the uninformed.

The church of Christ which meets regularly at 4667 Cooper Rd. in Blue Ash, Ohio is an "anti" church, as in many areas, only in the sense we stand squarely against every innovation and departure from the Bible. We are "anti" everything the Lord is "anti" or against. But if the term is used to imply we are "anti" (against) the work of the Lord in teaching God's word to: the end of edifying the church etc., or benevolence it is false and it is like wise true with those who are called "anti" elsewhere. We will, as we have, teach God's word, exercise benevolence, BUT in a way which IS in harmony with God's law.

With the love of God from a pure heart (1 Cor. 13) we must be firm in the proclamation of God's truth to have a firm body of Christians. We can no longer dilly dally around with error and those who

arise amongst us teaching error. I plead with you dear readers, to consider the above and when you have strong convictions, you will realize that sin among the brethren cannot be overlooked anymore than those of denominationalism. If we go to heaven we'll have to be an "anti." Oh Lord, help us to hold forth the truth and stand firmly against error of all kinds. Amen.

## THE ESTABLISHMENT OF THE CHURCH

Morris D. Norman, Plant City, Florida

In Matthew 16:16 Peter confessed, "Thou art the Christ, the Son of the living God". Christ then made the solemn promise that upon this rock, that he was the Son of God, He would build His church. By giving the keys of the kingdom to the apostles, He would build His church by them, or by authority invested in them to preach the gospel. "From that time forth began Jesus to show His disciples how that He must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21). His church could not be built until these things were accomplished.

Paul addresses his first Corinthian letter to "the church of God which is at Corinth" (1 Cor. 1:2). In 1 Cor. 3:9 he says, "Ye are God's building". So the church which Christ promised to build was in existence at Corinth. It was established when Paul laid the foundation, and "no other foundation can any man lay than that which is laid which is Jesus Christ" (1 Cor. 3:10, 11). Paul laid the foundation by preaching "Christ and Him crucified" (1 Cor. 2:2); by declaring the gospel, which is the death, burial and resurrection of Christ (1 Cor. 15:1-4). The church at Corinth could not have existed except on these gospel facts; Jesus Christ, the crucified Lord being the foundation.

Paul preached the same gospel at Ephesus (Eph. 1:13). It was based upon the fact that God raised up Christ from the dead to be head of the church (Eph. 1:20-23). The Ephesians were a part of the church, being made alive with Christ when they were raised up (Eph. 2:5, 6); being reconciled in one body by the cross and made nigh by the blood of Christ (Eph. 2:13, 16). Upon this basis they were the household of God; built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; they being the "building" being "built" for the habitation of God (Eph. 2:19-22).

Hence the church at Ephesus was established by the preaching of the death, burial and resurrection of Christ, just as the church at Corinth had been; and just as every other church of the Lord in any given community will come into existence, yea, even the first church of the Lord's people that ever existed.

After the resurrection, Christ opened the understanding of the apostles in that it was written in the scriptures and that it behooved the Christ to suffer and to rise the third day, and that repentance and remission of sins should be preached in His name beginning at Jerusalem. They were to be witnesses of these things after they had received power (Lk. 24:44-49). On Pentecost the power

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came (Acts 2:1-4), and Peter, for the first time, preached Jesus as the Christ, using the keys of the kingdom, the authority invested in him through the coming of the Holy Spirit, as the Lord had promised. He preached the same gospel that Paul preached at Corinth and Ephesus; the death, burial and resurrection of the Lord (Acts 2:23, 24, 32). For the first time repentance and remission of sins was preached in the name of the Lord (Acts 2:38), and for the first time men and women were added to the church (Acts 2:47).

This pinpoints the time and place of the establishment of the church as well as the fulfillment of the kingdom prophecies that we have used so often and so effectively. There could be no church of the Lord until He died for our sins, was raised and exalted to the right hand of God in fulfillment of the eternal purpose of God (Eph. 3:10). Hence the church was not established in the days of Abraham, or of Moses, or of John the baptist, or during the personal ministry of Christ simply because the foundation could not be laid before the accomplishing of the death, burial and resurrection of Christ; and it was not laid until these things were accomplished and preached. Conclusion: the church of the Lord was first established on the first Pentecost after the resurrection of Christ when the foundation was first laid as recorded in Acts 2.

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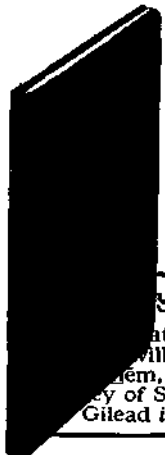
PSALM 57—611

of the Beasts: The First; the Second; the Third; the Fourth  
eyes, which are the | and behold, a white  
spirits of God, sent forth | that sat thereon ha  
the earth. 7 And he came, | there was given unti

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—type specimen—

PS 61, 62

with spoken in his holi-  
will rejoice, I will divide  
them, and mete out the  
of Suc-coth.  
Gilead is mine, and Ma-nas-

David encoura

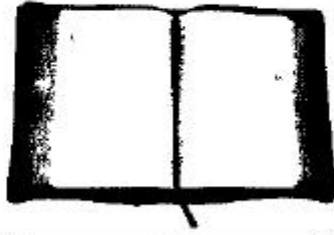
8 So will I sing  
name for ever, t  
perform my vow

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# SEARCHING *the* SCRIPTURES



Search the Scriptures; for in them ye shall find 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 V

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## CONDEMNED BY ASSOCIATION

H. E. Phillips

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:2). This was said of Christ because the Publicans and sinners drew near to hear him. The Lord then taught a series of parables to show that his mission was to save these people.

Today a man is frequently marked because he is seen in the presence of one who is not what he should be. There are times and circumstances when we should avoid the company of sinful persons, but there are also times when we should contact them in order to try to save them from eternal damnation. Never should these contacts or associations be of such a nature as to indicate "fellowship with the unfruitful works of darkness" (Eph. 5:11). Those who cause divisions and offences contrary to the doctrine of Christ should be avoided (Rom. 16:17). We should not keep company with a brother who is "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner" (I Cor. 6:11). This means that there should be no social contact with him. However, Galatians 6:1 shows that some contact should be made to restore him.

I have had people to completely shun me in the presence of some person who differed with me on some doctrinal point, but would be as friendly as possible on other occasions. This was obviously to avoid being marked by his association with me. I believe I can strongly disagree with anyone and at the same time have the right attitude toward him in the presence of anyone and desire the salvation of his soul. Personal enmity and malice never corrected a wrong situation. When men do wrong we should be sure that our association with them does not encourage or endorse their wrong, but we should not avoid an opportunity to teach them even if someone might "mark" us for being seen with them.

This same attitude prevails in the publication of a paper such as *Searching The Scriptures*. If a certain person writes an article on a given subject that does not agree with the views of another, immediately the editor is classified as holding that view. I want to make it clear that I may not endorse every position taken by every writer, but he has the right to state his position. That is the way we learn where the truth is. A journal that permits only one side of a question to be presented is not worth reading so far as learning the whole truth is concerned. I am ready to state my convictions on any subject I know

anything about, and I am open minded enough to hear the other fellow state his convictions. That does not mean that we must permit error to be taught without exposing it as error. Truth and error can be separated by examining all the evidence and comparing it with the word of God.

I was recently asked if I ever received unfavorable "comments to the editors." Yes, I do, but not many. Well, why do I not publish them? Most people who have something critical to say do not usually want it published, and I do not want to take advantage of anyone, but those who have something commendable to say do not mind if it is published. If I ever get an unfavorable statement with the request to publish it, I will do so.

Each man who writes anything we publish in this paper is responsible for what he says. It does not necessarily represent the convictions of the editors. We do not edit articles to make the writer say what we want him to say. If an article does not edify and attempt to seek truth, it serves no purpose in this publication.

We are not in the business of recommending preachers to churches or churches to preachers. We will publish whatever reports or requests concerning this matter that are sent to us, but the one sending the report is responsible for what is said. We are not a clearinghouse for preachers or churches.

## CENTRALIZATION

A. C. Grider, Meridian, Miss.

All meetings of churches or officers of churches to combine more power than a single church possesses is wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all churches shall work, or to take charge of their men and money to use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds as well as in giving them.

In all our thoughts of united effort and congregational cooperation, let us keep the church of the Lord free from institutionalism. Let it be overshadowed by nothing; let nothing be tied to it, nor suffer it to be tied to man-made organizations of any kind for any purpose. In short, let us keep our eye

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on the New Testament pattern.

The fight against societies, organizations, centralization of authority, and all that belongs to digression in general, so valiantly made in Tennessee and Texas fifty and sixty years ago, shall be fought all over again. The Lord has many thousands who have not bowed the knee to Baal—and shall not! From every point of the compass they shall rally to the call for truth and right.

I want to repeat, with emphasis, brethren, that we are in a fight 'against spiritual wickedness in high places.' It is no longer a tendency, a trend, or a threat. It is here. The church is being made a mere subsidy of men's organizations. We are fighting organized efforts to subsidize churches of Christ to human organizations and private enterprises, and to keep it free of institutional domination.... Before 1958, if history repeats, it will come again.

History is repeating on ecclesiastical organization. It comes now in the form of the little church working through the big church—which is centralization. It amounts to little elders turning the responsibilities of their work over to big elders—which is diocesan in principle. This heirarchical and ecclesiastical centralization is growing—elders over elders, bishops over bishops. Remember, the Pope of Rome is just an overgrown metropolitan bishop. With one eldership of one church taking over the work of many elders of many churches, and with this centralized eldership overseeing workers by the dozens who are not even members of the church where these elders are supposed to elder, what will be left of the local autonomous organization of the New Testament church?

P.S. Brethren, this "P.S." is the first word in this article that I can claim as my own. I plagiarized every word of this fine article. I took the first paragraph from an article by David Lipscomb which appeared in the Gospel Advocate on March 24, 1910 which was before I was born! Paragraph two came from an article by John D. Cox on pages 90-91 of the book entitled Church History. Paragraph three came from Foy E. Wallace writing on "Promoting a Program." The fourth paragraph also came from Wallace. It appeared in the Bible Banner in 1948. Wallace wrote the fifth paragraph also. He was then condemning "Brotherhood Elderships." The last paragraph (this one) is mine. As I have said before, I can set forth my position on every issue that troubles the church in the very words of those who are now promoting those things. I plan to plagiarize some more later.

## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

Only those who have actually worked at editing and publishing a journal such as Searching The Scriptures understand the various problems that arise and the endless correspondence and keeping up of the subscription files. Only the realization that eternal good is being done motivates us to keep on the job. There certainly is no financial reward; in fact, every year of publication so far has required personal funds from both brother Miller and myself to supply what was lacking from subscriptions. This is true, I suppose, of all the monthly publications among us.

Why all this work and expense? Why riot just quit and take life easier and save some money? The answer is obvious: we must preach the gospel to as many as possible while it is day for "the night cometh when no man can work" (John 9:4). Literally thousands every month are learning some truth from God's word by reading these articles carefully prepared by dedicated men. The purpose of this journal is to stimulate Bible study. We hope that men and women will read it and search the scriptures daily "whether those things were so" (Acts 17:11). If it is the truth, accept it; if false, write us an article of correction. We will publish it.

### CENSORING ELDERSHIPS

A relative or friend will frequently subscribe for others in an effort to help teach and interest them in studying the Bible. In a few cases the persons to whom the paper was sent were entirely too prejudiced to receive it and requested that their names be taken from the mailing list. In such cases we "shake the dust from our feet" and make no further effort to send them the paper. But occasionally some individual will request that the paper not be sent

to others as if he were the guardian of what others should read in the search for truth.

Roman Catholicism controls its membership through a tight system of censoring the reading material. This, of course, presents the membership with no alternate but to read what is prescribed by their rulers. They have no choice in searching all the evidence to ascertain the truth of God's word.

Recently I received a request from the eldership of a congregation in Mississippi submitting "a humble and sincere request" not to send the members of that congregation Searching The Scriptures anymore. They said they hoped we would "respect the autonomy of this congregation and the authority of its eldership."

It amazes me that elders would not know "what the "autonomy" of a congregation and the "authority" of the eldership involves. What authority do elders have to decide for the flock what they shall read in the search for the truth? What verse in the New Testament directs the eldership to decide what the members shall read or what they shall not read? It is possible for elders to speak "perverse things, to draw away disciples after them" (Acts 20:30).

In the rule of elders they are to "feed the flock of God which is among them" (I Pet 5:2), but this does not permit them to be "lords" to censor the reading material of the flock and decide for them what truth is. The word of God tells exactly how elders are to stop the mouths of vain talkers. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Instead of censoring the reading material of the flock, let them use sound doctrine to expose the error and the soundness of the flock will rest in the word of God and not in the opinions of elders.

There is not one word in the New Testament about the eldership having "authority" to decide for the church what they shall read in learning the truth of God. This is Roman Catholicism! Catholics have listed forbidden books to their members, but do we refuse to try to teach Catholics God's truth in order to respect the "autonomy" of the Catholic Church and the "authority" of Catholic priests? No man has the right to think for another. This matter of autonomy of congregations is so misunderstood by many that it is ridiculous how they try to use it. The word means "self-govern" or "self-rule." This rule does not extend into the area of legislation, the making of laws. Christ is the only law giver (James 4:12). It does not extend to the judicial, because Christ is to be the judge of the eternal destiny of all of us. The only area of autonomy (self-governing) is in DOING the will of Christ without outside control. It means that each church is completely independent in doing its own work as directed by the New Testament. Some elderships will send their own funds to another eldership to control and spend for them, and cry: "We are not losing our autonomy." But when a preacher, whose divine commission is to "go into all the world and preach the gospel to every creature" sends teaching matter to members of another congregation, they cry "violating autonomy"! The very idea! Preachers are to "preach the word; be instant in season, out of season" (II Tim. 4:2) ; they are to

do so with all authority (Titus 2:15) ; they are to teach what Paul taught (II Tim. 2:2). They are to rebuke even elders when they sin (I Tim. 5:20).

I certainly agree that the eldership (when scripturally qualified) has the oversight to guide the flock into all truth, and they are commended to the word of God which will build them up (Acts 20:35). But they do so not by telling the membership what they shall read and what they shall not read. They expose the error of false teachers by sound doctrine so that those under their oversight may know the difference between truth and error.

I do not intend to allow any group of men, in the church or out of the church, to tell me to whom I shall try to teach God's eternal truth. Christ has authorized me as a preacher to preach the gospel to every creature, and I shall obey Christ rather than men. Now if the individual to whom I am directing my efforts to teach the truth refuses to listen or requests that I cease my efforts toward him, I will turn to others who are interested. His blood will be upon his own head. Paul turned from the Jews to the Gentiles when they judged themselves unworthy of eternal life by refusing to listen to him preaching the word of Christ, but he did not let the leaders of the Jews tell him not to teach the gospel to the Jewish nation.

We are not violating the "autonomy" of any congregation nor the "authority" of any eldership by preaching the gospel to every creature. If some friend or relative subscribes for Searching The Scriptures to any person in the world, we will send it just as long as that person is willing to study the word with us. If you, as a reader allow someone to tell you that you cannot read such a paper as this in the search for truth, you are allowing another to think for you and he may be wrong. Find the truth for yourself.



## WORDS THAT DIVIDE US

In framing the title of this article I did not mean to imply that God is to be blamed for purposely wording the Bible in ambiguous terms. I am convinced that neither God nor the Bible is to be blamed for current religious divisions.

On the other hand, however, many religious differences stem from basic misconceptions of certain key Bible words. It is the author's intent to discuss some of those terms.

### "BAPTISM"

According to Webster's Dictionary, the denotation of the word "baptize" embraces the acts of sprinkling and pouring as well as the act of immersion. Webster's definition has strengthened the popular misconception that "baptize" in the New Testament is a generic term that includes sprinkling and pouring as well as immersion.

Webster's Dictionary has nothing whatever to do with the matter of determining the meaning of New Testament words; that is, the meaning of the original words of the New Testament. Webster defines English words on the basis of English usage, but he does not define the Greek terms behind the English dictionaries only. We must examine Greek dictionaries if we wish to determine the meaning of "baptize" or of any other New Testament word.

It is almost unnecessary to point out that the English word "baptize," which is transliterated from the Greek word baptize, means, according to Greek usage, "to dip repeatedly, to immerge, submerge," Thayer, Lexicon, p. 94. It is unnecessary to multiply lexical evidence.

It would be a misrepresentation of facts to assert that no Greek lexicon includes sprinkling and pouring in its definitions of "baptize." I do not believe, however, that any standard, universally recognized lexicon so defines the Greek verb baptizo.

**I MARVEL**  
GAL. 1:6  
*James P. Miller*

I am writing this column from the beautiful little city of Hillsboro, Ohio. This is in the very heart of the influence of the restoration. It was in Cincinnati that Campbell had some of his greatest triumphs. His influence lingers on. It is hard to believe, but "Christian Church," wearing the name Church of Christ, is the strongest religious body in this part of Ohio. All students of the restoration know that the Western Reserve, embracing Western Pennsylvania and Ohio, etc., was blessed with some of the greatest preaching the world has known. For example, in this little city of eight or ten thousand the "Christian Church" would have a thousand in its membership and average 600 or more in the Bible School every Lord's Day.

I marvel, that so much of the influence of the restoration is left, and at the same time marvel, that there is so little. To say that these so-called Christian churches have long ago been swallowed up in digression would be but to put the facts mildly. In looking at "The Hillsboro Christian," the weekly publication of the church, I see Swimming parties, Flag ceremonies, Memorial Day services, special contributions for the church paper and many other departures. Little of the pure gospel is left for the present generation. One by one the brethren were caught up in the innovations that seemed harmless at the time. Those who opposed them were brushed aside, called antis and made fun of before the brotherhood. Yet, strangely enough the influence of these few is here also. Small congregations that are standing for the truth, can be found in Ohio's southern hills.

Paul Nagy preaches for the church here in Hillsboro. The little congregation is respected by all who know it. Seven have been baptized as this is being written and more may come before the meeting is over. With about 60 members, the congregation is moving out with more and more confidence with the banner of truth. One of the preachers of the town was heard to remark to a complaining member, "Well if you want to be so sure you are going to heaven, go to that little church on Park Street and leave us alone." "The congregation has a bright future. Brother Nagy has traveled a hard road but is a good preacher and a tireless worker in the Master's cause.

There are other men who stand against the innovations of the day. Brother Tom Ichard lives in Hillsboro and preaches for the church in Neville, Ohio. Dale Evans preaches at Wilmington where Bill Jones and others are working to advance the cause of truth. Brother Glenn Workman who came out of the "Christian" church in the maturity of his years preaches at Mt. Zion in Highland county. Old brother John Johns is 94 and still faithful to the Lord is preaching at Winchester. Owen Thomas has preached at Waynesville but is moving to Russellville, Ala.

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I wish that every man and woman in the church of our Lord could come and see what digression has done to southern Ohio. Now the front of the bulletin carries the name of the Chorister and the Organist and news of the Memorial Christian Flags given for the graves of our departed members of the Bible School and Church. Brethren, it is not too late to learn from history the fruit of the path far too many brethren are traveling.

## Science and Truth

I Tim. 6:20-21

William D. Burgess

When the question of dating of materials by scientists is considered, many questions arise. In general, one of two positions is immediately taken. One says the scientist cannot be correct since the earth could not be as old as he claims the fossils to be; the second says the Bible must be false since it does not allow enough time from the recorded beginning of the world. It seems very likely that both positions are untenable. Can anyone take the Bible and give the exact age of the world or tell the date of the creation of Adam? How many years ago did God say, "let there be light"? The Bible does not give a date for the creation of the world. On the other hand, there is a great deal of differences between the scientists as to dating and the interpretation of the methods used. No method or combination of methods is considered absolutely accurate today. Scientists are seekers of truth and truth is desirable in any realm. Scientists, like men in every area of study, have often drawn conclusions which have proven to be in error. There is often a great difference between conclusions drawn and the truth as it is later revealed. No man has all truth but men are constantly seeking truth everywhere. If his efforts do not reveal truth or his conclusions are in error he needs to make a different approach or use a different method. We find strength in the fact that the Bible record has stood the tests of time and investigation. Supposed errors have been shown to be only the result of man's lack of knowledge of truth. These have disappeared as truth has been discovered. Truly, faith is the victory that overcomes the world.

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I Peter 3:15

Marshall E. Patton

(EDITOR'S NOTE: Due to pressing activities of late brother Patton's article for this column has been delayed. In its absence we insert a recent article from his pen in the PAR PROCLAIMER.)

### LIBERAL BRETHREN AND INTERDENOMINATIONALISM

Denominationalism views the whole of Christendom as a series of related units each separated and distinguished from the others by its own peculiarities, e.g., its name, doctrine, worship and organization. Webster defines the prefix **inter** to mean "together." Hence, INTERDENOMINATIONALISM would be the bringing together of those of different faiths (denominations) into one body so that there is one universal church. It tolerates the differences yet binds all into one organization.

I am persuaded that denominationalism is wanning and interdenominationalism is becoming increasingly popular. It seems evident that the battle of tomorrow will have more to do with the latter than with the former, for the latter is fast becoming the trend of the hour. Evidence of this is seen from the progress of the "Ecumenical Movement"—a movement launched by denominational leaders to bring about one universal church; the frequent merger of denominations; the popularity of the Billy Graham Campaigns and other interdenominational meetings; the minimizing of differences on the part of denominational preachers, and their frequent exchange of pulpits.

Those who are aware of what is going on among liberal brethren have observed the same trend among them. More and more there is evidence of a love for the praise of men; their preaching places emphasis upon avoiding offence, and they glory in recognition and favor given them of the world, e.g., witness the special issue of the GOSPEL ADVOCATE on the Herald of Truth and its success, March 23, 1961. A distinctive church with a distinctive gospel is almost a thing of the past with many of them. Further evidence is seen in the following excerpts:

"Four neighborhood churches and their ministers will join Baron-Hirsch Synagogue at the 8 P.M. worship service tomorrow at the synagogue at 1740 Vollintine.

"The service will follow the theme of 'brotherhood at work and worship' in keeping with Brotherhood Month in February. Churches to be represented are First United Lutheran, McLean Baptist, Trinity Methodist and Jackson Avenue Church of Christ" (From the Memphis Commercial Appeal, 2-6-64—Emphasis mine—M.E.P.).

"ALBUQUERQUE, N.M. — Reciprocal worship services have been snared by congregations of the Christian Church and the church of Christ (non-instrumental) here. Heights Christian Church re-

cently was host to the congregation of the Estancia Drive Church of Christ for an evening service. Vernon Hurst, evangelist of the visiting group, preached the sermon. In turn, the Estancia Drive church was host to the Heights church for an evening service. Erskine E. Scates, Jr., minister of the Heights church, preached" (Christian Standard, Cincinnati, Ohio, 4-4-64).

"Interesting programs, workshop sessions, careful study of the Bible, friendly competitions, sports programs, and candlelight services will highlight the Christian service camps scheduled for this summer in various parts of the United States as well as in Canada, and Japan." Among those listed in Florida is "CENTRAL FLORIDA BIBLE CAMP, Camp Rotary, Route 1, Box 745, Auburndale, Fla. Young People, (age 10-up), July 26-Aug. 1. L. B. Chastain, P. O. Box 582, Eagle Lake, Fla." (The Lookout, 5-3-64. Emphasis mine—M.E.P.). ED NOTE: The Lookout is published weekly by the Standard Publishing Company, Cincinnati, Ohio, by those of the Christian Church; and L. B. Chastain is minister of the church of Christ in Eagle Lake and board member of Mount Dora Home and School.

What is wrong with Interdenominationalism? In the first place, it seeks oneness upon a basis of mutual agreement reached by men—this results in union and not unity. The Bible demands unity: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The only feasible basis for unity is God's Word. In the second place, it demands a sacrifice of truth and a compromise with error. Division is awful, but union in error is worse! Truth cannot be sacrificed or compromised. "Buy the truth, and sell it not. . . (Prov. 23:23). Truth ought to be embraced—no matter what! Once it has been accepted, it ought never to be given up—come what may! "But the wisdom that is from above is first pure, then peaceable . . ." (Jas. 3:17). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). There are times when we cannot be at peace with all men, and that time has come when a decision must be made between truth and error. (Read Lk. 12:51-53). "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be a servant of Christ" (Gal. 1:10).

## MARRIAGE, DIVORCE AND REMARRIAGE

V. R. Butler, Jacksonville, Fla.

Marriage was the first institution made by God on earth (Gen. 2:21-25). He made the man and then woman, and put them together as husband and wife. His intent was one man and one woman cohabiting as husband and wife and becoming one flesh.

As time passed men have perverted God's original intent of marriage (one man and one woman) and have begun to change from one marriage partner to another by means of divorce and remarriage. The marriage of a man and a woman- who are being married for the first time is not of any great con-

cern. The great concern is the divorce, man's reason for divorce, God's only reason for divorce, and the possible remarriage of the divorced person.

Some of the reasons men give for their divorces are as follows: "I don't love her anymore." "I could not get along with her family." "She would not leave her state and come to my state with me." "I deserted her or she deserted me." "I saw another woman I liked better."

### THESE REASONS EXAMINED

First, the elements that make a marriage are: (1) There must be a mutual agreement of a man and a woman to live together as husband and wife. (2) They must meet the demands of the civil authorities. (3) The bodies of the man and the woman must be joined together in cohabitation. Where these elements exist, God recognizes the marriage.

The reasons: "I don't love her anymore," or "I could not get along with her family" are very weak excuses. These are usually classed by law as the couple being "incompatible." This reason is acceptable in many of our states.

The reason used more often to try to justify a divorce is "desertion." Most states accept this as a "legal" reason for divorce. Desertion is usually charged when a man fails to support his wife and family. Desertion can also be charged by the man in claiming that his wife would not leave her home state and go to him. He leaves his wife and settles in another state or city. He has failed to show her any concern or consideration by trying to make a job in her city. The wife has failed to show the husband proper concern or consideration by failing to go with him to his state and place of employment. Most of the people, having obtained divorces for the foregoing reasons, usually remarry.

### GOD'S REASON

In God's plan for marriage dissolution, only two avenues can be followed: (1) Physical death of one of the marriage partners (Rom. 7:2). (2) One or the other of the marriage partners committing the act of fornication (Matt. 19:9). You see then that if the wife or husband be dead, the partner who is left is free to marry. The marriage law does not apply only to church members but to the world as a whole. The same marriage laws apply to both saint and sinner. The only exception is if the marriage partner of the Christian dies, he can be married "only in the Lord" (I Cor. 7:39). Jesus, in Matthew 19:9, says: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery: and whoso marrieth her which is put away doth commit adultery." This law applies to all men, saint and sinner alike.

If a man who is not a Christian divorces (puts away) his wife for other than fornication, and married another, he commits adultery. The same would apply to a Christian. But a point to remember is this: the innocent party does not have to divorce the guilty. If the guilty one repents of his sin of fornication and asks for forgiveness, then the innocent party is obligated to forgive him.

Many people try to set up situations and say, "What if this...?" or "What if that...?" These situations DO NOT change God's word. The man or woman who is divorced for ANY cause other than

fornication and is married to another, is living in an adulterous condition. In order for that person to have the salvation of his soul, he must repent of the adulterous condition (leave the woman he is committing adultery with) and live a life acceptable to God (Col. 3:5-11).

The next statement is stock with most people, i.e., "You mean you would tell a couple that they MUST separate?" "What of the children?"

YES, these people, living in the adulterous state, would just as surely HAVE to separate in order to be pleasing to God as the drunkard would HAVE to quit his drinking, or the thief his stealing. What of the children? God's law of marriage was before children. It is not God's fault that men have flaunted His laws and brought hardships upon their children. The man and woman who have children in this unscriptural relationship are still morally obligated to support their children. The fact of children being born to such a relationship does NOT change God's law. If the man or woman has not divorced the first partner for the cause of fornication, they are living in adultery with the second marriage partner (Col. 3:5-11).

Many preachers fail to teach couples, about to enter into matrimony, of the seriousness of the contract they are about to make. Some of these preachers even fail to recognize the seriousness of it in their own lives. Many times we fail to preach from the pulpits or fail to teach proper marriage relationships in Bible classes.

The standard answer is, "We don't want to offend anyone and cause them to leave the church." If members of the church are living in this adulterous condition, then they must be taught the truth. They must be shown the error of their ways. They must "Mortify" (put to death) the unclean acts of their lives (Col. 3:5). They must clean up their own lives before they can preach to or teach others.

May preachers of the true gospel of Christ have the courage and integrity to speak out concerning THIS great sin in and out of the church as well as all the other dangers and "isms" facing the church of our Lord Jesus Christ today.

## **COMMENTS TO EDITORS**

"It is very good reading. Keep up the good work."  
—Ray Smith, Umatilla, Fla.

"Keep up the good work."—Ward Hogland, Greenville, Texas.

"Searching The Scriptures has been coming to my husband, Mr. Fred A. Shelton, who passed away in December. I enjoy every word of it and wish to continue getting it."—Annie Dee Shelton, Nashville, Tenn.

"The paper continues to improve with each edition. Keep up the good efforts."—Thomas G. O'Neal, Jasper, Ala.

"Please renew my subscription to Searching The Scriptures. It is one of the best; I enjoy it very much. The only thing wrong with it is it is not a weekly."—Walter N. Henderson, Clermont, Fla.

"I always enjoy reading the paper and believe that you are accomplishing much good through that

medium."—Harris J. Dark, Nashville, Tenn.

"Please keep my paper coming. I enjoy it so much. I pass it on to others after reading it myself. Keep up the good work."—Mrs. C. E. Luttrell, Pine Bluff, Ark.

"Keep up the good work."—Mr. and Mrs. F. S. Duke, Vinemont, Ala.

"I appreciate very much your efforts to keep erroneous practices from the church."—Mrs. Frank Stagner, Bowling Green, Ky.

"You are worthy of praise for the good job you are doing with the paper."—Rufus R. Clifford, Nashville, Tenn.

"Do keep up the good work. Christ is our guiding light."—Mrs. E. G. Gaylord, Ocala, Fla.

"We continue to thoroughly enjoy and profit from Searching The Scriptures. It is one of the very best periodicals teaching the plain and pure truth."—Donald R. Givens, Coalinga, Calif.

"We certainly enjoy reading the excellent articles each month."—Billy Ray Taylor, Carlisle, Pa.

"I appreciate your paper. I just wish it were a weekly."—Nellie A. Skinner, Montgomery, Ala.

"Searching The Scriptures is a very fine publication. I look forward to receiving it each month and find it filled with worthwhile material for study and meditation. I appreciate the efforts of you and brother Phillips in sending forth this paper."—Carroll W. Puckett, Montgomery, Ala.

"We continue to appreciate Searching The Scriptures and hope you will always stay with the word."—J. P. Halbrook, Jr., Belle Glade, Fla.

"I enjoy reading the paper from month to month and wish to make the volume a part of my library. I have volume I at the present time."—J. Ed Land, Columbus, Miss.

"We deeply appreciate your forthright stand on controversial questions that are plaguing the church, and feel that your paper is performing a very great service in continually pointing out the dangers of departing from the One Faith. Surely, an informed, aroused brotherhood, will return to the Truth, when they have been made aware of the fool-hardiness of their course of action."—C. A. Cornelius, Tulsa, Okla.

"Keep up your good work." Leon and Magdalene Ragsdale, Orlando, Fla.

"Enjoy Searching The Scriptures very much. I think much and lasting good is being done through this paper."—Shaw Caldwell, Dickson, Tenn.

"May God bless you in your fine work of preaching and printing Searching The Scriptures."—Roy Luttrell, Greenville, Texas.

"I had a brother to give me two copies of your paper Searching The Scriptures, and I have enjoyed them very much. I would like to receive it for a year."—C. F. Palmer, New Madrid, Maryland.

"Would you please send a year's subscription to your wonderful paper to my brother who is overseas in Vietnam."—David B. Moses, Spenard, Alaska.

"We appreciate the paper very much and know eternity only will determine the great good you brethren are doing. We hope and pray that you may be able to continue this good work." H. E. Hughes, Columbia, Tenn.

"I continue to take a personal interest in Search-

ing The Scriptures."—Jimmy Tuten, Jr., St. Louis, Mo.

"I appreciate the good work you are doing with Searching The Scriptures. The paper seems to get finer with each issue." — E. Paul Price, Borger, Texas.

"Your paper is doing a good job and I wish you all the success possible."—David L. Stevenson, Richmond, Calif.

"I think there is a great improvement in Searching The Scriptures. I am enjoying reading it more than ever."—Alton Elliott, Perry, Fla.

"I've just received my copy of Searching The Scriptures. This one number alone (June, 1964) is worth the price of a year's subscription . . . May God bless you in this great work."—Mrs. Sarah E. Patton, Bellaire, Texas.

"I appreciate the good work that you are doing through the paper and hope that the persons whose names I sent last year will also renew their subscriptions."—Lowell Blasingame, Grenada, Miss.



**ROMAN CATHOLIC PROPAGANDA  
PUBLISHED AT THE TAXPAYERS' EXPENSE  
IN THE CONGRESSIONAL RECORD!**

In the May 4, 1964, issue of the Congressional Record, Congressman William H. Bates of the State of Massachusetts, "extended his remarks" to have included in the Appendix of the Record, some FORTY COLUMN INCHES of type which reproduced the address of "Rev. Sister M. Rose Eileen, CSC, of Dunbarton College of the Holy Cross," which was delivered by this lady at St. Peter's Hall, in Washington, D.C., on May 1st, 1964.

The title of the speech as reproduced in full in the Congressional Record, was "MARY, MOTHER OF MANKIND AND QUEEN OF THE UNIVERSE." The content of the material was strictly of interest in furthering Roman Catholic teaching by means of the several-thousand-copy circulation of this tax-paid publication.

For example, we give the following excerpts:

(1) "Mary is at the summit of all created greatness." In reply we cite the New Testament . . . "Blessed is the womb that bore You, and the breasts at which You nursed," (spoken by an unknown woman, concerning Christ.) Then, in the very next verse Christ replied: "On the contrary, blessed are those who hear the word of God, and observe it" (See Luke 11:27-28).

(2) "Though like us a mere creature, she is elevated by divine wisdom to the supreme dignity of Mother of God . . ." In reply we cite the New Testament . . . "Behold, Your mother and Your brothers are standing outside seeking to speak to You." But He answered the one who was telling Him and said, "Who is My mother and who are My brothers! And stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers! For

whoever shall do the will of My Father who is in heaven, he is My brother and sister and mother" (See Matt. 12:47-50).

(3) "Though truly the mother of God, she remains forever a virgin to dedicate her chaste motherhood entirely to her Son." In reply we cite the New Testament . . . "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" (See Mark 6:3).

The above excerpts are all taken from the first paragraph following the speaker's introductory remarks.

Concerning the first excerpt, Christ himself stressed . . . "On the contrary, blessed are those who hear the word of God and observe it (Emphasis mine. L.W.M.). The New Testament nowhere instructs Christians to set Mary apart from the other mothers of the earth. However, most religions evolved by man, include both a male and female deity. This seems to be the course that Roman Catholicism is following . . . ultimately to declare Mary as a co-mediatrix and co-redemptrix WITH Christ, in the salvation of men. We repeat . . . the New Testament does not support this cult of Mary.

In excerpt two, the Catholic teaching is opposed by the words of Christ, when He emphasizes ... "For whoever shall do the will of My Father who is in heaven, he is My brother and sister and mother" (Emphasis mine. L.W.M.). Nowhere in Holy Scripture is Mary ever termed the "Mother of God." Such an expression was first defined by an ecclesiastical council convoked by Emperor Theodosius II., in the city of Ephesus, in the year 431 A.D. Thus FOUR HUNDRED YEARS AFTER CHRIST, the expression "Mother of God" was initially defined.

Since Holy Scripture is inspired by God, and is profitable for teaching, reproof, correction and training in righteousness; and, since Scripture adequately equips man for every GOOD WORK, (See II Tim. 3:16-17), there are thousands of U.S. citizens who firmly disagree with the views set forth in the Congressional Record.

In addition to publishing this article in Searching The Scriptures, the writer is forwarding a copy of the treatise to Congressman Bates of Massachusetts. We would like to urge the Congressman to refrain from inserting doctrinal sectarian material into the Congressional Record to be circulated at the expense of all tax-payers.

**REFERENCE BOOKS**

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## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

*Thomas G O'Neal*

The society in which you and I live says THINK POSITIVE. This attitude is found in a great many areas. There is none where this influence is more harmful than in the service of the Master. The masses of brethren today are saying, directly or indirectly, preach positively. Another way to say it is don't be against, be for a thing. While it is always proper to be for everything that is Scriptural, it is also necessary to be against, anti, everything that is unscriptural.

This idea is a danger to the church. If this philosophy is made the thinking of the church today the consequences are sad. In some places it is already the thinking of a great many brethren. I have opportunity to hear a great amount of preaching. Through one medium that I hear nothing is condemned except the efforts of conservative brethren. There is no negative preaching, no sermons against evil, specific sins, no sermons about what is wrong with the church and the errors of the church. The danger that we want to study together in this article is the attitude of many brethren in not wanting any negative preaching.

If one does not want to hear any negative preaching then that person does not want to hear either the Bible preached or the kind of preaching that was done in New Testament times. In the whole counsel of God there is both positive and negative preaching.

Paul told Timothy "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:2. Someone has suggested that the Lord wanted twice as much negative preaching as he did positive preaching in this passage. Be that as it may, this verse requires negative preaching. One cannot reprove and rebuke with positive preaching.

Paul in preaching in Athens preached that God did not dwell in temples made with hands nor was he worshipped with the hands of men. This was negative preaching. Who wants to charge Paul with preaching in the wrong way? He further pointed out that we are not to think that God is like gold, silver, or stone graven by the hand of man. This, likewise, is negative preaching by Paul. It seems that for some reason Paul had not heard of the idea that there should be no negative preaching or if he had heard of it he didn't think very much of it.

Peter no doubt thought that Paul believed in negative preaching when Paul rebuked him to his face in Antioch for his dissimulation. Gal. 2:11-12.

It would be interesting for the reader to stop and count the ten commandments and see how many of them are stated in the negative.

There is a reason why many are saying that preaching should be positive. In one instance someone does not want their pet sin exposed. How could one be rebuked and reprovved for committing adultery if the preacher could not preach a negative

sermon? In another instance if a false teacher comes into town preaching his false doctrine, how could he be answered if there were no negative sermons preached. This is why many of the brethren do not like negative sermons. If one only preaches positive sermons there would be no condemnation of such things as the Herald of Truth, benevolent organizations with church support, church supported colleges, homes for unwed mothers at church expense and soup kitchens. The attitude of brethren favoring these human promotions is that they should be allowed to make all of the speeches that they want to in favor of them, but some of us do not have the right to make any speeches against them.

If the reader would like to read a negative sermon, turn and read one by Christ recorded in Matthew 23.

## Debate Tapes

Mr. Albert Garner, president of Florida Baptist Institute & Seminary, and brother Ward Hogland of Greenville, Texas engaged in a discussion on instrumental music in worship, conditions of salvation and apostasy in the Mayhall Auditorium in Lakeland) Florida, April 6, 7, 9, 10, 13, 14, 16, 17, 1964.

**Very clear and complete tapes are available of the entire eight nights of the discussion. New 1 1/2 mil Mylar tape will be used, recorded at 3Ya speed and can be played on any tape recorder. One 7" reel will contain the entire discussion of one night.**

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- Reel 2—"The Scriptures authorize instrumental music in the New Testament worship." Garner affirms, Hogland denies.
- Reel 3—"The Scriptures teach that water baptism in the name of Jesus Christ is essential to the salvation of the alien from sin." Hogland affirms. Garner denies.
- Reel 4—"The Scriptures teach that the alien sinner is saved from sin at the point of faith in Christ before and, without water baptism." Garner affirms, Hogland denies.
- Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.
- Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms. Garner denies.
- Reel 7—"The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell." Garner affirms, Hogland denies.
- Reel 8—"The Scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell." Hogland affirms, Garner denies-

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# The News Letter Reports

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

## DEBATE IN PANAMA CITY, FLORIDA

On June 8—11 **Don R. Patton** and **Preston C. Brown** discussed the class and communion container question. The first two nights the discussion was held in the building of Panama City Beach church of Christ, and the last two nights in the building of the Michigan Avenue church of Christ. The first night Don Patton affirmed that the scriptures teach that when members of the church come together to study the word of God, they may divide into classes and some of the teaching may be done by both men and women. Preston Brown denied. The second night Brown affirmed that the assembly must remain in one undivided assembly and the teaching must be done by faithful men only. Patton denied. The third night Brown affirmed that only one cup (container) must be used in observing the Lord's Supper. Patton denied. The last night Patton affirmed that a plurality of cups (containers) may be used in observing the Lord's Supper. Brown denied. An account of this debate will appear later.

**Forest Moyer** will be in a gospel meeting with the North Las Vegas church of Christ, Las Vegas, Nev., August 24-30. **Robert H. West** is the local evangelist . . . **Robert Jackson** of Nashville, Tenn. was with the Shively church in Louisville, Ky. the last of May. Three were baptized and three restored. **Glenn Shaver** is the local preacher . . . **Cecil Willis** of Akron, Ohio was with the Expressway church of Christ in Louisville, Ky. June 8-17. **James P. Needham** is the local evangelist . . . **W. C. Sawyer** was in a meeting at Caneyville, Ky. June 14-20 . . . **Ferrell Jenkins** of Bowling Green, Ky. will be at Mt. Lebanon, Roundhill, Ky. in a meeting July 13-18 and at Silver St. church in New Albany, Ind., August 9-16 . . . **Robert L. McDonald** of Tyler, Texas was with **Joe D. Scarborough** and the Floral Heights church in Wichita Falls, Texas which closed May 10.

**Robert C. Ewell** of Globe, Arizona was in a gospel meeting with the Glendale, Arizona church of Christ June 7-14. **Robert J. LaCoste** is the local evangelist . . . **Franklin T. Puckett** was with the College View church in Florence, Ala. June 7-14 . . . **Eugene Britnell** of Little Rock, Ark. was with the Par Avenue church in Orlando, June 14-21. **Marshall Patton** is the preacher at Par Avenue. **Jim Ward** has recently moved from Dover, Florida to labor with the Holden Heights church in Orlando, Fla. **Harold Strange, Jr.** is now at Dover . . . **Guy Roberson** was with Mooresville Pike in Columbia, Tenn., June 15 . . . **Granville Tyler** of Decatur, Ala. begins a meeting with Locust St. church in Mt. Pleasant, Tenn. **Delton Porter** is the local preacher . . . **S. Leonard Tyler** of Pine Bluff, Ark. closed a meeting May 24 with the Washington St. church in Camden, Ark. **Charles Beaty** is the local preacher . . . **Roy E. Cogdill** closed a meeting with the Berney Points church in Birmingham, Ala., June 14. **Dennis L. Reed** is the local evangelist.

**Marshall E. Patton** of Orlando, Fla. was with the

Shelbyville Mills church in Shelbyville, Tenn. the first week in June . . . **Howard See** was in a gospel meeting with the McArthur Heights church in Jasper, Ala. June 7-14. **Thomas G. O'Neal** is the preacher . . . **Robert F. Turner** was with the East-side church in Blytheville, Ark. in a meeting which closed June 23. **Dudley Ross Spears** is the preacher at Blytheville.

**John A. Thurman**, Box 327, Perry, Florida—I have resigned my preaching position with the Perry Church of Christ and desire to begin work with another congregation between now and August 1, 1964. Any congregation desiring the services of an evangelist on a full-time or part-time basis should write me at the above address or call me at 457-4761 in Perry. I am qualified to teach English in junior college or grades 7-12.

**Walter N. Henderson**, Clemons, Fla.—It was my good pleasure to preach in a meeting at Seventh Avenue in Miami, May 10 through the 20th. One was baptized. The attendance was good considering the prevailing conditions in both the city and the churches of that area. The Southwest church gave us their moral support, and several from North Miami Avenue attended the meeting, some from other congregations were in evidence, some coming all the way from Belle Glade.

The elders and the Seventh Avenue church have stood firm against every false doctrine which has threatened the churches during the last twenty years. At the present time, against strong opposition, they are opposing liberalism in evangelism, benevolence and discipline. They are contending for the autonomy of the local church in these matters.

Brother **Henry Gilbert**, the evangelist of this faithful church, was a pleasant co-worker during the meeting. He has 209 enrolled in his correspondence Bible course. Surely, growth shall come from this effort, and the influence of this church for good will be felt in the future as it has been in the past.

**H. E. Phillips**, Tampa, Fla.—I was with the West Hollywood, Florida church in a gospel meeting, June 7-14. **Gene Robinson** is the preacher there and is doing a good work. Plans are being completed to erect a new auditorium on the present location. Several members and the preachers from Coral Gables and North Miami Avenue and Ft. Lauderdale were present during the meeting. These churches and preachers are standing faithfully against liberalism and digression in the Miami area.

**J. T. Smith** of Wauchula, Florida was with the MacDill congregation in Tampa in May. Four were baptized. **Colin Williamson** and **Harry Pickup, Sr.** are the preachers at MacDill . . . **Colin Williamson** was in a meeting with the church in St. Cloud, Florida in March. One was baptized. He was also in

a meeting with the Trilacoochee church near Dade City, Florida, June 15-24. Norman McDonald is the preacher at Trilacoochee. Brother Williamson will leave the MacDill congregation in Tampa to move to Jonesboro, Tennessee in July.

James P. Miller co-editor of Searching The Scriptures will speak in the following meetings in July and August. July 5-12 will find him with the church in Newburn, Tennessee and Jesse Kelly . . . July 19-26 with the Eastland church in Nashville where Rufus Clifford preaches and July 27-August 2 with the sound' brethren in Tompkinsville, Kentucky. Ross Spears preaches for the new congregation there. Brethren are asked to take note of these meetings and make your plans to be present.

Robert J. LaCoste, Glendale, Ariz.—The work here in Glendale is going along just fine with sixteen responses during March and April. Five of these were baptisms.

James P. Miller will be with the Eastland church, in Nashville, Tennessee, July 19-26. Rufus R. Clifford is the evangelist at Eastland. All in the Nashville area are invited to attend this meeting----- Frank Jamerson of Louisville, Kentucky will be in a gospel meeting at Spring Warrior church, Perry, Florida, June 28-July 5.



PREMILLENNIALISM  
(No. 6)

THE SECOND COMING OF CHRIST

The New Testament clearly teaches that Jesus will come again. He said "I will come again and receive you unto myself, that where I am there ye may be also" (John 14:1-3). At the scene of his ascension the **angel** said he would come again. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). The **Hebrew writer** said he would "appear the second time" (Heb. 9:28). But while the fact of his coming is made plain, the time of it is not revealed. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

It seems that the premillennialist has allowed his imagination to run wild when it comes to the second coming of Christ. He has concocted all kinds of theories and speculations about it. For one thing, he tells us that the New Testament taught the imminent coming of Christ. The word "imminent" means impending, as ripened fruit ready to fall at any time. Rather than teaching the "imminent" return of Christ, the New Testament revealed that certain things would take place after the apostolic period. Paul said to the Ephesian elders "For I know this,

that after my departure shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29). He evidently did not think it would happen at any moment then, for he predicted that departure. Peter knew what death he would die in his old age, and therefore could not have taught the imminent return of Christ (John 21:18-19). Paul said that before the Lord should return there would be a "falling away first" and that the "man of sin" would be revealed (II Thes. 2:1-4). The question of imminence did not enter into the New Testament teaching and premillennial teachers misrepresent inspired men when they teach such. It is true that we do not know when the time is, but there were certain things which were to precede the second coming.

Many premillennialists hold to what they call the "pretribulation theory." They teach that Christ will come in the clouds, catch up the righteous with him in what they call the "rapture" and that while they are in that state, that great tribulation will take place down here on the earth. Some of them, though not all, associate this with the "battle of Armageddon," the regathering of the Jews to Palestine, the conquering of the nations, and such like. Then, after all the conflict is over and the earth has been cleansed, Jesus will come with the righteous back to the earth, set up his headquarters in Jerusalem and the millennium will commence. Then at the end of that time, the rest of the dead shall be raised, the general judgment shall take place and the wicked and righteous shall be assigned to eternal abode. I propose to show from the teaching of the New Testament that such a view is nothing more than the fabrication of human minds which are not content with what the Bible teaches.

THE EVENTS OF THE SECOND COMING

(1) That will be the **end of preparation**. In Mt. 25:1-13 Jesus taught that when the master of the house should return that the door would be shut. The time of preparation would be over. The premillennialist would like to keep the door cracked open wide enough for the unbelieving Jews to have a chance to get in. The time when men are to use their talents is when the man who delivered them unto men is in the "far country" (Heaven). When he comes back from the far country, he requires an accounting. There is no room left for a thousand years between the time he returns from the far country and the accounting.

(2) That will be the end of the world. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10). This passage deals with "the promise of his coming" (Verse 4). Now the world is "reserved unto fire against the day of judgment" (Verse 7). The "day of the Lord" of verse 10 is the day that fulfills the "promise of his coming." It is the day when all that pertains to this earth will be destroyed. This is sufficient evidence to show that Jesus will not set foot on this earth again. The reason is obvious. At his coming, it will be burned up. This passage stands in the way of all the speculations about what will take place on this earth after Jesus returns to it. He is not going to return to it, it is going to be burned up. That in-

eludes Palestine. He left in clouds, will come in the clouds, we will meet him in the clouds, and this earth will be no more. "Well, what about the 'new heaven and new earth'? Whatever it will be, this present earth will not be associated with it. The heaven and the earth are used to describe the bounds of our present habitation, our dwelling place. The expression "new heaven and a new earth" is used to describe a new dwelling place which God is preparing for the righteous. The coming of the Lord is the end (I Cor. 1:7-8):

(3) All the dead shall be raised at his coming. Premillennialists think there will be a thousand years between the raising of the righteous and the wicked. They sometimes base this on a misapplication of I Thes. 4:13-18. That passage deals only with the righteous. The question under discussion was whether the righteous living at the time Jesus returns would have any advantage over the righteous who had departed this life. Paul showed that the righteous living would not have any advantage over those dead, for the righteous dead would be raised first, and then they, together with the righteous living at the time, would be caught up together to "meet the Lord in the air." Such passages as John 5:28-29 concern all the dead, whether righteous or wicked. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Note that Jesus said "the hour is coming" when this would be done. That denotes a single time. In that hour all are going to be raised. There is no room here for a thousand years between the raising of the righteous and the wicked.

(4) At his coming the judgment will be instituted. Mt. 25:31-46 shows that when he comes he will sit on the throne of his glory and shall separate the wicked from the righteous. Note the order of the passage: he comes in his glory, then he shall sit upon this throne, before him shall be gathered all nations, and he shall separate them. This passage leaves no room for a thousand years between his coming and the judgment.

(5) Then he shall deliver up the kingdom to the Father. "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (I Cor. 15:23-24). Rather than taking up power and rule at his coming, he will deliver it up to the Father. Note the order here: his coming, then cometh the end. The word "then" connects the end with his coming. There is no room left here for a thousand year reign.

Why Bring Jesus Back to Earth? I have believed for a long time that premillennialists do not have complete faith in God's eternal purpose through Christ. They ignore all that God has already accomplished through Christ. His mission of redemption is complete (Eph. 1:7-10). His revelation is complete (Jude 3). His authority is now complete. He has "all authority in heaven and on earth (Mat. 28:18). God has given him to be "far above all principality and power" and "head over all things to the

church" (Eph. 1:20-23). His kingdom is complete in that it has a king, a law, subjects and territory. The Colossians were in it (Col. 1:13). John was in it (Rev. 1:9). It cannot be moved (Heb. 12:28). His throne is complete (Rev. 3:21). His glory is complete (I Pet. 1:20-21; Lk. 24:25-26). Further, Jesus said that he accomplished what he came to do the first time and that he would be "no more in this world." "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4). Then in verse 11 he said, "I am no more in the world." But the millennial teacher presumes to know more about that than the Lord did and would have us believe there is still some unfinished business for the Lord to take care of in the world, and that instead of being "no more in the world" he will spend one thousand more years in it. Yes, Premillennialism lacks faith in the all-sufficiency of God's arrangement through Christ and the church for the salvation of mankind. He said he finished what he came to do, but they do not believe him and have conjured up more for him to do.

It is the goal of every faithful child of God to so live that whether his coming be soon or long delayed, he may be ready for it. This life is the only time we have to make our preparation. When he comes, the door will be shut, we shall be judged and ushered into an eternal state of either joy or misery. The next article will deal with Matthew 24.

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### "SPECIAL COLLECTIONS"

Several weeks ago I received a letter from a sister in Christ who lives in Florida. Her letter had to do with an article I had written earlier in *Searching the Scriptures*.

Dear Mr. Hogland:

In your article "Sending Bibles to another Church", *Searching the Scriptures*, volume 1, January 1964, under "Matters of Controversy," on page 12, last QUOTE:

"If they still insist that it makes no difference they have lost every ounce of respect for the scriptures. They will likely say that Acts 20:7 doesn't mean we have to observe the Lord's Supper on Sunday. If they reject the approved examples of the Bible with so little concern, you might as well shake the dust off your feet. Remember, YOU can be sure if it is in the Bible"

Mr. Gerald D. Robinson, Minister, St. Andrew Church of Christ, (cooperating and in fellowship), Beck Avenue at 17th Street, Panama City, Florida said and uses for one of his "key arguments," that collections in the Bible were special certain collections — not binding — can be taken up on

Wednesday night, Sundays or not at all.  
Please answer this in your column. Thank you.  
Sincerely,  
Mrs. Hazel Kermel

First, I want to thank Mrs. Kermel for the letter. I apologize for the delay in answering her letter; but due to a busy Spring, I have not had the time. May I say that this so called "key argument" will not stand the Bible test. I am fully cognizant that it has been used for many years.

Before I answer the questions, let us notice the consequences of such a position. First, he says the collections in the Bible were special. I agree; it depends on what he means by special. They were special in the sense that they were to be used by the church! However, I presume he means that they were for benevolence only. This is the argument usually made. If this be true, then the church either had three TREASURIES or took up the collection THREE TIMES. I read in the Bible where the Church spent money for preaching, benevolence and edification (II Cor. 11:8; I Cor. 16:1,2; Phil. 4:15-16). Now the big question is, where did the church get this money? He says next that these collections are not binding. If not, we could raise money for the church any way that is normally right. The denominations have raised money for years by having pie suppers, rummage sales and leg shows. I wonder if our friend is ready to accept this? If, as he says, they are not binding, he is compelled to accept them. Next, he says, the collections may be taken up on Wednesday night, Sunday or not at all. If the church decided, as he says, not to take a collection at all where would he get his pay check? I venture to say, in most cases, I Cor. 16: would become binding pretty quick! If one can give on Wednesday night just as scriptural as on Sunday, I wonder why he couldn't observe the Lord's Supper then? The expression "First day of the week" is the same in both Greek and English as found in Acts 20:7 and I Cor. 16:1,2. If one may be changed, why not the other?

In studying any SUBJECT, we must take all the scriptures on that SUBJECT and not the ones we like. For example, in a study of the PLAN OF SALVATION we do not have the entire plan in one verse. We read of FAITH, REPENTANCE, CONFESSION AND BAPTISM, BUT NOT IN ONE VERSE OF THE BIBLE. We take up such scriptures as Mk. 16:15-16; Acts 2:38; Rom. 10:17; Lk. 13:3, and then summarize the plan. We do the same with reference to the Lord's Supper. For example, we teach that the elements are unleaven bread and fruit of the vine, the time is on Sunday, the purpose to commemorate the death of Christ, etc.; that one must be in the Kingdom and each person must examine himself. Do we find all this in one scripture? Certainly not! We study and find all the Bible says on the subject. These passages are found in Matt. 26: 1 Cor. 11: Acts 20:7, etc.

Now, let us apply the same rule to giving and spending the Lord's money. The Bible teaches that (1) Christians are to give (I Cor. 16:1-2); (2) As prospered (I Cor. 16:2); (3) Lay by him in store, or sold land and laid money at apostles feet (Acts 4:37; I Cor. 16:12). (4) Didn't give real estate or land to church but sold it and gave money (Acts

5:4). (5) Gave according to ability (Acts 11:29). (6) They spent the money for preaching and edification (I Cor. 11:8; Phil. 4:15,16). (7) They also spent it for benevolence among saints (Acts 11:29; I Cor. 16:1,2).

It may be readily observed that all of these things are given in the scriptures about collecting and spending money in the church of the Lord. Why not accept them as we do scriptures on the plan of salvation?

My friend in the above letter makes the same mistakes as Baptist preachers. Baptist preachers have told me that baptism is not essential because it is not mentioned in John 3:16, only faith is mentioned here. They say, "Therefore baptism could not be essential!" In Acts 16:31 Paul said, "Believe on the Lord and thou shalt be saved." Baptist say there is no baptism mentioned in this verse! Yes, but it is mentioned in others. A Free Will Baptist told me that Mk. 16:16 was Holy Ghost baptism. He said, "There is not a drop of water in it." Well, that is true but in Acts 10:47-48 and Acts 8:36 there is plenty of water! We must take ALL the Bible says on the SUBJECT..

Liberals will say, "There is nothing in I Cor. 16: about paying a preacher." True indeed, but please read II Cor. 11:8 and you will see there is some more scripture on this business of collecting and spending the Lord's money! Don't take the verses you want and leave others. A Sabbatarian told me, "Acts 20:7 doesn't mention fruit of the vine, therefore it can't refer to the Lord's Supper." Well, the Sabbatarian is right about the fruit of the vine, but wrong about his application. The context, plus other scriptures on the subject, show that it refers to the Lord's Supper. Now, it is true that Paul stressed in many passages that their giving was to help poor saints, but he never said their giving was for poor saints ONLY! Paul, in many passages, stressed we are saved by faith, but never by faith ONLY! See the point?

Now, let us notice some other objections. Some say, "Yes, but that collection over in Acts 4 and 5 was just a group of individuals giving." Yes, I agree, but giving to what? Peter said to Ananias, "Why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own?" Notice before he gave it, it belonged to him. To whom did it belong after he gave it? Certainly not Peter! The answer is obvious; it belonged to the church. When we give we do it as individuals, but after it is given it is not OURS but the Lord's. When we observe the Lord's Supper, we also do it as individuals.

Another objection is that in such passages as Acts 4, 5, and 11, Sunday is not mentioned as the time. Yes, that is true. Have you considered that faith, repentance, confession, and baptism are not all mentioned together? Does this mean they are not essential? Then remember too, that the TIME of the Lord's Supper has not been mentioned any place except Acts 20:7. Does this mean we may eat it anytime? The Lord has to say a thing only one time to make it so. WE MUST TAKE EVERY THING GOD HAS SAID ON A GIVEN SUBJECT!

Another objection is that only benevolent work is mentioned in such passages as I Cor. 16: Acts 4,5, and 11. Yes, that is true, but remember that **ONLY BREAD** is mentioned in Acts 20:7. The fruit of the vine is not mentioned. Could we leave it off because it is not mentioned? Someone says, "Yes, but fruit of the vine is mentioned in other scriptures." Yes, that is right and so it is with **SPENDING** the Lord's money. It doesn't have to be mentioned in but one text. I read where churches spent money to support Paul. Where did they get that money? Did they have rummage sales and pie suppers to raise it? Did they have two treasuries, one for benevolence and another for evangelism? Certainly not! Take **ALL** of the above scriptures and you have the answer. Remember, gentle reader, that I Cor. 16 does **NOT** set an exclusive pattern on how the churches **SPENT** money but it does set one on the **TIME** it is to be raised!

Friend, please take **ALL** the Bible says on the **PLAN OF SALVATION, THE COMMUNION, THE COLLECTION AND SPENDING OF MONEY** and you won't have to worry about pie suppers, rummage sales, or Wednesday night collections.

### A POST-MORTEM EXAMINATION INTO THE DISEASES THAT KILLED A NATION Roy E. Stephens, Monahans, Texas

"**How did it all happen?**" seem to be the words of weeping Jeremiah (Lamentations) as in the distance the spiraling dust of Babylon's Nebuchadnezzar and his army ascends heavenward, while the suffocating smoke of the beloved but burning Jerusalem billows into hanging clouds. Jeremiah seeks a reason for the calamity.

"How doth the city sit solitary that was full of people. How is she become a widow, she that was great among the nations and princess among the provinces, how is she become tributary! Among all her lovers (**the nations whose love she had courted RES**) she hath none to comfort her . . . Judah is gone into captivity . . . Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow . . . all that pass by clap their hands at thee, they hiss and wag their head at the daughter of Jerusalem saying 'is this the city that men call the perfection of beauty, the joy of the whole earth'?"

Today when we see congregations of God's people who one time were towers of strength, whose strength has now become weakness, whose opposition to sin and error has turned into condoning and tolerating the same; when brethren are seen to fraternize with denominationalism rather than destroy it with the sword of the spirit; when churches no longer stand for the firm uncompromising straightforward preaching of the gospel that characterized the great men of God just 50 years ago, but churches are seen partaking in every form of denominational foolishness, traveling the anemic trail of sectarianism that led to the "death" of the Christian church not many years ago, we ask with Jeremiah "How did it all happen?"

That members of Christ are traveling this anemic trail, no observant person can deny, and brethren, anemia will eventually result in death.

It sometimes seems that churches are so intent on departure, each day's mail points out that the only reason they do not go faster, is, they just can't think of anything else unscriptural to do! Attend a gospel meeting of most any of the "great preachers of today" and you will not hear as much Bible in the entire meeting as a gospel preacher preached in five minutes, a few years ago. You will hear denominational phrases which at best indicate a lack of respect for scriptural authority, and why is it brethren that when **we** depart from the faith, we out-sect the sects and stop at nothing in our mad race? Perhaps the reason can be seen by looking at the Christian church of today. Once, with us, they repudiated all human creeds and declared the word of God to be divine authority, but then they introduced every fashion of human institution along with instrumental music in the worship and sought to defend these with Scripture. When they were unable to do so, they repudiated the Scriptures rather than the human institution! They would not give up the human invention for the Bible, but gave up the Bible for the human invention! Even the Baptists have the manual to stop them in their departures and the Methodists have a discipline, but when brethren who have declared the **Bible is authority**, when they give it up saying, "we have no need for authority" there are no brakes to slow them down in their mad race to Babylon.

What has this attitude brought about in our practice in **recent** years? The "church of Christ hospital" will soon be a reality. A Texas publication tells of the "**church of Christ clinic in Seoul, Korea**" and that is mighty close to the church of Christ hospital. When a brother wamed 15 years ago that we would some day have "church of Christ hospitals" I did not believe him, but apparently he was right. We have church sponsored baseball teams, basketball teams, boy scouts, summer camps, recreational facilities, and a host of other things that have no relation whatsoever to the work of the church. The popular "sponsoring" practice looks dangerously like a miniature missionary society and woe to the church that goes along intent upon doing its own work and ignores the brotherhood projects! The Mormons have a railroad, and a huge cattle feeding business. Perhaps some church will take on such projects before too long. No one so far, has begun sponsoring a "Home for Unwed Fathers" or "Donkeys for China" but no doubt someone will give birth to such a child soon and call upon all for help and style those who choose not to support them, as "antis" and other prejudicial names. Congregations have exploited celebrities in the church, in the field of sports, entertainment, and finance, **not** for their spirituality necessarily, but pride in human accomplishments.

We cannot travel a road leading to a place without eventually getting there, if we keep on. These things made the Christian church what it is. I don't want to be where they are, do you?

In this introductory article let us note some things about Jeremiah and one or two observations before noticing the particular things that brought death to the nation. Jeremiah was the most viciously perse-

cuted prophet of the Old Testament. Apart from Christ, no doubt he was the man of sorrows and most acquainted with grief, but though unpopular with many, and suffering terrible treatment, he never changed his message to the people. If you are growing tired in battle, read Jeremiah. It will do you good. He was banished from the temple (36:5) imprisoned and family taken from him and home confiscated (10:20) charged with treason and his writings destroyed (36) Jeremiah's "visible results" or success cannot be the standard by which we determine his approval in God's sight. Often there is a late harvest which the sower does not live to see. Like Samson who slew more in his death than in his life, real results may come later. Jeremiah still lives and blesses the faint hearted by his courage. He was against (anti) some things done in Judah during that day. He would have been exceedingly unpopular today too.

The divided kingdom came about upon the rebellion of Jeroboam (1 Kings 11:29-33) and Israel. When the break came, Rehoboam saw the rebellion and raised an army of 180,000 warriors to subdue the rebellion but God's word came to him through Samuel forbidding him. "This thing is from me," said God. (1 Kings 12:24) Israel did not find their strength in God, so God designed that they would not be strong. This division was of God, in some sense. What? It demonstrated God's displeasure upon the sin and idolatry of Solomon's court and it gave the northern section a challenge and an opportunity to return to God and faithfulness to him, though the kings of the northern kingdom never did have such faith to accept the opportunity. They continued to trust in their own ways and their political devices and attempts to be popular and went down the road of idolatry to complete destruction. The division allowed the more faithful kings of Judah in the south, an opportunity to attempt some sweeping reforms and try to save a remnant of God's people. When people demonstrate their unwillingness to follow God, division is usually the result. The entire world lay in the evil one (1 Jn. 5:19) Jesus came with a gospel that would save (Rom. 1:16) by taking out a people from the evil world of Satan (Acts 15:14). I suppose in a sense Jesus "split" the world, but if it had not been for this split the entire world would have been lost.

When the institutional people in the church 100 years ago adopted their unscriptural practices, the missionary society and instrumental music, 80% went the way of the Christian church. 20% stood against these departures and maintained New Testament Christianity. Had it not been for this split there would not be a New Testament church on earth today.

Division is always the result of sin, one way or another, either the sin of those who separate themselves when they should not, or the separation of those who are righteous from those who have sinned, and from which righteous men must separate. Division usually for a time brings about shame and weakness but it breaks the powers of evil to corrupt the whole body and it gives the more righteous part a challenge to reform and a chance to survive. Where there is a departure there must be division, unless those in error will turn. When the leaders, such as Jeroboam, and the institutional leaders of 100 years

ago in the church, are hardened in heart and apostate, there is nothing left for the righteous except to separate and such division is from the Lord. (1 Kings 12:14) (See also Romans 16:17,18; 1 Cor. 11:17-19; 2 Cor. 6:14-18; Gal. 1:8; 2 Jn.7-11; Rev. 18:4-5.)

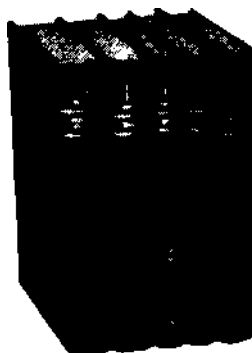
Here however, is something that ought to be noted most carefully by all, including those who are seeking to walk in the old paths . . . too often divisions are like that of Israel and Judah whose pride and self will brought about the shame of a house divided against itself without bringing out a people of pure faith and true righteousness on either side. It is most difficult to maintain the proper spirit when men slander and misrepresent you and your efforts, and when some even lie, but Jeremiah endured these things.

In connection with the above let us observe a tragic mistake, usually made by brethren who are seeking to be neutral. They say, "Yes but both sides have made mistakes and displayed bad spirits." Notice that both sides. That is where the colossal fallacy lies. There are two sides but they happen to be a right side and a wrong side and there is all the difference in the world in the two. One "side" in the church today is taking many good people straight toward denominationalism, destruction and perdition and the other "side" is seeking to stay in the old paths and keep the mission of the church spiritual and the diet of the church strong with Bible teaching. The fact that they both have made mistakes does not make them equal. The Christian who opposes error ought to maintain a good spirit if he can, but" if he does not, it is a small matter compared to him who is teaching false doctrine with a bad spirit.

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## PLACING MEMBERSHIP

Jimmy Tuten, St. Louis, Mo.

One of the grave problems facing the Church today, is that of individuals who claim to be members of the body of Christ, but who at the same time, are not actively associated with the local Church in their community. They generally come under three classifications. There are those who hasten to have their names placed on the directory, but from then on seldom darken the doors of the Church building. Another class is made up of those who move into a community and attend spasmodically, never making any effort to identify themselves with the Saints in the area. The last are those who move into a new area and neither attend nor identify themselves with the Saints. Some do not understand that when they move from place to place, their membership with the local Church changes, or moves with them. Upon moving into a new community they should immediately identify themselves with the Church in that area. By such action, they place themselves in a position to fulfill personal obligations to the Lord. If one is not identified with the Church in a given community, then that one is a "floating member," wandering aimlessly and listlessly along the highway of life.

The idea behind the expression "placing membership" is abused and misunderstood. However, I am using the term "placing membership" in an accommodative sense, as applying to the action of Christians who move into a community where the Church exists, and who associate or identify themselves with that congregation.

### THE USE OF THE TERM "CHURCH" IN THE NEW TESTAMENT

To help with the understanding of this problem, note that the New Testament uses the term "Church" in two senses. It is used in a limited and unlimited sense, or simply the local and universal. The Church in the universal sense is made of all those who have been born again, or simply, all the redeemed of the earth (Matt. 16:16-18; Eph. 5:25-26). This is what is referred to by the term "general assembly" (Heb. 12:33). All the saved of the earth are added to the Church when they obey the gospel (Mk. 16:15-16; Acts 2:36-47). The Church, known as the Church in the aggregate, is not limited to a part of the saved, but includes all of them.

On the other hand, the saved in a local or restricted area, constitute the local Church in that community. Such expressions as "unto the Church of God which is at Corinth" refer to the various congregations of God's people (I Cor. 1:2; Phil. 1:1; Acts 13:1). The Divinely prescribed organization for the local Church is seen in Philippians 1:1, "to all the Saints in Christ Jesus which are at Philippi, with the bishops and deacons." The local Church is limited to place and is dependent upon fellowship or association with other Christians. As in the case of

the Eunuch, one can have fellowship with Christ in a desolate place, after obeying the gospel, but his fellowship with other Christians is dependent upon his being located where other Christians are, working together in joint participation as a congregation. There is a vast difference, therefore, between the Church locally, and the Church universally.

### CLEARING AWAY MISUNDERSTANDINGS

The term "placing membership" is a misnomer. One cannot "place membership" in the Lord's Church, due to the fact that when one obeys the gospel he already holds membership in the body of the saved. The term "identify" would be a much better expression to use with reference to joining oneself to the disciples in a given area (Acts 9:26). By this, one simply makes known the fact that he or she is a member of the Church and desires to work and worship with the local Church.

Another prevalent idea is the belief that a Christian has to go through some formal process of "moving his letter" before his membership is changed from one local Church to another. Some draw the conclusion that if they move away from a congregation and do not move "their letter," and they later move, back, membership in the local Church from which they removed remains the same. Oftentimes, people are heard saying, "Oh, my membership is still here. I never did move it when I moved away several years ago." All of God's people need to know that as far as the local Church is concerned, membership moves when they move. When a person ceases to work and worship with a congregation, his membership in that congregation terminates, whether he takes any formal action or not. When you move into a new location, it is not necessary to have a "Church letter" before you identify yourself with a new congregation. You must, however, be a working part of another congregation. When you move away, you are no longer a member of the Church where you once worshipped and worked. If you fail to identify yourself with the local Church within the community into which you have moved, you are an unfaithful Christian in that area. The idea that a Christian as no obligations in this connection if there is no Church in a given area, is false! One cannot sit idly at home or worship with a denomination. If there is no Church in the area into which you have moved, then you constitute the only member of the Church in that area, and you must work and worship to the extent of your ability. Many churches have begun as a result of individuals accepting responsibilities in this respect. *(continued next month)*

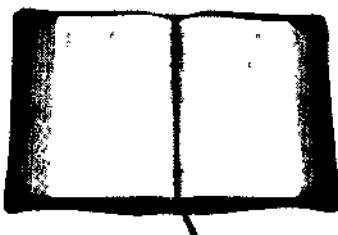
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# SEARCHING *the* SCRIPTURES

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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## THAT LONG LOUD SILENCE

H. E. Phillips

What has happened to the "anti church supported school" brethren? Hardly a word has been heard from them since the attack Reuel Lemmons made on Batsell Baxter's tract in two editorials in the **Firm Foundation** of February 18, and 25, 1964. Robert L. Willis in **The Gospel Defender** of April, 1964 reviewed an article by Burton Coffman in the **Gospel Advocate** of February 20, 1964, entitled "Compartmentalism" in which he opposed his position that the church could and should support schools. The **Gospel Advocate** has had nothing to say in reply to these, and for some reason there has been no further effort to oppose church support of schools from Reuel Lemmons. Have they made a deal? Have the "anti" church supported school brethren compromised with the papal powers of Nashville? Will Lemmons dare say more in opposition to the position advocated by Batsell Baxter in his tract **Questions and Issues of The Day**?

The hobby riders on church support of all sorts of benevolent societies are so determined to avoid being labeled "anti" something that they are willing to sacrifice all scriptural principles. Now that the generals of this digression have shifted the issue from orphan societies to church support of schools and have declared that "they stand or fall together", there is little hope of the institutional brethren who oppose church support of schools avoiding the title "anti" unless they compromise and "confess" their error of opposing Baxter, Pullias, Goodpasture, and the lesser leaders in this movement.

Orphan homes have never been the real objective of the institutional movement. To get schools in the church treasuries has always been the real aim, but the great majority of brethren would not swallow this, therefore, some similar organization with a deep emotional appeal had to be promoted to get the principle across by which the college could be brought into the support of churches. Anyone acquainted with the battle over human organizations connected to the church during the past 25 years knows that the college-church controversy has always been the real issue.

During 1946 and 1947 a great deal was written in the **Gospel Advocate**, **Firm Foundation** and the **Bible Banner** about churches supporting colleges. G. C. Brewer and N. B. Hardeman were in the thick of the fight. W. W. Otey wrote a letter which was published in the May, 1947 issue of the **Bible Banner**, page 1, in which he said: "If the putting of the

schools in the budgets of the churches, to be supported out of the Lord's treasury is not stopped, and I doubt if there is power enough to stop them, then there will be another division in this generation." At the close of the first editorial by Reuel Lemmons in the February 18, 1964 issue of **Firm Foundation**, he concludes by saying: "No, this is not a matter of opinion; it is a matter of faith. And Bro. Baxter, and those associated with him in this movement, are violating the faith, perverting the gospel, and if division of the church throughout the nation results from this controversy, he and his associates must bear the shame and disgrace for bringing it about."

In 1947 the nature of the battle as such that division was apparent; in 1964 Lemmons says division will result if this controversy continues and the "violating the faith, perverting the gospel" is not stopped, Baxter and his associates must bear the shame and disgrace for the division.

But something has happened. These "anti" church school brethren have become as silent as the tomb all at once. Have they compromised with the church-school element? Maybe they have heard the "voice of the church" and decided to cease their opposition to "progress."

Homer Putnam Reeves in the January 9, 1964 **Gospel Advocate**, page 23, had this to say about The Eldership: "Church government is really republican in form. That is to say, it is by representation. Elders are the representatives of Christ. They likewise represent the church. The wise elder will keep one ear tuned heavenward, alert to the voice of the King; the other ear turned toward the church to ascertain the need and wishes of the church. Having heard both the King's voice and the voice of the church, the elders will set the policies and give direction to the work of the church." But what if the King's voice does not agree with the voice of the church? Which one will they follow? Since these institutional brethren continue to do what they want to do without divine authority, the "voice of the church" must prevail.

Since the Reuel Lemmons editorial against Baxter's tract on church support of schools all has been quiet on the western front. Stanley Lovett's editorial in the April, 1964 issue of **The Preceptor** may have the answer:

"But since the appearance of the Baxter tract and the Lemmons articles there has been a deafening silence on the part of both of these men. "Why? "Lemmons failed to come through with his

afore declared intention of 'throwing away' his prepared 'script' and speaking against the college-in-the-budget position at the 1964 Abilene Christian College Lectureship. The explanation for his failure to do as he had declared he would do was given by one close to him as due to 'something' that had happened 'east of the Mississippi' that day and 'they' were 'giving them a chance.' (Whatever that meant!)

"This silence on the part of Lemmons and Baxter is to say the very least 'unusual.' Not a further word from Lemmons in the **Firm Foundation** on this 'matter of faith,' this 'violating the faith, perverting the gospel' and 'the division of the church throughout the nation.' Not a line of defense from Baxter against Lemmons in the latter's most serious charges against his teaching.

"It appears as if a private accord of some kind has been reached among them. As if the **Gospel Advocate** has agreed to say nothing against Lemmon's position on its pages in exchange for Lemmons not making his Abilene speech against the college-in-the-budget. What has happened?"

But Lemmons comes out in the July 7, 1964 **Firm Foundation** editorial praising the college in its important help to the church. He says the schools serve the churches in many ways. "Schools are of great benefit to the church."—"We were not doing much mission work until the schools sparked interest in it." Now he says all this is good provided the schools do not try to run the church. "Schools must ever be the servants, never the masters of the church." He applies the statement from inspiration: "Servants be obedient to your masters, and please them well in all things," to the relation of the school to the church. He says: "The church can, and must, tell the schools what to do. The church must determine what shall be done, and then call upon the school to help prepare men to do it."

In the last two paragraphs Lemmons says: "Dangers arise when schools mount campaigns to tell the churches what to do. It is not the prerogative of the school to tell the church what it can and can't do. It is the prerogative of the church to tell the school what it can and can't do. . . ."

". . . Apostasy in the past has resulted from school control of the churches. It could have been avoided by church control of the schools. It can be avoided in the future in the same way."

Although Lemmons does not say the church should or could financially support the schools, he places them in such a relationship that it would be difficult to maintain this relationship without support from churches. What right would churches have to control the schools if they did not financially support them? What scriptural authority gives the church the "prerogative" to tell the school what it can and cannot do?

It appears that the silence is beginning to break in favor of Baxter and company. We wonder if Reuel Lemmons has changed his view that this is a "matter of faith," and that those who push the church support of schools to the dividing of the church must bear the shame and disgrace for this evil act. The powers "east of the Mississippi" must be greater than we imagined. If Lemmons does

(Continued on page 3)

## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

### "WHERE IS THE SCRIPTURE?"

Since the appearance of **Questions And Issues Of The Day** by Batsell Barrett Baxter, a tract containing a series of three sermons preached at the Hillsboro church in Nashville, Tennessee during November and December, 1963, a number of articles in reply have been written in various papers and bulletins. One of the best and most complete yet to appear is an 84 page booklet by James R. Cope. This booklet is entitled **Where Is The Scripture?**—"An analysis of the position of those who advocate church contributions to schools and other human enterprises operated by Christians."

It was my privilege to read the manuscript of this booklet before its publication. One of the most impressive features about it is the constant reference to the plain fact that "they have no scripture" for the promotion of the package deal of church support of orphan asylums, sponsoring churches, hospitals, schools, etc. Brother Cope approaches his task in a scholarly manner with thoroughness and firmness, yet in the very best spirit. He exhibits no bitterness or personal vengeance, but he spares nothing in stating the truth of what has transpired during the past twenty years relative to these "issues" that have divided churches all over the country. This booklet is well documented with proof that the real issue has always been church support of schools.

In my judgment brother Cope is the logical man to reply to brother Baxter's tract because the obvious purpose of Baxter's reasoning is to get the schools into the treasuries of churches, and Cope is president of one of these schools.

Batsell Baxter approaches his subject in the usual manner. First, there is no definite pattern; second, churches can co-operate in benevolence, evangelism

and edification, by which he means that they can centralize resources in one place, be it an eldership or human board of directors; third, the emotional appeal to poor suffering orphans and aliens; fourth, no difference in the money of an individual and the church; then fifth, "Christian Schools" are injected as one of the duties of the church, thus church support of schools. He appeals to the long time practice of churches in doing this work as proof of its scripturalness.

James R. Cope answers completely and scripturally every argument and assumption made by Bat-sell Baxter. If you are interested in learning what this is all about, by all means you will want to read **Where Is The Scripture?** I predict that this booklet will be one of the most effective blocks to the sweep of digression in this generation, and it will live as the answer to further efforts in this direction in the next generation. Thousands of honest brethren will have their eyes opened to the real purpose of all the pages that have been written and the speeches that have been made to promote benevolent organizations supported by churches. The purpose is to get church support of "Christian Schools"! As Baxter said in his tract: "The orphans' home and the Christian school must stand or fall together" (page 29). They will fall together because "they have no scripture."

This booklet can be obtained from Phillips Publications, P.O. Box 17244, Tampa, Florida 3612. Single copies are \$1.00. 10 copies for \$7.50. 25 copies for \$12.50. 50 copies for \$20.00. 100 copies for \$25.00. Order your copy today.

*continued*

not change to completely favor church support of schools, he is certain to be labeled "anti" by Baxter and his associates.

Brethren the real issue has come to the surface: the **church support** of schools. The battleground will not be turned again to orphan homes and such emotional institutions to gain sympathy of brethren in general. Since church supported orphan homes and schools "stand or fall together," the scripturalness of church support to schools must first be proved and then we will return to discuss the relationship of the church to human benevolent societies. The silence of Baxter and Lemmons will not keep us from pressing the issue. We intend to continue to call for scriptural authority for the church of the Lord to financially support "Christian Colleges." If they cannot find it, by their own statements, the orphan societies go down with the church supported colleges.

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**I MARVEL**

**GAL. 1:6**

*James P. Miller*

**THE FRAME OF REFERENCE**

In the church of our Lord, as in every other institution, there are many words, terms and expressions that have to be understood as they apply to all that is distinctive in the setting where they are found. In every phase of life this is true. Every business, trade or profession uses words as they apply to the particular needs of that undertaking. John Daily, the famous master of ceremonies on the quiz show "What's My Line," calls this the "frame of reference." Daily is not only a quiz master but an authority on the English language. He is right; every term must be understood in the frame of reference in which it is used.

To be sure, from a Bible standpoint that is a simple matter. Let the frame of reference be the word of God and understand all language in the light of the Bible itself. This was the great cry of the pioneers and of Peter when he admonished us to "speak as the oracles of God." No surer way can be found than to be right in matters religious. Righteousness, sanctification, or redemption all found in the 30th verse of I Corinthians, cannot be defined in the light of a human creed but are understandable in the pages of scripture.

In the current discussions over the issues of this age words must be understood in their "frame of reference." Unfortunately there is no way to use a Bible term for the men who have gone beyond what is written in the specific sin of which they are guilty for these things are unknown to the New Testament. No church in the Bible supported a human institution from its treasury and hence no specific name is given to such a departure. In the New Testament no one congregation ever tried to launch a program for other churches and hence there is no term that applies to them and to them alone. The principle that is violated is there and the warning against "adding to," "going beyond," and etc. is clear but there is no "frame of reference" as such. Heresy would cover the sin in a general way but it would still not be specific.

As a result of this lack of Bible usage terms are used that have to be understood in the light of their usage. For example the term "modernist" is governed by the realm in which we find it. If the term is used to cover all religion it means to deny the inspiration of the scripture, the virgin birth and etc. If it is used within the framework of the church it means one who practices a new act or doctrine. Since the oldest orphan home among us is less than 60 years old, what better term could be used than this if it is understood? The building of all types of halls for play and frolic has been copied from the denominations in the last two decades and certainly those who build and endorse such could be called "modernists."

In the same way the term "liberal" is used in its

own "frame of reference." It is used to mean those who are not willing to require a "thus saith the Lord" for all they do. Those who have a liberal attitude toward the scripture say for example "we do not have to have authority for all we do," or "we do many things for which we have no Bible." Liberal here is used as opposed to Conservative, and rightly so.

I am sure that the brethren who have used the term "anti" will admit this is true. By "anti" they do not mean that a brother is against God or against Christ and the Bible. They mean he is against what they are for, institutionalism. This latter term is another example of this very thing. When a brother is referred to as an "institutional brother" or "institutional brethren" a member or members of the body of Christ who favor and practice the support of institutions other than divine from the treasury is meant, nothing more and nothing less.

I marvel that these terms are even necessary. If we would all just go back to the Bible and speak where it speaks we would all have a divine "frame of reference" for every term we use and none of these would exist. Until that day comes some word or words will have to be used to describe every man and condition in the church. It is inevitable that new terms will have to be used to describe new conditions or old terms will have to be given a frame of reference to fit their usage.

---

## PLACING MEMBERSHIP

Jimmy Tuten, St. Louis, Mo.

*(continued from last month)*

### WHY IS IDENTIFYING ONESELF WITH A CONGREGATION IMPORTANT?

The Bible teaches that God in his wisdom created the Church as an institution through which to do all the work that he intended for her to do. The local Church is the only organization authorized to accomplish this task. There are, therefore, certain obligations and responsibilities contingent upon being actively associated with other Christians who constitute the local Church in your community. Each member of the body of the saved is a worker together with God in doing that which God has authorized "the Church to do. Since the Church in each neighborhood is sufficient to the extent of its ability to accomplish the purpose of God, and it is the body of Christ in the community in which it is located, it should be clearly seen that every obligation can be fulfilled, and every privilege enjoyed only through that relationship. This means that every child of God must be a working part of a local Church. We are God's workmanship created in Christ (Eph. 2:10; I Cor. 12:27). Christians have an obligation to God and to the local Church; this obligation to the Church cannot be fulfilled without association with a collective to God's people. Now this collective may number two, three, or five hundred, but where they live, they constitute the Church in that area. In order to have fellowship with brethren in a given area, you are required to join with them in that work assigned to Christians known as collective action.

## EXAMPLES FROM THE NEW TESTAMENT

The Apostle Paul always sought out the Church in the community into which he entered. For example, Acts 9:26 teaches that when he came to Jerusalem he "assayed to join himself .to the disciples." In this passage we also have the example of a man (Barnabas) appearing personally before the brethren on behalf of this newly arrived member (Acts 9:27-28). Note that Apollos sought to be received by the brethren in Achaia and took with him a letter of recommendation (Acts 18:27). Please note that this was not a "Church letter"; it was simply a letter of recommendation. After he was identified with them, he helped them much which has "believed through grace." Then there is Phoebe who moved into the city of Rome and took with her a commendation to assist her in being received by the Christians in Rome. It can be clearly seen then, that besides those who restore themselves and those who are baptized in a given area, the local Church is made up of many who have moved into the community, having identified themselves with the Church.

### WHAT HAPPENS IF YOU FAIL TO IDENTIFY YOURSELF?

Failure to be identified with the local Church will cause you in time to feel no responsibility to any congregation. This in turn will cause you to become careless in your attendance (Heb. 10:25). When this occurs, apostasy (which has already set in as a result of failing to identify yourself) has gone to seed (II Pet. 2:20-22). Your family will be affected, for to them the Bible study program of the local Church will be ineffective. Give heed now to the things "which ye have heard lest at any time" you "should let them slip" (Heb. 2:1). Do not destroy your souls and the souls of those whom you love.

In the second place, failure to identify yourself with the local Church hinders the work in that community. The elders cannot fulfill their responsibility if you do not submit to them (Heb. 13:17). We are taught to "consider one another to provoke unto love and good works" (Heb. 10:24). If we try to maintain membership at large (an act unknown to the Scriptures) then we hinder, to a great degree, the efforts of many who are trying to do what is right. It is always discouraging to see members in given areas refuse to accept responsibility. For the Church to be a strong bulwark against sin and digression, each member in the community must fulfill his or her Christian responsibility. The Church in this neighborhood is the greatest blessing that could happen to it. The most humble member, if working actively, is a great benefactor thereof.

### A PERSONAL PLEA

If you have never identified yourself with the nearest faithful congregation of God's people, then I appeal to you, do so today! "Floating membership" is unknown to the New Testament and is sinful. You can do so by either responding to the invitation, or by having one of the elders, or some other person make a public statement to that effect. **YOU MUST DO YOUR PART.** Your eternal salvation depends upon **YOUR** cooperation with God. God has given you the straight and narrow path, but **YOU MUST WALK IN IT!**

## ANSWERS FOR OUR HOPE

Address questions to:  
35 West Par Ave.  
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I Peter 3:15

*Marshall E. Patton*

**QUESTION:** Is one required to give to their congregation where they have their membership, even when they go visiting and worship with another congregation? Can they send it by another member of the congregation, and if so, would they be committed to give to the congregation where they are visiting? I feel if we are required to give to the congregation where we attend regularly we should also be present and give it personally. I understand we should give as part of worship upon the first day of the week! Please be sure and enlighten me concerning this matter.—W.P.

**ANSWER:** The only unit of organization on earth for doing church work is the local congregation. No other is revealed in the New Testament! It follows, then, that whatever work God has given to the church has been given to the local congregation. This work becomes the obligation of those who make up its membership. The obligation exists by virtue of the relationship existing between the individual and the local congregation. Whether one is absent or present does not lessen his share of responsibility. The relationship and burden of responsibility continue to exist.

This is in harmony with the instructions of I Cor. 16:1-3. Paul gave to Corinth the same order he gave to other churches—"so do ye." The obligation here was upon Corinth—"every one of you." This collection was to be gathered into a common "store" or treasury. That it was a common treasury is evident from the statement, "that there be no gatherings when I come." This "store" or collection was to be delivered unto others appointed by Corinth—"whomsoever ye shall approve"—and brought unto Jerusalem. Paul calls this collection "your liberality." The pronouns "ye," "you," and "yours" identify those on whom the obligation rested.

In view of the above I conclude that one's first obligation in giving is to his home congregation. If, after meeting this obligation, he so desires, he may give elsewhere whether he is visiting there or not.

The essential elements of acceptable worship in giving may be met without being present in the assembly of the congregation to which the gift is made. Essential elements involve purposeful, cheerful, liberal giving (II Cor. 9:6,7). One must also give "as God hath prospered him" on the "first day" of every week into the common "store" or treasury of the church (I Cor. 16:1,2). The means used to get it into the treasury of the church are incidental. Whether it is collected at the door before the assembly—during the assembly—or after the assembly are matters of indifference. Worship in giving is not necessarily something done jointly with others while in the assembly. There is no Scripture so ordering it. This, however, is generally the most expedient way of complying with all the essential elements.

Probably I Cor. 16:1,2 as written with the first day of the week assembly in mind, although it is not specified. Since it is not specified, allowance must be made for circumstances demanding a variation. Hence, I suggest that when one is absent from his home congregation, he send his contribution by one who can get it to the proper place at the proper time. This in no way alters that for which the individual is responsible in acceptable giving. If I so act, it certainly does not follow that another has given for me. When the men who take up the collection in the assembly later gather it into one place so that it becomes a common collection or "store," they have not given for anyone. Neither has the one who receives my gift and puts it into the common collection given for me. In so giving I have complied with all the essentials in acceptable giving—I have worshipped in compliance with all that the Scriptures demand. How it is gotten into the treasury of the church is a matter of expediency.

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The other day at the Republican convention in San Francisco, one of the senators said, "This Bobby Baker case has been hush-hush, but when one starts sweeping hi-fi sets under the rug it leaves a bulge!"

I was just thinking how the college question has been swept under the rug by the liberals. When Brother Baxter came out with his speech, Brother Lemmons and others drew from the hip and left both guns smoking. But presto, all at once it was swept under the rug and one can't get a sound out of either side. This reminded me of the politician who changed positions on a certain issue. His colleague in the senate said, "John, I am glad you saw the light on this issue." He replied, "I didn't see the light sir, I felt the heat!"

Gentle reader, we may sweep the college question under the rug but it leaves an ugly bulge. I remember a statement Foy Wallace made in the TORCH back in July of 1950. He said, "History is definitely repeating in the church today. The issues are unchanged. Periodically repulsed the invaders retreat only to await favorable conditions to renew assaults, or else they take their movements under ground to work clandestinely, insidiously and subversively, as was done by the premillennarians within the church. Now the issues that besiege the church are in the open field, with their advocates appearing boldly as aggressors in the attacks, defying opposition and challenging counter action, which they shall surely receive, and their offensives will be repulsed, as often as they come, for there is a mighty host who are one in the resolution not to let them pass."

I would like to insist that the "mighty host" Brother Foy referred to is still in existence even though he has deserted its ranks. I agree that the college in the budget advocates are waiting "favorable conditions" before they make another attack. A man would have to be less than stupid to think they have changed convictions just because this issue has been swept under the rug.

Brother Wallace made it crystal clear what he was talking about in the same issue of the TORCH. Listen to what he said on page 3, "Inside the church the controversies were the same principle as now: unscriptural innovations, human organizations, secular institutions, local autonomy, pseudo-unity, false fellowship, denominational baptism, and worldly activities within the church. Brethren who had the audacity to dispute the right to invade the church with such secularism, and who possessed the courage to challenge those who did so, were stigmatized with ugly epithets. They were accused of being FOSSILIZED, a word I well remember, but it was slung by digressive preachers at the faithful, preachers, who stood in the way of their invasion."

Brother Wallace wrote this fourteen years ago. Today they not only call us "fossilized" but many

other epithets. Yes, the controversies are the same today! Brother Wallace says he hasn't changed. If he hasn't, I would hate to see an article by him when he does! Let us face facts; in 1950 we did not have many preachers as bold as Brother Baxter to come right out and say that churches should support the college.

Brethren, let us not sweep this issue under the rug, because it leaves an ugly bulge. Let us fight it with every atom of our being. Will you be among that mighty host who stand as one in the resolution that these matters will not pass?

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Snygley, Jr.*

### WORDS THAT DIVIDE US: NO. 2

#### "WORLD"

It is the author's firm conviction that the term "world" has been thrown about recklessly and abstractly. What do people really mean when they affirm that someone else is "worldly"? I am persuaded that it would be difficult for them to be absolutely concrete and specific. Sometimes the epithet "worldly" is a meaningless abstraction.

In the New Testament the Greek word kosmos, from which we get the term "world," has a variety of meanings. We may see these definitions in Thayer's Lexicon, pp. 356, 357. Basically, the Greek term means "order." But in I Cor. 3:22 the term means the universe. Again, in Mark 16:15, etc. the word refers to the earth. In John 3:16 the term refers to the inhabitants of the earth. In James 1:27 the term "world" refers to the ungodly multitude on the earth. In I John 2:16 the word refers to worldly affairs, or earthly things, such as riches, advantages, etc. It would follow, therefore, that when people are inordinately associated with the "world" (in the sense of worldly affairs) they are "worldly." When worldly affairs "rule" one's life he is "worldly." The term "worldly" is not to be used as a meaningless abstraction in branding those who happen to be our enemies.

#### "SOUL"

Materialists deny that the Biblical term "soul" denotes an immortal entity that survives the death of the body. The fallacious contention of the Annihilationists is the result of their erroneous exegesis of those contexts in which the word "soul" is used. It is their contention that in these passages the term "soul" always means the same thing; that it never refers to some immortal entity; but that it simply denotes the living creature or being.

No careful student of the Scriptures would deny that the term "soul" sometimes simply means the living creature, or that in which there is life. This is clearly the meaning of the term in Gen. 2:7; I Pet. 3:20, etc. In I Pet 3:20 the term simply means "persons."

Materialists err in supposing that the term "soul"

denotes only the living being. Every standard Greek-English lexicon attaches to the Greek noun psuche (soul) various meanings. Among those meanings is the following: "the soul as an essence which differs from the body and is not dissolved by death," Thayer, Lexicon, p. 677. This sense of the term is found, for example, in Matt. 10:28. Cf. also "soul" in the new lexicon of Arndt and Gingrich: "the soul as seat and center of life than transcends the earthly," p. 902.

## COMMENTS TO EDITORS

"I think that you are doing a very good job and I look forward to receiving the paper."—James E. Gunn, Eau Gallie, Fla.

"I would like to thank the editorial staff of Searching The Scriptures for hewing to the line in its writing. We should all be like the Bereans who 'searched the scriptures daily to see if these things were so,' but it is helpful to have assistance at times such as the Ethiopian eunuch requested of Philip. Keep up the good work, fight the good fight against innovations."—T/Sgt. Dick Edwards, New York, N. Y.

"Keep up the good work with Searching The Scriptures."—Wiley Adams, Newport, N. C.

"Keep up the good work."—Albert Davis, Frankfort, Ky.

"My family and I are still getting and enjoying Searching The Scriptures. It is nice to read about the good that is being done in other places, while we are here in Alaska."—James C. Taylor, Spenard, Alaska.

"I have been reading your paper with keen interest and it does my soul good to know that there are such able men to help fight the battle against ALL innovations that have crept into the Lord's church. Our prayer here is that you all might continue the battle and that you will never weaken and stand steadfast and unmoveable in the work of the Lord."—Grady Bailey, Erwin, Tenn.

"I am thankful for the good teaching you and others are doing in your paper."—Harris J. Dark, Nashville, Tenn.

"I have been receiving the paper for my first year and enjoy it very much. My desire would be for it to appear in my mailbox twice a month or every week as some of the other periodicals or bulletins do."—John Allen Thurman, Perry, Fla.

"May the Lord bless you with many years to continue this service."—Mrs. Ernest Weiss, Bradenton, Fla.

"We do enjoy and look forward to Searching The Scriptures. May you both live many years and continue to spread the truth."—Charles T. and June P. Lloyd, Melbourne, Fla.

"I enjoy Searching The Scriptures very much. The paper is neat, interesting, but most of all filled with sound doctrine. It is filling a much needed place in our troubled times. Both you and brother Miller are to be commended for your work in publishing the paper. Keep up the good work."—Billy Ashworth, Franklin, Tenn.

"Please renew my subscription to Searching The

Scriptures for another year. Also continue to send me the bulletin. I enjoy both very much."—Henry Elliott, Port Richey, Fla.

"May you ever be blessed by God in teaching the truth."—Mrs. J. R. White, Bowling Green, Ky.

"You will never know how valuable your publication has been to me in New York City."—James C. Wright, Pensacola, Fla.

"I just want to say that every thing about Searching The Scriptures is great. We enjoy the paper very much. . . Keep the paper coming and keep up the good work you are doing."—Bernard DeNoe, Orlando, Fla.

"Brethren, I am deeply grateful for your sacrifice and devotion to the truth."—Grover W. Hunt, Tuscumbia, Ala.

"I am still enjoying your good paper. Received my July issue yesterday and I look forward to getting it each month."—Maggie Orton, Lawrenceburg, Tenn.

## SERMON OUTLINE

### ON UNTO PERFECTION

L. E. Sloan, Jasper, Georgia

Hebrews 6:1

**INTRODUCTION:** The Hebrew Christians had not grown sufficiently in the time they had been Christians (Heb. 5:12). Because of this the apostle could not speak unto them as they needed. They were dull of hearing. This condition true of many in the church today. Thus the need is "Let us go on unto perfection." **I. GROWTH IS ESSENTIAL TO LIFE—SPIRITUAL AS WELL AS PHYSICAL**

- A. New born babes in Christ must be fed the sincere milk of the word (I Pet. 2:2).
- B. This milk of the word is necessary to their growth (I Pet. 2:2).
- C. If a baby doesn't grow, he will die—Spiritual death is the result of babes in Christ who do not grow.

#### II. SPIRITUAL GROWTH MUST BE IN GRACE AND KNOWLEDGE OF THE LORD (II Pet. 3:18).

- A. Grace simply means favor—Here, it means "in the favor of God."
  - 1. This involves doing God's will—abstain from all appearance of evil (I Thess. 5:22). Be steadfast, unmovable, always abounding in the work of the Lord (I Cor. 15:58). Keeping himself unspotted from the world (James 1:27). Living by every word of God (Matt. 4:4).
- B. Knowledge means that which is learned. We must learn of Christ (Matt. 11:29).
  - 1. This involves study on the part of the Christian (II Tim. 2:15).
  - 2. God's people destroyed because of a lack of knowledge (Hosea 4:6).
  - 3. The people erred because they did not know (Matt. 22:29).
  - 4. People can't do God's will unless they know it.
  - 5. Many will be lost because they never did the will of God (Matt. 7:21-23).

#### III. SPIRITUAL GROWTH IS DEPENDENT UPON BEING FED THE RIGHT FOOD.

- A. The word of God is the right food (I Pet. 2:2; James 1:21; John 6:27).
- B. The gospel is the **CERTIFIED** spiritual food (Gal. 1:11-12).

1. The gospel can be perverted (Gal. 1:6-10). Good food can become destructive by adding Likewise the gospel by adding the doctrine and commandments of men (Matt. 15:9). **IV. SPIRITUAL GROWTH IS DEPENDENT UPON A STEADY DIET.**

- A. We would not think about letting our physical bodies go for days without food. Then how about our spiritual bodies? Which is the most important? Jesus answered for us (Matt. 16:26; 10:28; I Tim. 4:8).
  - 1. Our souls must hunger and thirst for righteousness (Matt. 5:6).
  - 2. Thus our growth is dependent upon the attitude of each one.

#### V. SPIRITUAL GROWTH IS DEPENDENT UPON THE PROPER DIGESTION.

- A. Word of God must not only be eaten but digested.
- B. Digestion depends on the condition of the one eating.
- C. Much food wasted because of illness or disease of the one eating.
- D. Many are spiritually ill prior to eating—word is wasted and won't digest in spiritually ill person.
- E. The problem is sin. This must be gotten rid of.
- F. When this is done, the word that is eaten will digest and fruit will be borne.
- G. Spiritual growth will ensue.

**VI. CONCLUSION**—Our eternal destiny depends on our spiritual growth. Our souls are involved. We cannot afford to be lost in hell. But it is obvious that all who do not grow will die the second death (Rev. 21:8). Let everyone then, free himself of "every weight" (Heb. 12:1) and "receive with meekness the implanted word" (Jas. 1:21) that he may go "ON UNTO PERFECTION."

### DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—I Pet. 3:17.

Thomas G O'Neal

The Apostle Paul wrote the brethren in Rome, "We have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes . . . For all have sinned, and come short of the glory of God" (Rom. 3:9-18, 23).

It was to the Ephesians that this same apostle said in his letter, "ye were without Christ, being



aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

Think what it will mean on judgment day to hear the Lord say to countless millions "I never knew you; depart from me, ye that work iniquity" (Mt. 8:21). Think what it will mean to be **LOST** forever. This will not be for a minute, nor a day, nor a week, nor a year. **THIS WILL BE FOR ALL ETERNITY.**

Yet, these people need not be lost. God has the answer to their condition. God answered man's lost condition with the sacrifice of His Son upon the cross. By obedience to the will of Christ man can be saved today (Heb. 5:8-9; Mt. 8:21-23). The will of Christ that saves men from sin is the gospel (Rom. 1:16-17). If men are ever saved it will be by their obedience to the will of the Lord (1 Pet. 1:22-25).

In the space allotted this article, I want to study another danger that faces the church and that is the lack of concern for the lost. First, let me say that there are many churches spending many hundreds of dollars each month in an effort to save some lost soul through the efforts of a faithful gospel preacher they are supporting. But this is not the condition everywhere.

One of the attitudes found in some places is that the church is in the saving business. It is nothing uncommon for them to have several hundred or even thousand dollars stored up in the bank doing nothing for the Lord. Ask these brethren for some money to help send a good faithful man into some area where the cause of Jesus Christ has not been established and it would be easier to get blood out of a turnip almost. Another attitude is that of inviting and talking with people about their souls. In many places this is reserved for the preacher alone. Have you ever invited brethren to meet to go out and visit and invite people to attend services where they can learn the truth only to have a few turn out when a hundred should? What is wrong? The thing that is wrong and needs immediate attention is the lack of real concern that people do not have for the lost. The fact that men are lost should cause every faithful child of God to want to do everything he can to teach them the truth.

I know a church that is plenty able to support or help support men in new places to preach the gospel. The local preacher is well supported. But the support of any preacher outside of the local work has been a spot of major trouble because some wanted to build a large bank account rather than help support men in areas to establish the Lord's church.

The Lord commanded the gospel, which is God's power to save, to be preached to every creature (Mk. 16:15). The church in Thessalonica sounded out the gospel to those that knew it not (1 Thes. 1:6-8). It takes money for the support of men, for radio and TV time, for tracts, for Bible correspondence courses, and other things with which the gospel can be carried to the lost in this generation. Your concern for the lost may well be indicated by how you help provide the essentials in order that the lost may hear the gospel.

What is your attitude toward the lost? Are you, am I, really interested in their eternal salvation? We have been redeemed and we should tell it to others

(Psa. 107:1-2). May all become concerned to the point that we will do something about it—preach the gospel to them.

## Science and Truth

I Tim. 6:20-21

William D. Burgess

It is interesting to observe that in dating materials that the scientist always deals in great lengths of time, in thousands, millions or billions of years. There seems to be a bit of comfort and safety in dealing with such lengthy periods. He is often dogmatic in that evolution has occurred and over a long period of time but is usually quite willing to give or take a few thousand or million years when it seems advisable or profitable to the theory he has to put forth. In general, most evolutionists can agree that the Genesis record cannot possibly be true but beyond this there is a good deal of disagreement. In fact, the Geological Time Scale shows the "beginning" to be from 4.5 to 5 billion years ago. This allows a half billion years to play around with just in case they need it some time. The claim is made that there was "living things" in these early beginning years though no fossils exist. By such a claim they are not bound to any specific beginning or specific organism from which all life is supposed to have arisen. This provides cover and allows a wide range of liberty in assumptions and conclusions. As yet there is no real proof of any living organism in the pre-Cambrian period. Materials have been found that have led some to "conclude" there must have been living forms, but this is the basis of the "proof" of their existence. The pre-Cambrian is said to have occurred prior to 540 million years ago, according to the Geological Time Scale. In what is referred to as the Cambrian outburst there is evidence of a wide variety of organisms. In fact, very few of the groups that we know today have not been found in this period. The age of this period is not a positively known fact. Since fossil ages are often determined by the rock in which they are found and the age of the rocks are determined by the fossils they contain, there is some room for doubt as to the exact age of this and other like periods.

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# The News Letter Reports

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

**Larry Bunch**, Gotebo, Okla.—**Roy Cogdill** will be doing the preaching in a gospel meeting at Lone Wolf, Oklahoma, August 3-9. I am now preaching for the church in Gotebo, Okla. One was baptized last Sunday evening.

Grady Bailey, Erwin, Tenn.—The church here is located south of Erwin on the old Asheville Highway. We meet in Rock Store Building. **Cecil Belcher** of Hammond, Ind. closed a meeting here June 10. We had good attendance. Six were baptized. **Jack Batey, Jr.** is helping with the local work at present. Jack Batey led the singing during the meeting.

**Jimmy Tuten, Jr.**, St. Louis, Mo.—The week of May 3-10 found the Spring & Blaine church in a good meeting with **Bob F. Owen** of Florida College doing the speaking. He did an outstanding job in every way, and many have become greatly impressed with his natural abilities as a speaker. He is to return for another meeting with the Spring & Blaine church in 1966. There were three baptisms and one restoration during the meeting; one was identified with us last Sunday morning.

Beginning soon, Spring & Blaine will help support Baxter Evans who will be preaching in Springfield, Missouri, and **Ralph Dean** (one of our own preachers at Spring & Blaine who will be preaching full time at Warrenton, Missouri. In addition to the local preacher, six preachers are assisted by us. It is our prayer that God will continue to bless us that we might do more to honor Him.

**James P. Miller**, Tampa, Fla.—Five have been baptized since our last report. This brings to 29 the number baptized in the local work here this year and in the spring meeting with Marshall Patton. We are now supporting the work in three other places and I have preached in four meetings given to brethren in hard places. My schedule for the fall calls for meetings in the Akron, Cleveland, Ohio area. Watch for final dates on these pages. Doug Burgess helps with the work at Seminole and does the preaching while I am away.

**J. Wiley Adams**, Newport, N. C.—Have just completed a year with this church in our second located work here. During this time 8 have been baptized, 6 restored and 4 withdrawn from. There were no additions in the recent meeting I held at the Whitehall church near Fairmont, W. Va. However, brethren attended from 8 congregations and visitors at every service. This was a source of great encouragement to us. Many in the Ohio Valley will not buy what the promoters are trying to sell. This also adds to the signs of a brighter day.

**J. P. Halbrook**, Belle Glade, Fla.—Belle Glade, Florida is situated in Palm Beach County, Florida, on Lake Okeechobee, a lake about 50 miles long and 30 miles wide. This community is the hub of the

sugar industry in Florida. The faithful brethren of this area have recently completed a meeting house at Belle Glade, having lost the former meeting place to the liberals about two years ago. These brethren are straining very hard to meet the initial heavy payments on their building. A young high school graduate, **Ron Halbrook**, preaching at present for gratis, will leave for college in a few short weeks, the Lord willing. Due to prevailing financial and other circumstances there is an immediate need for a full time gospel preacher to take the work here. Is there some faithful church somewhere who will send and support a gospel preacher to us in this time of heavy financial and spiritual need, or a dedicated gospel preacher who will assist us by providing partial support for himself? The need is so urgent! Refer to Brother **Harry Pickup** at Florida College, Temple Terrace, Fla.; Brother **Byron Conley** at Bartow, Fla.; or Brother **Tom Butler** of Lakeland, Fla., concerning the need here. Please contact us direct by addressing: Southside Church of Christ, P. O. Box 394, Belle Glade, Florida, or phone 996-2574 after 9:00 p.m. evenings.

**Loyd Pugh** and **Lake Bates**, elders of Pleasant Valley church in Limestone County, Alabama.—There will be a gospel meeting here August 2-9 with **Bill Hall** doing the preaching. Services are at 7 a.m. and 7:30 p.m. each day. **Edward Fudge** is the regular preacher. The work here is growing.

**James E. Gunn**, Eau Gallie, Fla.—During the past month (June) we moved to Eau Gallie, Florida to work with the church here. The church is small, as a large number of liberals made their exodus earlier this year and joined the liberal church in Melbourne, another city that joins Eau Gallie on the south. We have been able to get some outside support and I believe the future is a bright one. The brethren plan to be self-supporting by the end of 1965. We have a nice small building that is well located. Eau Gallie is the largest and fastest growing city in the county and Brevard is the fastest growing county in the nation. We are the closest congregation to Patrick Air Force Base and if anyone knows of members in the South Brevard Area of Melbourne-Eau Gallie we would appreciate their addresses so that we might contact them.

Reavis Petty, Morehead City, N. C.—Two have been baptized at Morehead City recently. I will be in a gospel meeting with the West End church in Franklin, Tennessee, August 16-23. **Martin Lemon** is the local preacher.

## GOSPEL MEETINGS

**E. Paul Price** of Borger, Texas was in a meeting with the 6th and Meredith church in Dumas, Texas in June . . . **David Claypool** of Nashville, Tenn., was in a meeting at St. Paul, Minn., the last of June . . .

**Ed Harrell** of Johnson City, Tenn., will be at Wendell Avenue in Louisville, Ky., Aug. 16-23. **Frank Jamerson** is the local preacher . . . **Wiley Adams** of Newport, N. C., was in a meeting at the Whitehall church near Fairmont, W. Va. in June . . . **Dave Bradford** of Murfreesboro, Tenn., was in a gospel meeting at the Bedford church of Christ, located between Shelbyville and Lewisburg, Tenn., July 5-12 . . . Three were baptized in a meeting at Martin-vine, Ark., in which **Ward Hogland** of Greenville, Texas did the preaching.

**Bobby K. Thompson** of the North Avenue church in Miami, Fla., was in a gospel meeting in Monticello, Ky., which began July 5. **Bill Simmons** is the local preacher in Monticello. **Ward Hogland** of Greenville, Texas will be in a meeting with the Riverside Drive church in Nashville, Tenn., Aug. 2-9. **Robert Jackson** is the local evangelist . . . In June **Robert Jackson** was with **Lowell Blasingame** and the church in Grenada, Miss. . . **J. David Tant** of Decatur, Ga., was in a meeting in Vernon, Fla., July 2-10. . . Howard See of Woodbury, Tenn., preached in a meeting at Gloriana church, June 28-July 4 . . . Eugene **Britnell** of Little Rock, Ark., was with the Par Avenue church in Orlando, Fla., in a gospel meeting in June. He was with the Merritt Island church June 24-July 1. Two were baptized in this meeting.

**Marshall E. Patton**, Orlando, Fla.—The meeting with Shelbyville Mills church in Shelbyville, Tenn., closed Sunday night June 7 with a total of 3 restored and 1 baptized. It was one of the best attended meetings I have had this year. **Dick Ward**, the preacher, was a splendid co-worker and is doing an excellent job with this fine congregation. This church has a good eldership and exercises a tremendous influence for truth in that area—it is growing even stronger numerically and spiritually all the time. It was encouraging to see that truth prevails and is gaining steadily in middle Tennessee where the digression of recent years has taken a heavy toll—indeed, the tide is changing. We saw evidence on every hand.

**Jack Hobby**, formerly of Merritt Island, Fla., has recently moved to labor with the Henderson Blvd. church in Tampa, Fla. **Lee Gunter**, formerly of Largo, Fla., has moved to Merritt Island to work with that congregation . . . **Tom Butler** and **Byron Connally** preached in a meeting at the Southside church in Belle Glade, Fla., June 21-28. Four were restored and one baptized.

J. W. Evans, Port Arthur, Texas—The Thomas Blvd. church will support me for 3 or 4 weeks work with the small group of faithful brethren in Bethesda, Md. beginning about August 15. The church here has twice previously sent me for a weeks meeting with these brethren, but this time I am going to conduct some "house to house" work for several weeks. I think this is a commendable thing for a well established church to do and worthy of emulation by other such churches. Besides the rendering of help to such new and needy congregations, it is also one step further from "the Pastor System" wherein an old and established church has to have

its formerly trained and "located" preacher in its pulpit at every service or "the local work will go down." I have often said that one of the best arguments against "the Pastor System" was to cut out some of it, and the aforementioned attitude is indeed "some of it." This group of faithful Christians meet on Sunday mornings and Wednesday evenings in the Cafeteria Building of Bethesda Chevy Chase High School, 4301 East-West Highway Bethesda, Md. If you know of anyone in the area of our nation's capitol who would be interested please send their address to either — **G. K. Ellis**, 26704 Haney Ave., Damascus, Md., or **Lt. Albert P. Lovelady**, 116 Sharon Chapel Road, Alexandria, Va. and we will contact them while I am here for this work.

Also: One was baptized and two restored in our gospel meeting June 21-28 with **Homer Hailey** doing the preaching.

## SOUTH AFRICA WORK

**Andy de Klerk**

As the train steamed out of Port Elizabeth station we left several Christians standing there waving us a kind farewell and bidding us a safe journey. There is something very depressing about an occasion such as this, not just for those who are left behind who will return to their homes realizing that they must now continue the work themselves, but also for those who are leaving for some far distant land. How will you find these people when you return ?

The city is soon lost from sight as the train speeds away from it. You begin to think of the task ahead. You settle down in the six berth compartment of the Durban bound train. The children, four girls, are thrilled with their first train ride. A new experience for them—greater still—the sea voyage across the vast ocean.

Why the journey? you wonder again. You reflect on the events of the past months. Support having dwindled to a mere \$100 a month . . . the labouring as a Display Artist to supplement the salary . . . working to bring in enough to give to the Lord, to pay the rent, the car, food, clothes, etc. . . the work among members of the church slowing up . . . the many hours spent in work, both physical and in His Kingdom beginning to tell on the health . . . after prayer, consideration and family consultations the plans are made to return to the States and renew interest in the work and to seek adequate support.

After traveling some nine thousand miles by land and sea we finally arrive in New York, forty days later. A different feeling is now experienced than that of some twelve years ago when we came from our native land for the first time to enter Florida Christian College. Now we wonder how we will be received . . . will we be able to make ends meet? The only support promised while in the States is \$25 a month! Will I get enough appointments on the Lord's days when brethren will give me something so that I can feed my family and make the trip to the next town? Immediately we realize that if God had been with us all this way why will He forsake us now? A little song that we used to sing with the children back in the Port Elizabeth congregation and which has almost become our theme song on the journey, comes to mind. "If we walk

in Heaven's light, shun the wrong and do the right, I know the Lord will find a way for me."

A hundred dollars bought a 1954 Ford from a Used Car Dealer in New York, with which we have traveled some 6000 miles through twelve States already, speaking at various places on our work and needs ... telling brethren of our plans. We want to return to our home to work among our people. Thus far we have \$100 of our support promised for five years, when we return to South Africa. We will also need travel funds to get back to Port Elizabeth.

Can you assist us ? I'll be glad to talk to you about the work should you desire it. Please feel free to write for additional information concerning our work our plans or any other question you may have. We hope and pray that some will respond to our plea.

Many thanks to Brethren Miller and Phillips for this valuable space in this fine paper. We appreciate their love for the Truth and their interest in us and the cause of Christ in South Africa.

Let us hear from you soon — our mailing address is: Andy de Klerk, 7931 East 33rd Street, Indianapolis, Ind.

**The Menace of Catholicism**  
II Thessalonians 2:3,4  
*Luther W. Martin*

**WHAT IS RELIGIOUS INTOLERANCE?**

Many of us are guilty of using words incorrectly or applying improper meanings to many otherwise acceptable words. Perhaps one of the most misapplied groups of words are those included in the family of 'tolerance.' Let us consider briefly, the meaning of "toleration."

DEFINITION: "Specifically, the recognition of the right of private judgment in matters of faith and worship; also, the liberty granted by the governing power of a state to every individual to hold or publicly teach and defend his religious opinions, and to worship whom, how, and when he pleases, provided that he does not thereby violate the rights of others or infringe laws designed for the protection of decency, morality and good order."

President Eliot of Harvard University once stated: "Toleration in religion is absolutely the best fruit of all the struggles, labors, and sorrows of the civilized nations during the last four centuries."

Therefore, from the foregoing definitions of the word 'toleration' it is clearly indicated that in our free nation, we must be willing to permit, let, or allow, any and all religious groups the right and privilege of publicly and privately, teaching and defending their particular belief or shade of doctrine. May we hasten to stress, however, that no one is being INTOLERANT when they by word of mouth or by writing, oppose some given political or religious doctrine or practice. INTOLERANCE begins when the opposers are not willing to limit their opposition to the written or spoken words, but when they begin to inculcate physical force into their

opposition to some teaching or practice.

For example, INTOLERANCE was demonstrated by the Roman Catholic Inquisition, the Crusades as carried on by that same organization, and by such instances as the St. Bartholomew's Day Massacre in France, when the French Huguenots were slaughtered by the thousands.

Therefore, let us remember that any religious group has the civil right, under the American Government, to uphold, defend verbally, and to teach its peculiar doctrines, so long as those doctrines do not infringe upon nor violate the rights of others or infringe laws designed to protect the decency, morality and good order of society.

Many Roman Catholics, Protestants and other non-Catholics (the writer is neither a Catholic nor Protestant. L.W.M.) hurl the charge of 'intolerance' merely and simply because someone verbally disagrees with them. This, of course, is a completely false accusation and possibly comes more frequently from timid souls whose feelings are worn upon their sleeves. In our wonderful United States of America we have and should enjoy the precious privilege of thinking for ourselves and being free to express our own views. The Republican can disagree with the Democrat and the State of Florida can disagree with the State of California concerning the virtues of their respective citrus products, and the Catholic religion can be opposed verbally by non-Catholics, and the Catholics are free to oppose Protestantism, etc. All of this can be and is done without its being INTOLERANT! Intolerance only comes when physical force is used in the prosecution of the project. . when one group attempts to secure the support of the Government in order to achieve its goals . . . so that to resist that group, one is placed in the position of resisting existing government. This is where intolerance begins!

**Some Examples of Strict Religious Teachings ... That are NOT Intolerant . . . So Long As Men Are Left Free to Make Their Choice.**

"There can be no salvation for those who, through their own fault, are out of the Church of Christ, the Holy Roman Catholic Church" (Page 390, Mission Book of the Redemptorist Fathers).

"The Roman Catholic Church alone has from Christ the commission to preach the Gospel and teach all nations" (Page 382( Ibid).

"But, nowhere, except in the Roman Catholic Church, are there any real saints" (Page 381, Ibid).

"The Roman Catholic priest alone can show his mission from God Himself" (Page 383).

"The Catholic Church is infallible and cannot teach error" (Page 398, Ibid).

"If anyone says that in the Roman Church, which is the mother and mistress of all Churches, there is not the true doctrine concerning the sacrament of baptism, let him be anathema" (Canon 3, Seventh Session, Council of Trent).

"If anyone says that the rite and usage of extreme unction which the holy Roman Church observes is at variance with the statement of the blessed Apostle James, and is therefore to be changed and may without sin be despised by Christians, let him be anathema" (Canon 3, Fourteenth Session, Council of Trent).

"If anyone says that the holy Catholic Church was not moved by just causes and reasons that laymen and clerics when not consecrating should communicate under the form of bread only, or has erred in this, let him be anathema" (Canon 2, Session 21, Council of Trent).

"(The Holy Roman Church) firmly believes, professes and teaches that none of those who are not within the Catholic Church, not only Pagans, but Jews, heretics and schismatics, can ever be partakers of eternal life, but are to go into the eternal fire 'prepared for the devil, and his angels' (Matt, xxv, 41), unless before the close of their lives they shall have entered into that Church; . . ." (Page 307, Gasparri's Catholic Catechism).

"With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but the Holy Roman Catholic and Apostolic, outside which we believe that none can be saved" (Page 308, Ibid).

"For we have to hold as of faith that no one can be saved outside the Apostolic Roman Church, that she is the one Ark of Salvation, that whoso does not enter her will perish in the flood" (Page 308 Ibid).

"No man can find salvation save in the Catholic Church. Outside the Catholic Church he can find everything save salvation. He can have dignities, he can have the Sacraments, can sing 'Alleluia,' answer 'Amen,' accept the Gospels, have faith in the Name of the Father, the Son and the Holy Ghost, and preach it too, but never save in the Catholic Church can he find salvation" (Page 310, Ibid).

#### CONCLUSION

From the foregoing excerpts from Roman Catholic writings, it can be readily determined that much of their teaching is diametrically opposed to the views of others. Nevertheless, they have the right to teach what they consider to be the truth, even though it is false. Merely because they proclaim falsehood does not constitute intolerance. It is only when she begins to FORCE her teaching upon those who do not believe her doctrines, that INTOLERANCE occurs. Nor are we intolerant, when we oppose her by counter-teaching. Let God be true, and every man a liar!

### "PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR"

Curtis E. Flatt, Florence, Ala.

"And if ye call on the Father who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I Peter 1:17).

The Lord's people are sojourners here upon this earth. His followers are strangers and pilgrims here — travelers to the land beyond. The song writer aptly said it like this:

"This world is not my home, I'm just a passing  
through,  
My treasure is laid up somewhere beyond the  
blue.

The angels beckon me from heaven's open door, And I can't feel at home in this world anymore." The apostle tells us, that in view of the fact that we are just pilgrims here, we ought to pass the time of our travels in fear. The word 'fear', as used here, literally means terror. As we travel, there are some things which we should fear — should hold in terror. Many of these things, such as worldliness, ungodliness, and unbelief, are prominent in every generation and should always be feared. Some are greater threats at one time than at another time. Things which seem to be the most frightening often are not the things to be most feared. On the other hand, it is often true that the things which should be feared are not considered very dangerous. Some may think Catholicism is the thing most to be feared today. Others may think an unfavorable government the thing to fear most. Both are formidable foes. However, we would do well to remember the gospel was preached throughout the world in the first century, even in the face of the belligerent Jews and the opposing Roman Empire. When the Lord's people travel as they should, these foes cannot overcome them. We must pass the time of our sojourn in fear, whatever foe be prevalent. Here mentioned are some to be greatly feared as we travel today:

#### SPIRIT OF AIMLESSNESS

Too many people are wandering down the way of life aimlessly — without real concern for a safe arrival. Too many are satisfied with mediocrity. Many travel but their travel is characterized by indifference. Such is so unlike the travel of the first century Christians. The early Christians continued steadfastly. They had interest in regular worship. They had interest in transforming their lives. Others "took knowledge that they had been with Jesus." When the early church was scattered abroad, "they that were scattered abroad went everywhere preaching the word." A little later the enemies of Christianity said: "These that have turned the world upside down are come hither also." When Christians have that kind of interest, there is not much reason to fear religious groups or governments. But when that interest is lacking — when the spirit of aimlessness is present, it is time to travel in fear. The consequences are terrible.

#### LOSS OF DIRECTIONS

Another thing to be feared is the loss of directions. When one travels a way over which he has not gone before, one of the most important things for him is to secure correct directions and then follow them. One of the real fears we ought to have today is the loss of directions on the part of so many. We cannot listen to the directions of so many around us for they have long lost the way and will not return to the correct source of directions. Many people, even in the church, talk about not needing directions in various religious matters — saying we do many things without the directions of God. Talk about passing the time of our sojourning here in fear! It is time to fear. Surely many of us have never read carefully such passages as these: "Now these things brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us

ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other" (I Cor. 4:6 ASV). "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 9:11 ASV). "If any man speaketh, speaking as it were oracles of God . . ." (I Peter 4:11 ASV).

### FEAR UNGROUNDED CONFIDENCE

Another thing which we ought to especially fear today is the ungrounded confidence which so many seem to have. I fear for so many who feel so confident and so sure of the way they go because the basis of much of their confidence is without foundation. Church members feel so secure in numbers. Numerous ones are overly confident that everything is well because the crowd approves. I frequently hear it said this thing or that thing could not have much wrong with it or so many would not give approval. There are those who are confident and so secure in new and impressive buildings. This is making such an impression that there just can't be much wrong. Many feel so safe in the big programs which have been assessed to the churches. We are doing so much. We just can't be on unsafe ground is the way so many reason. Many feel so sure and secure in the religious institutions which, to them, are doing so much good. The feeling is that we just can't be wrong, with the accomplishment so great. The same people often are persuaded that all is well because of the good feelings brought about by feasting and playing together under the misnomer of Christian fellowship. I say it is time to fear. How bold and daring and risky and venturesome so many are today! No wonder Peter emphasized that we are merely pilgrims here looking for something which is better, and in view of that, we ought to pass the time of our sojourning here in fear.

### GOD'S LAW OF REPRODUCTION

Walter N. Henderson, Clermont, Fla.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass and herb yielding seed after his kind, whose seed is in itself, after his kind: and God saw that it was good" (Gen. 1:11,12). This same law was applied to every creature in the seas and on the land including man.

This law guarantees man when he plants a certain kind of seed it will produce of its kind. This assures the farmer when he plants corn he will not reap pumpkins or even barley from corn seed. If God had been as careless with nature as some would have us believe He is in spiritual matters, just think of the frustration, uncertainty, confusion and sorrow that would be ours. The farmer could never know what his sowing would bring forth. The expectant mother

would not know what to expect—it might be a monkey, snake, or even an elephant instead of a child. God by His wisdom saved us from such a fate by His law of reproduction.

Since God was so wise and merciful in giving a law to control reproduction of physical life, why should we not expect a similar law in the spiritual realm to govern the new birth? There is such a law. Read James 1:18; I Pet. 1:23; I Cor. 4:15 and John 3:3-7. Jesus said, "The seed is the word of God" (Luke 8:11). When the seed, the word of God, was sown in the hearts of men and women it brought forth Christians (Matt. 28:19; Acts 11:26; 26:27-29; I Pet. 4:16). It did not produce Pharisees, Sadducees, Herodians or any other kind of sectarians. It always produced the same thing—namely, Christians. Since that was true in the days of the apostles, I know it is true now.

Corn seed still produces corn; fruit trees still produce each after its kind. Cattle bring forth after their kind in spite of the milleniums that have rolled by. The same thing is true with human beings. Even the effects of atomic bombs have not changed this law; neither has sailing through space altered it one whit. Monday, June 8, the announcement was made of the birth of a daughter to a pair of Russian cosmonauts. Mighty bombs and cosmic rays may effect man in many ways, but they will not alter God's law of reproduction.

No matter how big or learned preachers may be, nor how pleasing the doctrines concocted by the doctors of divinity may sound, they cannot change the law governing the new birth. Men are still begotten by the word of truth and are born of the water and Spirit in order to enter the kingdom of God (I Pet. 1:23; John 0:5). The doctrines of men do not bring forth Christians, neither does the word of God produce sectarians or denominations.

Every time a Baptist, Catholic, Methodist or any other kind of sectarian is produced, something besides the word of God was planted in the heart of man. It takes Baptist doctrine to produce a Baptist; Catholic doctrine will not do it; Methodist doctrine will not do it; the Bible will not do it. Neither can you produce a Catholic with the Baptist Manual; it takes Catholic doctrine to do the job. Methodist doctrine will not produce a Baptist, and the Baptist doctrine will not produce a Catholic, and Catholic doctrine will not produce an Adventist, why should any of these doctrines be expected to reproduce Christians?

If Baptist doctrine will produce Christians, but will not produce Catholics, Catholics must not be Christians. If Catholic doctrine will produce Christians, but will not produce Baptists, then, Baptists must not be Christians. If Christians are reproduced from the various doctrines of men, we have seed producing two different kinds of fruits, which is contrary to God's law. There were no Adventists, Baptists, Catholics, Methodists or any other modern denomination in the days of the apostles, yet there were Christians.

If we say the word of God produces all of these denominational people, why didn't it do so when the apostles first preached it? If God's word produces all of these varied groups, then we have the same confusion in spiritual matters that we would have in the physical realm if women gave birth to all

kinds of reptiles and animals. Oh, we might not get as excited, but it would be the same kind of lawlessness. We have to change the seed in order to change the fruit. The pure unadulterated word of God will not produce anything but a Christian. The same seed that produced Christians in the first century will produce Christians in the 20th century. Thanks be unto God for His unchanging law of reproduction.

### "THAT WON'T EVER HAPPEN"

Lowell Blasingame, Grenada, Miss.

Some brethren have made predictions about the end to which the liberal course being pursued by churches of Christ would eventually lead. Brethren involved in these activities appeared to be shocked that such should be imagined solemnly assured their brethren who entertained these suspicions that the good judgment of brethren would prevent those things from ever happening.

Fortunately one does not have to have the gift of prophecy in order to predict some things. The weatherman makes his predictions on the basis of atmospheric conditions and the course they take. He knows when certain conditions develop what natural effects follow. It may be a period of cold or hot weather or it may be a rainy season or a drouth. For the weatherman to disregard the existing conditions and deny that their effects will follow will not alter the weather. If it would, we might do something about the weather, other than talk about it!

It is also true that when certain attitudes are developed by brethren regarding our need for Scriptural authority and forbidden paths are taken, regardless of how minor and insignificant they may seem, the end result may be safely predicted. For those involved in such to tell us "that won't ever happen" while persisting in the things that lead to them will no more prevent their happening than denying the effects of certain atmospheric conditions will change the weather picture.

When classes, whether it is the tiny tots, young people's or ladies', cease to be simply arrangements for teaching and begin to function as fund raising agencies for benevolent organizations, it may be safely predicted that they will ultimately function in works of evangelism also. Brethren smiled and said, "That won't ever happen." But, brethren, it already has! Recently Vultee News, bulletin of Vultee church, Nashville, Tennessee, reported that the young people of the congregation in cooperation with two other congregations and the Youth Hobby Shop had conducted a gospel meeting. The young people of the Rosen Heights church in Fort Worth, Texas planned a skating party under the guise of a "City-wide Christian Fellowship" to raise \$600 for a duplicating machine to spread the gospel in Brazil. If a class can raise funds for a benevolent organization, and practically every monthly report from benevolent organizations list such, why can't the same classes raise and spend money in evangelism? They are doing it even though some brethren have told us "that won't ever happen."

When the parallel between benevolent organizations under boards and colleges was pointed out and

brethren's attention called to the fact that the church could just as Scripturally contribute to one as the other and that benevolent organizations were only being used as a smoke screen to get colleges in the treasury of the church, some brethren said, "That won't ever happen." But, brethren, it is. Alabama Christian Reporter, April, 1964, carries a front page article telling about the Bay Minette brethren pledging \$25,000 to Alabama Christian College. The writer of the article says, "If brethren of forty churches in Alabama would do as well as the Bay Minette church has done, the million dollar drive would be over-subscribed." Brethren, the atmospheric conditions are right! As brother Baxter says, "The orphans' home and the Christian school must stand or fall together" (Questions and Issues, Page 29). There is the college behind the smokescreen and it is too late to say that the schools will never seek funds from churches; some of them already are.

When brethren warned that this talk about the colleges being "church-related" would result in these institutions undertaking the work of the church, some brethren said, "That won't ever happen." Then along came brother Glover Shipp, Christian Chronicle, April 26, 1963, reporting on the significant features of the world evangelism lectureship that had just been held at Michigan Christian Junior College and the ninth significant feature listed was "The work of Michigan Christian Junior College, dedicated so wholeheartedly to evangelizing the whole world in our generation." It is too late to say "that won't ever happen" after it has. When did it become the responsibility of a college to engage in the work of evangelism?

Some brethren pointed out that when churches began to promote unscriptural projects that eventually unscriptural methods of raising money would be employed. Again, those engaged in these projects smiled sweetly and assured us, "That won't ever happen." But it is happening! Along came Manhattan's project that called for a million dollar building and when they failed to obtain the amount by begging the brotherhood out of it, then came the plan. This plan called for a sixteen story building with the top twelve stories containing residence apartments that were to be sold by the church at an estimated profit of \$500,000. Finally this plan was dropped, not because these brethren learned that it was unscriptural to put the church in the real estate business, but because the bottom fell out of the real estate market and they decided that it was no longer economically feasible to do it. Now another way is being employed to raise money for this project. In the April 9, 1964 bulletin of the Lakewood church, Baytown, Texas, an announcement was carried of a "victory dinner" to be held at the Hotel America, in Houston. This dinner was in the interest of the Manhattan building program and for the purpose of raising funds for it. Tickets were placed on sale at \$7.50 each. This, brethren, was not a "kick-off" for some political campaign but an effort to raise \$100,000 for Manhattan's million dollar building that is to contain a basement fellowship hall, eating room, that will seat five hundred people. It is too late to say that we won't ape the sectarians in unscriptural schemes for raising money for the Lord's work. It is already being done!

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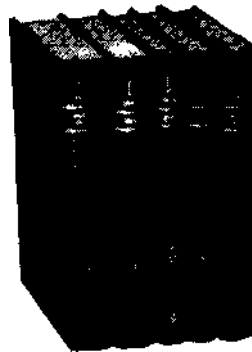
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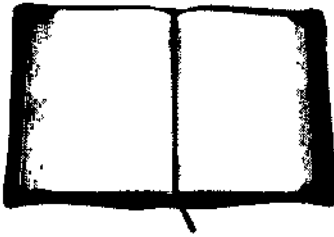
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# SEARCHING *the* SCRIPTURES

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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## BIBLE TEACHING ON THE ELDERSHIP

J. P. Miller

The New Testament teaches the necessity of elders in every church just as plainly as it teaches the necessity of baptism for the remission of sins. It is almost unbelievable that some brethren are not favorably disposed toward having elders in every congregation even when men are qualified according to I Timothy 3 and Titus 1. Elders are in God's plan for directing the work and leading the local church in its activity. The preaching of any man against the divine organization of the New Testament church labels him as untaught and unsafe as a teacher.

The organization of the New Testament church calls for elders or overseers in every congregation (Acts 14:23; Titus 1:5). They are called "elders" (Acts 20:17); they are called "overseers" (Acts 20:28); they are called "pastors" (shepherds or feeders) (Eph. 4:11). All of these terms refer to the same persons in the New Testament, the elders. These various terms describe the nature of their work and their relation to the church.

The work of the elders can be found in several places in the New Testament. In I Peter 5:1-5 they are to "feed the flock of God which is among you, taking the oversight thereof . . ." This duty of the elders is the work of feeding the congregation with the spiritual food necessary for proper growth and development. The Christians of a local congregation are spoken of as "the flock" ("sheep) of God, and the elders are the "shepherds" or "pastors" who tend the local flock "among you." In verse 4 we find this language: "When the chief Shepherd shall appear, ye (the elders) shall receive a crown of glory that fadeth not away." The elders are then subordinates only to the CHIEF SHEPHERD to whom they must give answer in "that day" or at "his appearing in his kingdom" (II Tim. 4:1). They are to see that the flock is fed, therefore, they act as shepherds to the flock.

It is not necessary for the elder to do all the teaching himself. They are to set the pattern or example for the work to be done, and they are to watch the flock in that which is taught. They may use an evangelist or teachers to help in teaching the word of God, but they are responsible for what is taught, thus they "tend" the flock.

The New Testament does not permit one man to be an elder of two or more congregations. He may advise some of other congregations if requested, but

only as one individual to another and not in the capacity of an elder of another congregation. The "watch-care" of the congregation over which he is an elder or overseer is one of the divine duties of an elder.

The elders are to stand ready at all times to guard the church against false doctrines and teachers. As those who declared themselves to be apostles at Ephesus (Rev. 2) were exposed, so the eldership has the duty to examine the teaching of any who teach the flock privately or publicly and expose them with sound doctrine (Titus 1:9). They, by qualification, experience and sound judgment, are to hold fast the faithful word and expose false teachers. They are to safeguard the church against all enemies within and without. Just as the shepherd stands between the sheep and threatening danger, so the elders stand between the congregation and the forces of evil.

To the eldership also is committed the discipline of their respective congregations. They are to rule as the word of God directs. "Let the elders that rule well, be counted worthy of double honor (I Tim. 5:17). "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account" (Heb. 13:17). "If a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5). An elder, therefore, is a ruler, but not a lord over God's heritage, but a wise and prudent overseer. If all means fail in correcting those who persist in error, they are to take the lead in carrying out the word in II Thessalonians 3:6 and Romans 16:17.

The qualifications of the elder are clearly set forth in both the letters of Paul to Timothy and Titus (I Tim. 3 and Titus 1). Thus the man to fill the place is already selected in the sense of character and ability. It only follows to find the man who possesses the qualifications and appoint him to the work. Thus the Holy Spirit makes a man an elder just as he makes a man a Christian—by and through the word. The Bible gives the qualifications for a Christian: hear the word, believe the word (Rom. 10:10), repent of sins (Acts 2:38), confess Christ (Rom. 10:9, 10), and be baptized into Christ (Gal. 3:27). Thus he is made a Christian. Just so, when the qualifications are met with to be an elder, it only remains for this man to be appointed as an elder or overseer and for him to accept the work.

The final consideration in this study is the age-old question of whether or not suitable material for elders can be found in every congregation. It would be impossible for a writer to answer this ques-

tion for each congregation without knowing the local conditions. If there are those in a congregation who do not believe there is suitable material for elders, a program of teaching should be set up to provide qualified men at the earliest possible date. It certainly should be the goal of every congregation to be in compliance with the New Testament pattern of government or organization just as much as the pattern of worship. Of course, if no one is qualified, there can be no eldership, but every effort should be put forth to qualify men as soon as possible. Simply to select men and call them "leaders" and be content with this arrangement is not complying with the doctrine of Christ in the New Testament. By the very nature of their qualifications the elders can provide moral and spiritual oversight and the examples so necessary to the faithfulness of the church. Let us strive to measure up to the divine pattern in all things. While the elders oversee and direct the local work, they are not law makers and should never be considered as such. They hold fast the faithful word in their work and see that the church grows in the truth. Let us respect God's pattern for every local church and provide qualified men to be elders or overseers of the church.

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## Editorial . . . H. E. PHILLIPS

### ARE WE LOSING OUR FREEDOM?

Our cherished civil freedoms are slowly being taken away by an ever increasing centralized government. We are gradually being deprived of the freedom of speech, the personal freedom to own and operate business enterprises as we please, the freedom to hear the truth about the conditions of government and its operation, and the freedom to worship without some sort of persecution. I do not mean that these are absolutely gone, but obviously the working of government in this country is slowly taking away these liberties by enactment of new laws and pressure tactics.

There are at least three reasons why this condition exists: the greed and grab for personal power within government, the effort to make all conform to the way of life that suits the rulers under the guise of personal or "civil rights," and the continuing effort to centralize the power of government in the hands of a few. These conditions are made easier by the fact that most citizens of the United States are indifferent to the trend and are willing to place more and more of their personal obligations upon the federal government. The more of our personal responsibilities it takes, the more of our personal liberties it takes.

Paul wrote to the churches of Galatia and said: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4). Peter speaks of the working of evil men who would corrupt the children of God, and says of them: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (II Pet. 2:19).

The same three reasons given above are responsible

for the conditions in the church today that would take us back into the bondage of sin and deprive us of the liberty we have in Christ. Liberty in Christ does not mean that we can do anything we want to do any more than civil freedom means we are at liberty to do anything we please. In both cases we are under law, and our freedom is derived from that law. It is when the law is ignored or changed that the freedom under law are taken away. The greed and grab for power in the church by a few preachers, elders and editors is promoted by lying propaganda promising more liberty and greater work. Some have power enough in some areas to now control every congregation in that area, telling them who can and who cannot preach for them, and directing the spending of their funds from the Lord's day contribution. More and more these "great preachers of today" are getting into a position similar to that of the pope of Rome. Some love the "praise of men more than the praise of God" (John 12:43). Little by little congregations are losing their congregational freedom to these power-loving men who would lead them into bondage.

The effort to make all conform to that way of life that has been planned by the present day promoters is a second reason congregational liberties are taken away. By economic pressure, public sentiment, emotional appeals, and outright lying about those who oppose this practice, these "false brethren" continue to "line up" churches and individuals. They preach personal and congregational "rights" and all the while they are taking away these "rights" given under the law of Christ and replacing them with the "rights" of these "great preachers," elders and editors.

The third reason for the loss of our freedom in Christ is the continuing centralizing of power and effort under a few men. This, of course, is possible because the individual does not want to assume his personal responsibility. It is easier to drop a nickel in the contribution plate on Lord's day and let the church send that nickel to some sponsoring church (central control), which in turn sends it to some human organization to do the work which that individual should have done in the first place. It will not be long before we find some new headquarters on earth for "churches of Christ."

The combination of lustful men grabbing for power, the effort of these men to make the standard of life and bring individuals and churches to conform to it, and the centralizing of power and control into the hands of a few takes away the liberties we have in Christ. In civil government it tends toward dictatorship; in the church it tends toward Roman Catholicism. So much freedom has already been taken away from many congregations that they now have no safe ground upon which to fight for what remaining liberties they may have.

Paul's attitude toward these false brethren, as he spoke by the Spirit, was: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). Jesus said: "And ye shall know the truth, and the truth shall make you free" (John 8:32).

We cannot tell what the future years will bring for the civil freedoms of this nation. We only know

that history tells us that the course we are now following will lead ultimately to a dictatorship. What other result could follow? As men lust for power some individual will finally achieve it. As they strive to make all men conform to only one idea and way of life contrived by these rulers, they will finally achieve it. As the work to centralize all power and work in one place, it will finally be accomplished and we will have a dictatorship.

History also tells us where the course now being followed by the liberal element in the church will lead. We have the picture of this apostasy in the Roman Catholic Church. Are we losing our freedoms? Yes, we are if we allow any law but the New Testament to govern our lives. I intend to imitate the apostle Paul toward false brethren: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5).

## **COMMENTS TO EDITORS**

"I enjoy Searching The Scriptures, it sure has been an inspiration to me. Keep up the good work. . . I do not want to miss a single copy."—Bertha Matthews, Cullman, Ala.

"I am receiving Searching The Scriptures presently and am enjoying it very much. Keep up the very good work. May God bless you in the Lord's work."—Ronald A. Glass, Green Bay, Wis.

"I have meant for a good while to send my check for a subscription to the best paper on earth. My late husband enjoyed the paper so much and now it is time for me to get it for myself. Here is what I think of Searching The Scriptures: it is an excellent paper for those in search of the truth."—Mrs. F. L. Short, Lawrenceville, Tenn.

"I enjoy Searching The Scriptures more with every issue. I am praying that you will continue to have the strength to keep up the good work."—Tom Wheeler, DeLand, Fla.

"We continue to enjoy and profit from Searching The Scriptures. It is perhaps the best example of what a gospel paper ought to be."—Donald R. Givens, Coalinga, Calif.

"I appreciate the good work that you are doing through the paper and thanks to the one who had it sent to me. I am renewing my subscription."—Grace Gentry.

"Searching The Scriptures is making progress, along with other Sound publications, in holding back the influence of digression. May God help you to keep up the good work you are doing."—Wallace Whitehorn, Athens, Ala.

"We enjoy and appreciate the faithful service your magazine renders and pray God's richest blessings may be with your efforts in Searching The Scriptures."—J. P. Halbrook, Jr., Belle Glade, Fla.

"You are doing an excellent and much needed work with this paper."—J. Edward Nowlin, Decatur, Georgia.

"You are doing a good work with a fine paper. Thanks."—Olen Holderby, Merced, Calif.

"I appreciate the good work that you and brother Miller are doing with the paper and I look forward to getting each issue."—Owen H. Thomas, Russell-

ville, Ala.

"I have enjoyed Searching The Scriptures very much."—Dwight C. Edwards, Bremen, Ala.

"We enjoy Searching The Scriptures very much, and appreciate the firm stand you and your staff are taking in standing up for the Lord against liberalism in His church today. We are praying he will continue to bless you in this work."—Wm. Clyde Sutton, Englewood, Tenn.

"I sure enjoy the magazine and learn so much from the many articles."—Virginia Wallen, Largo, Florida.

"Keep up your good work with the paper."—Verl Fielding, Palmetto, Fla.

"We enjoy your paper very much. May God bless all of you in this great work. It is the best in the brotherhood." — Mrs. Herman Vaughan, Steens, Miss.

"I enjoy the paper very much and the thoughts presented by you, brother Miller, and the many fine writers for your paper are certainly a help to me."—Calvin D. Allen, Beaumont, Texas.

"I want to compliment you on this fine work in the paper."—T. E. Lindsey, Trenton, Fla.

"Someone has been sending me Searching The Scriptures, for which I am grateful. . . In the summer of 1947, in a discussion with faculty members and officials of Abilene Christian College, I stood alone in my firm opposition to the support of colleges by the churches. I took the position then, and do now, that such is wrong and sinful. As a result of my being 'out of step' and not in harmony with the thinking of A.C.C. on this matter, our connection with the college was terminated shortly thereafter."—M. A. Mansur, Vinita, Okla.

"At the time I read your article 'Condemned By Association' in the July, 1964 issue, I intended to write and tell you I approved of it 100 %, but I kept putting it off. I think it was a very commendable statement and I trust you and brother Miller will continue the policy set forth in the above mentioned article. I enjoy your paper very much and I can hardly wait from one time to another to receive it. Keep up the good work. May the Lord bless both you and brother Miller in this great work. It is very much needed and it is appreciated by a great many people.—James A. Walker, Knoxville, Tenn.

## THE FORMULA FOR SUCCESS

L. E. Sloan, Jasper, Ga.

All men possess the very highest aspirations for being successful. Regardless of the field of endeavor in which he is engaged, man desires above all to be successful. Success is a wonderful thing but it does not come without careful preparation and hard work. Many individuals have striven for success but died broken-hearted failures because of one reason or another. No man has ever been really successful, regardless of the success he has achieved materially, until he has been a spiritual success. Only those who reach that wonderful home of the soul called heaven can really be called successful. When one reaches this goal, he can be said to have reached ultimate success.

In the 34th chapter of Deuteronomy is recorded

the death and burial of Moses, the renowned leader of Israel. Men have been, and are now, taught by God's wisdom that people have to have leaders if they are to function properly and successfully. God spake unto Joshua the son of Nun, Moses' minister and instructed him to assume the reins of leadership in the place of Moses. This was not as simple as some might think. It was not to be an automatic leadership with God doing all the work, i.e., controlling the actions and ways of the people. God would be with them, if they would walk in His ways. He would guide them aright, if they desired to live right. God would govern and rule them by His law that had been given them.

Thus leadership of God's people was given to Joshua. It was up to him (Joshua) to carry out God's instructions to the people and set the right example before them just as it had been the responsibility of Moses along these lines. God was very careful to instruct Joshua as to his responsibility to the people and his needs in carrying out this responsibility. In performing these functions of God toward Israel, Joshua would be blessed of God. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

The success of Joshua, just as it is with any other leader of people, was not an individual matter; but the whole nation of Israel depended upon his success. Thus the responsibility of Joshua is great; he is both responsible to God and to the people. It is the same today in the lives of religious leaders. God, in His instructions to Joshua, made this responsibility very clear, and if Joshua is to be successful, he must adhere to these instructions.

There are a number of things mentioned in the first chapter of Joshua which comprise the formula of success. These principles will work today in the lives of men if they are put into practice.

### 1. BE STRONG AND OF GOOD COURAGE (Joshua 1:6)

Without this trait, Joshua would be a failure as a leader. This strength must be evident in many categories. Strength in character, boldness, humbleness, obedience, faith and love are all necessary to the task of Joshua. It is the same now. How many times have you seen leaders become miserable failures because they were afraid. Joshua could not be guided by the whims and fancies of the people. He must be strong to observe to "do all that is written in the book of the law." There is strength needed to withstand the devil in all of his schemes and devices. There must be strength to withstand those who would lead astray. There must be strength to withstand those who teach false doctrines. The apostle Paul said, "Be strong in the Lord, and in the power of his might" (Eph. 6:10). When ungodly men inhabit the body of Christ, strength is needed to "contend earnestly for the faith" (Jude 3). Success does not come as a result of the efforts of those who are weak.

### 2. ONLY BE THOU STRONG AND VERY COURAGEOUS (Verse 7)

Be not afraid—if God be for us, who can be against us? Joshua was told to be VERY courageous. This will not allow for any cowardice at all. Joshua had been entrusted with a great task. He cannot be

afraid and carry out this great work. It is the same today. Those who are fearful are complete failures. Notice Rev. 21:8 for this is the sense in which we are using the word: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in lake which burneth with fire and brimstone: which is the second death." It is abundantly clear from this text that the fearful can serve the cause of Christ to no good whatever. It is not always an easy task to rebuke, reprove and condemn sin in the presence of those who may be guilty, but it must be done out of fear of God and not of man. Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Notice how the pronoun changes from "them" to "Him" in this passage. There are many that are able to destroy the body, BUT DON'T FEAR THEM. There is only ONE that is able to destroy BOTH body and soul in hell; so fear HIM. Thus to be successful, one must be filled with courage (be very courageous) in his dealings with men, and possess a reverent fear for God.

### 3. TURN NOT FROM THE LAW TO THE RIGHT HAND OR THE LEFT

God is outlining a straight road for Joshua. God's law must be respected and obeyed. There is no room for deviation to either side. Yes, this constitutes an extreme. God's law is extreme; it is final, and will allow no other idea or notion to enter in. Thus Joshua's success depended upon his strict adherence to God's law. It is the same today. God's law (New Testament) allows no deviation in any sense. It cannot be changed (Gal. 1:6-10). But man is constantly and zealously trying to change God's law in one way or another, and then he deceives his hearers by telling them that he believes the Bible. Just to believe and accept part of the Bible is not enough, for man doesn't have the truth until he accepts it all (II Tim. 3:16). There will be many lost in judgment because they would not accept ALL THE BIBLE. Success is also deterred in failing to do what God has commanded. The emphasis is on the positive in doing what God said, as well as on the negative in abstaining where God has so instructed. God's law is binding and there is no room for anything else.

### 4. THOU SHALT MEDITATE THEREIN DAY AND NIGHT

Meditation in God's law would cause Joshua to possess a greater knowledge and respect for it, and make him less apt to forget it. God has always called upon his people to remember. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out. . ." (Deut. 5:15). "Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:5); "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (II Peter 1:12). The history of man reveals his attitude of forgetting those things which he needed to retain. Israel forgot God days without number (Jeremiah 2:32). And David said, "The wicked shall be turned into hell, and all the nations that forget

God" (Psa. 9:17). Meditation in God's law will prevent one's forgetting God.

God promised Joshua that if he did these things: "For then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). In all of our trials and struggles in this life, we have been miserable failures unless we make our calling and election sure. Let each one of us remember the principles that are laid down in Joshua 1 as the formula for success.

# I MARVEL

GAL. 1:6

*James P. Miller*

How does one sit in a motel room a thousand miles away from home at the end of weeks of preaching and write an accurate report? How can he tell of all of the warm hand clasps and the smiles of encouragement that have been his? Of the crowds that came to hear him preach and of the ones who came down the aisle to obey the gospel? Is it enough to say he spent eight days at such a place and baptized six? Surely there was more to the meeting than this. The crowds that go away after the last service have more to report than this. The young preachers who drive miles to be in the services receive more than this. The old saints who grasp your hand and tell you that that was the kind of preaching they heard when they were young see more in the service than a cold time, place and number report. The preacher above all carries away far more. He remembers the little ten year boy who followed him to the car and cried as if his heart would break. How well he remembers the five and six times the brethren come around to say goodbye over and over and to repeat each time that old gesture of southern hospitality that goes like this, "If you are ever back this way and want a place to stay come right on in whether we are there or not and make your self at home." The elders who have a hurried conference before the last sermon and come around to be assured that the preacher will come back for another meeting, then the announcement at the very end that he will return four years from today. Yes, all of this and more should go into every report, for all of it is so vital a part of every gospel meeting.

So little is said of all of the problems that have to be worked out for such an effort to be successful. The setting of the time and the many adjustments that have to be made. The anxious minute that is always there on arrival to be sure that the time is correct. This is always present regardless of how many letters have flown back and forth. The problem of staying well far from home and among strange surroundings. Different water, food and places to sleep, all far more serious than the average person might think. The adjustment to customs and personalities that is always present. The big, big job of saying the right thing to the hundreds who come to speak and say, "do you remember me?" Above all the matter of keeping the lines of communications open with the loved ones far away. The

needed assurance every day that all is well with them that is absolutely necessary for the preacher to do his best. Who of experience will deny that every meeting is an epic, era, and a small life time spent in a few days.

I preached from July 5-12 with the church in Newbern, Tennessee. This was my first time to preach in Newbern although I have in the years past held many meetings in West Tennessee. I found a strong, sound congregation of God's people. Jesse M. Kelley has been working with the church the last few years and is a preacher who merits the full confidence of the children of God. Parks Thurmon helps with the work in a wonderful way. Thurman is a native of the county and lives in Dyersburg. He is a business man who puts the kingdom first. The brethren have a new building that is a credit to the cause they represent. Good crowds were present every night and four were baptized into Christ. A word should be said about the brethren in Dyersburg. There are two congregations there contending for the faith. One is new and the other a strong congregation. The latter is the Lake Road congregation where Frank Puckett labors with the help of several brethren who are able to preach the gospel. The hearts of these brethren was saddened during the Newbern meeting by the passing of brother C. B. Camp. Brother Camp was a song leader, teacher and preacher of ability. He was connected as an educator with the schools of Dyersburg.

After spending a few days with my people in Calloway County I began a meeting on July 19 with the Eastland congregation in Nashville. Eastland is an oasis for the truth in east Nashville. A strong church of several hundred members, it is blessed with sound elders and a fine preacher in Rufus Clifford. The pulpit is free and the brethren will support the preaching of all the truth. Almost a thousand people were present in the last two services of the meeting. Brethren came from far and near to support the truth. A check of visitors' cards filled in during the week reveal the following preachers who were in attendance:

Joel Plunkett, Hillview Church, Nashville; Bill Hawkins, Ewing Lane, Nashville; Harris J. Dark, Perry Heights, Nashville; Robert Jackson, Riverside Drive, Nashville; David Claypool, Franklin Road, Nashville; Billy Ashworth, New Hope, Franklin; Martin Lemon, West End, Franklin; David Arnold, Almaville, Murfreesboro;

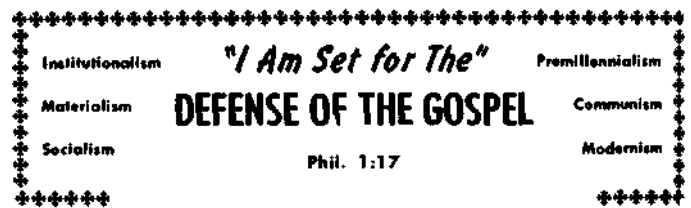
Dave Bradford, Westvue, Murfreesboro; Doris Rader, Campbellville, Ky.; Barney Cargile, Warner Robins, Ga.; Billy Joe Thrasher, Athens, Ala.; Robert Pressnell, Academy St., Dickson; Ralph Autry, Brick Church, Dickson; Edward O. Bragwell, Central, Charlotte; Jack Dugger, Nashville;

Herbert Winkler, Nashville; Nelson Loyd, Nashville; Phillip Speer, Nashville; Ron Weaver, Wilmitt, Ill.; Tom Byers, Houston, Texas; Willard Allen, Cookeville; James A. Allen, Nashville; Sam Youree, Nashville.

Let no man feel that all of the churches in Nashville have been swallowed up in the liberal tendencies of the day. Here are a few of the congregations that are earnestly contending for the faith: East-land, Riverside Drive, Franklin Road, Perry Heights, Hillview, Joseph Avenue, Ewing Lane, Bellshire, Millersville, Duke Street and Glencliff. Six responded

to the invitation during the meeting. Rufus Clifford, like all men who stand for the truth, has had his trials but like gold has emerged from the furnace unscathed. He is a great bearer of the whole armor of God.

Closing the meeting on July 26 I drove on Monday into the gentle rolling hills of southern Kentucky to begin with the Grandview congregation in Tompkinsville that night. This too is a congregation that has had its trials. Less than three years old they have grown to have a new building and a church of upward of two hundred saints. Brother Ross O. Spears is the preacher. Brother Spears, one of the great song leaders of the kingdom, is also a fine preacher and has spent nine years of his life in Tompkinsville. He is loved and respected by all who know him and has had a great influence for good. Many of the churches in the county are sound and working to preserve the old paths. The Grandview congregation has strong leadership and is aggressive. It would be expected that with Spears working with them they would be one of the finest singing churches in the country. It is an inspiration to hear them sing. Charles Kirkpatrick is an able leader and he can sing all of the old songs as well as the new ones. This was my fourth meeting in Tompkinsville over the years and in many ways the best. The future is bright for the brethren in this section. Randal McPherson is doing a good work at Birksville where Raccoon John Smith preached years ago.



**PREMILLENNIALISM**  
**(No. 7)**

**Connie W. Adams, Orlando, Florida**

No passage in the Bible has been the object of greater abuse than Matthew 24. Prophetic speculators have hastened time and again to the symbolism of this chapter to find justification for their fanciful theories. Millennial teachers have had much to say about the "signs of the times." Invariably they come to this passage to find them. We propose to study the passage in the light of its context.

**The Mounting Conflict.** Throughout the personal ministry of Jesus the conflict mounted with the leaders of the Jews. Their obstinate rejection of Christ filled the cup of Jewish iniquity to overflowing. John had said "And now also the axe is laid unto the root of the trees" (Mt. 3:10). The parables of Matthew 21 stressed the fact that the Jews would be cast away from God's favor and that others would go into the kingdom. In the parable of the wicked husbandman Jesus said: "Therefore . . . the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Mt. 21: 43). In Matthew 22 a series of debates with the Pharisees and Sadducees resulted in Jesus putting them to silence. They could not answer, yet were too stubborn to accept the truth. This led to stern

sentence pronounced against them in Matthew 23. He summarized their crimes and pronounced a series of woes upon them. In verse 32 he said: "Fill ye up then the measure of your fathers." God had been longsuffering with the Jews throughout their history, but in their rejection of Jesus as the Christ they were filling up the cup of iniquity. The patience of God was running out. Yet, while justice demanded the destruction of Jerusalem and all that pertained unto official Judaism, Jesus wept in tenderness over the fate which awaited them. This is the touching scene described in Mt. 23-37. Then came the judgment: "Behold, your house is left unto you desolate." Then passing through the temple, Jesus startled his disciples with the statement: "There shall not be left here one stone upon another, that shall not be thrown down" (Mt. 24:20). This was the voice of doom as far as Judaism was concerned.

#### **The Question of the Disciples, and the Time Text.**

The key to understanding Matthew 24 is the question raised by the disciples in verse 3 and in the time text of verse 34. A recognition of this would prevent the many foolish and hurtful theories which have arisen concerning the so-called "signs of the times." So massive was the temple that the disciples thought surely its destruction would be connected with the second coming of Christ and the end of the world. They said: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus, by his answer, divided their question into two parts. (1) The destruction of Jerusalem in which one stone of the temple would not be left upon another, would take place before that generation passed away (verse 34). (2) As to the sign of his coming and the end of the world, verses 36-51 show that there would be **no** sign of his coming, but that it would be unexpected. To take the signs of the destruction of Jerusalem in the first part of the chapter and apply them to the second coming of Christ is to completely ignore the fact that Jesus taught there would be no sign of his coming. Of that day no man or angel knows (verse 36). It will be as in the days of Noah when the flood came and those of that time "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (verse 39).

The objection is sometimes made that the word "generation" in verse 34 simply means the nation of Israel and was not limited to that particular generation of the Jews. The word "generation" is not used in the Scriptures with reference to successive generations. A study of the usage of the word in the following passages in Matthew is recommended: 1:17; 11:16; 12:38-45; 16:4. Then Mt. 23:26 states, "Verily I say unto you, All these things shall come upon this generation." Thus, from the context, from the use of "generation" in other passages in Matthew and elsewhere in the Scriptures, there is no call for making the term mean anything else but that particular generation to which Jesus addressed these remarks. All of the signs described down to verse 34 were to find their fulfillment within **that** generation. They were associated with the destruction of Jerusalem and not with the second coming of Christ and the end of the world.

The Signs of Impending Destruction of Jerusalem. (Verses 5-8). (1) Jesus said before that time there

would be **false** Christs to arise. As various ones arose among the Jews to lead in revolt, they bolstered their claims by pretending to be the messiah. Simon the Sorcerer of Acts 8 made such pretensions prior to his conversion. The historian Josephus says there were numerous ones to make such claims in that time. (2) "Ye shall hear of wars and rumors of wars." During that time revolts broke<sup>1</sup> out in every part of the Roman Empire. Moreover, there were wars among the Jews themselves agitated by zealots and these intensified as the siege of Jerusalem commenced. (3) Verse 7 pointed to famine and its accompanying pestilence. Acts 11:28 refers to one extensive famine. Fifteen years later there was another one affecting the saints in Jerusalem. Josephus records famines of this period. There were also earthquakes in various places prior to A.D. 70 when Jerusalem was destroyed. There are records of them in Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, Colosse, Campania, Rome and Judea. There is no need to extend these signs beyond that generation, for every one of them came to pass within that period of time.

This would be a time of **persecution** for the church (verses 9-13). Early in Acts we read of apostles being imprisoned and forbidden to preach anymore in the name of Christ. Stephen was stoned. The church in Jerusalem was scattered. James was killed by Herod. Paul was arrested and shamefully treated. It was a time when many were offended, false teachers arose, and the love of many did wax cold. Phygellus and Hermogenes were among those in Asia who turned away. Demas forsook the truth. There are many references in the New Testament epistles to false teachers during this period. All of these things served as a refining fire to test the fiber of every man's soul. Numerous exhortations to faithfulness, and rebukes for lack of it indicate that the love of many did wax cold. "But he that shall endure unto the end, the same shall be saved." This was not a reference to final salvation, but to the deliverance of the faithful from the destruction which was to come when Jerusalem fell. By their careful watching of these signs they were to know when to flee.

The **universal spreading of the gospel** would precede this destruction (verse 14). Paul said "Their sound went into all the earth, and their words unto the ends of the world (Rom. 10:18). In Col. 1:23 Paul referred to the gospel which had been preached to every creature under heaven. These passages were written prior to the destruction of Jerusalem. The statement "And then shall the end come" does not refer to the end of the world but to the destruction of Jerusalem. Jesus said this preaching of the gospel in all the world would be for a witness among all nations. Everywhere the marching feet of the messengers of the Messiah went, they preached first to the Jews, then to the Gentiles.. This made the rejection of the gospel of Christ on the part of the Jews of universal knowledge. This prepared the way for all to know that the severe judgment which fell upon Jerusalem was according to the justice of God.

Any attempt to project the fulfillment of these signs to a future time ignores the Lord's plain statement that these things would happen before that generation passed away, and the further fact that

all these found their fulfillment in the years preceding the downfall of Jerusalem and the ending of the Jewish nation. The next article will deal with the definite sign upon which they were to flee, that is the abomination of desolation. Attention will also be given to the difficult passage about the sun being darkened, etc. I am indebted to the following two works especially in dealing with this chapter: **God's Prophetic Word** by Foy E. Wallace, Jr. and **Matthew Twenty Four** by J. Marcellus Kik.

## Science and Truth

I Tim. 6:20-21

*William D. Burgess*

In the next few articles we shall attempt to consider some of the questions that are often asked and view some of the evidences that the evolutionists put forth as proof that organic evolution has occurred. He contends that classification is one great proof area of such evolution. It should be called to mind that all classification is the result of man's efforts. All things are classified as they are because man has said this is the way they should be classified. The scientist has set up a number of divisions into which he has grouped all living things, whether plant or animal. These he has grouped according to likeness because man has said that likeness "proves" closeness in relationship of one organism to another. After placing the organisms as he thinks they ought to be he then uses this grouping as "proof" that organisms that are close in classification must necessarily be near relatives due to evolution. Since man has classified animals and plants from the simple to the complex forms he has then shown the so-called phylogenetic tree which is supposed to be another proof as to how the various forms evolved from common ancestors or how they ceased to evolve and became the groups that we have today. The evolutionist believes that the degree of likeness between organisms is a measure of the nearness of a common ancestor.

Several problems are in evidence in this area of "proof." First, there is a great deal of disagreement among the taxonomists themselves. They often disagree as to how an organism should be classified. Some insist on classification by external morphology, some on internal morphology, and some want to use a combination of the two. Depending on the method used, organisms may be placed in very different groupings. Again, likeness does not require a common ancestor. Parallel mutations occur to produce the same results in organisms with different ancestors. Parallel variations accomplish the same thing. These can be and have been demonstrated in both plants and animals. It is really not strange to see the evolutionist go to classification for "proof of evolution" since the basis of classification is really evolution as it is assumed to have occurred. Man classifies an organism, then claims because the organism is so classified that it must belong here. If one is allowed to be judge, jury, prosecutor and defender I suppose no case would be a real problem to settle.

## The Menace of Catholicism

II Thessalonians 2:3,4

*Luther W. Martin*

### FROM THE CRADLE TO THE GRAVE

The monotoned expression of a somewhat notorious movie actress—"I wan' to be alone," might well also express the island of ostracism with which Roman Catholicism keeps her subjects in line. The Catholic citizen . . . if he devoutly adheres to the laws of his Church . . . must of necessity become an 'isolationist' in many ways, in addition to the isolationism of his religion.

At birth . . . or perhaps we should begin before birth; at the marriage of a man and woman, in the event one of them is not a Roman Catholic, it is required that they be married by a priest; that the non-Catholic sign an agreement (or release) to the effect that any children born of their union WILL be raised in the Roman Catholic faith, and further, that the non-Catholic will in no way interfere with the religious upbringing of the children.

Then, at birth . . . the Code of Canon Law of Catholicism requires that a 'Christian name' be given. In fact, it is a common custom that the name of a 'saint' be given to the child . . . usually the name of the 'saint' upon whose 'day' the baby is born.

If the baby happens to be the offspring of non-Catholic parents, but the infant is near death, then it is the duty of the Roman Catholic physician, nurse, mid-wife, etc., to see that the child is 'baptized' EVEN IF THE PARENTS OBJECT! (A Catholic Dictionary, By Attwater; page 45).

If there is a question as to the child's living after birth, it may then be "baptized while in the mother's womb. . . Should the mother die in labour, the child is to be extracted from the womb and, if certainly living, baptized absolutely; if life is doubtful, conditionally. An aborted fetus must also be baptized, unconditionally or conditionally according to circumstances" (Ibid, page 45).

### CATHOLIC CHILDREN TO CATHOLIC SCHOOLS

"Catholic children should not frequent non-Catholic, neutral, or mixed schools. It is for the local Ordinary (Parish priest, L.W.M.) to decide, according to the instructions of the Apostolic See (Pope of Rome, L.W.M.), in what circumstances and with what precautions, attendance at such schools may be tolerated without danger of perversion to the pupils" (Code of Canon Law, No. 1374).

From the foregoing Canon Law, it is plainly stated that the Catholic parents must send their children to schools that are attended ONLY by Roman Catholic children, etc. The final authority in such matters in this (American way of life), is the Roman Pontiff.

Another publication of the Roman Church, The Liguorian, a monthly magazine published from Liguori, Missouri, states in parts ". . . If, without consulting their pastor, and for subjective reasons of their own, they (Catholic parents, L.W.M.) send



their child to a public school, they are guilty of a mortal sin . . . " (Sept. 1950, page 520).

Thus, during the most formative years -of life (childhood), the ostracism of Roman Catholicism begins. This continues, of course, in expanding spheres of influence during the active portion of life. But possibly the most peculiar and interesting demand of the Catholic Church, is that concerning burial, after death.

The **St. Louis Register**, November 25, 1955. states: "CATHOLIC BURIAL FORBIDDEN IN NON-SECTARIAN GRAVES." It is hard for us to visualize the need for separation of decaying non-Catholic bones and decaying Catholic bones. Of course, this could remind us of the time when John Wycliffe (died 1384), the first man to translate the Bible into the English language, was so despised by the Roman Church, that her Council of Constance (1414-1418 A.D.) decreed that Wycliffe's bones be dug up and burned, some three decades after his death. However, copying again from the newspaper article:

"A warning to Catholics not to be deceived into purchasing lots in non-sectarian cemeteries was issued this week by the Rev. James R. Hartnett, secretary of arch-diocesan cemeteries.

"Well-instructed Catholics know that the faithful are to be interred only in Catholic cemeteries," Father Hartnett said. "Except for converts, ecclesiastical rites in a non-Catholic cemetery are not tolerated. . ."

'Christian burial,' is the interment of a corpse according to the Church's funeral rites in consecrated grounds. If the grave is in a non-Catholic cemetery it is to be 'blessed' at the time of burial.

The Roman Ritual prescribes that the corpse is borne in procession with lights to the church. The parish-priest assists in surplice and black stole; the clerks carry the 'holy water' and the psalm 'De Profundis' is recited; then the corpse is carried into the church building while the 'Miserere' is said. The coffin is placed in the middle of the building, with the feet to the altar if the dead person was a 'layman,' the head to the altar if he was a priest. Candles are lighted around the coffin, and the Office and Mass of the dead, followed by the absolution, accompanied by aspersion and incantation over the corpse, are said. Then another procession, and the corpse is carried to the grave. At the grave the 'Benedictus' is sung, with the antiphon 'I am the resurrection and the life,' and a prayer for the soul of the departed. The body is sprinkled for the last time with 'holy water,' just before the prayer. While returning to the church, 'De Profundis' is again said. (See page 204, Catholic Dictionary, By Attwater; and page 357, By Addis & Arnold).

From the above information, we learn that in addition to chants, recitations, and songs, the followers of the Catholic religion resort to the use of candles or torches, incense-burning, and sprinkling of what they term 'holy water' in the last rites over a corpse. Also, if for some reason the priest cannot accompany the coffin and corpse to a grave in an 'un-consecrated' cemetery, then the priest blesses a small amount of dirt and places it inside the coffin before it gets to the 'un-hallowed' ground.

Obviously, it is not possible to make any refer-

ences to the teaching of inspiration on these subjects. The word of God, contained in the Bible, deals with the thoughts, words and actions of man during THIS LIFE. The Scriptures teach of no 'SECOND CHANCE' that would in any way justify prayers for the dead or the sprinkling of water or burning of incense after death in behalf of the deceased. Therefore, we can only remark, that the person beset with the wildest superstitions, as would resort to carrying a rabbit foot, buckeye, or asafetida (assafidity) bag . . . may well compare to the equally barbaric beliefs and practices, imposed by the Roman Church upon her sincere though deluded adherents.

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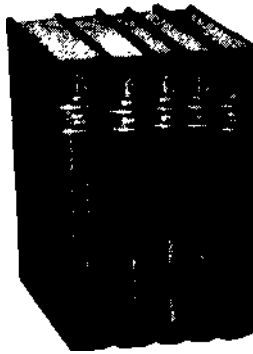
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# The News Letter Reports

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

## ASHWORTH-BALLARD DEBATE

Dorris V. Rader, Campbellsville, Ky.

On July 23rd and 24th, brother Billy Ashworth, Christian, met Mr. P. D. Ballard, Baptist, in a two night discussion on Baptism for Remission of Sins. The discussion was conducted in the building of the West End church of Christ, in Franklin, Tenn. It was conducted on a high level and good order prevailed throughout.

It was real interesting to note how well Mr. Ballard "took care of the charts" presented by brother Ashworth. They were so "well cared for" that they are all still in good shape for future discussion with anyone of Mr. Ballard's belief. In his "taking care" of the chart on Mark 16:16, the dodge was made that it was a spurious passage. This got him into a predicament from which he was not able to recover. In fact, he didn't see fit to make mention of the matter again after it was dealt with by Ashworth.

Regarding Acts 2:38, the argument was made by Mr. Ballard which the Primitives used to make (Mr. Ballard is Missionary). He had "for remission of sins modifying Christ and said Christ means 'anointed.'" Hence, "in the name of Jesus anointed for remission of sins." He thus had Jesus anointed for remission of sins, rather than being crucified for remission of sins as the Bible teaches (Matt. 26:28). He also changed a noun into a verb, in order to come up with this twist.

Concerning Romans 6:17-18, he argued that "obeyed" means believed. And that they were made free when they believed—at the point of faith. When he came to I Peter 3:21, his dodge was on the word "answer." He had the good conscience doing the seeking rather than being the thing sought.

An argument as made concerning the thief on the cross dying after Jesus was dead. By this he intended to prove that the thief was saved under the New Covenant without baptism. Of course, this was no benefit to the Baptist position since he had already argued that one is saved at the point of faith. And according to their own view, the point of faith (?) of the thief's case was when he asked the question and Jesus replied. Neither of them was dead at that time. Thus, granting that the thief was never baptized, and that he was saved, proves nothing as far as you and I are concerned today.

All in all it was a good discussion and I am confident that good was accomplished. It was my pleasure to moderate for brother Ashworth.

„, Leslie E. Sloan, Jasper, Ga., Box 536—During the month of July I preached in three meetings which included twenty-five nights in a row plus the lessons on Lord's day. From July 5 through 11 I assisted the Sunset View Church of Christ in Spring Creek, Tennessee (these are the brethren that were taken to court and robbed of their building), in which 5 were baptized. Brother Larry Davidson is the regu-

lar preacher and is doing a good job.

From July 12 through 19, I assisted the New Haven Church of Christ near Lexington, Tennessee, in a meeting. Five were restored and one baptized during the meeting and two others were restored afterwards as a result of the meeting. We have reason to believe that the cause of Christ was strengthened because of the meeting. Interest was good and there were more visitors than usual that attended the meeting.

Then, from July 20 through 29, I assisted the Church of Christ in Shepherdsville, Kentucky, in a gospel meeting in which one was baptized. Attendance was good and several preachers from the Louisville area were in attendance, some as many as eight times. Among those attending were: Frank Butler, Fred Liggin, James Hahn, James Needham, J. P. Dancer, Frank Jamison, Robert Welch, Ronald Mosby, and Bob Nealy. Brother Amos Davenport is the local preacher at Shepherdsville and it was a pleasure indeed to be associated with him again.

Since we all realize a preacher shortage among those who will hold the line against all isms in the church, I will be glad to assist some church in a meeting next year if you need me. Write me at the above address.

Thomas G. O'Neal, 7004 Eaker Drive, Orlando, Florida, 32807. On August 2 I began work with the Azelea Park church in Orlando. Before moving to Orlando, I labored with the McArthur Heights congregation near Jasper, Ala., for four years. When I moved to Jasper there was only one church, McArthur Heights, that had taken an open stand on the question of institutionalism. Now there are about six churches in the county. This was accomplished by a hard aggressive fight with the exponents of error in that county both over the radio and in the printed page. As a result, some enemies of the truth were made because they could not take the truth when it was preached. These few churches are small and have problems of their own, but they can in time be strong if they will abide by the Word of God. One was baptized on August 2 at Azelea Park. Bulletin editors, please note my change of address.

Donald R. Givens, Coalinga, Calif.—The East Elm Street congregation of Coalinga, California has taken on partial support of two faithful Mexican preachers: Fidel Cisneros and Santos Gomez. One was baptized here on July 6. Worship with us when in central California.

Wallace Whitehorn, Alliance, Ohio—For a while this summer I am working with the Silver Park congregation in Alliance, Ohio. This good congregation has been tried with fire and is standing solid for the truth now. They love the truth and want it taught. It is my purpose to help them all I can.

Tom Wheeler, DeLand, Fla.—I have just moved

to DeLand, Florida to begin full time work with the sound congregation here in this city. My address is: 225 S. High St., DeLand, Fla.

Glenn L. Shaver, Louisville, Ky.—Brother Robert Jackson of Nashville, Tennessee held our gospel meeting in May in which five responded to the invitation : 3 were baptized and 2 restored. It was a good meeting with high interest and good attendance throughout. However, I did not get to attend as I was in the hospital. Two responded to the Lord's invitation last Sunday morning: 1 baptized and 1 restored. It was a good day as 259 were present for the morning worship and the contribution was \$413.

J. R. Halbrook, Jr., Belle Glade, Fla.—We have just completed our first gospel meeting to be held in our new meeting house. Brother Tom Butler brought us seven outstanding, clear lessons from God's word and came to us from the Lake Wire congregation in Lakeland, Fla. Brother Bryon Connally of Bartow did a great deal of personal work with brother Butler and brought us three fine lessons, thus concluding the meeting. The visible results were very encouraging, not to mention the great growth individual members experienced in which the word was sown for the first time. There was one baptism and four restored to service and favor of the Lord.

#### NEW CHURCH IN TALLAHASSEE, FLORIDA

H. E. Phillips

A new congregation was recently formed in Tallahassee, Florida. The Gadsden Street and Call Street congregations of that city have continued on the path of apostasy to such a point that faithful brethren could no longer continue with them. It was my pleasure to speak five nights during the last week in July on the institutional and social gospel errors for this new congregation, now meeting in the Labor Temple. Much work was done among both the liberal churches of that city to see that their members did not come to this meeting lest they learn the truth and leave. We believe the stability and determination of these few faithful brethren who have separated themselves from error will guarantee a healthy and rapid growth in the truth. Anyone attending Florida State University is encouraged to worship and work with this congregation. It is known as the Westside church of Christ. Contact W. W. Andrews, 624 Stiles Ave., or Jerrald Hinton, 305 A. Millbranch Rd., Tallahassee, Fla.

#### GOSPEL MEETINGS

Ward Hogland of Greenville, Texas was with Robert Jackson and the Riverside Drive church in Nashville, Tenn., in August. During this meeting six were baptized and two were restored.

Harold Strange of Dover, Fla., preached in a gospel meeting at Melrose, Fla., August 16-28. . . Bobby K. Thompson of the North Miami Avenue church reports one baptized and one restored in August. . . Roy E. Cogdill was in a gospel meeting at Ensley in Birmingham, Ala., in August. . . Jack Holt was the preacher in a meeting at Fultondale, Ala. . . Robert Jackson of Nashville, Tenn., closed a meeting Aug-

ust 15 at Almadale, Tenn. . . Reavis Petty preached in a meeting at West End in Franklin, Tenn., Aug. 16-23. . . David Claypool of Nashville, Tenn., was the preacher in a meeting in New Hope, Tenn., Aug. 16-26. Billy Ashworth preaches in New Hope. . . Guy Roberson preached in a gospel meeting Aug. 10-19 at Shacklett church of Christ.

Harris J. Dark will be the preacher in a meeting at Franklin Road church in Nashville, Tenn., October 4-11. David Claypool is the preacher at Franklin Road. . . Ed Harrell preached at Wendell Avenue in Louisville, Ky., Aug. 16-23. Frank J. Jamerson is the regular preacher at Wendell Avenue. Ferrell Jenkins closed a meeting in New Albany, Ind., Aug. 16. . . Homer Hailey preached in a meeting at Valley Station, Ky., Aug. 13-23. . . A. C. Grider was in a gospel meeting at Preston Highway in Louisville, Ky., Aug. 19-26.

Jimmy Tuten of St. Louis, Mo., was in a gospel meeting at Greenwood, Ark., Aug. 17-23. . . Hoyt H. Houchen of Abilene, Texas was in a meeting at Haynesville, La., in August. Five were baptized during the meeting. B. J. Thomas is the local preacher.

#### JENKINS-HOOD DEBATE

On August 24, 25, 27, 28 Ferrell Jenkins and Larry Hood will engage in a four night discussion on church benevolence. Brother Jenkins is now with the West End church in Bowling Green, Ky., and brother Hood is with the Central City, Ky., church. The discussion will be held at Beaver Dam, Ky., in the meeting house of the church.

The propositions to be discussed are:

1. August 24 — The Scriptures teach that Non-Christians may be given benevolent assistance from the church treasury. Hood affirms; Jenkins denies.

2. August 25 — It is in harmony with the scriptures for one church of Christ to make a contribution to a benevolent organization for the care of needy for whom the church is responsible. Hood affirms; Jenkins denies.

3. August 27 — The Scriptures teach that the local church, as directed and overseen by its elders has all the organization necessary to engage in, and perform all duties of benevolence and on the basis of this principle the church is prohibited from making a contribution to a benevolent organization for the care of needy for whom the church is responsible. Jenkins affirms; Hood denies.

4. August 28 — The Scriptures teach that a local church of Christ may in the work of benevolence send funds from its treasury to the elders of another church to be spent within the needs of the receiving church, and may in the work of evangelism send a preacher to another church or send assistance directly to the preacher, and that any departure from this is a violation of the pattern. Jenkins affirms; Hood denies.

John Allen Thurman, Loudon, Tenn.—I concluded my work with the Perry church of Christ in Perry, Florida after about two years labor with that congregation on August 1st. I began work with the Loudon church in Loudon, Tennessee on August 9th. The congregation in Loudon is composed of about 35 members and was begun about eleven years ago. The

building is a converted brick residence on Ward Avenue and is presently being remodeled. We invite anyone passing through East Tennessee to come and worship with us; and we invite others living in this area to come and work with us. The brethren here are determined to fight the current forms of liberalism that plague other parts of the state. Those who would like to send their bulletins, my address is: 129 Highland Ave., Loudon, Tenn.

James A. Walker, Knoxville, Tenn.—Bill Hall of Saraland, Alabama will be in a series of gospel meetings August 24 to September 3 at the church of Christ, 1804 Allen Avenue, Southeast Knoxville, Tenn. Services are at 7:30 each evening.

Richard Weaver, Pinson, Ala.—After two years and six months work in Cullman, Ala., we have moved to Pinson and began work on the first Sunday in August. Our new address is: Box 376, Pinson, Ala. 35126. Those who have been sending bulletins please note this change of address.

Calvin D. Allen, Beaumont, Texas—I am now working with the Southside congregation in Beaumont. This seems to be a fine opportunity. We have several men who can preach and teach and almost everyone is working hard. This momentum is hard to stop and there are many whom we may never get to because we have so many prospects. It is really a pleasure to work with a group of brethren like this.

### GAINESVILLE, FLORIDA MEETING

H. E. Phillips

It was my pleasure to speak in a meeting with the Northeast church in Gainesville, Florida, Aug. 17-23. This good church has recently moved into their new meeting house, located on 16th Avenue, N.E. and 15th Street. This is one of the finest sections of the city. They have an adequate and beautiful meeting place. Much of the work on the building was done by the brethren themselves.

This is the only faithful church in this University City. It had its beginning less than four years ago as the result of the determined efforts of the elders of the University Avenue church to introduce the Herald Of Truth and Benevolent Societies into its program of work. Some came from 14th Street church for the same reason.

Horace Hartsell and Kenneth Scarboro worked in preaching for this church while they attended the University of Florida. E. L. Flannery became their first full time preacher, supported by several faithful churches. During his stay the church grew and the present building was erected. Only a month ago Hiram Hutto moved from Birmingham, Alabama to begin his work with this fine church. He was a faithful co-worker during the meeting and is loved by all the members at Northeast. They have a radio program each Sunday morning at 7:30 over station WUWU. One was baptized and one restored during this meeting. The Forest Hills church in Tampa, Fla., where I regularly labor, supported me in this meeting. If you plan to attend the University of Florida worship with this good church.

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Srygley, Jr.*

### WORDS THAT DIVIDE US

(No. 3)

"Death"

The controversy over the existence of the soul inevitably involves the Bible use of the word "death." Materialists insist that the term "death" means extinction or annihilation. They may not choose to use the term "annihilation" (many strongly object to the use of the term), but their contention logically forces them to this.

The Greek noun *thanatos* (death) is susceptible to varied meanings in different contexts. Properly, the meaning of the term is "the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended," Thayer, *Lexicon*, p. 282. This is clearly the meaning of "dead" in James 2:26.

The second basic meaning of "death" is "the loss of that life which alone is worthy of the name, i.e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body," Thayer, *Lexicon*, p. 283. This sense of the word is found, for example, in James 1:15.

Further, in certain passages "death" denotes "the miserable state of the wicked dead in hell," Thayer, *Lexicon*, p. 283. This sense occurs, for example, in Rev. 2:11. In spite of the fact that all standard Greek-English lexicons attach this sense to the term "death," materialists flatly deny that the word can be used in this way.

"Hell"

In the King James Version, the English word hell is the translation of at least four different words in the original languages of the Bible. In the Old Testament the word "hell" is regularly used to translate the Hebrew word *sheol*. This latter term denotes the realm of departed souls. It is the Hebrew equivalent to the Greek *hades*. In the New Testament the word "hell" sometimes refers to *hades*; not to the place of everlasting punishment. *Li. hades* in the Revised Version of Acts 2:31. Once, "hell" denotes "tartarus," which is supposedly a compartment of *hades*, II Pet. 2:4. Actually the noun "tartarus" does not occur in the Greek text of II Pet. 2:4. The form that occurs is the aorist participle of *tartaroo*, "having tartarized." In many passages, "hell" denotes "gehenna," the place of eternal punishment of the wicked, Matt. 10:28; 25:46, etc.

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address.

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## WHY THE HOME?

Lanning C. Courtney, Sterrett, Ala.

In the past few years I have heard many sermons and read many more articles which have dealt with the "issues" presently besetting the Lord's family, but I do not believe I have yet heard or read anything as eye-opening to the real intent of my institutional minded brethren as the tract recently published from the pen of brother Batsell Baxter of Nashville. I do not intend in this writing to review the tract in its entirety, but I do wish to make an observation or two of the conclusions we could logically draw from brother Baxter's arguments on these matters. I pray that we keep in mind the thought of the day we shall stand before the God of all and give an account for the things done in the flesh (Rom. 14:10-12).

Brother Baxter went to great lengths to try to prove the scripturalty of church support of centralized organizations, or institutions, for the care of children. If you will notice pg. 14, please, the end of the first paragraph . . . he says, "The 'fatherless' children mentioned here (Jas. 1:27) is simply one bereft (the lexicon's word) of parents, whether through death, illness, abandonment, or some other means" (emphasis mine, LCC). Those who stand with brother Baxter on these things are not now confining their appeals for support to the churches across the land, but are, in some instances, calling out to all people to lend a hand, as evidenced in Cullman, Alabama a few weeks ago, and no doubt will accept any child "bereft" of parents, whether through death, illness, ABANDONMENT, OR SOME OTHER MEANS. These institutions might well be advertised thusly,

"Tired? Frustrated? Sick of your children? Why let little things like that get you down? No expense! Complete freedom guaranteed! Come, let our experienced counselors advise you and then take your "problems" into the Church Home."

This may seem far-fetched to many, but these are their words, "bereft" of parents whether through death, illness, ABANDONMENT, OR SOME OTHER MEANS," for any reason! Our opposition does not stem from our ill-will or lack of sympathy for the children, on the contrary! It is our desire that these children receive those things which are most needful to them and to strive to the best of our ability to do this in a way that is right in the sight of God.

As we progress through his arguments we find he throws in the building and supporting of hospitals for good measure. By this time one would hardly be surprised at anything to come, but it seems he had just gotten up steam by the time we reach page 25.

### "WHAT ABOUT THE CHURCH CONTRIBUTING TO CHRISTIAN SCHOOLS?"

First paragraph under the above heading—the obligation for the training of the young. "This obligation falls partially upon the home and partially upon the church. Eph. 6:4 says, 'And ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.'" This places the responsibility upon the home,

the parents, as he stated, then: "The fact that the church must provide preachers, elders, teachers, and wives of such leaders places the responsibility for training and nurturing the young upon the church." Further: "families can have Bible-study periods in the home. This has been a very meaningful experience for thousands of Christian families, though UNFORTUNATELY THE HUSTLE AND BUSTLE OF THE TWENTIETH CENTURY HAVE LARGELY CROWDED IT OUT OF CHRISTIAN PRACTICE (emphasis mine, LCC). What, may I ask, is so BUSTLE it can HUSTLE the study of the Bible out of our homes? It is my opinion that most people do as little Bible study in the homes as it is, and our brother is not helping to encourage an increase in study by saying, "unfortunately" it has been crowded out of practice!! We can sit for hours at a football or baseball game. We can sit immobile for hours in front of the T.V. set and watch any filth that might appear on the screen, but we cannot find the time to study the word of God which is our only guide to an eternal glory with the Father!! (John 6:63; Acts 20:32).

In further support (?) of the "Christian Schools" he states that one of the "methods" by which the church is able to discharge its responsibility in teaching the young and training them to be preachers, elders, etc. is to "start such schools and cause them to be available when young people have need for them." Do not get the impression that I do not believe a child should receive instruction in the scriptures. I do believe this is necessary, and I believe it is good for schools to offer sound Bible instruction, but is it the responsibility of the church to build and maintain these institutions? Let us notice the reasons (?) he gives for the church support of such.

- (1) This is the time honored position held by our brethren.
- (2) Affords opportunities for rest and recreation with Christian associates (Bible Chairs).
- (3) The church has depended upon these schools for many years.
- (4) The schools need to be dependent upon the churches for their financial life blood in order for the schools to remain permanently loyal to the goals and principles which the Bible teaches.

The Catholic Church and many denominational bodies use the same argument, as, No. 1, above, to try to substantiate their practices, that is, traditions ! They also use the second argument to try to substantiate their support of soft ball, football, and basketball teams, the building of gymnasiums, skating parties and such like! In the third statement, brother Baxter leaves the impression that the church would have perished had it not been for the Christian schools! Combining the third and fourth statements we find that the church is dependent on the schools for existence and the schools are in like manner dependent upon the churches to give them money that they might teach the Bible in truth! Otherwise these schools might teach just anything that pleases the world!

In closing his work, brother Baxter asks, "First, on the basis of what command, what apostolic example, or what necessary inference is this position wrong?" I ask, on the basis of which of these is

this position right? His second question is, "in view of the God-given requirements to nurture our children in the chastening and admonition of the Lord and to provide trained elders, deacons, preachers, teachers, and the like, for leadership in the church, what feasible, workable, effective method can today take the place of Christian schools?" I ask that we look to these passages from the Word of God. Deut. 11:18,19; II Tim. 3:15-17; Eph. 6:4; Prov. 22:6. I now pose these questions: What has happened to the home? What has happened to the responsibility of the parent to the child? Is this responsibility being bred out of us by such as brother Baxter proposes? Are we on this earth just to have a "good time"? Do we no longer realize these as God-given responsibilities to parents, and that we must accept this responsibility?

The logical conclusion to his argument would force the following inferences "Have your children, but have them in our HOSPITALS. We have the HOME, you are not needed as parents. Don't worry, we'll bring them up in the best possible environment, and then we'll give them an education in our SCHOOLS.

Our brethren have given us everything we need, so, why the **home**?

I pray that we think about these things and study the scriptures that we might better be able to defend the truth when any such doctrine as this comes our way.

## THE ALL-SUFFICIENCY OF THE CHURCH

J. T. Smith, Wauchula, Fla.

The title of this article tells the story of God's establishment of the church. The church was in the mind of God and was established by God through the efforts of His son Jesus Christ. Paul told the Ephesian elders that they were to feed the church of God which He (Christ) purchased with His own blood (Acts 20:28). Paul said again in I Cor. 15:24 that when Christ comes again, "He will deliver the kingdom back to God, even the father . . ."

The church that Christ told Peter he was going to build in Matt. 16:18 is able to do everything God planned that it should do. It is not a kingdom that is to be extended or defended with carnal weapons. In fact, Christ told Pilate in John 18:36, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." The word "world" as used here comes from the Greek word kosmos which means "order or arrangement" (W. E. Vine's Expository Dictionary of New Testament Words). In other words, Christ said, my kingdom is not of this order of things. If it were, then would my servants fight to establish it.

Christ's kingdom and his kingship has been misunderstood from the day he was born. When Herod heard of Him, he ordered all the children two years old and under killed in an effort to do away with Christ, for he had heard that he was to be a king and believed that Christ might replace him (Matt. 2:16). Thus, from the beginning Herod thought it was going to be a literal, physical kingdom. James and John wanted the Lord's promise that they would

have the first and second place in the when Christ became king (Mark 10:36-37), and even after his resurrection, Christ's disciples believed He was going to have an earthly kingdom. They asked Him if he would restore the kingdom of Israel which was an earthly kingdom.

So, Christ's Kingdom was not established for any of the things for which a kingdom might be set up today. Christ's kingdom was established to meet the Spiritual needs of man, and not the physical needs of man, except when some of the members of the kingdom reach a state of emergency as in Acts 11:27-30. This, however, would be a temporary arrangement for a specific need (Acts 6:1-6).

The primary purpose for this kingdom's establishment was to save men's souls. Christ commanded his apostles to preach the "good news" of his death, burial, resurrection, and ascension to the people (Mark 16:15; I Cor. 15:1-6).

As we read the word of God, we learn that three things are mentioned as being done by the early church. They are:

1. Upholding the gospel—Eph. 4:12, I Tim. 3:15.
2. Benevolence to its members—I Tim. 5:16, Acts 11:27-30.
3. Edifying itself—Eph. 4:12, Acts 20:28.

We have an example for every one of these works being done by the LOCAL CONGREGATION recorded in the word of God.

We find the church supporting a preacher to preach the gospel when Philippi and other churches supported Paul in Thessalonica and Corinth (Phil. 4:15-16; II Cor. 11:8).

We find the church in Jerusalem "looking out from among them seven men" and appointing them to see after the benevolent work of some of its members (Acts 6:1-6).

We also find that Paul said when all the members are functioning as they should, that this "maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). Peter said in I Pet. 5:2 that the elders were to "feed the flock" or nourish or build up the flock or church.

Hence, every one of the things that Christ's church was established to do was done by the LOCAL CONGREGATION **WITHOUT** building and maintaining any HUMAN INSTITUTIONS. In other words, the CHURCH was ALL-SUFFICIENT or able to do what God told it to do, and we have a record in God's word where it accomplished what it as supposed to accomplish when the local congregation took care of its own affairs and did what God instructed it to do. If it was ALL-SUFFICIENT then without all of the HUMAN INSTITUTIONS through which to work, why is it not ALL-SUFFICIENT today to do its work without HUMAN INSTITUTIONS???

## "GOD'S ALL-SEEING EYE"

J. Frank Ingram, Cincinnati, Ohio

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And

there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do (Heb. 4:12,13).

Through the years man has been prone to hide things from others and this with little success. Some even think that being able to hide things from others is success and hence he finds himself trying to hide things from God. BUT beloved, the Lord knows and sees all. It is written in Prov. 15:3: "The eyes of the Lord are in every place, beholding the evil and the good." Again it is written, "For His eyes are upon the ways of man and he seeth his goings" (Job 34:21). Thus he not only sees all but His providence is everywhere. Knowledge of this will have a tendency to turn the hearts of those who would be upright and all who are in perilous and distressing circumstances from iniquity.

Some of the many things which man desires to hide are his weaknesses of the eye, flesh, vainglory of life which are forbidden of one who walks with the Lord (I John 2:15-17). He would like to hide the fact that he has stolen, lied, or even killed. That he is selfish, inconsiderate, a poor husband, father, mother or wife, son or daughter. Such characteristics as these are not to be held in high esteem, yet they are by those who have been deceived by Satan.

The scope and power of the Lord's vision is so great, he is able to gaze upon the whole world (mankind) at the same time. The Bible reveals the Omnipresence (Acts 17:24; Jer. 23) and the Omniscience (Ex. 3:7; Job 37 :6) of God, i.e., His ability to be everywhere at all times and His wisdom of all things. Our primary weakness is that we are unconscious and unaware of the fact that God IS watching and appraising every action of ours.

As to His omnipresence, there is no limit to His seeing even the smallest of all creatures. Solomon speaks of little things in Prov. 30:24-28, such as the ants, conies, locusts, and spiders from which we learn many things. Christ spoke of the birds in Matthew 6 and made an application. It is therefore imperative that we realize that we are seen in all realms and activities. For example: Though we may hide what takes place in our homes from others, God sees and knows. The business man may be successful in cheating his customers but God knows every move. Young people away from home in school, college, etc., may keep things secret from Mom and Dad but God sees and knows what is in the heart and what takes place. A couple may be parked in a car among the darkest of places but God sees. Looking into a man's heart, He knows whether you are really searching for pleasures rather than His kingdom. Man will give an account for these things in judgment for there is no escape (Rom: .14:12).

The Lord our God sees both the good and the bad in man. If He looks upon the small creatures of the earth, and He does, then we should know He looks upon those created in His image (Gen. 1:27). He

recognized the good in Noah and his family (Gen. 6:9) ; Abraham (Jas. 2:17-26) ; Moses (Ex. 19-20); Daniel (Dan. 2-1) ; the Apostles (Matt. 10; Mark 16; Acts 2) and many others. He was able to discern the evil in Adam and Eve, Cain, the wicked before the flood, evil in the Israelites, the bad in Jonah, Peter's denial, that in Annanias and Sapphira and He is able to do the same with us.

We CANNOT hide from God. He knows every thought (Heb. 4:12) and deed. When we fully comprehend the truth of this and we feel its great impact, then such things as bickering, backbiting, wrangling, gossip, mongering, departures from the word will stop and we'll have sweet fellowship as we feel God's presence among us. Remember His eye can and does penetrate the darkest dungeon and will pierce through the thickest of metals. Realization of this will make us uncomfortable where ever we are when we consider indulging in sin.

The Lord knows, beloved, if you are a sinner. He sees your erring ways. He knows whether you are a Christian or not. When we fully realize His presence, our manner of life and behaviour will undergo a drastic change. Remember, the all-seeing eye of God is: ALL-PIERCING ALL-SEARCHING; ALL REVEAING. As it is written, you cannot run away from God and hide.

"And the kings of the earth, and the princes and the chief captains, and the rich, and the strong and every bondman and freeman; hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?" (Rev. 6:15-17).

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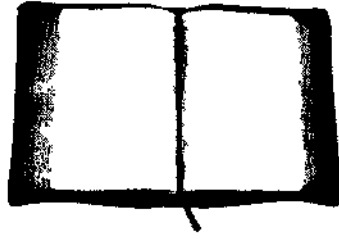
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# SEARCHING *the* SCRIPTURES



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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## WHY BE BAPTIZED?

H. E. Phillips

Baptism has been the subject for debate almost from the time Christ through the apostles authorized it in connection with salvation in his name. It is interesting to note the many religious denominations today who insist upon baptism for some purpose, but who deny that it has anything to do with forgiveness of sins, or in any way affects one's eternal destiny. One of the most amazing things in this age of enlightenment is how such conclusions as are held by denominations could be drawn in the face of all that is taught in the New Testament on the subject of baptism, its action, purpose and subject. Either baptism is a condition of faith by which the believer receives forgiveness of sins, or it is not. If the Bible teaches that one must be baptized "for the remission of sins," there is no way he can be forgiven without being scripturally baptized.

But why does one have to be baptized for the "remission of sins"? Men cannot decide this question; it must be done by the word of God. Following are some of the reasons given in the New Testament regarding the purpose of baptism:

1. It is commanded by Christ (Mark 16:15,16; Matt. 28:19; Acts 10:48 — Peter was speaking by the authority of Christ).
2. It is in answer of a good conscience toward God (I Peter 3:20,21).
3. It is in order that one may rejoice in the forgiveness of sins (Acts 8:39; 16:33,34).
4. It is to get into Christ (Gal. 3:27).
5. It is to get into the death of Christ where remission of sins is found (Rom. 6:3; Col. 2:12).
6. It is to be raised with Christ to walk in newness of life (Rom. 6:4).
7. It is to wash away sins (Acts 22:16).
8. It is to be saved (Mark 16:15,16; I Pet. 3:21).
9. It is for or unto the remission of sins (Acts 2:38).

The English "for" in Acts 2:38 has had its part in the effort to explain away the purpose of baptism. Baptists especially stress that this word looks backward to a thing already accomplished. They say that baptism is "with reference to remission of sins" — i.e., because sins have already been forgiven by faith alone or at the point of faith. It can easily be shown that this is not the correct meaning of "for" or "unto" (eis) in Acts 2:38 by letting various passages explain themselves as to why one is baptized. An example is Romans 6:3-6. Here the Holy Spirit says

that we are baptized "into his death": "Therefore we are **buried** with him by baptism into death: that like as Christ was **raised** up from the dead by the glory of the Father, even so we also should **walk in newness of life.**" Now when does one walk in newness of life? Why when he is **raised** from the burial in baptism. Then in verse 5 the picture is **planted** in his **likeness** and also in the **likeness of his** resurrection. Then in verse 6: "Knowing this, that our old man is **crucified** (dead) **with him**" — this is still speaking of being baptized into his death and raised to walk in the new life — "THAT THE BODY OF SIN MIGHT BE DESTROYED, THAT HENCEFORTH WE SHOULD NOT SERVE SIN." Verse 7 says: For he that is **dead is freed from sin.**" Baptism by faith is a condition by which one is made free from sin — the body of sin is destroyed.

Let us read a few translations of Acts 2:38 and see what the scholarship of the world has to say about "for" or "unto" remission of sins in this passage:

**King James Version:** "Repent, and be baptized ... for the remission of sins."

**American Standard Version:** "Repent ye, and be baptized ... unto the remission of your sins."

**Revised Standard Version:** "Repent, and be baptized ... for the forgiveness of your sins."

**Goodspeed's Translation:** "You must repent, and every one of you be baptized... in order to have your sins forgiven."

**The Living Oracles:** "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins."

**Diaglott Translation:** "Reform, and let each of you be immersed . . . for the forgiveness of your sins."

**Berkeley Translation:** "Repent and be baptized ... for the forgiveness of your sins."

**Weymouth Translation:** "Repent.. and be baptized . . . for the remission of your sins."

**Emphasized Translation:** "Repent ye, and let each one of you be immersed ... into the remission of your sins."

**Williams' Translation:** "You must repent... be baptized ... that you may have your sins forgiven."

**Douay Translation:** "Repent and be baptized ... for the forgiveness of your sins."

**American Bible Union:** "Repent, and be each of you immersed . . . unto remission of sins."

**New World Translation:** "Repent, and let each one of you be baptized . . . for forgiveness of your sins."

Modern English: "Change your mind and be baptized . . . for a release of your sins."


Twentieth Century Translation: "'Repent,' answered Peter, 'and be baptized . . . for the forgiveness of your sins.'"

Others could be given but these are enough to show that the scholars of the world understood the original words used by Peter on this occasion placed baptism as an act of obedience to the faith unto or toward the forgiveness of sins.

Acts 2:38 is easily understood in the light of Mark 16:16 which says: "He that believeth AND is baptized shall be saved." If "he that believeth" shall be saved means that the belief is in order to obtain forgiveness, the "AND IS BAPTIZED" is in order to the same forgiveness. When a man wants to be saved from past sins by Jesus Christ, he must do what the Lord requires, and it includes baptism. Anyone and everyone who teaches that baptism is not in order to receive the forgiveness of sins is a false teacher and not a servant of Christ.

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## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

### CONDITIONS IN TAMPA

(The following was first published in the Forest Hills bulletin, Tampa, Florida, August 9, 1964. Not one word has been heard in Tampa regarding these charges, and we here reprint this article that brethren across the nation may know the real "Conditions In Tampa"). Charles L. Houser, preacher for the digressive Manhattan Avenue church in Tampa, reported the completion and "dedication" of the new building in the July 30, 1964 Gospel Advocate. He said: "Changes which had taken place in all of the churches in Tampa necessitated this move.

"When Florida (formerly Christian) College was engulfed by the new anti-orphan-home movement, the churches of Tampa were also changed. The preachers of the twenty or more Tampa churches were members of the faculty of Florida College, were former students of that college, and/or were unduly influenced by the college . . ."

"There were, however, brethren in several of the Tampa churches who were not misled. They endured the anti-orphan-home preaching for a while but eventually they began attending at Pinellas Park, which is across the bay, or at Mango ten miles east of town. Subsequently three congregations were established in Tampa which were not anti-orphan-home . . ."

"Fred S. Dudley and Ronald R. Rainey are the elders of the Manhattan Avenue church. They are highly respected by the members of this church.

"Brethren all over the nation should be warded about conditions in Tampa." (Indeed, they should!)

I am completely amazed that Charles Houser appears totally ignorant of the "conditions in Tampa." Three times in the above quotations he refers to the

"anti-orphan-home" issue as if that caused the conditions here to which he refers. I know of but two reasons why he would make this ridiculous charge: he is either ignorant of the issues, or he deliberately intends to deceive. I have every reason to believe he knows what the real issues are because he has been called to task many times and challenged again and again to discuss the matter here in Tampa and has steadfastly refused. He knows that it is CHURCH CONTRIBUTIONS TO ORPHAN SOCIETIES and not "anti-orphan-homes" as individual enterprises that are opposed. He further knows that much more than church support of human societies to care for orphans is involved in the problems in Tampa and across this nation.

I wrote in this bulletin on January 7, 1962, the Sunday after Manhattan started, that the interest in introducing human innovations into the church was evident by their news paper advertisements. In answer to a Mack Craig article in the Gospel Advocate, Feb. 15, 1962 of two "loyal" churches in Tampa I wrote in the Feb. 25, 1962 bulletin that these churches (Manhattan and Florida Avenue) started for the church support of any human society for preaching and welfare, and I predicted that they would give no New Testament authority for their innovations, and they have not to this day.

Now let me tell you what these three congregations stand for and why they were started. I challenge any of them to deny these charges and we will see what happens. Houser would like to have people think that they are fighting in this area, but the truth of the matter is that not a "peep" is heard from any of them in this city. Not a one of them will debate his cause.

These three digressive churches (Manhattan Ave., Florida Ave., and West Hillsborough) believe in the church support from its treasury:

1. Human benevolent societies of any type.
2. Hospitals and clinics.
3. So called "Christian" Colleges.
4. Missionary societies like the Herald of Truth.
5. Missionary societies like Gospel Press (under a board).
6. Recreation and entertainment.
7. The observance of Christmas as the birthday of Christ.

If they deny any of the first six, they will be in trouble with the powers in Nashville, Tenn. because everyone of them is promoted by the liberals of that area. The Gospel Advocate will brand them "anti" if they reject any one of them.

As to the observance of Christmas as the birthday of Christ, Fred S. Dudney, one of the elders at Manhattan Ave., wrote an article in the Tampa Tribune, Monday, December 16, 1963 and said in the second paragraph: "And since we are celebrating his birthday . . ." He was writing on "The real meaning of Christmas."

In this bulletin of December 29, 1963, I challenged Houser, The Manhattan Ave. church, the Florida Ave. church or any member to correct this error publicly if they did not believe it. I said: "We will see if his brethren at Manhattan and Florida Avenue will correct him, or if they will share this religious error with him. They will do one or the other. Their silence will indicate approval of his false teaching."

To this date I have not seen or heard one word of disapproval from any member of either group. They must approve it.

These are the real issues, and they did not start with the college here, and were not believed or practiced in Tampa in years past. It is these innovations and errors that are now causing the trouble. Brethren everywhere need to know that these three churches developed the condition now in Tampa.

## COMMENTS TO EDITORS

"I deeply appreciate your good work in Searching The Scriptures. I hope its circulation will continue to increase, for I believe it will help those who read it to grow in the grace and knowledge of our Lord." — Granville W. Tyler, Decatur, Ala.

"I would like for you to know that our mailing out the bundle of Searching The Scriptures each month is bringing good success. Several have phoned to express their appreciation for Searching The Scriptures, and others who are confused with reference to the issues, have already been assisted with Searching The Scriptures. I think more congregations should try this method." — Jimmy Tuten, Jr., St. Louis, Mo.

"I want to say I hope you can keep your monthly coming. I believe it is one of the best." — Bill Simmons, Monticello, Ky.

"Searching The Scriptures continues to be some of the finest reading material in print this day." — E. Paul Price, Borger, Texas.

"We enjoy your paper very much." — Mrs. Carl T. Trent, Tallahassee, Fla.

"I have enjoyed reading Searching The Scriptures very much. I read them and pass them on to my neighbors and they enjoy them very much. . . Keep up the good work and may God bless you." — Mrs. Robert L. Fletcher, Lakeland, Fla.

"I have received two copies of Searching The Scriptures and enjoy it very much." — C. T. Palmer, New Madrid, Mo.

"You and James Miller do an excellent and valuable work with Searching The Scriptures. When the story is written, gospel papers will have made a significant and valuable contribution." — Stanley J. Lovett, Beaumont, Texas.

"While going through some old copies of the Gospel Guardian and Preceptor I came across your publication and was again impressed with it; so enclosed is my check for a years subscription." — Carl McCullough, Belfast, Northern Ireland.

"Just a quick note to say hello and to continue my commendation on the very fine arrangement and teaching in Searching The Scriptures." — J. Frank Ingram, Blue Ash, Ohio.

"Good reports continue to be heard concerning your paper. We pray that you will continue to be successful in your efforts to spread the pure, simple truth of God's word." — Charles E. Beaty, Houston, Texas.

"Brethren, keep up the good work. More and more visible results are coming from your sound teaching." — Wendell West, Dyersburg, Tenn.

"A couple of years ago I was given a copy of Searching The Scriptures from Ralph Givens, of Oceanside, Calif. In going through some old papers the other day, I found this copy and became interested in it."—Don Brown, Gardena, Calif.

"You are doing a good job with the paper." — Ward Hogland, Greenville, Texas.

"This is just to say that my daughter and I have really enjoyed your paper, Searching The Scriptures, this past year. It is a magazine that I like to pass on to my friends to read, for I know they will profit by reading it." — Mrs. W. R. Trail, Woodbury, Tenn.

"Keep up the good work. Enjoy Searching The Scriptures." — H. O. Hutto, Gainesville, Fla.

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Srygley, Jr.*

### WORDS THAT DIVIDE US-**No. 4**

It should be distinctly understood that the title of the present series of studies does not intend to imply that God and the Bible are responsible for the divisions that exist among professing Christians. It is a matter of fact, however, that there are certain key Bible words about which much misunderstanding has arisen.

#### "CHURCH"

Our English word "church" is not the most specific translation of the Greek noun *ekklesia*. Basically, the word *ekklesia* means "assembly." This Greek noun was used to denote any assembly, religious or otherwise. In Acts 19:32,39,41 we have excellent examples of the use of *ekklesia* to denote an assembly that is in no way religious. In the foregoing passages the noun *ekklesia* is translated "assembly" in the KJV. The "assembly" referred to was an angry mob of Ephesian townspeople.

#### "ASSEMBLY" OPCHRIST

As all Bible students know, the noun *ekklesia* very frequently denotes that assembly which has been called out of the world by the Gospel of Christ. Consequently, we read in the Scriptures of the "churches of Christ," "church of God," etc. Cf. Rom. 16:16; I Cor. 1:2, et. al. The noun *ekklesia* is not always used in the same sense when it denotes this assembly of Christ. It is imperative that we see the different meanings that *ekklesia* has in various contexts.

#### LOCALASSEMBLY

Sometimes the word *ekklesia* denotes a local assembly of Christians. Hence, we read of the "church" in Antioch; of the "church" in Corinth, etc., Acts 2:47; 13:1; I Cor. 1:2, etc.

The seven churches of Asia, mentioned in Rev. 2 and 3, were seven local assemblies of Christians; not seven different denominations, as one man is reported to have said.

# I MARVEL

GAL. 1:6

*James P. Miller*

After almost thirty years of preaching the gospel I marvel at the unconcern of so many of our brethren over those who fall away from the faith. Time and time again I have seen the world catch up those who have been faithful with little or no concern on the part of the brethren. Paul knew of this indifference when he said in Hebrews 10:24, "And let us consider one another to provoke unto love and to good works." Again in Galatians 6:1,2 he puts it this way: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

We live in perhaps the busiest time in the history of the world. Every man and every family has all they can do to keep up with the pressures of modern living. All of this is regrettable but true. At the same time we must put the Kingdom first. When one of our brethren is overcome by this world he needs the help of God's people. If he receives this encouragement many times he can be restored. We never know the factors that bring about his fall. The only way we can know is to make the effort to find out, not only what they are, but help him to overcome them. There is great strength in the prayers and encouragement of the saints. Some of the greatest in the church today are the result of love and concern by the people of God.

The apostle warns in Hebrews 4 and verse one in this language. "Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." He goes on to show how the Hebrews fell short and gives this as an example to us. Brethren, we need to realize that we are all in danger. Who would know this better than Peter who fell short on the very night our Lord stood before his enemies. In I Peter 5:8 he warns, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Because of the nature of this world and the dangers therein he gives this admonition in the 2nd chapter and verse 11, "Dearly beloved I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." How dangerous is the position of us all. How we need all the help we can get from our brethren.

This is not just a job for the preacher or the concern of the elders alone but the work of every child of God. One of the great verses of the word has this to say. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). It should trouble our very soul when one for which Christ died has fallen into the clutches of Satan. It should be our prayer and our object to help such a one return to the sound ground of God's truth. If we were all as active and prayerful as we should be very few who have named the name of Christ could be taken away from the

shepherd. What about it my brethren? Let us resolve to help our brother who needs help, to pray for our sister who needs prayer and to admonish each other and consider one another and provoke to love and good works.

## ANSWERS FOR OUR HOPE

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

I Peter 3:15

*Marshall E. Patton*

**QUESTION** — Does the Jerusalem conference of Acts 15 justify "Area-Wide Meetings" of preachers, elders, and others to discuss matters of common interest?—A.O.

**ANSWER** — No, it does not! Denominations have long used this incident to justify their ecclesiastical courts, e.g., councils, synods, conferences, etc. In recent years some brethren have used it in an effort to justify "Area-Wide Meetings" of churches. I have even met brethren who suggested that differences among brethren on current issues be resolved by such meetings. While truth on this matter has often been set forth, it is evident that much misunderstanding still exists. A lack of knowledge and much perverted teaching must account for it. Certainly, it is high time all learned the truth on the matter.

By "matters of common interest" I presume that our querist has in mind matters and obligations to which the churches involved are equally related. This is important, because I freely admit that there are times and circumstances under which those of one or several congregations may visit, encourage, and assist another church.

In Acts 15 the issue of circumcision arose in the church at Antioch. The brethren "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2). The Lord also revealed to Paul that he should go (Gal. 2:2). At Jerusalem the apostles handed down a divine revelation on this matter. The elders and the whole church were pleased and joined the apostles in letters sent to Gentile churches revealing the truth on the issue. The unanimity among the apostles, elders, and the whole church at Jerusalem on this matter as set forth in the letters vindicated Paul as an apostle before these brethren and exposed the Judaizing teachers as false (Acts 15:22-31).

The decision in this meeting was inspired. No man or group of men can make such decision today. Furthermore, the meeting was not composed of delegates with power to vote in the decision made. It was not a general or area-wide gathering of churches to determine anything by themselves. It was an appeal to the apostles through whom revelation of truth was made. Every church should settle any issue today by making an appeal to the apostles and abiding by what they have revealed to us through the written Word. They have power to bind and loose, and they occupy the thrones of judge-

ment (Matt. 16:19; 18:18"; 19:28).

Area-wide meetings of churches today for the purpose of discussing matters of common or equal interest accounts for much of the trouble in Zion.

The church historian, Mosheim, in commenting on the church of the second century says,

"During a great part of this century, the Christian churches were independent with respect to each other; nor were they joined by association, confederacy, or any other bonds than those of charity. Each Christian assembly was a little state, governed by its own laws, which were either enacted, or at least, approved by the society. But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate states, assembled at certain times in order to deliberate about the common interests of the whole.... These councils of which we find not the smallest trace before the middle of this century, changed the whole face of the church, and gave it a new form" (Mosheim, Vol. 1, page 60).

You will notice that it was the coming together of churches for the purpose of "deliberating about the common interests of the whole" that "changed the whole face of the church, and gave it a new form." When churches meet now for the same purpose it is equally wrong — whether they legislate or not. Often they do become a legislative body, form other organizations for church work, or make out of one church a functioning and controlling agency for others. It is the unscriptural concept of thinking in terms of what the whole can do that brings brethren together in such "Area-Wide Meetings" in the first place, and it results in the creation of a brotherhood society — either separate from the church or a local church made into such — both are wrong! God has not provided for such — there is no scripture for it!

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## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### THE "SON OF PERDITION'S" POMP AND POSITION

"Let no man deceive you by any means: for that day shall not come, (day of the Lord. L.W.M.), except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:3-4).

The foregoing words were written by the Apostle Paul some twenty years after the church had been established on the day of Pentecost, A.D. 33. Paul went ahead to state that the "mystery of iniquity doth already work: . . ." (Verse 7). In his writings, it is indicated that this Antichrist would arise from within the church itself. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

We devote the rest of this treatise to excerpts dealing with the subject of Papal power, as the pontiffs themselves would define it.

#### POPE LEO XIII — 1877-1903 A.D.

In Leo XIII's Encyclical Letter, titled in English, "The Reunion of Christendom," he wrote . . . "But since We hold upon this earth the place of God Almighty . . ." (*Jamvero cum Dei omnipotentis vices in terris geramus*); see Great Encyclical Letters, page 304. Please note that this 'humble servant' saw fit to capitalize the 'W' in the pronoun 'We', when referring to himself.

In Leo's Encyclical Letter on the 'Chief Duties of Christians as Citizens,' he stated: "But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself" (Page 193, *Ibid.*).

#### POPE PAUL III — 1534-1549 A.D.

Paul III began his Bull with the words of the Lord in Jeremiah, which, by the way, he appropriated to himself: "... Behold, I have placed thee over peoples and kingdoms . . ."

#### POPE PIUS V — 1566-1572 A.D.

Pius V began his Bull by referring to himself as a prince "set up over all nations and all kingdoms, to root up, destroy, dissipate, disperse, plant and build . . ." (See A. Lowndes, *Vindication of Anglican Orders*).

#### DR. JOHN A. RYAN COMMENTS ON LEO XIII'S ENCYCLICAL LETTER, 'IMMORTALE DEI'

Dr. Ryan's closing remarks read as follows: "In

a genuinely (Roman. L.W.M.) Catholic State, public authority should not permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and to function. The reason is that the attempt to suppress them would on the whole be injurious to the commonwealth." Does not such a position answer and explain the cause of all the difficulties which the workers of the churches of Christ have had in Italy, during the past few years?

#### CATHOLIC ENCYCLOPEDIA ON PAPAL POSITION

A number of statements are contained in the Catholic Encyclopedia, relating to Papal authority. They are abridged as follows: "The sources of . . . positive ecclesiastical law are essentially the episcopate and its head, the pope . . . The pope, as head of the episcopate, possesses in himself the same powers as the episcopate united with him. . . In proportion as the administration of the Church became centralized, the intervention of the Popes in legislation became more and more marked . . . They are the fruitful source of Canon Law; can abrogate all laws made by predecessors or Councils, legislate for the whole Church or for a part, for a particular country, or for individuals. The Pope is not legally obliged to obtain the consent of any persons; is limited only by Divine law, natural and positive, dogmatic and moral. He is the living law, having all law in the treasury of his heart. . . From the earliest ages the letters of the Roman Pontiffs constitute, with the canons of the councils, the principal element of Canon Law" (*Cath. Encyc. Vol. ix, page 59 a,b*).

#### ENCYCLOPEDIA BRITANNICA

The Encyclopedia Britannica gives Gratian's condensation of the doctrine of Papal sovereignty in relation to canon law, as follows: "They (the popes. L.W.M.) are above all the laws of the Church, and can use them according to their wish; they alone judge and cannot be judged" (*Encyc. Brit. Vol. xx, page 695 d*).

In 1924, an Italian published a book in Rome, entitled, "La Supernazionalita del Papato." The author was Ludovico Lucantonio. This work was dedicated to Cardinal Gasparri, the Papal Secretary of State. On page 71, it is declared *ipsisimis verbis*, (the very words) . . . "The Pope here on earth is Christ." ("Il Papa, qui in terra, e Cristo; ditelo altrimenti Vicario di Cristo, o successore de Pietro, e direte tutta una cosa.") The preface to this book was written by a Roman Monsignor.

Ignatius Loyola in the sixteenth century said: ". . . the white that I see, I would believe to be black, if the Hierarchical Church were so to rule it. . ." (*Spiritual Exercises of St. Ignatius Loyola, with Commentary by Joseph Rickaby, S.J., page 223.*)

#### POPE PIUS XI — 1922-1939 A.D.

In a Pastoral Letter on the election of 'His Holiness,' Pius XI, the statement is made: "The papacy — the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills!"

### SUMMATION OF ROMAN WRITERS ON PAPAL POWER AND POSITION

(1) Leo XIII — "WE ... hold the place of God Almighty."

(2) Leo XIII — SUPREME TEACHER is the Roman Pontiff.

(3) Leo XIII — COMPLETE SUBMISSION must be given to the Pontiff as to GOD HIMSELF.

(4) Paul III — Pope placed OVER PEOPLES and OVER KINGDOMS.

(5) Pius V — Pope a PRINCE OVER ALL NATIONS and ALL KINGDOMS, with power to 'root up', 'destroy', 'dissipate', 'plant,' and 'build.'

(6) Catholic Encyclopedia — Pope ... the fruitful SOURCE OF CANON LAW.

(7) Catholic Encyclopedia — Pope ... can abrogate ALL laws made by predecessors.

(8) Catholic Encyclopedia — Pope ... is the LIV ING LAW.

(9) Encyclopedia Britannica — Pope ... (according to Gratian) is ABOVE ALL LAWS OF THE CHURCH, and can use them as they wish.

(10) L. Lucantonio — Pope ... is CHRIST ON EARTH!

(11) Pius XI — Pope's will is over ALL OTHER WILLS. Pope's conscience is over ALL OTHER CONSCIENCES.

"... Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But IT SHALL NOT BE SO AMONG YOU: ..." (Emphasis mine. L.W.M. Read Matt. 20:25-26). Jesus has ALL POWER, both, in heaven and on earth (Matt. 28:18).

## Science and Truth

I Tim. 6:20-21

William D. Burgess

Attempts are made to use homology as evidence of common ancestors of unrelated organisms. Homology is a comparison of the parts and forms of organisms. Biologists recognize and distinguish between homologous and analogous structures. Homologous structures correspond to one another necessarily and have the same function while analogous structures have the same function but do not necessarily correspond to one another. Homologous structures would be the wing of a bird and the arm of man. They are similar in structure but do not perform the same function. The wings of the bird and the wings- of a butterfly would be analogous structures since they perform the same function but are quite unlike in form. From homology the argument is made that similarity is proof of decent. This is an assumed position that cannot be proven. It is first assumed, then accepted as truth and then used to prove other positions which will not stand on their own merit or without this assumption. It has been pointed out in a previous article that parallel mutations can produce likenesses where no common ancestor exists. Homologies are produced in some

organisms, such as the fruit fly, by different genes. There are certain similarities among organisms which are disregarded since they create more problems than they solve. The likeness between birds and the duck-bill or platypus, which is considered a mammal, is said to be only superficial and not really a link between birds and mammals. Here again the evolutionist accepts only what he thinks will aid his theory and disregards other likenesses which tend to weaken his position.



### PREMILLENNIALISM

(No. 8) Connie W.

Adams, Orlando, Florida

Having heard Jesus declare that the time was coming when one stone of the temple would not be left upon another, the apostles asked "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). Jesus divided his answer into two parts. There would be certain signs preceding the destruction of Jerusalem and verse 34 said that generation would not pass until they were fulfilled. From verse 36 to the end of the chapter, he taught that there would be no signs or portents of the second coming and of the end of the world, but that this event would come unexpectedly without advance warning. From verses 5-14 Jesus pointed out the general signs which would precede the desolation of Jerusalem. As we pointed out in the last article, all those signs were fulfilled within that generation as he said they would be.

### THE DEFINITE SIGN

As they observed the general signs of that coming destruction, they were to be especially watchful for one definite sign. When they saw it, they were to know that the time was upon them and to flee quickly into the mountains for safety. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains" (Matt. 24:15-16). If speculators would allow scripture to interpret scripture, there would be no difficulty with this passage. What was the "abomination of desolation" spoken of by Daniel? In the desolation to come upon Jerusalem, something would stand in the holy place which was an abomination to the Jews. Luke, in the parallel passage identifies this abomination as the Roman armies. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains" (Luke 21:20-21). What was there about the Roman armies which constituted an abomination to the Jews? For one thing they carried ensigns of eagles and images of the emperor whom they worshipped.

For these idolatrous symbols to be displayed in the temple, or even in the city where God had been worshipped for so long according to divine order, was an abomination of the worst kind for the Jew. When the swarming troops of Rome should surround the city, then the followers of Christ were to take that as a sign for them to flee into the mountains. Should they be on the housetop when they saw these advancing columns, they were not to stop to gather any of their goods out of the house (Verse 17). Those in the field when this was observed should not return for goods (Verse 18). Such a time would work a hardship on mothers with suckling children (Verse 19). They were to pray that this would not be in winter because of the hardships upon the women and children from having to flee on short notice without taking careful provision. They should further pray that this flight would not be necessary on the sabbath since the gates would be closed and difficulties in leaving would thus arise (Verse 20). What sense would this passage make if interpreted to refer to the second coming of Christ? What difference would it make if he came in the winter or upon the sabbath? What good would it do for men to flee from the housetops and the fields? Where would they go and for what purpose? "For **then** shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Verse 21). This is a strong statement to attach to the overthrow of an earthly city. Yet, no one could read the historical accounts of this overthrow in Josephus without realizing how this applied to that desolation. The siege of the city, cutting off food supplies and the hope of any outside help reaching them, led to starvation and every kind of disease which accompanies such time. It is reported that people actually ate their own children. Jews murdered their fellow sufferers in order to plunder their houses in search of food. Then when the Romans did come in, they slaughtered Jews in droves so that blood ran as a mighty current through the streets. Josephus reports that over a million and a quarter Jews were slain. Even allowing for his tendency to exaggerate, there must have been a terrible slaughter. It was more terrible by virtue of the fact that it was a divine judgment upon a people who had rejected their only hope of salvation. Mercifully, the siege was fairly short. If it had not been, the conflict would have spread throughout Palestine and the Christians who escaped the destruction there would have been harmed. That is the force of verse 22: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Even after the siege began, certain ones offered false hope that the Messiah would come and rescue them, saying that he was even then "in the secret chambers" (Verses 23-26). Rather this coming of the Son of man in judgment would be swift as lightning and there would be nothing secretive about it. This judgment of the Son of man would come upon them from the hands of the Romans. They were the "eagles" or vultures and Jerusalem was the "carcass" (Verses 27-28). Thus the destruction of Jerusalem was presented as the devouring of a carcass by hungry vultures. No wonder Jesus wept as he saw what was coming upon them.

## EVENTS IMMEDIATELY AFTER THOSE DAYS

(Verses 29-34)

There are some who apply the first part of the chapter to the destruction of Jerusalem, but want to make these verses apply to the second coming of Christ. This ignores two facts: (1) Verse 34 embraces these verses as much as those down to this point. Whatever was meant by verses 29-33, that generation would not pass till "all these things be fulfilled." (2) Verse 29 says "**immediately** after the tribulation of those days," etc. Events happening many hundreds of years later would not be "immediately" after those days.

Verse 29 — "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This is figurative language and was used several times in the Old Testament to signify the downfall of nations, powers and dignitaries. Of the downfall of Babylon, Isaiah said: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Similar symbolism is used in Ezek. 32:7-8 and in Jer. 15:7. If the downfall of Babylon could be pictured as the stars, sun and moon not giving light, then when Jesus used the same language in prophesying the destruction of Jerusalem, he was predicting that the light of Judaism was going out. Her sun would set, never to rise again. Her reflected honor in her chief men and dignitaries would shine no more. The light of Judaism flickered and died when Jerusalem perished.

Verse 30 — This verse did not say the Son of man would appear in heaven, but rather "the sign of the Son of man." When that was done, this would be the fulfillment of the word of Christ who then would be in heaven. The Son of man would be in heaven, but that which would appear would be his sign. The verity of his word would be established. "Then shall all the tribes of the earth mourn" as the scattered tribes of Jews throughout the world would grieve the departure of their glory and would see in that the power of the Son of man whose rejection had brought all this to pass.

Verse 31 — His power and glory would be further seen as he would send his angels, or gospel messengers, to the four winds to gather into the kingdom those receptive to the gospel. When the dignitaries of Judaism were no more, this sounded the trumpet for the advance of the soldiers of the cross: This is military imagery and pictures the sound of the trumpet to signal the troops to charge. It is a fact that when this official hindrance of Judaism was no more, there was a great advance in the progress of the gospel throughout the world. The number one obstacle of the first century was removed.

Verses 32 and 33 — By the parable of the fig tree Jesus taught that just as they could know summer was nigh because the branches of the fig tree put forth leaves, even so by watching these portents or signs, they could know when this desolation was at the door. It is a notable fact that the Christians did escape the awful destruction of Jerusalem. It is a curious fact to many that the Roman general withdrew his troops after having laid siege, and then



later besieged the city again. But the faithful child of God sees in that event the watchful providence of God, for it was in that interval of time that many of the Christians made their escape.

There are grand practical lessons to be gained from this chapter. It is a shame that these have been obscured by the mystical speculations of untaught men. For one thing, we may learn the certainty of divine judgment upon those who reject Jesus Christ. We learn that while God is patient, the time comes when his patience ends and justice must be enforced. We learn from this chapter how tragic events can serve to further spread the gospel. In it we see the interest of God in protecting his own. The fundamental purpose of sounding these warnings was so the Christians would be prepared to escape when they came. Finally, we learn the certainty of the word of Christ. "Heaven and earth shall pass away, but my words shall not pass away" (Verse 35). I hope these comments upon a difficult chapter have served to aid in some measure the sincere student of the word of God. The premillennialists have tortured this chapter long enough. It does not teach what they claim, and in their darkened counsel they have succeeded in frightening many away from a close and careful study of this chapter.

The final article of this series will deal with Revelation 20. Watch for it next month.

The Apostle Paul wrote to the young preacher

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

Timothy in II Tim. 4:1-4 and told him to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." In II Tim. 2:2 Paul said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Timothy was to hold fast the form of sound words received from Paul (II Tim. 1:13). Paul had instructed Timothy that no other doctrine was to be taught except the pure simple gospel of Christ (I Tim. 1:3). Timothy was to guard or keep that which was committed to him (I Tim. 6:20).

Some one has said that the books of first and second Timothy are the preacher's handbook. In these two books the gospel preacher is charged over and over on the subject of preaching and how it is to be done. The same gospel is to be preached today that was proclaimed in Timothy's day and in the same manner.

The problem that we want to study in this issue of SEARCHING THE SCRIPTURES is that of preachers who are hirelings. The hireling has no real and deep convictions of his own based upon much time given to study of the Book and prayer. In order for one to gain a knowledge of the word of God there must be much time given to study and meditation. This is hard work. The wise man said, "... much study is a weariness of the flesh" (Eccl.

12:12). To know the will of God, one must meditate constantly on its teachings (Psa. 1:2-3; 119:97-104). The hireling does not take the time to spend much time in study and preparation to teach the word of the Lord.

Instead of giving himself time to study and meditate, his time is given to being here, there, and yonder, during the week. He must make all of the social engagements in town, take in all the amusements, make his little social pastoral visits to keep everyone "winning friends and influencing people." The week is gone, he has sermons to preach on the Lord's Day but has not given himself to study (II Tim. 2:15). So come Saturday afternoon or night, he must begin to get something to say ready for the next day. Whatever sermon he preaches will be the thinking of the religious journal that he read seeking for some material. Someone else has told him what to preach and maybe even how it is to be said.

When some grave issue comes before the attention of God's children, he has not studied the New Testament enough to know what the truth is. Therefore, whatever stand he takes on the question will be on the bases of something other than what the Bible says. It may be his best friend believes that way, or the leading journal says so on the editorial page, or he knows if he does not stand the right way he will no longer have a JOB. That is how he looks at preaching; it is a job by which he earns money just like the day laborer earns his. With him preaching is a profession. He is not preaching to serve the Lord, to save his soul, and the souls of others. Therefore, he may be expected to change with the crowd. Which ever way the crowd goes, he may be counted on the bandwagon. His voice is up for sale to the highest bidder. If one wants him to change sides or positions on a question, pad his pockets thicker with that green stuff and you have you a preacher. He is constantly looking for that green stuff — for greener pastures. If he can make more money preaching for another church, he will leave at once. If after moving, he finds another church that pays more he can be expected to move again.

His real concern is not for souls but for a better job. When opposition to the Lord's cause comes, he may be counted among the number to flee. Christ said the hiding would do so because he had no real concern for the souls of men (John 10:11-13), Micah said the false prophets in his day did the same thing (Micah 3:11). May all faithful gospel preacher never come to the point that they are hirelings letting any one that comes along purchase their voice for a mess of pottage (Gen. 25:30). Preach the word with out fear or favor of men looking unto the Lord for the final reward for faithful service at the last day. "As the Lord liveth, what the Lord said unto me, that will I speak" (I Kings 22:14). Earnestly contend for the faith (Jude 3).

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address.

# The News Letter Reports

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

Rufus R. Clifford, Nashville, Tenn. — James P. Miller did the preaching in one of the best meetings we have had at the Eastland church, Nashville, Tenn. One was baptized, one placed membership, and four were restored. Visitors came from Nashville and all over Middle Tennessee. Nearly 30 preachers attended one or more services. A "Question and Answer Period" at the close of each service crated a lot of attention and did great good. Questions were asked on a wide range of subjects, including current problems, and brother Miller answered them in a masterful and instructive manner.

Carl McCullough, Belfast, Northern Ireland — My wife and I have been in Belfast since the first of November last year. The middle of April we started a new work in a fast developing area of Belfast. It is slow but we have a number of good contacts and the future looks much brighter than at this time two months ago.

J. Frank Ingrain, Blue Ash, Ohio — We just closed a fine meeting with five being baptized and one restored. A young man, George Marshall, did the preaching and is now in Tampa with hopes of locating in that area. The work here is looking good and I believe the coming year will see real progress with the first year behind us. There is much to be done in the Cincinnati area and we do have some mighty fine people to work with.

James E. Gunn, Eau Gallie, Fla. — Two were baptized here yesterday. Brother Quentin McCay of Birmingham, Alabama will be with us in a meeting September 28-October 4.

Charles E. Beaty, Houston, Texas — I have moved to Houston to work with the church in Home Owned Estates, 13510 Rochester, Houston, Texas after having enjoyed nearly two years of work with the Washington Street church in Camden, Arkansas. Anyone interested in the work at Camden should write to brother H. L. Arrington, 1035 Washington, S.E., Camden Arkansas, TE 6-3181.

AN URGENT APPEAL — Brother Larry Bunch, Box 224, Gotebo, Oklahoma is in need of additional support for himself and wife and three children. Brother Bunch recently accepted the full-time work at Gotebo, but the church was only able to pay \$50.00 per week and a house. As anyone knows this is about half the support that he needs for this work. Brother Bunch is a very close personal friend of mine and has been since 1955. You can be assured of his strong stand in the church and his unfeigned faith. He deserves adequate support while he maintains a strong fight in ultra liberal Oklahoma. Please consider this a personal appeal to you for serious consideration.

E. Paul Price, Borger, Texas — Oliver Murray will begin a meeting here September 20 and continue

through 27th. There is a faithful church in Springfield, Colorado now. This was established in the spring. Derrell Shaw and I recently concluded a gospel meeting there. Those who may be interested in the work there may contact brother Phil Powell-son, Springfield, Colorado.

Bill Simmons, Monticello, Ky. — Brethren in or near Kentucky, interested in moving to a full time work the first of 1965, for a church with exceptional potential, please contact me: P. O. Box 483, Monticello, Ky. 4-2633.

Jimmy Tuten, Jr., St. Louis, Mo. — The last of July a congregation was established at Greenwood, Ark. Brethren Ken Hogen and Jim Burgess (both practicing dentistry in Greenwood) are doing the preaching and teaching of classes. They began with around 30 in attendance and are now having around 50 gathering for worship. These brethren oppose institutionalism, and are receiving some opposition from institutional churches in the area. The work is moving good.

I held a meeting for them in August, in which most of the services were conducted out-doors. Because of the excellent support from brethren in Fort Smith, and a number of out-siders in the community, meeting indoors would have cramped things considerably. There were two baptisms and one restoration.

Charles E. Beaty, Houston, Texas — We are pleased to report one baptism and one restoration during our Wednesday night service, September 9, 1964 ... We would like to encourage traveling brethren to visit with us when visiting in the East Side of Houston. The church of Christ in Home Owned Estates, 13510 Rochester, Houston, Texas.

A. C. Grider, Meridian, Miss. — After a year and a half of wrangling, W. L. Totty has finally agreed to engage me in debate for two nights at Garfield Heights in Indianapolis where he preaches. The debate is set for December 3 and 4, 1964.

The propositions are the ridiculous ones we signed here in Meridian a year and a half ago. They concern "churches feeding destitute children." The propositions are prejudicial and downright silly. But Totty won't sign fair propositions any more and would never debate fair propositions after he did sign them. So we will teach the truth relative to benevolent work of the church.

Pass the word and everybody come. It would have been good to publish the debate but Totty says "no."

It doesn't look like we will ever debate in Monroe County, Kentucky. Apparently Totty's "sponsor" has backed out. It is my opinion that the "sponsor's boy" (W.L.T.) is the one who has gotten cold feet. But, we shall see. Remember the nights of Dec. 3rd and 4th at Garfield Heights in Indianapolis, Indiana.

Connie W. Adams, Orlando, Florida — We had a good summer at Pine Hills with five baptisms, two restored and five identified. We had an average of 184 a night in our Bible school in August with classes taught by Marshall Patton, Walter Henderson, Jim Ward, Tom O'Neal in addition to our local forces. I was in a meeting in June at Westside in Dyersburg, Tenn. and in July at Umatilla, Fla. where Fred Smith preacher. Brother Smith has been there five years and supports himself entirely as a barber. He is loved by the church and highly respected in the community. He needs some support so he can devote two or three days a week to personal work. As it is, he is breaking his health by trying to do too much. The church there is carrying its own load on their new building. Who can help? Contact Fred Smith, c/o church of Christ, Umatilla, Fla. I will be in the following meetings the rest of the year: Clermont, Fla., Sept. 7-13; Park Blvd., Louisville, Ky., Oct. 7-14 and Merritt Island, Fla., Nov. 8-15. Jere Frost of Birmingham, Ala. will be with us in a meeting Nov. 22-29.

#### GOSPEL MEETINGS

Steve Hudgins was with Edward Bragwell and the Central church in Charlotte, Tenn. in a meeting early in September ... Irvn Lee of Jasper, Ala. was with John Iverson and the Imhoff Avenue church in Port Arthur, Texas in a meeting the first week of September. He is to return for another meeting in 1967 ... Robert Jackson of Nashville, Tenn. began a gospel meeting with the Hickory Heights church in Lewisburg, Tenn., September 14 ... Bill Cavender was in a gospel meeting with the Westvue church in Murfreesboro, Tenn., September 21-30. Dave Bradford is the local evangelist.. Harry Pickup of Tampa, Fla. was with the Shively church in Louisville, Ky. September 13-20. Glenn Shaver is the local preacher .. W. L. Wharton of San Antonio, Texas will be with the University Heights (Lexington) church near Louisville, October 4-11... Ralph Reece of Yuma, Arizona did the preaching in a meeting at Burnett and Hancock, Louisville, Ky. which closed September 11... Grover Stevens of Louisville, Ky. was in a gospel meeting with the Drew Park church in Tampa, Florida which closed early in September. Three were baptized into Christ... Harris J. Dark will be the speaker in a gospel meeting at Franklin Road church in Nashville, Tenn., October 4-11. David Claypool is the local evangelist.

Fred R. Zapp (an elder at Franklin Road), Nashville, Tenn. — We are to begin a meeting on October 4th, through the 11th, with Harris Dark doing the preaching. He has agreed to take at least three nights to review the sermons which were delivered by brother Baxter, calling black as black, white as white. Of course, we will expect him to do it with the right motive in mind, also in the right spirit. We have also suggested to him that, should anyone so desire to debate the matter, we would furnish the building for any discussion of public nature.

Ken Murphy began to preach in Wauchula, Fla. about the middle of August, 1963 and continued there to the last of March, 1964. J. T. Smith is now the preacher at Wauchula, and is doing a good work.

During Ken Murphy's stay in Wauchula, ten were baptized and four restored to the Lord. On September 1, 1964 Murphy began with the Habana Avenue congregation in Tampa, Fla. The meeting house is located on the corner of Ivy and Habana Avenue in Tampa.

John W. Pitman, St. Joseph, Mo. — We moved from Rock Springs, Wyo. where we had worked for 16 months with the 2nd and G. church to begin work with the 10th and Lincoln church in St. Joseph. The church here has been meeting about 18 months, having been ousted from the place of worship by the liberals. They rented the church building at 10th and Lincoln and preachers came from Kansas City each Sunday until we came to work with them. The membership is 26. Since our coming the building where we meet has been purchased for \$11,000. We owe a balance of \$9,000. The payments will be \$100 per month plus interest. I am supported in the work here by five places, but all the support at the church here gives is our house and we pay all the bills. We are in need of at least \$100 per month support. We have four children all in school. I have an injured back and cannot work at public works. We would be glad to hear from any who can help us. Billy Moore of Butler, Mo. is to be with us in a meeting, October 12-18. Worship with us when passing this way. We live at 2212 Pacific St., phone BR p-9267, St. Joseph, Mo.

Wiley Adams, Newport, N.C. — During the week of August 9 the churches in this area (Newport, Morehead City and New Bern) were greatly uplifted by the preaching of Wm. Wallace, Cecil Willis and Connie Adams. The following week (Aug. 17-21) the Newport church supported me in a short gospel meeting at the small church at Roanoke Rapids, N.C. There were no additions but we feel that the church was strengthened. This was their first gospel meeting since their beginning about a year ago. For those who may be passing through the meeting place is located at 140 Williams St. When traveling Route 301 through N.C. Roanoke Rapids is situated about 4 miles west of Weldon, N.C. These good brethren will be glad to have you stop in.

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## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### "ABOUT TEN THOUSAND DOLLARS"

Boles Home is located at Quinlan, Texas about ten miles south of Greenville. A few days ago a young man from this congregation and I, along with brother Foster Ramsey went down to Boles Home to have a talk with brother Gayle Oler. I will only give a few details which led up to the trip. Foster Ramsey, preacher for the Johnson street church had suggested to the young man from Walnut Street that he go down and talk with brother Oler. He said that brother Oler could straighten him out on certain matters. The young man suggested that I go along but Foster Ramsey would not agree for me to go. I thought it unfair for two grown men to discuss the matter with one unmarried boy. I told the young man to call brother Oler and see if he would agree to me accompanying him. Brother Oler told the young man that I could come but that he did not intend to fuss with me. We went down and met in one of the buildings on the campus of Boles Orphan Asylum. It shall not be my purpose to review everything that was said. That would be impossible in one article. I realize there is a great temptation to misrepresent what a person has said in such a conversation, so I shall weigh my words so this will not be done.

We discussed a number of things but one of the most amusing ones was about the financial assets of Boles Home. I asked Gayle who stood "en loco parentis" at Boles Home. He had insisted that Boles Home was just like mine. I said, "Do you, the board or teachers stand in the place of parents?" He said, "We all do." He would not say that he was the only one who stood in the place of the natural parents. I then quoted Paul's statement, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). I insisted that if the children belonged to all of them and they stood in the place of parents, that it would be imperative for them to be in a state of poverty before they could ask the church for help. Gayle said, "Now Ward, you know that is no argument." I said, "Yeah, Gayle, I believe it is!" Gayle and I have known one another for a number of years. He heard me debate the issues in Ft. Smith, Arkansas. Since Gayle had said he kept no secrets about the finance of Boles Home, I asked him how much money they had. He said, "Now do you mean cash?" I said, "Yes, that will be a good place to start. How much do you have?" He said, "Now this does not include stocks, bonds, property, etc., but I guess we have about ten thousand dollars." The word "About" is a relative term. It can be stretched like the rubber of India. But I took his word for it. He had just told me of a farm worth several thousand dollars, which a person had willed to the home. He never did tell me what the

entire value of the institution was... Looking around, I would guess it to be at least one-half million dollars. If this is too much he might give us a listing of the assets. It might prove interesting.

This led us back to the subject of poverty or poor saints. I insisted that parents worth ten thousand dollars cash, with property possibly valued up to one-half million dollars, would not be an object of charity! He said, "Ward how much can a man have before he is an object of charity?" I answered by saying that I had never tried to set an exact amount, but if charity means charity and poor means poor, he certainly couldn't have much. So I put him in the defensive by asking, "How much do you say one can have?" Gayle said he didn't know. I said, "Then the Bible has given us instructions to help the poor saints and none of us have enough sense to know when we are poor!" If that is so elders could help anyone. He made no reply to this. So brethren we now have the answer. If you are worth from ten thousand dollars to one-half million, who knows you may be an object of charity. Later in the conversation when I pressed him on how much one could have before he receives charity, he said, "That depends." Yes, it does depend on a number of things. One thing is how much a man loves the almighty dollar. When will brethren wake up and see through this Orphan Home racket? Gentle reader, no one has said that a man couldn't have possibly a dollar in his pocket and still be an object of charity, but any man who can see through a step ladder knows that parents who are worth one-half million dollars, or even much less than this could not be worthy of charity from the church treasury! Since Gayle says that they stand in the place of parents, and it is a known fact that they refuse to care for their own, my Bible says they are worse than infidels. If I should refuse to take care of my children and insist that the church support them, wouldn't I be worse than an infidel? Certainly so, and I don't have a half-million dollars!

Oh yes, I challenged Gayle for a debate at the close of the session. He said, "I am not interested in debating you, I am getting along just fine." I suspect that he is in a number of ways. I then challenged Foster Ramsey for a debate. He said that it wasn't for him to say that it would be up to his elders. I told him to stop hiding behind his elders and come on out. He denied that he was hiding behind them. But it is a known fact that the elders from Walnut Street asked the Johnson Street elders about a debate and they refused! Foster said, "I have never known of one of these debates doing any good, have you?" I said, "Yes, I had seen good results from debates of this kind." He expressed doubt at my affirmation.

So for the time being, I suppose there will be no debate near Boles Home. Let us pray that the day will come when Brother Oler will defend in public what he tried to defend in private. In closing, why not check up on your finances. You may be an object of charity and not know it!

*Have You Mailed Your Renewals?*

## THE LONGSUFFERING OF GOD

D. W. H. Shelton, Tampa, Fla.

Not many people realize nor understand the patience of God and His longsuffering toward people while waiting for them to repent.

In the book of Jonah we have a wonderful example of this. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:1,2).

Most every one knows the story of Jonah's flight and the consequences of it. In Jonah 3:1-4, "The word of the Lord came unto Jonah the second time, Saying, arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days journey, and Jonah began to enter into the city a days journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

The longsuffering of God gave them just forty days to repent (Verses 5 and 6 tell us that the entire city repented, the king left his throne, put off his robe, put on sackcloth and sat in ashes. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not" (Jonah 3:10).

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3). From verse 8 to the end of the chapter, we learn that Noah found grace in the eyes of the Lord. God commanded him to build an ark of gopher wood, gave him complete instructions how to build it and what to put in it.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Gen. 6:17). "This did Noah, according to all that God commanded him, so did he" (Gen. 6:22). God gave those people an hundred and twenty years to repent. Had they done as Nineveh did there never would have been a flood.

Now, hear this: "For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; By which also (by the Spirit) he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water" (I Peter 3:18-20).

The Spirit of Christ went and preached through Noah, (The eighth person, a preacher of righteousness, II Peter 2:5), and the longsuffering of God waited an hundred and twenty years for the spirits (People) in prison to Satan and sin to repent.

When God gave the law of Moses to the Israelites as a schoolmaster to bring them to Christ, that they might be justified by faith (Gal. 3:24), the longsuffering of God waited fifteen hundred years for them to prepare for the coming of the Messiah. But

when Christ came, finished his work on earth, went back to heaven and sent the Holy Ghost and the church was established, only an hundred and twenty souls were ready.

The longsuffering of God is seen today as He waits for people to repent, and just as He set the time for those events we have mentioned, He has already determined the day for the final judgment. "And the times of this ignorance God winked at (over looked); but now commandeth all men every where to repent: Because he hath **appointed** a day, in the which he will judge the world in righteousness by that man whom he hath ordained (Jesus Christ) whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

The fact that Jesus was raised from the dead is proof to us that all will have a resurrection when the Lord comes in judgment.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:26-29). In John 6:44,45 Jesus said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God, Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

One must hear and learn about God, must believe (Heb. 11:6). Faith comes by hearing and hearing by the word of God (Rom. 10:17). He must repent (Luke 13:3-5), Acts 2:38, 17:30, 11:18). He must confess (Matt. 10:32, Rom. 10:10). He must be baptized (Acts 2:38, 22:16, Rom. 6:3-5), Gal. 3:26,27). When these commands are obeyed one becomes a Christian (Acts 11:26, 26:28, I Peter 4:16). And the Lord adds him to the church (Acts 2:41, 2:37 and Col. 1:13).

## THE WORD

L. A. Mott, Jr., Gainesville, Ga.

(Some of the best preaching to be found on holding to the word and the good effect of this course in the life of the one so doing is in the so-called pastoral epistles. The following study is intended to be suggestive, rather than exhaustive; it is left to the reader to make his own applications.)

## INTRODUCTION

This study is based upon the three so-called pastoral epistles: First and Second Timothy and Titus. These letters deal with three primary subjects: (1) Church government, (2) sound doctrine, and (3) godliness.

These three topics are vitally related to each other: One purpose of a good government for the church is to guard the sound doctrine (Tit. 1:9); the sound doctrine, when taught and applied, will result in godliness (1 Tim. 6:3; Tit. 1:1).

Our study will deal with the second of these topics. We shall begin at 2 Tim. 4: 1-8 and consider

### PAUL'S CHARGE TO TIMOTHY — "PREACH THE WORD."

The solemnity of this charge is impressed upon us by two features of it: (1) Paul's condition, and (2) The witnesses of it.

The apostle Paul has spent himself in service to Christ. He has suffered many privations and much physical pain for **one** reason: He preached the word. He has now reached the close of his ministry; the time of his departure has arrived. As he looks back over the past, do you think that surely he will advise this young man to quit the ministry while he has time? Far from it; almost the last thing he writes is: "It is worth it! Preach the word!"

Paul calls God and Christ to witness this charge. He makes Timothy responsible, not to any man or set of men, but to God and Christ before whom he must one day stand to be judged.

Consider the charge itself. Paul says simply, "Preach the word! Do not try to be a sociologist or a philosopher (like most modern preachers), but preach the word! Do not preach your views and opinions about the word, but preach the word itself."

Most preachers do not understand these three simple words. They cannot conceive of anyone just preaching the word apart from human interpretations of the word. They do not think it can be done.

But it can be done! When W. T. Cooke asked James P. Miller in one of their debates at Nashville, Georgia, "What do you believe about Mark 16:16?," brother Miller replied, "I believe, 'He that believeth and is baptized shall be saved.'" Brother Miller was a preacher of the word. We knew what Paul meant.

It is the obligation of the gospel preacher to preach what he finds in the word. He cannot evade any issue. The man who binds himself to abide within the limits of some written or unwritten creed imposed upon him by men and which limits him in the carrying out of this obligation must give an account to God.

### THE FAITHFUL WORD

This word which Timothy is to preach is the word of **God** (2 Tim. 3: 16-17). Hence, it is the **word of truth** (2 Tim. 2:15).

In a weak as water age in which nearly anything is regarded as all right in religion it is refreshing to learn of the certainty of God's word and to hear of something to which we can anchor when Jesus says, "**Thy word is truth!**" I know then that whatever is true must be consistent with this word; if it is not, it is not true—it is a lie!

The word Timothy is to preach is the **faithful** word (Tit. 1:9). Paul thus used the word **pistos** to describe the word as **something trustworthy, something that can be relied on** (Thayer, p. 514). **Pistos** says that you can put your confidence in this word. You can depend upon it. The reason is given at v. 2: **It is the word of one who cannot lie.** Compare 1 Pet. 2:2 where the word is described as spiritual milk which is **adolos**—without guile. It has absolutely nothing in it to mislead or deceive; it can be trusted at every point.

When it comes to religion; when it comes to that on which my standing with God depends; when it comes

time to die and meet God; when questions are raised which involve the destiny of my soul:

(1) I am not willing to rest the case upon:

(a) **The way I feel**—for a lie, if believed, could cause me to be happy or sad depending on the nature of it (Gen. 37; 45:26). If I believe I am saved I will be just as happy as if I was saved, yet be just as lost as can be. Thus, I am more concerned with **why** I feel as I do than I am with my feelings themselves: Do I feel this way because I have accepted the truth, or have I been misled?

(b) **What is popular.** I am not concerned with **how many** people believe what. Most people will be lost (Matt. 7:13-14).

(c) **What my ancestors did or were**—for nothing I believe can affect their destiny, and refusing to accept the truth will not change the truth one bit. If Saul of Tarsus had acted on this basis he would have been lost (Acts 22:3-4; 26:4-5, 9-11). If my father died an infidel, my refusal to accept Jno. 8: 24 and Mk. 16:16 would not change his state no matter how "good" a man he might have been.

(d) **Human opinion** — for humans are fallible (Prov. 14:12; Jer. 10:23; Jno. 16:1-2).

(2) **When the destiny of my soul is involved I am determined to accept nothing less or other than a "Thus saith the Lord" for everything I believe, teach, and practice, and simply to stand thus upon the word of God. I know it is the truth and can be relied on.**

### THE SAME WORD PAUL PREACHED

Study 1 Tim. 1:10-14. In verse 12, the clause "that which I have committed unto him" is from **ten** (the) **paratheken** (a deposit) **mou** (1st person, possessive, of me). Literally translated, it is, "the deposit of me," or as the ASV footnote points out, "my deposit," or as Vincent has it, "my sacred trust." The word **paratheke** means **a deposit, a trust or thing assigned to one's faithful keeping** (Thayer, p. 482). It is three times combined with the verb **phulasso** (guard): here, in v. 14, and in 1 Tim. 6:20. Compare these. The ASV footnote is obviously correct. "My deposit" is not something Paul has deposited with God, but rather, something God has deposited with Paul, e.g. the word, or gospel.

With this in mind, follow Paul's line of thought:

(1) The gospel was committed to Paul as a sacred trust (vv. 10-11; cf. 1 Tim. 1:11, "which was committed to my trust"). It was his responsibility to keep and guard it faithfully.

(2) But he is imprisoned, suffering (v. 12), soon to die (4:6). Now what will become of the gospel?

(3) Paul is confident that it is entirely safe (v. 12); "he knows the Christ whom he trusts and is persuaded that, despite his imprisonment and expected martyrdom, Christ is able to guard the gospel so that its work shall not be stopped, guard it against that day when this gospel's work will be wholly done. Taken out of Paul's hands at his death, this 'my deposit' Christ will guard, place into other hands, ever keep safe" (Lenski).

(4) But Christ will use human means in the guarding of the gospel; hence, note what Paul tells Timothy (vv. 13-14).

Paul tells Timothy: "Hold the pattern of sound words which thou hast heard from me" (v. 13).

Observe how Paul uses the plural "words" here; in 4:2 he uses the singular "word." The word (the message as a whole; the sum total of the divine revelation) is expressed in words.

Paul had received these words from God through the Spirit (1 Cor. 2: 10-13). They are really not Paul's words but God's.

Timothy had heard these words from Paul, and they constitute a **hupotuposis** (pattern) which he must keep before him, hold fast to, and copy as a model (Thayer, p. 645). Not only is the message as a whole (the word) important, but the very words in which the message is expressed are a pattern from which we must not deviate, else we step from the truth to falsehood. Paul's words are in the letters he wrote. We have them as our pattern or model.

More light on this comes at 1 Cor. 4: 16-17. In v. 16 Paul urges the Corinthians to be **mimetes** (imitators) of him—to mimic him, or do like he does. "In what respect the Corinthians are to pattern after Paul he indicates in v. 17, where he tells them that Timothy was sent to them to remind them of 'my ways,' 'even as I teach everywhere in every church.' Paul's gospel teaching is the pattern which the Corinthians are to reproduce in their midst" (Lenski).

But let us advance to another point. **Chapter 2, verse 2 further emphasizes that the word Timothy is to preach is exactly the same word Paul preached.** some will teach a **different** doctrine (1 Tim. 1:3; 6: 3); but Timothy is to teach the same things which he had heard from Paul.

Not only is that true, but the faithful men whom he taught could then teach these **same** things to others also. As Lenski well remarks, "This is the true apostolic succession of the ministry: not an interrupted line of hands laid on which extends back to the apostles themselves so that all ordinations which are not in that line are null and void; but a succession of true apostolic doctrine, the deposit of what we still hear from Paul in his writings, this held by us in faithful hearts with competency to teach others these same things. The apostle did not evidently expect the future teachers of the church to produce new of different teaching. The gospel is changeless in all ages."

Note the following: (1) Paul taught the same things in every church (1 Cor. 4:17). This means that every one of the churches in which Paul taught was exactly alike. (2) Timothy was to follow the pattern laid down by Paul. If Timothy teaches the same things which Paul taught in every church, then the churches planted by Timothy will be exactly like those planted by Paul. (3) If the "faithful men" teach these same things, then the churches they plant will be exactly like those planted by Paul and Timothy. (4) **If "Faithful men" today teach these same things, then the result will be the same even in this twentieth century.**

Paul ordained elders in every church (Acts 14:

23). That made all the churches exactly alike in this respect. If we follow this pattern today, present day congregations will be exactly like the New Testament congregations.

We cannot be different from the New Testament practice in any area as long as we teach and apply the same things Paul taught. If the faith and practice of a religious group today differs from that of New Testament churches the reason is to be found in the fact that the group is not teaching the **same** things Paul taught. They are teaching a **different** doctrine; hence, their faith and practice is different.

### "HANDLING ARIGHT THE WORD OF TRUTH"

We have learned that we must preach the word, the **faithful** word, the **same** word Paul preached. But as we advance further, observe that **it is possible to quote Paul's words and still fail to teach the same things Paul taught.**

Some corrupt or adulterate the word of God (2 Cor. 2:17). Paul did not handle the word deceitfully (2 Cor. 4:2), but some do. Some wrest the scriptures (2 Pet. 3:16). The verb **strebloo** (wrest) means **to torture, put to the rack;** metaphorically, **to pervert.** It is used of one who wrests or tortures language to a false sense (Thayer, p. 590). These torture the scriptures and thus force them to say what the torturers want them to say.

The devil quoted scripture, but he did not teach the truth (Matt. 4: 5-7). He said, "It is written . . ." But Christ replied, "Again it is written . . ." • In other words: "That is not all the scriptures say on that subject." Many false teachers today follow the method of interpretation which the devil used here and formulate a doctrine based upon one or two verses and show a total disregard for other verses which have an important bearing on the same subject- We must learn to view any one verse in the light of all else the Bible says on the same subject.

Paul instructed Timothy as follows (2 Tim. 2: 15): When you teach, remember that you are not only presenting yourself to men, e. g. "them that hear" (v. 14), but also to God. Give diligence to be approved of God, rather than to be ashamed by drawing forth God's fatal disapproval.

He could be approved of God by "handling aright the word of truth" (American Standard Version). The Greek **orthotomeno** is discussed by Vincent: "From **orthos straight** and **temnien to cut.** Hence, to **cut** straight, as paths; **to hold a straight course;** generally, **to make straight; to handle rightly.** Vulg. recte tractare. The thought is that the minister of the gospel 'is to present the truth rightly, not abridging it, not handling it as a charlatan (see on 2 Cor. ii. 17), not making it a matter of wordy strife (ver. 14), but treating it honestly and fully, in a straightforward manner."

### CONCLUSION

Other important lessons could be drawn from these letters. Perhaps, in a future article I will discuss the relationship of the sound (healthy) teaching to the sound life, godliness. Now, as I do not seem to be getting close to a polished conclusion to these remarks, I shall simply call it quits.

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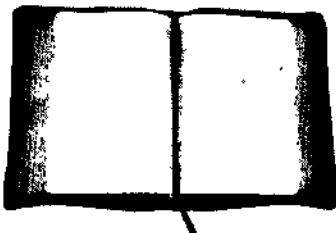
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# SEARCHING *the* SCRIPTURES



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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## THE POWER OF GOSPEL PAPERS

James P. Miller

Many brethren have never understood the power of Gospel papers. This is hard to understand in the light of history. The restoration was sparked in America by the power of the printed page. The following is a part of a letter written to Alexander Campbell and the Christian Baptist in 1827 on the 14th day of October by a brother in Clinton County, Ohio. It is a wonderful example of the influence of a gospel paper. The situation has not changed in the 137 years that have passed.

"For a number of years I labored for the good of my fellow mortals without the least doubting of the propriety of the ground I had assumed. I at length heard of A. Campbell, his debates with Walker and M'Calla; and somehow I conceived a strong dislike both for the man and the course he was pursuing, without knowing any thing certain of either. At length some numbers of the Christian Baptist fell in my way. I read them, and felt desirous to read more; and found from that time (though not a subscriber) I have been a constant reader of the Christian Baptist. Yes, and this same Christian Baptist has stripped me of my 'call,' my ambassadorship, etc. and has taught me that the treasure which the apostles had in earthen vessels I have in the Bible; and, in a word, has left me simply a disciple and a laborer in the vineyard in common with all others, according to our several abilities. Your essays on 'the ancient order of things,' have carried such conviction to my mind that I am ashamed I never understood the matter before. But I, like you, can make 'the mists of the river Nile,' an apology for my former ignorance in this case; but I am glad they have 'ascended the top of the mountains,' and I am now, with some others, engaged in teaching the necessity of a return to Jerusalem; and while thus engaged I have occasionally to hear that Alexander Campbell has 'denied faith, and is worse than an infidel;' that he has denied the 'operation of the Spirit,' the 'divine call to preach,' etc. and that from men too, who bear the Christian name and are viewed as teachers in Israel. Notwithstanding this, my whole soul is awake to investigation, and I feel determined never

to be chased from the field by the scoffs of the Rabbies and them who wish to do them homage."

Look at the facts revealed in this letter. (1) This man was not a subscriber to the paper. (2) He was entrenched in sectarianism. (3) He was prejudiced against the truth. None of these factors have changed in our day. When several thousand papers are mailed to subscribers all over the world they constitute only what is called the "primary readers." There are thousands of others to whom the paper is given who make up a great host of "secondary readers." The first letter we received, when brother Phillips and I began the publication of SEARCHING THE SCRIPTURES was from a man who found a sheet torn from one of the first issues in the waste basket of the down town post office in Tampa. Little did Campbell know that somewhere in the frontier state of Ohio copies of the Christian Baptist would fall into the hands of the writer of this letter. This story with the Christian Baptist could be repeated over and over by any student of the restoration. The story of the lives of Campbell, Stone, Smith and Benjamin Franklin are filled with them.

The printed page has a way of overcoming prejudice. The writer plainly states that he thought very little of the truth before reading the paper. It is hard to argue with truth when it is in black and white. Personalities do not enter into such an investigation. It is there either to accept or reject. It can be thrown down in anger and read again after such anger is gone. It can be mocked and it does not return in kind. It can even be cursed but will never retaliate. How well the Lord knew this lesson when he chose the New Testament to reveal his truth. Thousands have thrown the Bible down in disgust only to have its truths trouble their minds until they came to study again. When printed the truth is there to be used or misused, understood or misunderstood, to be believed or doubted but the fact remains it is there for all to see.

The writer was lost in sectarianism. No man can charge that this truth has been changed or altered. The condition of the writer of over a hundred years ago is the condition of the world today. This man tells how he was zealous for the cause he thought to be true. How he was ordained and preached with all the power he possessed. How the creeds of men have blinded the minds of the people. The preachers of other years attacked these creeds with mighty power. This preaching spelled the conversion of

tens of thousands to the "old paths." We need the same zeal today with the same truth and fight the battle with all our strength.

**OBJECTIONS CONSIDERED**

Some will say, "people do not read now as they did then." Nothing could be further from the truth. There have been more books and papers printed in the last 15 years than had been printed before in the entire history of the world. This seems unbelievable but it is true. More people all over the world are reading and can read than at any other time in the world's history. In America we are compulsive readers. We read everything and even though we do not realize it almost every man and woman spends several hours every week reading. No, it will not do to say that people do not read.

Others tell us people are not reading the right material. How true this is but this is the very point. They need to have the right things to read. The men who sacrifice to publish gospel papers are doing all they can to overcome this tragedy. **THEY NEED YOUR HELP.** It is not enough to sit back and say the world is reading "trash" and do nothing. If you can find a paper you have confidence in and one that stands for the truth you need to become its friend. Mr. W. as he signed himself in the letter to Campbell and as Campbell addressed him in his reply, had contact with a friend of the old Christian Baptist. Some one thought enough of the paper and the truth it contained to pass it on to this man. If every man and woman who receives this copy of **SEARCHING THE SCRIPTURES** would just read it and pass it on to some one else twenty thousand people would read the paper.

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

**A CHALLENGE**

Occasionally we receive notes from "critics" who have allowed their imagination to run wild, and they make all sorts of unfounded charges. Usually we file them in "drawer 13" and forget them, but because of the challenge in this one we print it and make a reply. This one comes from Thomas G. Tucker, Box 206, Waynetown, Ind.

Aug. 14, 1964

Dear Brethren:

When you send me one verse in the New Testament mentioning the "church Treasury" or a verse telling what it can be used for or a verse telling what it can't be used for or one verse showing where any amount was ever taken out for any purpose I will renew and send 9 other subscriptions. Until you can produce I will contend you people are backing any of your charges against orphan homes. As yet I have never seen one article in your paper that would caus (sic) one to want to help orphans. Why?

Yours truly, s/  
Thomas G. Tucker

On the back side of this letter he wrote: "I challenge you to answer me—can't you write a letter???" Better start 'searching the scriptures' for the church treasury, holy money, etc. Sounds like 'holy water to me' and all in the same verse. Are you up to it? I don't think so, just full of gripes, etc."

Now since brother Tucker promises to "renew and send 9 other subscriptions" for one verse "showing" anything about the church treasury, I shall be looking for them in the next mail. Or maybe he is like the Seventh-day Adventists who promise a large amount of money for a scripture for observing Sun-

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day as the Lord's day; they reject every passage that so teaches and demand a verse that "says" in exact words what they call for. But since brother Tucker asks for "one verse SHOWING where any amount was ever taken out for any purpose," I shall give him the verses and look for the promised subscriptions. It will help all those who read it.

A "treasury" is a place where treasure is laid up and preserved. "And Jesus sat over against the treasury, and beheld how the people cast money into the **treasury**: and many that were rich cast in much" (Mark 12:41). Here was a **treasury** into which the Israelites cast **money**. This giving was authorized under the law, and it was **money** placed in a **treasury**. After the church was established on Pentecost a need for physical essentials arose and some relief was needed. "Neither was there any among them that lacked: for **as** many as were possessors of lands or houses **sold them**, and brought the **prices of the things that were sold**, and **laid them down at the apostles' feet**: and distribution was made unto every man according as he had need ... having **land**, **sold it**, and brought the **money**, and **laid it at the apostles' feet**" (Acts 4:34,37).

Here we have something of value **sold**, and the **money** brought and placed at the apostles' feet. "At the apostle's feet" means at their disposal — to be used by their direction for the relief of those in need. Money was obtained by selling possessions and lands, and then it was put into **one place**: "at the apostles' feet" and was used for relief of the needy saints. If this isn't a **treasury**, what does it lack? It constituted a **treasury when Jesus watched the Jews** cast their money into one place.

In Acts 5 Ananias and Sapphira sold a possession, but they kept back a part of the price (money) and laid only a part "at the apostles' feet." Their sin was in attempting to deceive by profession to give it **all** when they only gave a part of it. Peter said they had "lied to the Holy Ghost" (verse 3). "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (verse 4). Now before it was sold it belonged to Ananias and Sapphira. After the possession was sold, the price was still in their power: it still belonged to them to do as they wished. But when they gave a part of the price it was no longer in their power. This money was laid at the apostles' feet where the prices of other lands and houses had been placed. "At the apostles' feet" was the **treasury** of these early Christians. Until it was put there it was the possession of those who had sold the lands and houses.

Paul said: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1,2). Here is the **time** (first day of the week), the **place** (gathering) **treasury** (by him in store). If this does not constitute a treasury, there never has been a treasury anywhere in any sense of the word. The word **treasury** signifies a treasure (money) put by itself in store. I wonder if brother Tucker never read these verses before. I wonder if he knows what a treasury is. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). Since every man is

to give as he purposeth in his heart, into what does he give? To whom does he give it? If "every man" is to give, where does the money go? The collection of this money into one place separates it from the part he does not give. What is this collection of money given by Christians called? If it is not a treasury, what is it?

Not only do we have this money identified apart from that which is still possessed by the giver, we also have necessary conclusions in the use of funds that proves the church had a treasury. Paul said he took "wages" from other churches to do service to the Corinthians (II Cor. 11:8). Where did the churches get the "wages" to give to Paul? Paul also said he had the "power" or right to be supported in material things by the church when he preached to them (I Cor. 9). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). This refers to his sowing spiritual things and reaping carnal things (verse 11). Now where did the churches get these material things to pay "wages" to the preacher Paul? If not out of the treasury of members of these churches, given on the first day of the week, where did the money come from?

This is by no means all the proof that could be given from the New Testament that churches had funds given by Christians into a **treasury** to be used in those things authorized in the New Testament by command, approved example and necessary conclusions. Brother Tucker cannot deny that the early church had funds contributed on the first day of the week to be used in relieving the needy saints and in supporting the preaching of the gospel. His only escape from renewing his own subscription and sending in 9 others is to quibble over the fact that "church treasury" is not mentioned in these words. But we could dispose of the **Bible** for the word does not appear in the English translation.

He speaks of "holy money" and says it sounds like "holy water to me." I do not know of anyone who used the term "holy money," do you? Brother Tucker, suppose you stick to what you read in Searching The Scriptures when directing criticism to me. I have said nothing about "holy money" or "holy water." If by "holy" one means set apart to be used in service to God, then, of course, money given on the first day of the week is "set apart" to be used as the apostles directed in the New Testament. But it does not become sacred and holy in and of itself; it is just like all other money in and of itself. Its USE is what makes it "sanctified."

I have shown where a "treasury" is authorized in the New Testament, and that it was to be used for relieving needy saints and in supporting the preaching of the gospel. You claim never to have seen an article in the paper that would cause one to want to help orphans. This indicates that you read very little of what we write. If you will get back issues and read them, you will find a number of articles encouraging Christians to assist orphans and widows, and all men to the extent of their ability. Of course, you will not find churches encouraged to contribute to human societies for any purpose because such is not authorized in the New Testament.

## ANSWERS FOR OUR HOPE

Address questions to:  
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I Peter 3:15

— Marshall E. Patton —

**QUESTION:** Does Romans 7:14-19 refer to Paul's own experience in trying to live the Christian life? If not, to what does the conflict within him refer? —B.O.

**ANSWER:** The passage referred to in the above question reads as follows:

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do"

(Rom. 7:14-19). While the above verses, by themselves and at first glance, appear to refer to the Christian's conflict **within** in his efforts to live righteously, a more careful examination of the context demands a negative answer. Yet, it must be admitted that the conflict referred to by Paul and the "Christian's conflict" are so nearly related that a very discerning eye is necessary to see the difference. By the expression "Christian's conflict" I simply mean the conflict between the "flesh" and the "spirit" within one who is a Christian. Paul definitely refers to this in Gal. 5:17 and Rom. 8:13,14.

However, the context shows that in Rom. 7 Paul is discussing an individual's relationship to righteousness **under the law of Moses**. His arguments are designed primarily to show **why men** could not attain righteousness under the law and is, therefore, dependent upon something else. In verse 7 Paul begins the use of the personal pronoun "I". However, what he says of himself was equally true of every man under the law seeking righteousness. Hence, the personal pronoun "I" personifies **such**. If one will read the seventh chapter of Romans thinking of the pronoun "I" as representing man in general under the law, truth will become more clear. In verses 14-23 he shows why man could not attain righteousness under the law. This can be answered briefly by simply saying that man could not keep the law perfectly. Since sin is a transgression of the law (I John 3:4), and since "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), it remained for a better covenant to accomplish what the law could not (Rom. 8:3). However, Paul in the above mentioned verses goes further and shows why man could not keep the law perfectly. In verse 23 he refers to another law in his members, and in verse 20 he refers to sin that dwells in him, and in verse 14 he declares that he is

carnal and in bondage to sin. This was true of every man under the law. Man could not attain righteousness by the "law in his members" (v. 23), for no matter how much he desired it he knew not how to find it (v. 18). It is as the prophet said: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Those who yield to the "law in their members" are clearly depicted in Rom. 1:21-32. Therefore, there is no hope for righteousness by this law. It not only leads away from God, but it is also a force within man so strong that man in all his efforts to subdue it he still comes short. It is this "law in his members" that accounts for man's inability to attain righteousness — either by himself or by the law of Moses. Hence, the despairing cry of verse 24: "O wretched man that I am! who shall deliver me from the body of this death?" What is the answer? What is man's only hope? The answer follows in verse 25: "I thank God through Jesus Christ our Lord."

The conflict pictured in Rom. 7:14-19 is that which exist between the man under the law seeking righteousness and the "law in his members." While the Christian experiences a conflict within like this, he, nevertheless, is not without hope. Though "carnal," he is not "sold under sin" (v. 14)—He is not in bondage to sin! Why? Paul answers in the next chapter when he says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (the "law in his members"). This law of the Spirit has in it sufficient grace— even though it is conditional — to cover man's shortcomings. All men apart from Christ, no matter how much they seek and desire righteousness, cannot but cry out in the language of verse 24: "O wretched man that I am! who shall deliver me from the body of this death?"

Thanks be unto God for Paul's victory cry: "I Thank God through Jesus Christ our Lord ... For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 7:25; 8:2).

## COMMENTS TO EDITORS

"Keep up the good work. We appreciate it." — Kent Harrell, Camden, S. C.

"Enjoy the paper very much." — Ted Beever, Ontario, Calif.

"Your fine paper has meant so much to me in the past several years to help me to take a stand for the truth, and not be carried away in digression as many of the congregations of the Lord's people in this section. All the articles are good, and are worth the price of the paper, especially the one "God's All-Seeing Eye" by brother Ingram. I suggest you increase the price and do more teaching through this medium. May God bless you in his service." —H. Ernest Shoaf, Concord, N. C.

"Judging from the copy of Searching The Scriptures that you sent to me, I am sure that I will benefit from reading it in the future." — Don Brown, Gardena, Calif.

"Having missed your paper now for several issues, impresses upon me more than ever how much I do

enjoy, and profit, from it. May God bless your efforts for truth." — Conway Skinner, Beaufort, S. C.

"I look forward to each copy of Searching The Scriptures; you brethren are giving us some good lessons, true to the Book." — J. G. Savage, Lewisville, Texas.

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"I enjoy this paper very much. Wish I was able to send it to all my friends and loved ones. Keep it up." — Mrs. R. F. Harper, Lakeland, Fla.

## *Matters of Controversy*

"Earnestly Contend for the Faith"—Jude 3

*Ward Hogland*

### "VOCAL MUSIC"

During my debate with Mr. Albert Gamer, he challenged me to find a scripture which said, "Vocal music." He said, "When you find it, you will find instrumental music in the same verse." This is typical of the weak kind of argumentation one can expect from a Baptist preacher. I tried to impress Mr. Gamer with the fact that vocal music was inferred in the command to sing. I gave a long list of scriptures which said "sing." He countered with the fact that none of them said vocal music. This he thought was a powerful argument.

When pressed, he admitted that the expression "sing" meant vocal music but he said, "It still doesn't say vocal music." This drew some laughter from the audience. If a certain word in the New Testament expresses certain facts, it isn't necessary for the Lord to state those facts! For example: the word baptize means to inundate, immerse, plunge etc. It would be ridiculous to say "Yes, but the Bible doesn't say to immerse." If Dr. Garner had a discussion with a Methodist preacher, he would possibly use the same logic(?) on Garner that he tried to use on me. The Methodist might say, "Yes, I understand that the word baptism is used a number of times in the New Testament but where is the scripture that says immerse?" He could say, "When you find immerse, you will find sprinkle in the same verse." Mr. Gamer would explain that baptism means to immerse as he could give his proof.

It is true that "vocal music" as such is not found in the New Testament. The word sing is found a number of times. Webster says the word sing means, "To produce musical tones by means of the human voice." Thus the command to sing means vocal music. I told Dr. Gamer that if he could find sing and "play" in the New Testament that I certainly wouldn't demand that he find "Instrumental Music." I told him if he could find the word "play," I would grant him the instrument! He never did find it.

Dr. Garner's "Long Suit" on the music question is his psalms argument. He insists that Psalms is not part of the law. He goes to Luke 24:44 where it says, "That all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." He feels that he has made a point in separating the three. After this he goes to Psalms 150 where he finds a harp, trumpet, organ and timbrel. And presto! He has instrumental music authorized in the New Testament. Dr. Gamer will readily admit that the Law of Moses has been nailed to the cross. His theory is that Psalms was no part of that law. It is therefore imperative that one show his affirmation to be false. This is a very simple process. On a chart, I had two scriptures which I gave Dr. Gamer no little trouble. One was Jno. 10:34, "Is it not written in your law, I said, ye are Gods?" The other was Jno. 15:25 "That is written in their law, they hated me without a cause." I had written with these two passages Psalms 82:6, "I have said, Ye are Gods." and Psalms 69:4, "They that hate me without a cause." On my chart, I showed that the passages in John had to come from Psalms because the words were the same. In the first 5 out of 5 and in the second 6 out of 6. I insisted that every word lessened the likelihood of a mistaken identity. Mr. Gamer, in order to evade the impact of this argument said, "The passages in John came from Exodus 22:28 and Numbers 14:11." I showed by means of a chart that Garner's so called reference scriptures had only one word out of thirteen and three out of thirty three in the last one! I also insisted that anyone who could count would know that the passages which said YOUR LAW and THEIR LAW (referring to the Law of Moses) came from PSALMS and not Numbers or Exodus. Thus with this proved Garner and his colleagues must admit that Psalms was nailed to the cross with the rest of the law.

It is true that instrumental music may be found in the Law of Moses. But, gentle reader, this was the part of an abrogated age. If one clings to instrumental music he must, in order to be consistent, also use incense, animal sacrifices and the levitical priesthood. If not, why not?

### THE TRIBUNE ARTICLE

AN EXPLANATION, THE ATTEMPT AT  
CORRECTION AND CLARIFICATION,  
AND THE BACKGROUND

**Jack Hobby, Tampa, Florida**

In Monday morning's Tampa Tribune (Sept. 28), there appeared an article by Dr. Adiel Moncrief, editor of the religious section of that paper, under the heading "Simplicity Keys Worship in the Churches of Christ." In addition to some statements concerning the church, there appeared in the article a picture of me and some biographical information.

With all due respect to Dr. Moncrief, neither the information concerning me nor that concerning the church was free from error and misrepresentation.

It all began when I contacted his office (as I was advised to do by the Tribune switchboard operator) regarding a news article for our gospel meeting

(Sept. 20-27). As the journalist and I talked, and he learned that I was new in Tampa, he suggested that I submit some biographical information that he might run it in a "Faith Profile" article.

In compliance with his request (which I thought afforded a good opportunity for free and altogether beneficial publicity), I submitted some information concerning my background. Not one word did I write about the history of the Lord's church, for such was not requested: I submitted purely biographical information, for the reason that it and it only was requested.

When the article came out on the 28th, it contained considerable information about "churches of Christ," none of which had come from me. It had come from a book Dr. Moncrief keeps in his desk: a book, unfortunately, containing some erroneous statements concerning the church. One of the most glaring errors was the statement that "The denominational headquarters (of churches of Christ, JH) is in Nashville, Tenn." While the article plainly pointed out that gospel preachers are not referred to as "Reverend," I was referred to in the article as "pastor."

The following is my reply to the article:

"I would like it to be known that the information concerning the church of Christ which appeared in the September 28 issue of the Tribune, under the heading, "Simplicity Keys Worship in the Churches of Christ," was not written by nor was it obtained from me.

"While I feel that the information contained in the article was conveyed in all good faith by the newspaper reporter from a source he believed to be reliable, still certain statements were made which were neither accurate nor representative of the convictions of the members of the church of Christ.

"First, there is no denominational headquarters of the church of Christ. There is no earthly headquarters of any kind. The church of Christ does not seek to be, and is not, a denomination. Each congregation, with the organization authorized in the scriptures, is autonomous. Above and beyond the organization of the local congregation, there is no earthly organization among churches of Christ patterned after the New Testament.

"Preachers in the church of Christ, besides not being called "Reverend," are not called "pastor," either. They are simply preachers, ministers, evangelists. These words are not considered titles, but simply a scriptural description of the work gospel preachers do. No title of any kind is worn.

"I sincerely thank the Tribune for printing this correction and clarification, and also for its kind and favorable intentions in the article of September 28."

The above statement of mine was taken personally to Dr. Moncrief early Monday afternoon (the day the article under discussion appeared in print). I respectfully requested that my statement be printed as it was, in full. Dr. Moncrief would make no such commitment. When I stated that if space was a problem, I would pay for having my statement printed verbatim. He replied, "No, it's not that." But still, he never committed himself to doing as I requested — even at my own expense, if necessary.

Dr. Moncrief did say that he would print a correction of some kind in Saturday's paper (Oct. 3).

One of the most regrettable features about this whole thing is that during the week prior to our meeting, we of this congregation "door-to-doored" some 1,000 written invitations to the meeting; included in the written invitation was the following statement: "We of the church of Christ are not, and do not seek to be, a denomination among denominations. It is our aim to be the product of the word of God, the Bible. The church which Jesus promised He'd build (Matt. 16:18), and which He did build and saved persons were added to in New Testament times (Acts 2:47), which church was governed by the divinely inspired word of God, is the very institution we strive to be: the church you read about in the Bible." How confusing the newspaper article must have been to the recipients of our written invitations which were personally presented.

Having sought and obtained the counsel of several able brethren, we have decided to sit tight (as far as further action goes) until Saturday's paper with its statement of correction appears. Certainly we hope the statement will be adequate. But if it is not, I assure you that I will do everything within my power to keep working to the end of a completely satisfactory statement of correction and clarification through the newspaper.

Bro. Phillips has graciously offered space in "Searching the Scriptures" which we appreciate and are utilizing.

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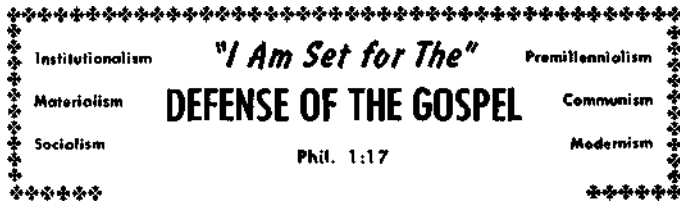
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**PREMILLENNIALISM**  
 (No. 9)

Connie W. Adams, Orlando, Florida

The thread from which the entire web of Premillennialism has been spun, is the statement in Rev. 20:4 that "they live and reigned with Christ a thousand years." Speculators have ignored the context of the chapter in determining who "they" are, have insisted that this reign is material, having its seat in Jerusalem with Christ on David's literal throne, and that the thousand years mentioned must be taken literally. Surely, Revelation 20 is difficult as is the whole book. For that reason none should assume a "know-it-all" attitude about it. Yet, when some read into the passage more than is there, and build a theory which is at variance with plain truth taught throughout the Bible, then I must respectfully beg to differ. I have two simple objectives in this article: (1) to show that the essentials of the premillennial theory are absent from the very passage where they must begin; and (2) to present briefly an analysis of the chapter which is consistent with the context of the rest of the book, and with the rest of the Bible. Any view which is inconsistent with both, is, of necessity, wrong.

**What the Passage Does Not Teach.** It is argued that this passage teaches the return of Christ to this earth where he will set up his kingdom, reign in Jerusalem on David's throne for one thousand literal years. But notice that the passage (1) does not mention the second coming of Christ, (2) does not mention a bodily resurrection, (3) does not mention a reign on earth, (4) does not mention a literal throne, (5) does not mention Jerusalem or Palestine, (6) does not mention us, and (7) does not mention Christ on earth. It is strange that any teacher can see all these things in a passage where none of them are mentioned. The essentials of the theory are missing from the very passage where we would certainly expect to find them, if indeed, they could be found anywhere.

**The Context of Revelation.** The safest procedure in studying any hard chapter is to cast it against the background of the general context of the book where it is located. This book was addressed to the seven churches of Asia (1:1). Because of the position of these Christians among pagan people and persecutors, the truths were largely set forth in symbolic language. Rev. 1:1 says he "signified it by his angel unto his servant John." To "signify" means to reveal in signs or symbols. This manner of presentation served to instruct those addressed as they understood the symbols, while at the same time concealing from their pagan persecutors truths which, if understood by them would have resulted in intensified persecutions against the church. The work concerned things John "saw," things which "are"

and things to be "hereafter." "Hereafter" was qualified by the word "shortly." In light of this, any view of the book which extends over an endless time the events and circumstances described is necessarily doubtful. Its general purpose was to set forth in symbolism the struggles and triumph of the early church in conflict with the Jewish and Roman persecuting powers. The **persecutors** are presented under the figures of beasts having many heads, horns, toes and tails. The **persecutions** are signified under the figures of famine, pestilence and the pouring out of vials of wrath upon the earth in the form of wars and disasters. These forces were unleashed against the church as the climax to the age long struggle between the Lord and Satan, between light and darkness. As God preserved a seed unto himself through the Old Testament in spite of all the devil could do, as Christ prevailed over his temptations and in the exercise of power over Satan's domain saw him "as lightning fall from heaven," as even the portals of hell with all the deeply laid schemes of the Satanic forces could not prevail against the building of the church, even so, the church would emerge triumphant over all the stratagems of Satan. Through the complexity of the symbolism we can see practical encouragement for us all. We may be spurred on by the same spirit which motivated the martyrs to give their all. As we see the truth prevailing over all enemies, we learn "the patience of the saints." We are reminded once more that righteousness will win in the final analysis.

**Literal or Figurative?** Millennialists want to make the one thousand years of the passage literal and castigate anyone who would "spiritualize" prophesy. Yet they are forced to accept other terms in the passage as figurative or symbolic. The angel, the key, the bottomless pit and the great chain in his hand are obviously symbols to represent the exercise of divine power in restricting Satan and his forces. Even so the thousand years must be understood as a figure for fullness or completeness. "The cattle on a thousand hills" are said to belong to the Lord. One day with the Lord is "as a thousand years." The Lord remembers his own unto a "thousand generations." Does the Lord own the cattle only on one thousand literal hills, while the rest are not his? There are about twenty figures of speech in Rev. 19 and 20. Why single out the one thousand years and literalize that while "spiritualizing" the rest of it?

**The Binding of Satan.** Jesus discussed entering Satan's palace, binding him and spoiling his goods in Mt. 12:29. This he said with reference to his own power over Satan in casting out demons. Christ was the seed of woman who came to bruise Satan's head (Gen. 3:15; I John 3:8). While Satan once held the power of death (Heb. 2:14-15) Jesus now has the key of death and hades. It is therefore no small wonder that he should be able to bind Satan and his forces for a length of time from inflicting persecutions upon the church. As the gospel was preached and obeyed, its influences were felt in the very centers of world power. The Lord bound Satan as he brought to an end the Jewish and pagan persecutions which hindered the church. Then what is meant by his being "loosed a little season"? This shows that the persecutions would diminish and alternately revive. The bringing on of more persecu-

tions after the church had flourished for a time is pictured as Satan being loosed. Note this parallel with thanks to the fine material of Foy E. Wallace, Jr. along this line:

	<b>Rev. 17:8,11</b>	
Beast was	Is not	Yet is
	<b>Rev. 20</b>	
Satan	Bound	Loosed
Persecutions	Ceased (1000 years)	Resumed

That seems to me the view most consistent with the context of the book.

**The Souls on Thrones.** Who were these souls on thrones who lived and reigned with Christ a thousand years? They were the souls of the martyrs for the cause of truth. John said "I saw the souls of them that were beheaded for the witness of Jesus." These were the ones on thrones, and the ones who shared in the "first resurrection." In Rev. 6:9-11 these souls were **under the altar**, sacrificed, dejected, their cause apparently despised. They cried "How long, Oh Lord?" before he would avenge their blood. The visions of persecutors and persecutions continue until in chapter twenty these souls have been raised from under the altar to thrones. Satan's persecutions wrought through evil world powers has ended. Their cause now flourishes. It is raised from sacrifice to triumph. **The first resurrection is the resurrection of their cause.** Of Israel in Babylon God said "I will open your graves ... ye shall live" (Ezek. 37:1-14). Again, he said of those in captivity "the dead men shall live... they shall rise" (Isa. 26:13-19). Some try to make this "first resurrection" refer to the new birth when we are made new creatures in Christ. But that ignores the context of the book, plus the fact that verse 4 plainly identifies the martyrs. They live and reign with Christ as his cause lives and his reign continues. One scholar said the blood of the martyrs was the seed of the church. The cause in which they died was to survive them and to soar to new heights of beauty, power and influence.

**The Rest of the Dead** lived not until the thousand years was ended (v. 5). This shows that the passage does not deal with a general situation. The lesson of it is the triumph of the church over persecutions.

**The Final Judgment.** Having shown how God would bring the church through her trials, John then turns to show that at the final judgment the Lord's people will be ushered into heaven where they will celebrate their victory forever while the wicked will be lost in the same place designed for the eternal punishment of Satan and his angels.

John was enabled to look beyond the struggles, the Jewish and pagan oppressors with all their unleashed fury, to see the radiance of the triumphant bride of Christ, with these hindrances removed, sounding forth the gospel invitation to the world. 'And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. 22:17).

The premillennialists have frightened some away from a close study of this passage. That is unfortunate. The passage does not teach what they argue, nor does any other passage. If they cannot sustain it in Rev. 20, then they cannot sustain it at all, and that is exactly the case. It is my prayer that these articles have served to strengthen those who read them in standing for the truth against

the false system of Premillennialism, and that they have contributed in some way to a clearer understanding of some of the difficult passages which, necessarily, we had to consider in the process.

## CHURCHES SELLING SERVICES

**Tom Bunting, Miami, Fla.**

I'm certain that you are able to recall the 'church dinners' and pie suppers the denominations had and occasionally still have. I'm also sure that you can remember that faithful members of the Lord's church objected to this practice on the ground that the finances of the church were to be raised by the free-will offerings as we are instructed in I Cor. 16:1,2 and II Cor. 9:7. It is difficult, if not impossible, to see how some churches of Christ can feel themselves consistent in objecting to a supper for which the people have to pay and at the same time they are charging people for an encampment, or arts and crafts.

I must first point out that none of these things should be included in the work of the church. They are not the work of the church according to the scriptures. One would be hard pressed, to say the least, to find a scripture authorizing the church to work in the fields of entertainment or education.

Nevertheless, we do have churches practicing these things and I presume that they think it is the work of the church. Yet, when the announcements come from these churches we find them charging for these as the denominations that charge for their suppers. Two examples of churches of Christ charging for their services: (1) ".....church of Christ announces a wonderful work at Owaisa Bauer State Park. A Christian Camp for wholesome associations, wonderful recreation including sports, crafts, hiking, nature study, etc. (are any of these the work of the church?—T.B.) ...and spiritual activities of Bible study, choral work and worship." Then on the inside of the folder is an application blank that is to be filled out and mailed to the church of Christ. \$12.50 is the camp fee for the week, \$2.50 of this amount is for application fee." (2) Our second example of churches selling services comes in the form of information about a church kindergarten. This school has both a **tuition** and **registration** fee.

Now, brethren, if these things belong to the church and are part of the work of the church, why don't the expenses come from the treasury? If you can charge a registration fee for the school and an application fee for the camp to cover materials, then why, by the same token, couldn't you charge a quarter per person for the Lord's Supper just to cover the expense of materials? Also rent the seats in the auditorium to cover wear and tear? What is the difference?

Shall we just go along with these things or shall we stand for the truth??

Two reasons prohibiting a church from participating in such activities as these: (1) Entertainment and education are not the work of the church. (2) The work of the church is to be financed by freewill offering of the members. **Not** by **selling** its services.

**BIG NEWS!**

**Roland A. Warren, Ft. Lauderdale, Fla.**

As we have been expecting, this past week (week of August 16, 1964) came notice of the opening of Lauderdale Manor Church of Christ Kindergarten And Nursery School,

This is a new industry for our "liberal progressive brethren" who brand us as "Anti," "Orphan haters," etc. And, we will have to admit that we are somewhat primitive in our thinking and "contending for the faith once delivered to the saints" (Jude 3), but we are at a loss to understand how our "modern progressive brethren" can take (I Cor. 16:1,2) and put the church in business competing with other similar industry. I have always understood that the church is to receive its funds by a free will offering.

Brother Royster E. Moss, preacher of Lauderdale Manor Church of Christ, tells me that this industry is separate from the church, however he is Director of the School and checks for tuition, etc., are to be made out to the church, and **all profits** will go to the church.

Anyone who can "swallow" this can swallow just about anything including the mechanical instrument in the worship service. The instrument is about the only thing left now that divides the "liberal element" of the church and the Christian Church, and I predict it is coming next. In fact, some of the churches of the "liberal element" have already bought instruments to be used in weddings and funerals and other "special occasions."

However, when considered in the light of the Scriptures, all industry now being supported and subsidized by the "liberal element" of the church falls into the same category. And, I agree with brother Batsell Barrett Baxter that "all must stand or fall together."

I suppose it won't be long until the "liberal element" of the church will become ashamed of the name they are now wearing, or become ashamed of being so closely associated (?) with us "antis" and such narrow minded folks, and will decide to call themselves by a new name. I predict that history will repeat itself and the same thing that happened over 100 years ago will happen again. Furthermore, I believe this would help the Cause of Christ for some who are now asleep will wake up.

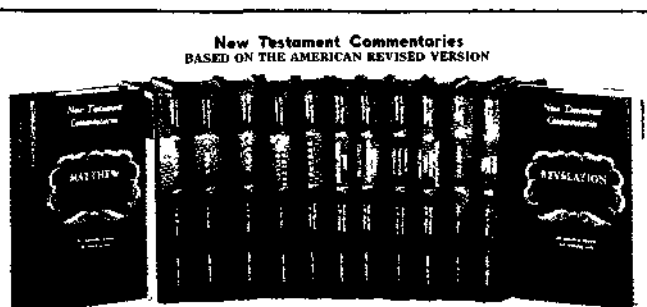
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# The News Letter Reports

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

Please send us your news reports, especially announcements- of gospel meetings to be conducted. This is a good way to advertise the meetings, but we cannot do it unless we receive the information in time to get it in the issue just preceding your meeting. Of course, results of meetings are also of interest. Send your reports at least a month before you want them to appear. We will appreciate this cooperation.

## A NEW CONGREGATION IN TAMPA

"Dear brethren,

"This letter is to announce the establishment of a congregation in the Del Rio Estates section of Tampa. This is a fast-growing area in Northwest Tampa. The center of the area is about 50th Street and East Sligh Ave.

"We will be meeting in the Robles Elementary School on East Sligh Ave. for the first three months, at least.... We cordially invite any brethren who may live in this area or who are interested in working with us in this effort for any reason to meet with us. Our regular services are: Sunday — 9 A.M. for Bible Study; 10 A.M. for Worship and 6 P.M. for Evening Services. Our Mid-week services will be at 7:30 P.M. on Wednesdays.

"We earnestly request the prayers of faithful brethren everywhere that our efforts will result in the glorification of God, the spread of the kingdom of Christ and the salvation of the souls of men."

Your brethren in Christ, ss/  
EVERETT C. MANN  
ROBIN L. WILLIS VESTER  
CLARK J. DEWEY PETERS  
WILLIAM B. MILLER  
CLINTON THOMAS

This was the main portion of a letter sent to the churches in Tampa.

The work is progressing beyond expectations. For the two Lord's day services there have been an average of 30 in attendance in the morning and 29 in the evening, with an increase over the first service.

Brother Everett Mann is preaching for this newly established Del Rio church of Christ.

Conway Skinner, Beaufort, S. C. — I have just completed a good meeting in Vernon, Florida, a small town just fifty miles north of Panama City. The church is only one and a half years old, and the work was started by brother L. L. Applegate. He is in need of support, and is very deserving.. He is sacrificing to the extent that they live in a house without hot water, poor heating facilities, no refrigeration, and all because of their love for the truth. He urgently needs at least \$50 additional help per month. He is now 73 years of age, and has spent much of his life with such small, and new, works as

this one in Vernon. Please come to his aid, if possible. Too, for brethren seeking a place to retire, numerous ones are finding this area attractive. If interested, please contact brother L. L. Applegate, Cottonwood, Fla.

Bryan Vinson of Longview, Texas was in a meeting at University church in Tampa, Fla. where Clinton Hamilton, preaches, October 11-18 ... Harris Dark was with the Franklin Road church in Nashville, Tenn., October 4-11. David Claypool is the local preacher . . . Martin Lemon of Franklin, Tenn. was in a gospel meeting at Joseph Avenue church in Nashville, Tenn. which closed October 4 ... Rufus R. Clifford of Nashville, Tenn. was in a gospel meeting at 77th Street in Birmingham, Ala. which closed October 18 ... J. T. Smith preached in a meeting at the church in Wauchula, Fla., October 18-25. He recently moved to Wauchula to labor with the church there . . . Granville Tyler will be with the West Bradenton, Florida church November 8-15. Hugh Davis preaches at West Bradenton . . . Robert Jackson of Nashville, Tenn. was in a meeting with the Hueytown church in Birmingham, Ala. which closed October 13. He was with the Seminole church in Tampa, Fla. the last week of October. James P. Miller preaches at Seminole.

James R. Cope of Tampa, Fla. will be the speaker in a gospel meeting with the Expressway church and James Needham in Louisville, Ky., December 2-9 . . . James P. Needham was in a good meeting with the Southside church in Owensboro, Ky. in October, and also with the Peabody church in Memphis, Tenn. He will begin at Newbern, Tenn. with Jesse M. Kelley, November 2 ... E. B. Kuykendall of Athens, Ala. was in a meeting in October with the South Fayetteville church in Fayetteville, Tenn ... Herschel E. Patton of Lawrenceburg, Tenn. was with the Perry Heights church in Donelson, Tenn., which closed October 25 ... Paul Keller of Lubbock, Texas was with the Washington Ave. church in Russellville, Ala. the middle of October . . . Jere Frost of Birmingham, Ala. began a meeting with the East Florence, Ala. church on October 18.

J. R. Snell of Laurel, Miss, was in a meeting at 7th Street church in Meridian, Miss, where A. C. Grider preaches in October . . . Bill Lewis was in a meeting at West Main Street in Woodbury, Tenn, October 25 — November 3. Howard See is the preacher at Woodbury . . . Dave Bradford of the Westvue church in Murfreesboro, Tenn. was in a gospel meeting at Shelbyville Mills church in Shelbyville, Tenn., October 4-11... Roy E. Cogdill of Canoga Park, Calif, was with William E. Wallace and the Belmont Avenue church in Indianapolis, Ind., October 5-13 . . . Floyd Thompson of Santa Ana, Calif, was in a meeting with the Tenth and Francis Streets church in Oklahoma City, Okla., Sept. 27-Oct. 4. James W. Adams is the regular preacher.

Leo Rogol will be with the North Miami Ave. church November 8-15. Bobby K. Thompson is the regular evangelist at North Miami Avenue. Connie

W. Adams of Orlando, Fla. was with the Park Boulevard church in Louisville, Ky., October 4-11. **Grover Stevens** is the local preacher... **James P. Miller** of Tampa, Fla. will be at Par Ave. in Orlando, Fla. in a meeting Nov. 1-8. **Marshall E. Patton** is the local evangelist at Par Ave. . . . **Richard Weaver** of Pinson, Ala. was at East Albertville, Ala. in a gospel meeting October 19-25 . . . **Farris J. Smith** was with **Dennis Reed** and the Berney Points church, Birmingham, Ala., Nov. 1-8 . . . **Herschel Patton** will be at Pinson, Ala. in a meeting, Nov. 8-14. **Richard Weaver** is the local evangelist... **Frank Smith** was at Fair-view in Birmingham, Ala., Oct. 25-Nov. 1. **Charles E. Bland** of Houston, Miss. will be in a meeting at Huffman church in Birmingham, Ala., Nov. 15-20. Frank L. Smith is the local evangelist. . . **Jim Ward** of Orlando, Fla. was with **Morris Norman** and the Plant City, Fla. church October 5-11... **William R. Lambert** of Cookeville, Tenn. was in a gospel meeting with **Edwin Hayes** and the Palmetto, Fla. church, October 4-14.

**John Iverson** of Port Arthur, Texas preached in a meeting at Kirkland, Ill., Oct. 7-14 . . . **Quentin McCay** of Birmingham, Ala. preached in a meeting at Eau Gallie which closed Oct. 4... **Marshall E. Patton** preached in a gospel meeting with the Glenwood Hills church in Atlanta, Ga., beginning Oct. 4. **J. Ed Nowlin** is the local evangelist at Glenwood Hills ... **Don Bassett** of Tampa, Fla. was with **Claude Wilsford** and the East Hill church in Pensacola, Fla., beginning Oct. 25 ... **S. Leonard Tyler** of Pine Bluff, Ark. was in a meeting with **Eugene Britnell** and the Arch Street church in Little Rock, Ark., Oct. 26-Nov. 1... **R. L. Craig** of Lometa, Texas was the speaker in a meeting with the Floral Heights church in Wichita Falls, Texas, Oct. 10-25. **Joe D. Scarborough** is the local preacher at Floral Heights.

**E. Paul Price**, Borger, Texas — **Oliver Murray** conducted a good gospel meeting with the Franklin and Juniper church September 20-27. There were two baptisms and eleven restorations. Two more have been restored since the meeting. The church here is at peace and loves the truth dearly. In the first eleven months of our work here there have been sixty-five answering the invitation. Along with this we have completed a building program by adding on to the old building. I am to be with the church in Tucumcari, New Mexico October 25-Nov. 1. **Jesse G. Jenkins** is the faithful preacher there. When this way, worship with us.

**Choice L. Bryant**, McMinnville, Oregon — **Luther Blackmon** of Pasadena, Texas will be preaching in a protracted meeting October 26-Nov. 1 in McMinnville, Oregon. The church meets at 210 Lincoln St. in McMinnville where I am now the preacher.

**Jimmy Tuten, Jr.**, St. Louis, Mo. — During the week of September 14-20 I preached in a meeting for the East Harrisburg church in Harrisburg, Penn. A lady (71 years of age) was baptized, having been a member of the United Church of Christ prior to this. Also, during the meeting, a fine couple declared their stand against institutionalism by identifying themselves with the small, but strong Harrisburg church. They did this, knowing that reprisals would come from institutional brethren in the area.

This was a unique meeting in many ways. Namely, the faithfulness with which the members supported their meeting. Attendance exceeded by far all expectations, this being the result of visitors from as far as East Orange and Lafayette, New Jersey. There were also visitors from Glenn Burnie and Annapolis, Maryland. The three loyal churches supported the meeting well.

It will be of interest to the readers of Searching The Scriptures to know that there are only four churches in East Pennsylvania opposing institutionalism. These are small, with only two full time preachers. The two preachers, **John Humphries**, Harrisburg, Penn. and **Bill Echols**, Shippensburg, Penn., are still in need of additional support. They are needed in this field and are worthy. Beginning January, 1965, brother Echols will need \$387.00 per month for he and his family of five children. It has been suggested that different congregations might be able to send him a month's support in lump sum. Pass the information concerning this need to the church where you worship. These two families have made many sacrifices to work in the Northeast. Let's not let them down.

#### GOSPEL MEETING

#### FOREST HILLS CHURCH OF CHRIST

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Tampa, Florida

November 1-8, 1964

LUTHER G. ROBERTS OF SALEM, OREGON  
WILL SPEAK EACH EVENING AT 7:30

**J. T. Smith**, Wauchula, Fla.— I began work with the church in Wauchula, Florida the first of March, 1964. To date, we have had 12 responses to the invitation, four for baptism (three of them Baptists) and eight to confess sins. We have also had the unpleasant task of having to discipline two members. One was teaching false doctrine, and the other was unfaithful. The brethren here say that there is more harmony in the congregation now than there has been in 10 years. We trust that God will continue to bless us in this effort, and that you will pray for us. I am to begin a series of gospel meetings with the church of Christ in Punta Gorda, Florida, November 9-18. **Danny Tarn** is the faithful preacher there.

**J. G. Savage**, Lewisville, Texas — Our new meeting house in Lewisville will be ready for occupancy within the next two weeks. We are moving from a busy thoroughfare to a new location less than a mile from our present location where we will have plenty of parking area and a building of sufficient size to take care of our present as well as future needs for many years to come. **Oscar Ellison** of Springfield, Missouri, who has done the preaching in several gospel meetings for us, will be with us in another like effort beginning October 25 through November 1.

W. C. Hinton, Jr., 5-90 Nakamura-cho, Nakamura-ku, Nagoya-shi, Japan — Two young folk were baptized in my recent meeting with the Osaka church. In the three-day-meeting with the Osaka church, a young man and a young girl expressed their belief in the Lord Jesus Christ and were immediately baptized into covenant relationship with our Lord. We were very thankful for this success in the Lord.

Don Brown, Gardena, Calif. — Two young men obeyed the gospel here last Lord's day (Sept. 20). Brother Gilbert Copeland, the faithful gospel preacher for the Montebello church, did the preaching in a special series of gospel meetings here October 25 to November 1.

Ted Beaver, Ontario, Calif. — The Ontario congregation has taken on the support of another man full time. Brother Walter Hudson, who will work with the congregation meeting at 68190 Roman Road, Palm Springs, Calif.

Henry Gilbert, Miami, Fla. — Stanley J. Lovett, preacher for the Central church in Beaumont, Texas, will preach in a gospel meeting with the Seventh Avenue church in Miami, Florida, October 25-30. Roy E. Cogdill will be at Seventh Avenue following the lectures at Florida College in 1965.

L. L. Applegate, Cottdale, Fla. — The church in Beaumont, S. C. sent Conway Skinner to hold our meeting in Vernon, Fla., Oct. 2-9. The meeting was well attended and the church edified. He has promised to return in the spring of next year for another meeting. The pure seed was sown, God will give the increase. Remember us (8 souls) in your prayers.

Kent Harrell, Camden, S. C. — Lloyd Barker, evangelist for the Highland Street church in Hammond, Indiana, will preach in a gospel meeting in Camden, S. C., October 25-November 1.

Ronald A. Warren, Ft. Lauderdale, Fla. — Three were baptized recently at Northside church of Christ, 912 N.W. 19th St., Ft. Lauderdale, Fla., where I am now preaching. When in Ft. Lauderdale visit with us.

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**A NEED FOR KNOWLEDGE**

Robert J. LaCoste, Glendale, Ariz.

"My people are destroyed for lack of knowledge ..." (Hosea 4:6). These were the words used by Hosea, God's prophet, during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, king of Israel; to describe the degenerate condition of a people who had filled their lives with spiritual adultery and had forsaken the way of God. Time, after time, they were punished by God for their evil deeds; but to no advantage.

Paul said in Romans 15:4; I Cor. 10:11, that these things happened unto them for ensamples, and were written for our learning or admonition. Why do we not learn from our own mistakes and the mistakes of others? The history of the Jews is replete with incidents from which we should take warning. Numbers 25 reveals the death of many because idolatry and evil associations with the people of Moab, others were destroyed by serpents because they dared to tempt God (Num. 21). Twenty-three thousand died in one day in the wilderness because of fornication according to I Cor. 10:8, and all who murmured against God's way were destroyed by the destroyer. From this one would think the universe would be so much the wiser! But listen to what Jesus said thousands of years later: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, And ye will not come to me, that ye might have life" (John 5:39-40). The majority of the Jews rejected Jesus because they had no knowledge of the scriptures that prophesied of His coming. Those who did know, believed on Him, but for fear of losing the respect and prestige of their office in the synagogue; would not confess that He was the promised Messiah (John 12:42).

Multitudes today have little oar no knowledge of what the Lord demands from them in spiritual matters or in their moral affairs. Young people in an ever increasing number continue to defy their parents, the laws of the state, and even the law of common decency. Property is wantonly destroyed, human life is abused and taken away without the least provocation on the part of the innocent, and an attitude of disrespect for all authority prevails. On a recent trip to Colorado, just four miles from where we selected to rest for the night, a young boy in his teens murdered his parents because they "wouldn't buy him a car." A few days later in Wyoming, another young lad forced his way into a locked room of a certain hotel, and raped and murdered a girl of twelve after killing her younger sister also while the parents were down in the lobby. His statement: "I just don't know why I did it"!

But, ARE THEY WHOLLY TO BLAME? Not while indifferent parents are failing to impress their children while they are young and their minds are tender as to the importance of Bible study and the importance of respect for authority. The importance of having a thorough knowledge of God and His way for man. Not while indifferent parents spend all their time at clubs, parties, etc., and leave their children to make their own way. Is it any wonder that during a recent test given to col-

lege-bound students in a Massachusetts public school that such a lack of knowledge was displayed! Some thought Sodom and Gomorrah were lovers, that the gospels were written by Mark, Luther and John, that Eve as created from an apple, and that the stories by which Jesus taught were called parodies. This lack of knowledge is not limited to Massachusetts, or any one city or state, but is commonplace across the country. The reason is evident: **THE BIBLE IS A FORGOTTEN BOOK IN TOO MANY HOMES!** — Ignorance of the scriptures has always brought disastrous results in every age of man. Must we be punished like our forefathers? God said, "... because thou hast rejected knowledge, I will also reject thee ..." (Hosea 4:6).

When Christian parents began to neglect the various services of the church, they deprive their children of the knowledge they need to correctly serve God. They too become the object of Satan's desires; for they soon forget how to use the "sword of the Spirit." Listen to the apostle Peter as he teaches, "ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the Wicked fall from your own steadfastness. But grow in grace and in knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:17-18). How can ye grow accept ye learn, and how can ye learn accept ye- study? Let's resolve to do better from this day forward and begin **TODAY** to build-up a knowledge of God.

## INSPIRATION OF THE SCRIPTURES

Morris D. Norman, Plant City, Florida

Ever since before Christ, man has, for one reason or another, tried to discredit the Bible. There have been men who have given the energies of their lives to the effort of doing away with the divine authorship of the Scriptures. This is nothing but the influence of Satan, attempting to soften, as much as possible, the effect of the word of God upon the lives of men. If God is not the author of the Bible, then it is no more binding than the word of any man. If God only placed the thought in the mind of the writer and then the man merely enlarged on the thought, we would then only be bound to the principle and not the letter of the law of Christ.

But the Bible declares verbal inspiration. Of the prophets of old Peter says, "that no prophecy is of private interpretation. For the Prophecies came not in old time by the will of the man; but holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:20,21). Peter further states that these prophets failed to grasp what they wrote as it pertained to our salvation (I Peter 1:10-12), which fact would be against thought inspiration.

In the New Testament, the writers continually claimed to be inspired. Peter declares that the gospel was preached by the Holy Spirit (I Peter 1:12). Paul states verbal inspiration in I Corinthians 2. In verse 2 he states that his speech was "not with enticing words of men's wisdom, but in demonstration of the Spirit and power." He further declares that the Spirit searched the mind of God and revealed His wisdom to the apostles in "words which the Spirit searcheth" (9-13). In Galatians 1:11,12, Paul

certifies that the gospel which he preached was by revelation of Jesus Christ.

Occasionally, I encounter in commentaries, even those written by my own brethren, that certain writers of the New Testament must have gotten their information from eye witnesses. Now, this may be true, as the 12 apostles were witnesses of the life of Christ, Mark as a companion of Peter and Paul, and Luke was a companion of Paul. And it is likely that they got much information from these men, and God used these witnesses to declare these matters. But to say that this was what their writings were based on is to deny the inspiration of the Scriptures and lowers them to the work of mere historians. As Mark wrote his gospel he was inspired word for word, no matter how much information he might have received from Paul or Peter; the same being true of Luke. If God had depended on man's memory and man's wisdom the Bible would have been full of human rather than divine wisdom. The Holy Spirit breathed (meaning of "inspired") into those men, including that which was to be pertinent to all generation, and minutely selected the words that best declared the mind of God.

Let us be careful to give the Bible the reverence and respect due it. It is the "words of God," not just the thoughts of God expressed by man's selection of words.

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- Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.
- Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms, Garner denies.
- Reel 7—"The Scriptures teach that it is impossible for a child of God to go sin as to be finally lost in hell." Garner affirms, Hogland denies.
- Reel 8—"The Scriptures teach that it is possible for a child of God to go sin as to be finally lost in hell." Hogland affirms, Garner denies.

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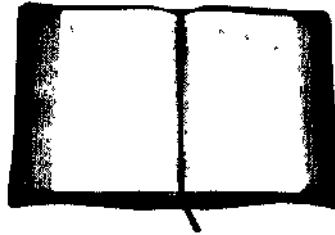
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# SEARCHING *the* SCRIPTURES

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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VOLUME V

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## THE "CHRIST LIKE SPIRIT"

H. E. Phillips

In this day of compromise and lack of conviction (and there is plenty of it both in and out of the church), we hear a great deal about "the spirit of Christ." I have no desire to reflect upon the real spirit of Christ as revealed in the New Testament, but I do want to show the false and cowardly dodges often made under the guise of "the spirit of Christ" in an effort to keep from "standing" for the truth.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The subject is the power or force by which one lives. By the "flesh" we mind the things of the flesh; by the "Spirit" we mind the things of the Spirit. Verse 5 says: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To have the Spirit of Christ in this passage is to be dead to sin and alive to the things of the Spirit, to follow or obey what the Spirit sent from Christ teaches. This is in contrast to obeying "the things of the flesh."

In speaking of the **attitude** of Christ, which is generally meant by "the Christ-like spirit," Paul wrote: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). This "mind" (state of thought; what one has in mind; attitude) is shown to mean obedience even unto death in the case of Christ. The "spirit of Christ" and the "mind" of Christ have to do with **obedience** to the word of God. But this is not what denominational people and liberal minded people in the church mean by the "Christ-like spirit."

The "Christ-like spirit" to some means to be **tolerant of everything**; to allow almost any situation to remain without opposing it. Is this the attitude the Lord had toward sin? He drove out the moneychangers from the temple and overthrew their tables (Mark 11:15). He condemned the Pharisees in the strongest possible terms (Matt. 23). This was the mind of Christ toward evil. One is most unlike Christ to tolerate sin and error without rebuke. "And have no fellowship with the unfruitful works of darkness, but **rather reprove them**" (Eph. 5:11). Would it be a "Christ-like spirit" to obey this statement of inspiration.

To some the "Christ-like spirit" means to "let me have my way about every thing." This has be-

## WHY THE SUCCESS?

*Searching the Scriptures was launched into the field of religious journalism about six years ago. Since that time the subscriptions have come in at a rapid rate from all over the United States and abroad. This did not happen by accident. I feel that two major factors have contributed to its acceptance. First, it gives the brotherhood what they need — plain positive Bible teaching. Second, two fine men are at the helm to guide this journalistic ship in the right direction. They are brethren H. E. Phillips and James P. Miller. Although somewhat different in personality, they make two strong links in the chain of success. Both of these men have an unwavering faith in God and his word and serve him diligently with both lip and life.*

*Then too, Tampa is a wonderful place to have such a fine paper. With something over twenty congregations, all of which are true to the book with the exception of two or three. This beautiful city is also the home of Florida College, which is doing excellent work in the field of education. I predict great things for this paper. Why not join the long list of subscribers today? You will not regret it!*

WARD HOGLAND

come the predominate attitude of denominationalism today. They DO NOT WANT TO ENGAGE IN BATTLE! They do not want to have to "earnestly contend for the faith" (Jude 3). They prefer to live by the "live and let live" rule. They are content to oppose **nothing** and promote **everything** on God's green earth that satisfies the lust and vanity of man. I have confidently said publicly and in print that the day of religious debates is about over. The false teachers who have engaged in one or more debates have lost their taste for it. They want to profess the "Christ-like spirit" and disassociate themselves from battle. The few who believe they are right will engage in one debate and then they lose their taste for it. But a greater controversialist never lived than Christ. He opposed spiritual wickedness in all forms and in all places. We are taught to "fight the good fight of faith."

Perhaps the greatest charge of not having the spirit of Christ comes upon those who dare expose sin in all forms. This opposition comes from within the church as well as from outside. Some brethren who have no conviction except that one ought to be baptized and be a "member of the church of Christ" cry to high heaven when someone stands for New Testament truth. When sin and wickedness in high places are exposed, we are "fanatics"; when the one way of Christ is taught, we are "narrow-minded"; when the religious errors of denominationalism are exposed, we are "bigots"; when complete obedience to the gospel of Christ is taught, we are "legalists."

The spirit that desires to compromise truth with error stands for nothing in doctrine, agrees with all plans and doctrines of men, and promotes all sorts of unauthorized projects in the name of religion. This is the "antichrist spirit" rather than the "Christ-like spirit." The Spirit of Christ requires complete obedience to all that the Spirit requires. The mind of Christ requires complete submission to all that Christ commands of us, even unto death. It means to oppose error with the same force that Christ used. It means to stand for something and against something—stand for all truth and against all error. It means to regard the New Testament as the final and complete will of Christ, and to presume to do nothing without his authority. If you want the "Christ-like spirit," go to the New Testament and there you will find it. Eternal happiness depends upon "walking in the Spirit" (Rom. 8:6).

## BIBLE WORD STUDIES

IN THE GREEK NEW TESTAMENT

*E. V. Swaley, Jr.*

### WORDS THAT DIVIDE US--No. 5

#### EKKLESIA: UNIVERSAL ASSEMBLY

In several passages the noun ekklesia denotes the universal assembly; that is, all of God's people everywhere. This use is found in Matt. 16:18; Eph. 1:22, 23; Col. 1:18. Sectarian theologians assert that this universal church, which is "invisible," contains all the truly "born again" children of God, and that the denominations in the sum total make up this universal church. This sectarian concept, largely a product of the Reformation Movement, is not even remotely suggested in the New Testament. To the contrary, it is expressly condemned; that is, the principle of it is clearly condemned. In I Cor. 1:11-13 Paul affirms that Christ is not divided. This positively forbids the division of the body of Christ into sects. But this is precisely what modern denominationalism has attempted to do.

#### GEOGRAPHICAL ASSEMBLY

In Acts 9:31 (according to the best Greek text) the noun ekklesia is used to denote the church in a geographical area: Judea; Samaria; and Galilee. In the KJV the text of Acts 9:31 has ekklesiai (churches). This latter text would denote local assemblies in Judea, Samaria, and Galilee.

## Searching The Scriptures

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#### UNASSEMBLED ASSEMBLY

Acts 8:3 seems to use the noun ekklesia in the sense of the assembly unassembled, or distributed in their homes. It is stated that Saul made havoc of the church by entering the homes of the Christians to do his damage. In some sense, then, Christians distributed in their homes still constitute the "church."

#### "CHRISTIAN"

Our English word "Christian" is used to convey meanings that are in no way inherent in the Greek word. Sometimes the United States is referred to as a "Christian" nation. This simply means that this country is composed largely of people who are opposed to pagan practices. But people could voice this opposition and still not be Christians in the Bible sense of that word. Sometimes Old Testament characters are said to be "Christians." This is clearly erroneous, inasmuch as the term "Christian" was not employed in Patriarchal and Mosaic times. Sometimes, just any morally upright person is said to be a "Christian."

When one studies the word "Christian" from the New Testament standpoint, he is convinced that the foregoing meanings that are often attached to that word are without justification. According to Thayer, "Christian" (Christianos) means "a Christian, a follower of Christ," Lexicon, p. 672. One who has not obeyed Christ in being baptized into His body, is not a Christian, Mark 16:16; Act 2:38; I Cor. 12:13.

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# I MARVEL

GAL. 1:6

*James P. Miller* TIP

## BY WAY OF REMEMBRANCE

In his second letter to the saints, Peter calls to their attention some things they are prone to forget. The apostle knew that brethren have a short memory and many times fail to remember the very things that have to do with their salvation. He was concerned not only about their memory while he lived but even after his death. Here is his statement in verses 15 and 16.

"Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but we were eyewitnesses of his majesty."

What he is saying is this: You remember that after all of the apostles are dead the word of God is still true. You remember that the Bible is the word of God and the rule by which you must walk. The truth does not change regardless of the time that may elapse and does not depend upon any man but upon the God who gave it.

How wonderful is this advise and how it is needed in every generation. The passing of one year or a thousand does not alter or change one line of the scriptures. In at least two of the cities of the south where sound brethren have continued to teach the truth on institutionalism and other departures from the faith offers are being made by liberal brethren to meet and talk over the things that divide us. This is welcome news by every faithful child of God. We have pled with many tears for open discussion for almost a decade. The truth has nothing to fear from such meetings and they could go far in bringing all back to a better understanding of the will of Jehovah. There are, however, some things worthy of our remembrance.

## WHAT WILL WE COMPROMISE?

I can remember years ago when the Witty-Murch Unity Movement was in full swing that this same problem arose. Brother Witty had written article after article and made speech after speech about the common roots and heritage we had with our digressive brethren. All of this was good and would even bring tears to the eyes of those who loved the Lord. The phrase "meet in the middle of the board," became a slogan, as I remember it, and several "unity meetings" were held. One of these in Detroit proved the undoing of the entire effort when a young preacher stood up and asked brother Witty the direct question of what we were going to compromise? Of course brother Witty replied to the effect that we were not going to give up any of the positions we thought were right, and unless I have forgotten, Murch decided he was wasting his time. The young man went right to the heart of the prob-

lem. What are we going to compromise? He had every right to be this direct and bold. Were we going to give up the truth on the societies or instrumental music? Were we giving up the great doctrine of the silence of scripture? To meet anywhere other than where we now stand means that we will have to change positions. We have the same problem today. We can meet and are willing to do so at any time under the proper conditions and for the right purposes. The question, however, is still with us as it was with them, is there any area in which we can compromise? I think that this question needs to be thoroughly explored by any group of brethren before any meetings are conducted.

## THE BARRIER STILL PRESENT

As desirable as unity and fellowship may be it can never be obtained contrary to the will of God. The things that divide us are still there and will be there after a thousand or ten thousand meetings. The all-sufficiency of the church of the Lord, the silence of scripture, the purpose of the church, authority for the spending of the Lord's money and the nature of the kingdom as opposed to play halls and entertainment centers were real issues five years ago and they have not vanished. The passing of a few years does not change the truth. How happy we are that some of the heat and prejudices are gone. The hard things that were said in anger, and the charges that were intended to destroy are disappearing, and for this we are grateful, but the real problem still exists. It will not be enough to have the attitude of brethren improve the practice of brethren together with their teaching must improve also. Unless our liberal brethren are aware of this, new bitterness will be added to the old. Brethren who have stood for the truth and suffered for it are not going to be content just to "kiss and make up." Teaching and practice will have to change also. It will be misleading to conduct any meeting with our brethren and leave the impression that we are seeking any compromise. We are not seeking compromise, but truth. In the interest of truth we are always ready to meet and study, in the interest of compromise we do not have one hour to waste when souls are to be saved.

## REASON CONSIDERED

No man can know the things of another. It is worthless to guess in regard to motives and purposes. All that any human being can do is take what is said as truth and spoken in good faith. There are some things, however, worthy of consideration. At the time of the division great prejudice was aroused against brethren who were opposed to institutionalism. Many of the brethren in the liberal churches knew nothing of the problem and simply believed what they were told. In the years that have passed these brethren have had contact with faithful brethren and have had an opportunity to look into the problem. There can be little question that thousands of them over the land are asking institutional elders and leaders questions they can not answer. It is possible that this inquiry on the part of so many is a great factor in causing these men to seek some kind of compromise. I continue to marvel at the sudden departure of so many from the old paths. It is more and more evident that the

few departed for the many without their consent and without a knowledge on their part of the nature of the division. Brethren, let us meet with all men of good faith to study the scripture and especially with those who are our brethren, but let us do so with the full knowledge that the few years that have gone by have not changed the word of God for we have not "followed cunningly devised fables."

## COMMENTS TO EDITORS

"I want to compliment you on the excellent editorial in the September issue of Searching The Scriptures on the subject: Are We Losing Our Freedom? You did an excellent job, showing how we are losing our freedom civil and spiritual. I wish more members of the church would read it and take heed thereof."—William C. Sutton, Englewood, Tenn.

"I wish for the paper continued success. Regards to you and Jim."—Ward Hogland, Greenville, Texas.

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## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### WHEN PAUL CHANGED

We are living in an age when it seems that it is the "Mark of the Beast" to admit a religious change. Guy N. Woods denies it; Foy E. Wallace denies it! And yet all an intelligent person has to do is read their articles of the past. Both of these men have used reams of paper expressing their former beliefs. It seems inconceivable for them to say, "We haven't changed on the present issues." A man might get by with this if he hadn't written much. But these men have written far too much to successfully deny their change.

But why is it so difficult for one to admit a change? Well, first it is pride! Many believe that an admission of change is an indication of stupidity. In other words they want people to believe they have all the answers and always have had. If changing one's views indicates stupidity, I plead guilty! I have changed, at least to some degree on the orphan issue, Herald of Truth, sponsoring churches, elders and their qualifications and scores of other things. I must admit I will make as many changes as the Bible demands. There was a time when I didn't know what I really believed on some of these things. The reason was that I had not studied them as I should have. It is possible for a person not to know where he stands. He shouldn't stay in this condition too long. We have the Bible and all one needs to do is study what it says and forget what everyone says.

When one changes he is in good company. The great apostle Paul changed. It is good to know that he didn't deny it. When Paul and Barnabas got into

an argument over John Mark they went their separate ways. Paul evidently didn't have too much confidence in the young preacher. From 2 Tim. 4:11, he evidently changed his view because he gave him a great recommendation. In 1 Tim. 1:13, Paul said, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Yes, Paul admitted a change. He even admitted he was ignorant at one time. How many preachers of today will stand right up and say, "I have been ignorant about many things and have changed by views." It seems they are as scarce as hen's teeth! I am glad that a number of preachers have changed their views about the music hall meeting in Houston. It is refreshing to hear them say, "Yes the music hall meeting was unscriptural and I wouldn't engage in such again." Let us face facts—it was unscriptural! It is good to hear brethren say that the Montana Radio Program was unscriptural. Yes, like Paul many of us did some of these things in ignorance. I have had the Music Hall Meeting thrown in my face for the last several years. It seems that every time a liberal runs out of soap he digs up the Music Hall Meeting. Let us clear the air about such unscriptural ventures of the past.

Several years ago some brethren in the Ft. Smith, Arkansas area wanted to put me on a local television station so I could preach the gospel. Other churches in the area wanted to cooperate. So the question was raised as to how we would do it. Some of us quoted Phil. 4:15,16, and 2 Cor 11:8 where the Bible teaches that churches send DIRECT to the preacher. I thought we had the solution to the problem. Just send the money to Ward Hogland and he will pay the bills and we will have the program. I had some misgivings about the procedure but, at first, I couldn't see any violation. Several churches and individuals in the area had offered help and were anxious to get started. Fortunately, before we had collected any money for the program the error of our plans hit me like a bolt out of the blue! We had misapplied Paul's statement. Paul never did collect a dime for anything except his WAGES or his NEEDS. I was about to become a "One man sponsoring church."

I called the brethren together and we got the thing stopped! One can see how easy it is to start an unscriptural project. It especially sounded good to me because of PRIDE. I was going to be the "Big Duke" of the program, even to the collecting of money. But gentle reader, my ego wasn't as important as the Word of God. Several years later while meeting Gordon Clements, a liberal, in debate he brought this matter up. He said, "The only reason Hogland didn't get his television program is that he couldn't get it off the ground." I countered by saying, "No, Gordon you are wrong. The thing liked to have gotten off of the ground, even with me trying to slap it out of the air!" Brethren, the easiest thing in the world is to start an unscriptural project. Many folks think we are jealous of the men who started sponsoring churches and The Herald of Truth. But kind reader, let me tell you that the easiest thing I ever tried to do was to start an unscriptural project. The reason it was so easy is that the devil was pushing me all the way and

it was down hill!

Oh yes, I was about to forget. We did get the television program. The Park Hill congregation paid the bill and I did the preaching. The elders searched the scriptures to see if one church ever sent to another church to preach the gospel. They couldn't find even one scripture, so they paid the bill without becoming a sponsoring church. If you have found that scripture they could not find, please send it to me. I am still looking.

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### THE DIS-UNITY OF ROMAN CATHOLICISM

The Roman Catholic Church claims for herself, four marks or four claimed characteristics . . . they are; (1) Unity (2) Catholicity (3) Holiness and (4) Apostolicity. Although she makes these claims or assertions, the mere making of them does not prove her contention. In fact, it is the purpose of this brief article, to display Rome's actual DISUNITY. It is an easy matter to demonstrate.

#### "HOSTILE CATHOLIC FACTIONS CLASH IN BUENOS AIRES"

Such is a headline published in the May 16, 1956, **St. Louis Post-Dispatch**, date-lined from Buenos Aires. Suppose we copy the item in part:

"Argentine Catholics, divided into two hostile demonstrating groups, clashed last night in front of Government House over whether the Roman Catholic Church shall have more or less influence in Argentine.

"About 4,000 men, women, students and children carried banners and shouted rival slogans intended to impress Provisional President Maj. Gen. Pedro E. Aramburu and members of his government. They demonstrated and scuffled for two hours until dispersed by police using tear gas.

"University and high school students had demanded the resignation of Education Minister Atilio Dell'oro Maini, who is considered to be a Catholic partisan in the Aramburu cabinet.

"Dell'oro Maini tendered his resignation, but church forces insisted Aramburu reject it. Those opposing the Catholic influence, the overwhelming majority being Catholic themselves, demanded that Aramburu accept it. Preferring not to lose the support of either group, Aramburu delayed making a decision. The two groups marched on Government House last night to force a decision."

From the foregoing news item, several facts become apparent: (1) This is another case of Roman Catholic DIS-UNITY. (2) This is still another instance of the Roman Church and her adherents, becoming involved in political intrigue. Obviously, if the Roman **religio-politico** Church were not so closely united with the Argentine Government, such "FORCING OF A DECISION" would not be possible.

#### CATHOLICS DIFFER OVER WHEN THE ROMAN CATHOLIC CHURCH BEGAN

Since the beginning of the Roman influence over 'Christianity' was a very gradual process, requiring centuries to bring into being, Rome sometimes brags ... "You can't name the man who founded the Catholic Church ... but we CAN name the man who started the Lutheran Church, the Baptist Church or the Methodist Church ... therefore, since you can't point out ONE man who started the Catholic Church ... obviously, Christ must have started it."

So, for the sake of this study, we'll refrain from describing the evolutionary process that brought the Roman Religion into being. However, we will show the DIS-UNITY of the Roman Catholic Church on the subject as to WHEN she was allegedly begun by Christ.

A Catholic member with whom I have corresponded at length, attempted to set me straight upon the date of the establishment of Christ's church. This Catholic member insisted that Christ's church had its beginning at the institution of the Lord's Supper, at the Passover feast which occurred just before Christ's betrayal.

In the book, "This Is The Faith, Catholic Theology For Laymen," its author-priest, Francis J. Ripley, states on page 122:

"It (The Catholic Church. L.W.M.) teaches that Christ founded His Church immediately and directly. Before He ascended into heaven, He set up on earth a visible organization, with a central authority and properly constituted officials, each with definite functions to perform."

Now, if the above claims were correct, then the church was in existence BEFORE Christ shed His blood and purchased the church. If Catholicism is content to stay with this statement as to the beginning of the alleged Catholic Church, then certainly IT is NOT Christ's blood-bought institution.

The Catholic Dictionary, edited by Attwater, states: "PENTECOST. The feast on which is commemorated the visible coming-down of the Holy Ghost upon the Apostles and the establishment of the Church founded by our Lord on St. Peter . . ." (Page 377). Of course, we deny that the church was 'founded upon St. Peter,' but we do find it interesting that the Catholic Dictionary DISAGREES with the previously quoted Catholic publication as to the TIME WHEN THE CHURCH WAS ESTABLISHED! Both books carry nihil obstans and imprimaturs, of the Roman Catholic Hierarchy, yet they teach DIFFERENT DATES as to the establishment of the Church. Possibly they need to convene a Council in order to DEFINE the exact date of the Catholic Church's beginning!

**CATHOLICS DIFFER AS TO DATE OF PETER'S ALLEGEDLY BECOMING POPE!**

A Catholic publication entitled: "The Truth About Catholics," written by a priest by the name of Joseph B. Ward, claims that St. Peter became Supreme Pontiff of the Catholic Church in 33 A.D. (See page 28).

The Catholic Dictionary, edited by Attwater, in listing the dates that various Popes served, states: "The Bishops of Rome, Supreme Pontiffs of The Universal Church:

"There are some discrepancies in the lists of popes, owing to conflicting records and the uncer-

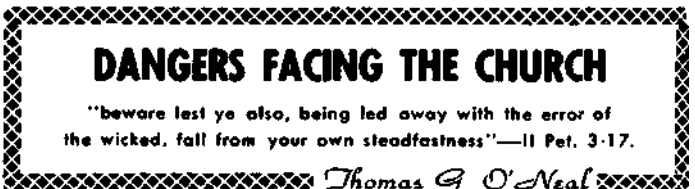
tain status of certain pontiffs; the following is an attempt to record historical probabilities. Family names, when known, are given in brackets, and the date of accession follows. The dates up to the third century are extremely uncertain.

"St. Peter (Simon bar-Jona) ... after A.D. 43." We call the reader's attention to the following facts: (1) The first Catholic source quoted gives Peter as Pope beginning in 33 A.D., while the second publication copied gives it as "AFTER 43 A.D." QUESTION: Which are we to accept? Which, IF EITHER, is correct? (2) The Catholic Dictionary admits that there are DISCREPANCIES IN THE LISTS OF POPES. (3) That there are CONFLICTING RECORDS. (4) That the STATUS OF CERTAIN PONTIFFS IS UNCERTAIN. (5) That the list given is composed of "HISTORICAL PROBABILITIES." And, (6) Dates up to the third century are "EXTREMELY UNCERTAIN."

May we remind the reader, that the Bible 'contains nothing concerning Peter ever being in Rome, or being given a 'Papal Coronation.' However, this treatise is concerned only with the DIS-UNITY between Catholics themselves.

**CONCLUSION**

Numerous other instances of CATHOLIC DISUNITY, can be cited, but these should be sufficient to demonstrate the actual status of the Roman Church. She began as a schism from the Greek Catholic Church, which in turn, was a departure that gradually took place, from the original New Testament church, established by Christ, on the day of Pentecost, A.D. 33. Roman Catholicism is in no position to complain concerning those who leave her communion, inasmuch as she is the result of a similar departure.



**EVIDENCE OF CHURCH OF CHRIST HOSPITAL**

During the David Lipscomb College lectures, I believe it was in 1960, Marshall Keeble prophesied that "we'll have Church of Christ Hospitals in the next few years." With Prophet Keeble on the platform were A. C. Pullias, president of David Lipscomb College; B. C. Goodpasture, editor of the Gospel Advocate; and Willard Collins, vice-president of David Lipscomb College.

From time to time since Keeble made his prophecy there have been several indications that he was correct. The Christian Chronicle of May 24, 1963, tells about "The church of Christ clinic in Seoul, Korea." Also in the same issue of the Chronicle is an article telling about plans for the beginning of such a clinic in Trinidad with medical missionaries. Other information may be had about this by looking in recent copies of the Firm Foundation and the Gospel Advocate.

But the other day I received a brochure telling about a Hospital in Tanganyika, Africa. This



brochure was sent out by the 6th and Arlington church of Christ in Lawton, Oklahoma. There is no question about it, this is a full-fledged hospital. In fact, this brochure, which is as large as any daily newspaper, uses the word "hospital" over a dozen times.

We are told that the "congregation (sic) of Park Row, Arlington, Texas, and Sunset of Dallas, have provided a fine new hospital building to care for the desperately sick, but their funds are exhausted and they cannot equip the hospital unless the Christians of America supply \$25,000 immediately." This \$25,000 is just "estimated needs" and anyone knows that in the end this amount will not be sufficient. Here is a list for what the \$25,000 will be spent: "40 hospital beds, mattresses, sheets and mattress covers, 10 baby cots, mattresses, mattress covers and sheets, bed pans, one operating table for major surgery, one delivery table, laboratory equipment and lab reagents, urinals, wash basins, food trays, stature tables, mayo stands, equipment for operating packs, operating room lights, emergency room lights and examination lamps, kitchen equipment and laundry equipment, Sterilization equipment, X-Ray machine."

From a humanitarian view it is fine that Christians are willing to go to such a country and help alleviate human suffering, considering that they could make thousands of dollars more each year here in the states. To such, no Christian would object. But there is no question but this is the church doing this work. On the inside of this brochure are many pictures of the diseased people of that land — pictures just like the ones found in many of the denominational brochures.

It is claimed that this hospital "draws them to hear the gospel taught at the Mission" and "The ministry of healing is an essential, integral part of the gospel." No doubt many will think what a wonderful thing this is as a means of getting people to come hear the gospel. But the LORD said the GOSPEL was the drawing and saving power. Read John 6:44-45 and Rom. 1:16-17. It is strange that the Apostle Paul did not know this, because if one will take the time to read the book of Acts he will not find Paul establishing a hospital anywhere in order to get men to come hear the gospel. When this kind of an approach is made, one may well expect to see many if not all of them that have come to go away when they fail to receive material benefits. Jesus said so, John 6:26. If some denominational body were to set up an operation such as this not very far removed from this one and make this one look like a peanut operation, this denomination would convert more people to it. All should know the reason — because these people are coming only for material aid in most instances and they think that if they do not listen to what is being taught that they will fail to get any more assistance.

Also it is learned from this brochure that the churches of Christ have "a Bible School conducted for the training of preachers not far away." Here again is the evidence that human institutions are essential to the establishing the Lord's church in a distant land. Yet, the Apostle Paul didn't start a school in the places he went to preach. If brethren could just be content to go preach the GOSPEL and

establish CHURCHES instead of starting hospitals and schools, they would see more people brought to Christ. But it is evident that our liberal brethren are bent on having all of these human institutions sapping money from God's churches and they do not intend to pay one bit of attention to anything that might be said from the Scriptures. They like them, they want them and **THEY ARE GOING TO HAVE THEM REGARDLESS OF HOW MUCH THE CHURCH OF THE LORD JESUS CHRIST IS DIVIDED OVER THEM. THEY LOVE THEIR OWN WISDOM MORE THAN THEY LOVE THE LORD'S CHURCH.** The only consideration that they have for the church is that it is where the money comes from to support their human institutions.

We have already pointed out that those who are connected with the Gospel Advocate, Firm Foundation, and David Lipscomb College endorse this set up. But also in this brochure one of the featured speakers on the Herald of Truth, George W. Bailey, has a letter telling how much good is being done with this hospital. What do the Highland elders think of this hospital deal? Will the Highland elders seek to establish hospitals over this country in order to get people in their hospitals and then turn the Herald of Truth on for them to view and listen?

No doubt many will say that they do not go along with this. They may not for a time. But this thing has a way of taking hold little by little until one is within the clutches of the social gospel of modernism without knowing it or how he arrived there. It was supposed to be an issue over orphan homes, but then it was the Herald of Truth, then church supported youth camps, then B. B. Baxter brought in the college to the church budget, then church supported homes for unwed mothers were introduced by the Lubbock, Texas, churches. At the rate some are going it will not be long until we have instrumental music in services since some already have choruses or choirs singing for them. If brethren ever intend to come back down the road they have traveled back to the Bible, **NOW IS THE HOUR FOR IT TO BE DONE.**

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## ANSWERS FOR OUR HOPE

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I Peter 3:15

— Marshall E. Patton

(Due to conditions beyond our control brother Patton was not able to get his column to us by press time. In its stead this month we give this fine article from his pen.—Editor)

### IT CONTINUES

Centralized control and oversight by the elderships of congregations continues to manifest itself in various brotherhood projects. First one eldership and then another assumes the oversight of a work (which is no more theirs than anyone else's — if so, "How come?") that demands the support, cooperation, and efforts of many churches in the area, state, or nation for its success. Thus, the work of many churches is directed by one eldership — the power, energies, and resources of many are under the direction of one. This is in plain violation of a fundamental New Testament principle which limits the oversight of elders to the congregation in which they serve as elders (Acts 20:28; I Pet. 5:2).

Elders are not overseers of **any phase** of the doctrine, worship, or work of other churches. If elders can oversee any phase of such, What per cent can they oversee? If they can oversee any phase, Why not **all** phases? Then, we would have all phases of the doctrine, worship, and work of all congregations under the oversight of one eldership! How far is this from Rome? Elders are not over an area, district, or diocese — they are not diocesan elders. Such is denominational to the core!

We may not have elderships now that are directing every phase of activity of churches in a given area, but we do have elderships now that are directing a work that is not exclusively their own — no more theirs than any other church in the area — in benevolence, edification, and evangelism. Sometimes the work is not even within the scope of the church's mission — purely secular and social. The CONCORD STREET church of this city is guilty of such as it relates to the HERALD OF TRUTH program. Where is scriptural authority for such? Someone ought to answer this and other questions submitted in this article — yes, someone ought to! If brother Gentry Stults can answer, we will give him equal space in the **Par Proclaimer**. Please understand, that we are simply interested in an honest objective study of the issue in the light of the Scriptures. Any spirit foreign to that of our Lord should be avoided by each of us. Surely, it cannot be wrong to press for such a study when the **souls of brethren** are involved.

Furthermore, something else continues to manifest itself. Prejudice, loyalty to party, pride or vainglory continue to cause many to turn a deaf ear to all objective study of such matters. Remember, Jesus said of some, "For this people's heart is waxed

gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

Consider the following proposition carefully. It is taken from the **Gospel Advocate**, December 20, 1934, p. 1223, and was written by W. E. Brightwell (The **Gospel Advocate** has long since ceased to print such articles. Staff writer after staff writer who hold these convictions have been given the ax.):

"I submit this proposition: Any individual Christian, or group of individuals, smaller than a local congregation; or any group of individuals or churches larger than a local church; or any individual church itself that begins thinking in terms of what the whole brotherhood should do, and goes or sends somebody to the churches to see that they do it, and acts as an agent or agency through which the brotherhood does it, thereby constitutes itself a full-grown, blown-in-the-bottle fourteen-karat missionary society of the deepest dye! There is no way on earth to whitewash it. There is no city of refuge where he may hide from God's displeasure. To call it something else, or to leave it unnamed, is a mere technical dodge. It is not condemned because it is similar to a missionary society, but because it **VIOLATES THE SAME FUNDAMENTAL PRINCIPLE** the society violates — namely, the initiative and autonomy of the local congregation."

### FALSE NOTIONS REGARDING FELLOWSHIP

Jimmy Tuten, Jr., St. Louis, Mo.

The question of fellowship is admittedly a broad and difficult field of study. It is also a neglected field of study, the essentials of which are seldom understood by many throughout the brotherhood. Complications are multiplied by far-fetched positions and attitudes regarding the question. These positions tend to create more confusion in the minds of those who do not grasp the rich meaning of "fellowship" as taught in the New Testament. There are at least two prevalent positions which fall into this category. One espouses the idea that fellowship is promoted by being together in a social gathering, and that this encourages a genuine feeling of "brotherness." This group boasts of their "fellowship halls," their banqueting and merriment, all of which are no part of that which is embraced in the idea of "fellowship."

The other position is that spear-headed by brother Carl Ketcherside, of St. Louis. He and others of the same persuasion take the position that "God has more people than exists within the walls of an organization calling itself the Church of Christ," and they are concerned about these so-called "Christians in all the sects." Hence, "fellowship of the concerned," is an expression often seen in certain publications. The logical conclusion of such reasoning is that our Lord does not have one true church, and also, one could not maintain that there are not Christians in all denominations. Fellowship would

have to be extended to all believers regardless of the vast differences in doctrines and practices of the religious groups with whom these believers are affiliated.

#### THE "FELLOWSHIP OF THE CONCERNED" POSITION STATED

Back in 1958, the **Mission Messenger**, edited by Carl Ketcherside, took the position that we should not make anything "a test of fellowship which God has not made a condition of salvation." In April of 1961, this publication stated that we ought to "regard nothing as a test of fellowship which God has not made a condition of salvation." The full concept of these statements and the implications associated with them, are seen in certain statements which have come out of various "Unity Meetings" which have been conducted over the country. It is advocated that fellowship should be extended to all who believe in the "person of Christ," regardless of church affiliation. It is also said that the only basis for disfellowshipping is the "denial of the person" (deity) of Christ. Forbearance with the denominations, while at the same time overlooking the differences that divide us, is urged. The conclusion drawn is that "doctrine" does not constitute the basis for fellowship. The only basis is said to be belief sincerely and honestly held, regarding the **person of Christ**. In July of this year, this writer along with others, heard brother Ketcherside's speech before the "North American Christian Convention" in St. Louis, which was the 25th convention of this nature brought into being by Christian Churches. One of the key notes of the convention was "Christians cannot afford the luxury of division." In keeping with this, brother Ketcherside said something ought to be done to jolt our "complacency so we can get on with the task of helping 'to unite the Christians in all of the sects.'" Obviously, this one reference is nothing short of the denominational plea for compromise and tolerance with religious neighbors, based upon the conviction that there are Christians in all religious organizations.

Perhaps the matter can be clarified by observing some other statements made by brother Ketcherside. He has said in times past, "I regard every sincere conscientious person on the face of the earth who believes in Jesus as the Son of God as God's child and my brother in prospect. He is God's child because he has been begotten by my Father . . ." (Roy H. Lanier, "The Denver Unity Meeting," Firm Foundation, September 25, 1962, P. 612). Brother Ketcherside styles himself as a "midwife" striving to bring the so-called children of God to the point of delivery. The sincere believer is said to be in an embryonic state and is acceptable to God in this condition even if the sincere believer dies without being born into the family relationship.

In trying to analyze this position, one runs into several confusing aspects. We will notice one or two in passing. The believer is said to be our brother "in prospect." Prospect means "a view of something distant, expectation." The idea is self contradictory, for how can a sincere believer be a brother in **prospect** and at the same time maintain a status of fellowship? The Eunuch was a brother in prospect after he confessed his faith in Jesus (Acts

8:36-37), but he was not in fact a brother in Christ, nor did he have fellowship with the body of Christ until he was baptized into it (Acts 8:38; I Cor. 12:13). Then again, it is urged that the sprinkled Methodist, the immersed Mormon or Baptist, regardless of the nature and purpose of their baptism, are to be accepted in fellowship (Ibid., October 9, 1962, P. 647), in spite of the fact that they are not "delivered," nor "in the family relationship." If such are children of God as a result of their sincere belief in the deity of Jesus, why baptize them "for the remission of sins?" (Acts 2:38). If they are God's children, then they are in the family relationship, and redemption is a reality to them (I Tim. 3:15; Gal. 3:28-29). This position forces us to cease trying to convert people like the Methodist and Baptist, for they are already children of God. If this position were true, fellowship would have to be extended to all believers in all the sects.

#### THE TRUTH REGARDING FELLOWSHIP

This writer is no authority on the question of "fellowship," nor does he profess to understand every detail of brother Ketcherside's position. However, it is not difficult to see the fallacy of his position as it relates to the question of "fellowship." Brother Ketcherside maintains that fellowship consists wholly of a **relationship sustained with persons**, hence, between individuals. Fellowship is said not to include the **ideas** embraced by the believer, nor relates to their **practices**, for fellowship is supposedly only a condition. Any good dictionary or Greek lexicon will bear out the fact that for the most part this is true (i.e., that fellowship does- embrace the idea of relationship). We err however, when we say that this is the only meaning attached to the word. Fellowship is not only an association, a community, or relationship between individuals, it is a "partnership, a joint, or active participation of something with others," or simply the mixing of one's self up in a thing (Cf. Bagster's **Analytical Greek Lexicon**, P. 235). Fellowship is used to denote a relationship to persons in I John 1:3; I Cor. 1:9; 2 Cor. 13:14 and Phil. 1:15. That it also involves a relationship to **things** and **ideas** is seen in such passages as I Cor. 9:23; Rom. 11:17; Heb. 13:16 1 Jno. 1:3,6,7. Sometimes it involves participation in another man's sins (1 Tim. 5:22; 2 Jno. 11). The fact that fellowship involves a relationship between God, Christ, and fellow Christians is expressed in such terms as "fellow-heirs" and "fellow-citizens." However, the relationship (fellowship) created is the result of **active participation in certain acts**, or simply mixing one's self up in the truth (knowledge of truth). It is contingent upon certain conditions, and involves a continuous aspect described as walking "in the light, as he is in the light" (1 Jno. 1:6-7). Recreational activities and entertainment are no part of Biblical "fellowship." Neither is fellowship a completed condition brought about by a single act of simply believing and accepting the deity of Jesus. Fellowship is brought about and conditioned upon one's embracing Truth in contrast to error.

(Continued Next Month)

# The News Letter Reports

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

## GARNER-GRIDER DEBATE

Albert Garner, Missionary Baptist, and A. C. Grider, will discuss four propositions of difference between them on January 18, 19, 21, 22, 1965. The discussion will be in the city auditorium in Wauchula, Florida located on Main Street. The propositions to be discussed will be:

"The Scriptures teach that water baptism is essential to the salvation of the alien sinner." — A. C. Grider will affirm and Albert Garner will deny.

"The Scriptures teach that the alien sinner is saved at the point of faith in Christ before and without water baptism."—Albert Garner will affirm and A. C. Grider will deny.

"The Scriptures teach that a child of God cannot so sin as finally to be lost in hell." — Albert Garner will affirm and A. C. Grider will deny.

"The Scriptures teach that a child of God may so sin as to be finally lost in hell." — A. C. Grider will affirm and Albert Garner will deny.

Remember the dates: January 18, 19, 21, 22, 1965. This will be Monday, Tuesday, Thursday and Friday of the third week in January.

## TAPES TO BE AVAILABLE

According to agreements in this debate only two recorders from each side will be permitted to make recordings of the debate. **Phillips Publications** has obtained these rights and copies of the debate will be made available to all who want them. Professional equipment will be used and complete copies of each night's discussion will be on one reel. New 1 1/2 mil "Mylar" tape will be used and the discussion will be clear and can be played on any tape recorder. If interested, place your order early and you will receive your set a day or two after the debate. Orders will be filled as they are received. The price will be \$3.00 per tape. **The entire debate will be \$12.00.**

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**Derrel W. Shaw**, Dumas, Texas — **A. C. Grider** has just concluded a good meeting here (two restored, much interest). During his stay here someone from your area called him to arrange a debate with Dr. Albert Garner. I assume you will have recordings of this for sale. (Yes, they will sell for \$12.00 for the entire debate—Ed.)

**Larry Bunch**, Lone Wolf, Okla.—I wish to thank brother **Charles Beaty** for his appeal in the October issue of *Searching The Scriptures*, but I regret to

report that I have had to move back to Lone Wolf because of a decrease in the contributions at Gotebo. This came about because some of the brethren there rejected me because of the lessons on immodest dress, gambling, smoking, etc. I shall continue to drive back and forth on Sundays until they ask me to quit (I pray that I am doing the right thing) or until I find another congregation to work with. If anyone knows of such, please contact me. **Larry Bunch**, Box 385, Lone Wolf, Okla.

## RIVERMONT CHURCH OF CHRIST

Chester, Virginia

Dear brethren:

A few months ago, the Rivermont church of Christ warned the brotherhood concerning brother **Thetus Prichard**. He has written the church a letter stating that he wants us to forgive him and pray for him. We have acknowledged his letter and have granted him his desires.

/s/ **J. W. Adams**  
**Fred Young**  
**Edward Sulc**

**L. L. Applegate**, Vernon, Fla. — I baptized a fine lady into Christ Lord's day, November 15. To God we give the praise. The church of the Lord is growing in Vernon. Worship with us when passing this way.

**Colin Williamson**, Jonesboro, Tenn. — It appears that I will be involved in a public discussion of some type the first of December. The present plans are for a two night discussion with each speaker taking about forty minutes and then answering questions from the audience. The dates are December 7 and 8. The first night on the benevolent question: Churches of Christ may contribute to Orphan Homes. This is not the proposition but brother R. O. Wilson of Maryville, Tennessee believes they can do so and I believe such is without authority. The second night will deal with the Herald Of Truth arrangement.

**Ralph Dean**, Warrenton, Mo. — I began a full time work here in Warrenton the first Sunday of August. We are a small church that is beginning to grow. If you know of anyone in this area we need to contact, please write to me: Box 243, Warrenton, Mo. We have just closed a good gospel meeting with **Jimmy Tuten** doing the preaching. Five were baptized and three were restored. The attendance was good throughout the meeting. I believe great good was done in this area. We are meeting on the corner of East Flora and McKinley. Worship with us when you are in our area. A warm welcome awaits you.

**Glenn L. Shaver**, Oak Lawn, Ill. — We have moved from Louisville to work with the Burbank Manor church here in Oak Lawn, Illinois (suburb of Chi-

cago on Cicero Avenue or State Highway 50). We moved the 15th of October and since we moved there precious souls have been restored to their first love and one baptized into Christ. I conducted a ten day meeting in West Frankfort, Illinois October 26 — November 4 and one young lady was restored to her Lord and Master.

H. E. Phillips, Tampa, Fla. — Luther G. Roberts of Salem, Oregon did an excellent job in proclaiming the pure and powerful gospel of Christ at Forest Hills congregation in Tampa during the week of November 1-8. He is a wonderful co-worker in the Lord's work, and it was my pleasure to be with him and enjoy his companionship during this week in November. We had some of the largest crowds we have ever had at Forest Hills. One of the encouraging things was that many came again and again to hear this man of God proclaim the truth. His work was well done.

L. L. Applegate, Cottondale, Fla. — Thank you for printing articles sent to you by brother Conway Skinner and myself. I received Searching The Scriptures today but a little mistake was made in both in which I call your attention and ask you to please correct same in the next issue. On page 10 Conway wrote: "If interested, please contact brother L. L. Applegate, Cottonwood, Fla." It should have been Cottondale, Florida. On page 12: "The church in Beaumont, S.C. sent Conway Skinner." It should have been Beaufort, S.C. Thanks again for your help in this respect. I baptized a lady into Christ November 15th. This makes three added by baptism this year.

Robert Jackson of Nashville, Tenn. was the preacher in a very good meeting with James P. Miller and the Seminole church in Tampa, Fla., October 25-30. Brother Jackson is an outstanding evangelist and is in demand all over the country ... Colin Williamson of Jonesboro, Tenn. was in a meeting in Parkersburg, W.Va., October 18-28. Three were baptized. Good attendance prevailed throughout the meeting ... Rufus R. Clifford of the Eastland church in Nashville, Tenn. was in a good gospel meeting with Thomas Butler and the Lake Wire church in Lakeland, Fla., November 1-8. Colin Williamson was the speaker in a gospel meeting with the Love Station church in Erwin, Tenn., November 15-22. Jack Batey directed the singing.

Granville Tyler of Decatur, Ala. was with Hugh Davis and the West Bradenton, Fla. church in a gospel meeting November 8-15. This is a good church and brother Tyler did his work well in this meeting. Marshall E. Patton of Par Avenue church in Orlando, Fla. was in a gospel meeting with the Northside church in Lakeland, Fla., November 15-20. Glen Sheumaker is the local evangelist at Northside. James R. Cope of Temple Terrace, Fla. will preach in a gospel meeting with the Expressway church in Louisville, Ky. December 2-9. James P. Needham is the good evangelist at Expressway.

Earl Fly of Lawrenceburg, Tenn. closed a meeting at Valley Station, Ky., November 22... Clinton Hamilton of Temple Terrace, Fla. closed a meeting at Liberty Road in Lexington, Ky., November 22 ... B. G. Hope of Bowling Green, Ky. recently closed a

meeting in Paragould, Ark. where he labored years ago ... Jere Frost of Birmingham, Ala. was the speaker in a gospel meeting with the Pine Hills church in Orlando, Fla. Connie W. Adams is the evangelist at Pine Hills. This meeting was November 22-29 ... Leo Rogol was the preacher in a gospel meeting with Bobby K. Thompson and the North Miami Avenue church in Miami, Fla., beginning November 8. This good church is a tower for truth in the Miami area.

The Walnut Street church in Greenville, Texas where Ward Hogland labors had a four nights meeting with different speakers each night, November 16-19. On Monday evening James W. Adams spoke on "A Christian In The Church." On Tuesday evening Robert F. Turner spoke on "What Was Established On Pentecost?" On Wednesday evening Yater Tant spoke on "What Must The Church Do To Be Saved?" And on Thursday evening Harold Turner spoke on "A Prologue To The Book Of John."

James P. Miller of Tampa, Fla. was with Marshall E. Patton and the Par Avenue church in Orlando, Fla. in a meeting November 8-15 ... Fred Liggin did the preaching in a meeting at South End in Louisville, Ky. which closed November 8 ... Charles E. Bland was the speaker in a gospel meeting at the Huffman church in Birmingham, Ala., November 15-20. Frank L. Smith is the local evangelist. ... Charles A. Holt of Lufkin, Texas was the speaker in a series of gospel sermons at Lakeshore church in Jacksonville, Fla., November 16-22. Oaks Gowen is the good preacher at Lakeshore. J. T. Smith of Wauchula, Fla. was in a gospel meeting with the Punta Gorda church in November. Roy E. Cogdill was in a meeting with the Glen Park church in Gary, Ind., November 23-29. E. Lacy Porter is the local preacher ... Roy E. Cogdill will be in a meeting November 30-December 6 at Butler, Mo. Billy W. Moore preaches at Butler ... Hoyt H. Houchen of Abilene, Texas was the speaker in a gospel meeting with the Southside church in Greenville, Texas, November 2-8. Herman Sargent is the local preacher. ... S. Leonard Tyler of Pine Bluff, Ark. closed a meeting with the Arch Street church in Little Rock, Ark., November 1. Eugene Britnell is the good preacher at Arch Street.

The South Laurel church in Laurel, Miss. had different speakers for a meeting November 15-22. On Monday evening A. H. Payne spoke on "Cornelius— Acts 10-11." On Tuesday evening Robert Waldron spoke on "Why The Bible Is Our Authority." On Wednesday evening A. C. Grider spoke on "What Does God Want Us To Know?" On Thursday evening Robert Waldron spoke on "Individual Responsibility." On Friday evening A. H. Payne spoke on "The Signs And Facts Of Matthew 24-25." On Saturday evening A. C. Grider spoke on "When Does God Save Us?" J. R. Snell is the faithful evangelist with the South Laurel church.

The Downtown church in Lawrenceburg, Tenn. where Herschel E. Patton labors had a series of lectures November 16-21 dealing with various problems now facing the church. The following men and subjects were announced: Nov. 16 — Curtis E. Flatt spoke on "Race Problems." Nov. 17 — S. L. Edwards spoke on "Petty Problems In The Church." Nov. 18 — Barney Keith spoke on "Problems Of Youth."

Nov. 19 — **B. G. Hope** spoke on "Marital Problems." Nov. 20 — **Arvid McGuire** spoke on "Institutional Problems." Nov. 21 — **Ed Harrell** spoke on "Social Gospel Problems."

**Irven Lee** of Jasper, Ala. preached a series of sermons at the North Street church in Tampa, Fla. November 8-15 which dealt with the responsibilities of each member of the family. Brother Lee is a very capable preacher and is well informed on this subject.

**A. C. Grider** says: "I will debate **W. L. Totty**: 1. Twenty-five times **on fair** propositions with both of us obtaining endorsements from our brethren in various places. 2. Twenty-five times **on the idiotic prejudicial Garfield Heights propositions**, me with endorsements in various places. 3. Twenty-five times **on fair** propositions him without endorsement and my brethren making arrangements in various places." **W. L. Totty** and **A. C. Grider** are to debate at Gar-field Heights in Indianapolis, Ind., December 3 and 4 on the proposition Totty proposed, announced in the last issue of Searching The Scriptures.

**Ross Saunders**, Lake Wales, Fla. — The summer months were encouraging ones at Lake Wales. Five have been baptized into Christ, and two who had left the Lord, have been returned to their Saviour. Others are expected to obey soon. For these we rejoice and ask the prayers of brethren everywhere that His cause may continue to progress.

**Doyle Banta**, Athens, Ala. — Last month (October) I was in a most enjoyable meeting with **B. G. Hope** and the Twelfth Street church in Bowling Green, Ky. We had large audiences, excellent interest and two were baptized. The church there has taken a firm stand for the truth. I was free to preach the whole truth on any subject. They have invited me to return again in 1969. **B. G. Hope** has been doing a good work there for fifteen years. I think the church in that area has a bright future. Our work at Sardis Springs is showing some improvement.

## Science and Truth

I Tim. 6:20-21

William D. Burgess

Evolutionists contend that there are a number of organs in the body of man that are useless and are slowly disappearing. These are called vestigial organs. He contends that at one time these were functional but during the process of evolution have ceased to be useful to the organism and are now in the process of disappearing. This is another assumption made and conclusion made in the absence of proof. There is no real evidence upon which to base such reasoning. It may be given with the hope that it sounds so "reasonable and logical" that no one will seriously question such statements. It is quite possible that the so-called vestigial organs have functions that as yet are undiscovered. This was the case with many of the endocrine glands. It was

thought for some time that these glands, though observed and described, had no function. Now we know that their secretions are essential for life and normal body functioning. Also, seemingly useless organs may have functions that are taken over by other organs when they are removed. It is known that a blood vessel may be removed in parts of the body and those that are near will take up the load and function of the one removed. We get along without our tonsils and adenoids yet they produce some of the blood cells of our vascular system. We can get along with one lung or one kidney yet we are provided with two as a sort of margin of safety. This is true of many organs or structures in the body. The appendix has been long considered a useless organ to man. In recent years it has been shown to be a source of antibody formation in some experimental animals. As we learn more about the body and its workings we must shorten the list of these "useless organs." A list of vestigial organs may be a list of our lack of knowledge rather than a list of useless structures. It has been shown to be such in times past. Truly we are "fearfully and wonderfully made."

### A VISIT WITH A MOUNTAIN FAMILY

**Colin Williamson, Jonesboro, Tenn.**

It was my good fortune recently to be invited to visit and "take a meal with" a family I had not met. This experience began one mid-afternoon with my leaving behind the site of my home in historic Jonesboro. The first part of my journey carried me toward the majestic blue shrouded mountains in which lies the Tennessee-North Carolina line. The outside air was crisp and cool and made welcome the long soothing and warming rays of sunshine that filtered through the windows of my car. Every mile of the trip through this beautiful countryside keeps one in keen anticipation of the view over the next hill. The valleys show signs of the morning's frost, and the trees that line the rim of the hills are dotted with many colors, vivid against the deep blue sky. The creator, God Almighty, has gently touched our land with Autumn.

The winding road soon brings me to an East Tennessee town where I shall join a Christian brother for the remainder of the trip. It is good to share the time in conversation concerning the Lord's Cause with this brother. We talk of principles, suggestions, and ambitions that are a part of the Lord's Word and Work. His manner of speech suggest a deep devotion for the Truth that will save. As this brother drives I am afforded the opportunity to look at the sights. The twisting road makes its way around and up, past lovely waterfalls, by huge boulders, over narrow bridges. The forest is alive with radiant colors. Black, Red, and Gold spring from the dark green background. No artist could fully capture the magnificent spectacle of the parade of Fall among the beauties of a summer past. God surely lives. The creation shows forth his handiwork. Without belief in Him one cannot explain who told the trees to change their colors. Autumn has a likeness to man's stay upon this world. It matters not how exciting, it will not last. The leaves will fall, the wind will blow and the cold winter months will soon be upon us.

This precious season that God has given reminds us of the briefness of our stay. The bright leaves will fall before the on-rush of winter and soon our deeds will unfold before the Judgment Seat.

SOON we can go no more by automobile. The car is parked, a flashlight taken from the compartment, and we begin to walk. We proceed up a footpath that will guide us in time to a place of human abode. With the crackling leaves underfoot and the rippling of the river below, one is compelled to take several deep breaths of the pure air. It is good to be alive. The barking of dogs signal our arrival and we are promptly ushered into a most hospitable surrounding. We meet in turn, the wife, the children, the head of the house. In short time we all feel comfortable with each other around a wonderful meal of delicious food. The expressions that fill the conversation are a source of inspiration to me. "God was good to us this year," "The potatoes are fine," "He blessed us with a good garden." "We are fortunate to have the hickory-nut tree. The squirrels beat us to most of them, but have a few to take home with you." "The Lord is good to us here, when he sends the frost to the top of the mountain we know we have a week or ten days to get ready." When the children were afraid about the Nuclear weapons I told them God would provide." Few sentences all night are without some reference to the one we serve. It is plain that his influence is felt in this home.

AT nine o'clock the Bibles are brought out. It is explained that this time is set aside for a family Bible study. We are asked to join as each in turn reads from the chapter of the evening. The father leads a discussion of the principles in this reading and relates time to the present. It is simple, devout, sincere, Bible study. I feel honored when asked to lead a closing prayer. Examples of the benefit to these children of this kind of study is noted in their conduct and conversation.

THE children retire and we continue in study of spiritual matters. We talk of the present division. We are all concerned about the Unity of our brethren. We all sincerely want to do no more than Divine Authority suggests ... The mid-night hour is soon with us and we must begin the return journey. The wife insists that we must take pears and apples that she might share the blessings of God with others. So, with a sack under the arm, and a flashlight to guide the footsteps we make the descent. Our host, with his light, accompany us. As I watch the flickering light upon the ground it reminds me that God's Word is our spiritual light. On a mountain foot-path one is careful to step only where the light shows the way. When we all learn to use this same approach to the spiritual light, walk only where the light shows the way, our problems will begin to be solved. We now reach the car and each in turn grasps our host in a firm handshake. He invites us to come again and remarks, "My God protect you on your trip home." The motor is started and the lights show up once more this stalwart man, with upraised hand I heard him say, "May God go with you."

Could we not all give the Bible a prominent place in our homes and among our family circles? Could we not all try to give the Lord credit for his many blessings? More of "The Lord did this" and less of "This is what I did." Could we not all pray and

study with our children? Could we not study together in our homes with those brethren who differ with us? It can be done, for it has been done. It was done in a mountain home a few nights ago.

## BINDING EXAMPLES

Richard Blackford, Owensboro, Ky.

Recently, I attended a meeting in which the preacher confused some in his audience with the questions "When is an example binding?" and "Where do we find authority for certain things?" His constant reference to such things as one cup in communion, Sunday school and division of classes, taking communion in an upper room, and how we are to travel when we "go into all the world," either captivated or confused the people.

In trying to clarify what has been disguised, let us notice the first item mentioned. The communion was established before the church was and before Christ died. Therefore, the apostles did not constitute a church when they used one cup. We do find that the first church of Christ in existence communed (Acts 2). This is an example for us if we want to be just like the very first congregation. However, there is no example of their using one cup. But, suppose they did. What happened when a new congregation began? Did they send the cup to the other Christians each Sunday when they finished with it? Did those Christians in turn send it to other new members? We can see that this would soon become an impossibility, but we know that God has not commanded us to do anything impossible. Therefore, it is first lawful, and second expedient to use more than one cup in communing, and impossible to use just one as did early Christians, if they did.

Authority for Sunday school and division of classes can be approached in a different manner. We know that the church is commanded to teach. Hence, if the church is commanded to teach then it has the right to set the time when it is going to do its teaching whether on Sunday at 10 a.m. or Wednesday at 7:30 p.m. We also note that Christians are commanded to learn (II Pet. 3:18, II Tim. 2:15). Learning is lawful and it is good. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Bible authority for division of classes is found in Hebrews 5:12-14. Here we find that some need teachers to learn the milk of the word and others for the meat of the word. Thus, we see that it is first lawful, and second expedient to have Sunday schools and division of classes and illogical to use some other method.

In the example that people worshipped and communed in upper rooms, let us note that the going to an upper room was not a part of the worship of the church. They had not yet begun to worship when they were going up. The upper room did nothing nor did it add anything to the worship service.

The room did not make a sound just as our lights in our buildings do not say a word (when they do begin talking or making music, then will I say they are wrong). Lights (Acts 20:8) and the use of upper rooms are lawful and in many cases are expedient. However, these are not binding because they are not the work or worship of the church. If

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If so, under what realm do they fall: Evangelism Edification, or Benevolence? They are expedients of the command to assemble.

In "going into all the world to preach," we find examples of preachers using several ways to do this (ship, chariot, letter, walking). Are these binding examples? I can see that if they had a choice from all of their methods available, that I do too. Again just as the institutional issue, the question is not "how" but "who" is to go. It would be impossible to go exactly as they did then, since we know no details of their devices used. Thus, in the generic command "Go" it is lawful to go the way we choose, it is expedient to go in the method suitable to our needs and financial status, and improbable to go exactly as did the New Testament preachers.

Some brethren have said that in order for an example to be binding, that it must have a basic commandment behind it. WHERE IS THE COMMANDMENT TO WORSHIP ON THE FIRST DAY OF THE WEEK? THERE IS AN EXAMPLE, BUT NO COMMAND BEHIND IT (Acts 20:7). If they want to say that is not a binding example, then why not say that no example is binding. And if they say that no example is binding, then they have said the church today doesn't have to be like the one Jesus built, which we read of in the New Testament.

Fellow preachers, let us cease destroying the faith of Christians in the Bible, and rekindle that faith "which was once delivered unto the saints."

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 eyes, which are the and behold, a white  
 spirits of God, sent forth that sat thereon ha  
 the earth. 7 And he came, there was given un

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