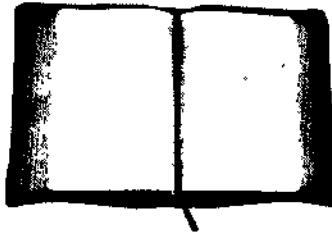


SEARCHING *the* SCRIPTURES



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

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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 McCalla; 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.

WE HEAR THE STORY

With every issue there is a separate story to tell. A preacher learns the truth as Mr. W. did in the long ago. A small congregation is turned from liberalism. A fallen brother is encouraged to stand for the Lord again. A young man in the service far from home has scriptural food in a foreign land. Many times these reports are too personal to be printed but we hear the story. Hundreds write in to encourage us and to say, "you are doing a good work." In our travels brethren by the thousands say, "I am going to subscribe," or "I am going to send in a list of by kin and friends who need the paper," and many times they do, but in far more cases, pen, list and check never seem to get together and the paper is crucified on the cross of good intentions. Why not turn good intentions into good deeds and SEND IN A LIST THIS MONTH? The Mr. W.'s all over the world are waiting for you.

Have You Mailed Your Renewals?

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DO NOT MISS A SINGLE ISSUE

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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-

WAIT A MINUTE!!

READ THIS NOW!!



We are about to enter our sixth year of publishing a widely accepted monthly called **Searching The Scriptures**. The name suggests the only purpose we have in this effort.. Thousands of friends have joined us in helping circulate this journal into homes across the nation. We cannot begin to express our gratitude to these "fellow-laborers" in this worthy endeavor.

A large number have received this paper through the generosity of a friend or relative. Some of these who have not agreed with our efforts have renewed when their subscription expired. This is certainly a commendable spirit on their part to be willing to study with us the word of God on questionable matters of current issue today. We do not in any sense construe your subscription as an endorsement of either the policy of this paper or the subject matter taught. We do command you

for being willing to study all the evidence on any question to ascertain the truth. If for no other reason you should be informed as to what "we teach" on the issues of the day. Any man or woman who **refuses** to at least study religious subjects is following the same course as the Pharisees who closed their eyes and stopped their ears to the teaching of the Lord. Do not allow **prejudice** to deprive you of "searching" for the truth. Please use the form below in renewing your subscription for another year.

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WE NEED YOUR HELP TO INCREASE THE CIRCULATION

We have received many encouraging letters and comments from readers We believe you will want to help us in this effort to stimulate a greater respect for God's word and a deeper interest in the doctrine of Christ **Searching The Scriptures** is devoted to that goal Will you please work with us in the effort to increase the circulation of this paper? The following plan may be used Send us a list of names and addresses to whom you want the paper to be sent and we will bill you each month at the following rate

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This is such a small amount for the good that can be done In many cases this much is "**wasted**" each month on things that profit neither body nor soul We believe hundreds of you will be glad to help us to search the Scriptures with friends and neighbors by the plan outlined Do not delay in sending in your list of subscribers Use this page to list the subscribers or an additional sheet of paper if necessary Please do it today'

LIST OF SUBSCRIPTIONS

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). "While 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 apostle's 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:
35 West Par Ave.
Orlando, Florida

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.

"People in our area continue to enjoy Searching The Scriptures." — Jimmy Tuten, Jr., St. Louis, Mo.

"I appreciate the good work you brethren are doing." — E. Paul Price, Borger, Texas.

"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 Garner, 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. Garner 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. Garner 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. Garner 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. Garner 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. Garner 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 Psa. 82:6, "I have said, Ye are Gods." and Psa. 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. Garner, 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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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:

	Rev. 17:8,11	
Beast was	Is not Rev. 20	Yet is
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 freewill 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.

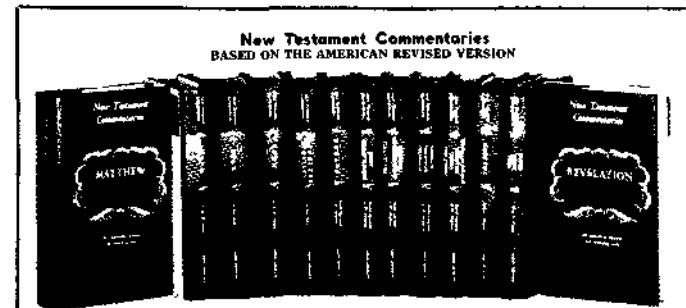
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The News Letter Reports

". . . 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.

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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 Beever, 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, Cottondale, 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 or 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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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.

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