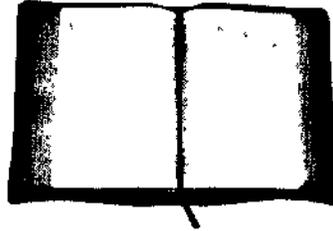


SEARCHING *the* SCRIPTURES

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 "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.

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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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DO NOT MISS A SINGLE ISSUE

I MARVEL

GAL. 1:6

James P. Miller

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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"Keep up the good work in publishing the Searching The Scriptures. Keep the writing on a high level, and free from personalities and malice, as you now are doing. Searching The Scriptures will do a lot of good."—William H. Lewis, St. Petersburg, Fla.

"I continue to enjoy reading the paper and you and brother Phillips are to be commended for your choice of articles, fairness in printing both sides of any question, as well as your own writings. We trust that Searching The Scriptures will continue to have wide circulation." — Ross Saunders, Lake Wales, Fla.

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-

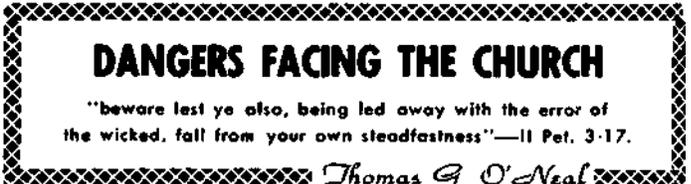
tain status of certain pontiffs; the following is an attempt to record historical probabilities. Family names, when known, are given in brackets, and the date of accession follows. The dates up to the third century are extremely uncertain.

"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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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

