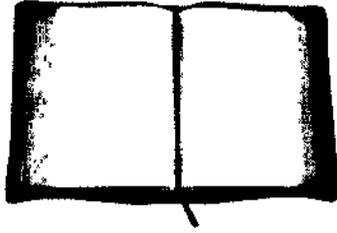


SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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SCRIPTURAL BAPTISM

H. E. Phillips

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

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

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

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

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

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

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

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

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BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.

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

CHREMATIZO IN THE NEW TESTAMENT
Acts 11:26

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

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

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

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

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

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

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

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

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

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Editorial . . .

H. E. PHILLIPS

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

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

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

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

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

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

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

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

SEND US YOUR SUBSCRIPTION TODAY

AN OPEN LETTER

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

Dear Brother Anderson:

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

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

liberalism which you say is sure to split the church.

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

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

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

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

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

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

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

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

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

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

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

A.C.G.

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I MARVEL

GAL. 1:6

James P. Miller

THE COLLEGE QUESTION

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

WE SHOULD BE THANKFUL

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

WHAT OF THE PRESSURE?

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

The second is simply this, the more liberal brethren

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

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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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- Reel 1—"The Scriptures do not authorize instrumental music in the New Testament worship." Hogland affirms, Garner denies.
Reel 2—"The Scriptures authorize instrumental music in the New Testament worship." Garner affirms, Hogland denies.
Reel 3—"The Scriptures teach that water baptism in the name of Jesus Christ is essential to the salvation of the alien from sin." Hogland affirms, Garner denies.
Reel 4—"The Scriptures teach that the alien sinner is saved from sin at the point of faith in Christ before and without water baptism." Garner affirms, Hogland denies.
Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.
Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms, Garner denies.
Reel 7—"The Scriptures teach that it is impossible for a child of God to go sin as to be finally lost in hell." Garner affirms, Hogland denies.
Reel 8—"The Scriptures teach that it is possible for a child of God to go sin as to be finally lost in hell." Hogland affirms, Garner denies.

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ANSWERS FOR OUR HOPE

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I Peter 3:15

Marshall E. Patton

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

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

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

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

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

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

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

COMMENTS TO EDITORS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"I believe your paper is one of the best in the brotherhood. I admire your firm stand for the truth as it is taught in the New Testament. Keep up the good work." — Edis Pyles, Moundsville, W. Va.

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

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

"We both enjoy reading the paper and know you are doing a good work." — Mrs. S. B. Richards and Mrs. Charlie Phillips, Bowling Green, Ky. (An aunt and grandmother of H. E. Phillips—Editor).

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

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



"I Am Set for The"
DEFENSE OF THE GOSPEL
Phil. 1:17
PREMILLENNIALISM

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

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

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

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

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

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

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

Christ could not reign on David's throne on earth

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

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

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

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

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

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

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

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

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

authority is made known through the inspired Scriptures.

CATHOLICISM NOT CONTENT WITH CHRIST'S AUTHORITY!!

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

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

ASK ANY PRIEST HOW MANY PASSAGES CATHOLICISM HAS INTERPRETED?

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

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

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

CATHOLICS ARE NOT ALONE IN REJECTING SCRIPTURAL AUTHORITY!!

Roman Catholicism accepts the following sources of religious authority:

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

the qualifications given under number (4) above.)

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

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

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

Science and Truth

I Tim. 6:20-21

William D. Burgess

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

The News Letter Reports

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GARNER-HOGLAND DEBATE

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

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

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

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

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

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

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

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

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

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

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

DANGERS FACING THE CHURCH

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

Thomas S O'Neal

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

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

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

"SMITHLAWN SUPPORTS "SERVICE CENTER"

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

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

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

man of the Smithlawn welfare committee.

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

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

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

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

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

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

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

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

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

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

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

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

BAPTIST BLUNDERS

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

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

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

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

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

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BEWARE OF THE PREACHER

C. G. (Colly) Caldwell, III

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

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

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

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

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

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

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

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

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

Paul exhorted the brethren in Galatia saying, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ?" (Gal. 1:8, 10).

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

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

"ART THOU ALSO OF GALILEE?"

E. L. Flannery, Gainesville, Fla.

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

Such was the predicament of the chief priests and Pharisees who had sent officers to arrest Jesus, who on returning empty-handed explained they had not brought him by saying, "Never man so spake" (John 7:45-46).

In explosive anger the Pharisees taunted, "Are ye also led astray?" Has Jesus deluded you, too? Has this deceiver deceived you also? Not one word of inquiry as to **what** it was Jesus had said that had so impressed the officers that they decided he should not be arrested. Not one word of questioning as to whether or not the officers were **convinced** that Jesus was the Christ. Their question, rather, was one of contempt and anger! "Are ye also led astray?"

The assumed position of the Pharisees that Christ could not be the Christ led them to **refuse** to consider either his words or his deeds, as had the officers and as had Nicodemus. The beautiful, powerful words of grace and truth that filled the temple; the mighty works of confirmation wrought in their

midst—neither "convinced" the Jewish leaders, for they had closed their eyes and stopped their ears lest they believe! They ridiculed these humble officers by asking, "Hath any of the rulers believed on him, or the Pharisees? But this multitude that knoweth not the law are accursed (John 7:48-49).

You men have let uneducated fools become your teachers! You have let the ignorant people sway you. You'd better line up and follow us (the high priests and Pharisees) or be accursed.

This evidently rubbed Nicodemus the wrong way. (He did believe that Jesus was the Christ, John 3:1-2). He could see why the officers felt and acted as they did, so he mildly suggested to this august group, of which he, too, was a member, "Doth our law judge a man, except it first hear from himself, and know what he doeth?" (John 7:51). Now, here was a simple question emphasizing a principle of justice and right, asked in a mild manner (if not in a timid manner!)

How will this educated, cultured and judicial group reply to their colleague? Did they believe he had reminded them of a truth? Did they face honestly the question he presented to them? Were they willing to give Jesus a fair and open hearing as to what he was teaching and what he was doing (miracles)? They wanted Jesus put to death regardless of his words and his proof of Sonship, and would violate their own court to do so. Suppression of honest inquiry is always the earmarks of evil and error.

The Pharisees, instead of admitting to the wise counsel of Nicodemus, turned on him in contempt, saying, "Art thou also of Galilee?" To be a Galilean was a term of the highest reproach, and was used to taunt one with great scorn. "They laid the lash to the pride of Nicodemus by classing him with the Galileans" (**Four Fold Gospel**, p.450). It was first-century "name-calling!" It was used as a pressure tactic on Nicodemus and the officers listening, and on any secret disciples.

Twenty centuries later those occupying indefensible positions have taken a page from the "defense brief" of the Pharisees of old, and are using the same tactics—ridicule, scorn and sophistry.

"**Have ye also been led astray?**" they ask of those who accept the Bible teaching of the all-sufficiency of the church. They speak of "this new doctrine" when one holds to the old paths of New Testament truth of all-sufficiency. Like the high priests and Pharisees of old, they carefully avoid searching the words of Christ (and the deeds of his church under apostolic guidance) to see if any position but their own might be true, but instead appeal to pride—"Our great Bible scholars state ..." "The great main stream of the brotherhood believes ..." "When these fellows get an empty belly maybe they will come to their senses and . . ." "Why, all the **big** churches, and all the **big** schools among us believe . . ."

Some have stated the present fight is unfair, that the liberals have a great advantage, having all the wealth and the highly educated men on their side of the issue. Hmmmmmm! That's what the Pharisees thought, too. But they soon found with all those advantages they had best give up debating Christ. They recognized they lost the argument with Peter and John (Acts 4:13). And even with Stephen, a deacon in the church serving widow's tables, the

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best they could do in reply to the truth he presented was to gnash him with their teeth and stone him to death!

No, the fight is not unfair nor unequal! When one has TRUTH the opponent is always at a disadvantage. His only hope is to keep TRUTH from being expressed. He does this by seeking to stop the mouth (or pen) of the opposition; or, to stop the ears of the hearers. This is why they soon quit debating. This is why they print but one side of a controversy. This is why they turn to scornful name-calling—"He's an anti!" "He hates orphans!" "He opposes co-operation!" "He objects to institutions!" He picked this idea up from his forefather-Pharisee's angry labelling of Nicodemus—"Art thou also of Galilee?" "Even a word of caution, or the gentlest proposal to inquire before condemning, was with them equivalent to an espousal of the hated One" (**Commentary On The Whole Bible**, by Jamieson, Fausett, and Brown, N.T. p. 142).

How like today! Some are afraid to read "anti" literature for fear of what their fellow church members will say if they learn of it. Some find every excuse for not attending "anti" services (gospel meetings, singing schools, lectures) for they fear the pressure tactics, the scorn and ridicule, "Art thou also an anti?"

Never is the issue put in its true perspective: "**Do you believe the church is all-sufficient to do the work God assigned her?**" Never is genuine refutation offered to the true position we occupy. Scorn! Ridicule! Pressure! Fear! But no following of the

Nicodemus reminder that before condemning we ought to hear what a man has to say and what he does. Oh, to be sure, lip-service is paid to the Scriptures! The Pharisees told Nicodemus, "Search, and see that out of Galilee ariseth no prophet" (John 7:52). But even here they were ignorant of the Scriptures or thought Nicodemus was.

This was but an assertion. Jonah was of Galilee (II Kings 14:25). Elijah probably was of Galilee (I Kings 17:1). He was called the Tishbite, derived from Tishbe of Galilee (**Bible Encyclopedia and Dictionary**, Fausett). Nahum was of Galilee, from El-kosh. From this we should be put on guard, for "the high priests and Pharisees" are still telling us what the Scriptures permit and teach, which upon investigation of the Scriptures we find to be but false assertions on their part! "Study to show thyself approved unto God..." (II Tim. 2:15). Of course, Christ was born in Bethlehem of Judea, out of which the Prophet was to arise, so their argument was really invalid.

When one occupies an erroneous position he will: (1) acknowledge his error and accept a scriptural position, or, (2) refuse to admit his unscriptural position and seek to "defend" it just as did the Jewish rulers of old—by distortion, scorn and ridicule. Those "cut to the heart" on Pentecost repented and accepted Truth. Those "cut to the heart" by Stephen's sermon remained impenitent and clung to their error. The difference was in attitude and honesty. Those on Pentecost were since; the latter were insincere refusing to honestly face up to Truth.

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