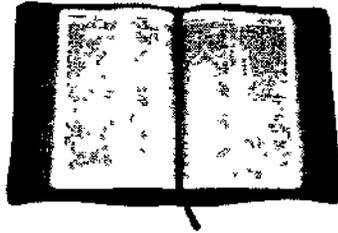


SEARCHING *the* SCRIPTURES



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

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

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THE BRIGHTER DAY

Jas. P. Miller

From the beginning of time man has looked for the brighter day. Thousands in the church of the Lord who have had "rivers of waters run down their eyes", in the last few years are not exception to this truth. We have looked and longed for a brighter day for the blood-bought church of Christ. The signs of this new era are everywhere. It is true that they are just now beginning to appear, but the important thing is that they are here and can be seen. I know that the readers of Searching the Scriptures are beginning to see them for they are writing every day to tell the good news.

RESPONSES TO THE GOSPEL

What brighter sign could we have than the responses to the gospel that the first four months of 1964 have brought. Everywhere men and women are obeying the commands of God. In my own work I can see them. In the meeting with the Azalea Park congregation in Orlando, although it was just a five-day meeting, six responded to the invitation. In Miami with the North Miami Avenue church nine were baptized and five restored and Bobby Thompson has baptized several others in the month that followed. With the downtown congregation in Lawrenceburg, Tenn., with Hershel Patton as helper eight were baptized and four restored. In both of these meetings many of these were grown men. Brother Marshall Patton is in a meeting here at Seminole as this is being written and in the first four days eight have been buried with their Lord. In a recent copy of the Preceptor edited by Stanley Lovett, a single edition told of a score or more who had been added to the body. All of this is a wonderful sign of a brighter day. The old ship of Zion is back in the channel and the sailing is smoother and the wind is full in the sails. If space would permit, a hundred examples could be given.

THE OHIO VALLEY

Things are happening in the Ohio Valley that give great promise of a brighter day. Fred Dennis is joining C. D. Plum and others in pointing out the dangers that are threatening to carry the church away. Others will follow their example and thousands of brethren in that great stronghold along the mighty Ohio River will see and heed the warnings. This has been for years one of the most conservative sections of the brotherhood. They can not be

carried away by a group of young men who have never had a debate with a teacher of error, or have lost a night's sleep over the dangers to "Israel". Men like Fred Dennis have tremendous influence from Cincinnati to East Liverpool and the brethren will listen to his words of wisdom. Another sign of a brighter day.

BARRIERS FALLING

In one town in Tennessee the two congregations that are divided over current issues have made arrangements to exchange pulpits on two Tuesday and Thursday nights and let each of the preachers speak for one hour while both congregations study. What a wonderful sign of better things. How could anything but good result from such a study? Just think of the possibilities. Two groups of brethren that have known each other for years, who at one time stood together and who love the Lord coming and sitting down side by side and opening their New Testaments to find the complete will of God. It is my hope and the hope of this paper that this series of gatherings in Newbern will become a light for brethren in a thousand towns and cities to see and that the good accomplished will be so evident that none can say it was not good to be there. Plans of similar nature are in the making in other places and will soon materialize. Remember this, where brethren have a wholesome attitude in regard to the word of God and the authority of Christ there is every reason to believe that unity may again be the order of the day.

THE CLEARING AIR

Who will deny that the air is at last clearing? Brother Batsell Baxter rendered a great service to the brotherhood when in a series of sermons in Nashville a few weeks ago he stated the position of the liberal brethren clearly. There can be no doubt now that a segment of the church openly endorses the support of the colleges out of the Lord's treasury. Not only is the college included, but any other institution of a similar nature. This is in black and white for all to see and carries the endorsement of David Lipscomb College and a great number of brethren everywhere. The Hillsboro congregation printed them in a large booklet and will send it to any who desire to know what they believe. As wrong as Baxter is he has cleared the air. A storm of protest followed this presentation. The **Firm Foundation** took sharp issue with the idea that the church should keep up the college. Lesser papers like the **Defender** at Florence, Ala., followed suit and the

cry of "never" is going forth. This to me is the sign of a brighter day. Brethren are not ready to buy football uniforms and bass drums with the Lord's money. Confidence has already been lost in some of these leaders and more is being lost every day. This is a sign of better things for this reason. Thousands of brethren simply followed the leader. They did not study the issues for themselves and relied on the preachers and papers to show the way. As they lose confidence in these men they will begin to study for themselves and this is all that God requires to know the truth on any subject.

DISCIPLINE

Congregation after congregation is trying to practice the teaching of the apostles in maintaining the purity of the church. Who will deny that it was a failure to discipline false teachers and ungodly members that made much of the heartache of the last few years possible? How many times are we told to cast out the "old leaven", and how few times in the two decades past have we seen it put into practice? I know that even though brethren will sometimes make mistakes, it is a sign of a brighter day when they are willing to save the erring child of God through scriptural discipline and as a result give the truth new meaning.

A WORD OF WARNING

While spiritual Zion was so busy trying to solve internal problems she did not take note of a changing climate on the part of the world as a whole. For several years there has been a cooling off period religiously. We have emerged therefore from our own problems to face an even greater problem at least in size and that an indifferent world. America is too rich and fat to be concerned about its soul. Western Europe and other parts of the world have followed suit. The gospel will still save, but we are going to have to carry it to the sinner. For a while at least they are not coming for it, we will have to carry it to them. The quicker we adapt our thinking to this old view of the full responsibility of every child of God to be "light and salt" the quicker God's power will again expand the kingdom.

Yes, brethren, the signs of a brighter day are everywhere. Let us work and pray that we "may lift up our eyes", and not only see them but have a part in bringing them to full fruit.

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Editorial . . . **H. E. PHILLIPS**

In view of the present drive to enroll "Christian Colleges" in the budgets of churches all over the land, I want to quote a few excerpts from the Tampa Tribune of Sunday, April 19, 1964 concerning Florida College, Tampa, Florida. I believe this would be of interest to all those who oppose church supported colleges.

I would like to make it clear that I am in no way connected to this school and never have been. I am personally acquainted with the members of the board of directors and the administration of Florida College, but I have consulted none of them in these matters which are to follow, with the exception of asking president Cope if he provided the information that appeared in the Tampa Tribune. He assured me that so far as he knew no member of the administration was contacted about the information given in the Tribune. Obviously, the information was taken from published records of the past concerning this college. To me it is a wonderful thing to publicly state one's convictions relative to any controversial subject to the extent that even non-Christians will understand his position.

Four separate articles appeared on pages 13-E and 14-E by staff writers of the Tribune. On page 13-E an article begins: "Early in 1942 a group of Florida businessmen began holding informal meetings over the state in an effort to promote interest among members of the Church of Christ throughout Florida to build a liberal arts college somewhere in a convenient location in Florida.

"On June 6, 1944, a statewide meeting was held at Lakeland, a board of directors was selected and a finance committee was appointed. It was decided the school would be a privately operated, independent, co-educational school which would provide a good moral and spiritual environment for students

who were serious about their college education. Under the chairmanship of C. Ed Owings, someone referred to the college as 'a friend to youth,' which designation has remained with the school through the years that have followed."

The school officially opened its doors September 16, 1964 with L. R. Wilson its first president. Brother Wilson resigned early in 1949 and James R. Cope, then an instructor at Freed-Hardeman College, succeeded him and has remained president since. Various other historical matters were presented concerning the facilities, the growth, the school's library, and the fact that it gained full accreditation in 1954. The author also stated that daily Bible classes were taught to every student as a part of his education, and this is still the practice.

The author of this article then says: "Every student has a daily Bible class, which is fully accredited and fully transferable on the same basis that other courses at Florida College transfer to other accredited colleges and universities. **It should be pointed out here that this school is not a church-related or church-supported college. It receives no funds from churches but does attempt in addition to the accredited courses in Bible, to provide the student with a good moral and spiritual environment which is likewise designed to aid in the development of the whole man**" (Emp. mine—H.E.P.).

This author knew that Florida College was NOT a church-related or church-supported school. This is because of the publicly expressed and published policies of this school concerning this matter. It is exactly as it ought to be: a school and not a church organization.

On the same page another article appeared which stated that the college expects to double its enrollment by 1970, which would make the enrollment between 600 and 700 students. Then regarding the cost of college education, the author said: "Despite the rapid advance in cost of college education Florida College has tried to keep expenses as low as possible. Tuition, room and board for the average student now is about \$1,400 for two semesters. Profit-making industries of Florida College (which pay taxes as do all profit making industries) have through the years managed to keep the cost at Florida College to a minimum."

On page 14-E an article appeared which "EXPLAINS NAME CHANGE." "In 1944, two years before the college in Temple Terrace, north of Tampa, opened its doors it was officially designated Florida Christian College.

"On June 1, 1963, its name was shortened to Florida College. Many people ask why. This is the college's explanation." He then explains from the charter the intention of the founding men to provide a private, non-tax supported institution where the Bible would be taught daily and the whole man developed.

"Because the name 'Christian' was attached to the college, many individuals, among them a large number of people interested in the college, got the impression that this college was nothing more than a school which taught only Bible subjects. If these

people had taken the time to look at a catalog, or even look a little closer at the advertisement, they would have promptly learned that this college not only teaches Bible courses, but more than a hundred other courses in almost every field of college preparation . . . Over a period of a number of years it soon became evident that there might be a general misunderstanding of the basic philosophy of the school and especially so in view of our position in the field of the 'Junior College.' After much discussion, in the student body, in the faculty, among the friends—and enemies—of the college, the Florida Christian College board of trustees decided to change the name to 'Florida College.'

"Every principle, every policy and every basic element in the original philosophy of this school is exactly as stated by the first board that wrote the original charter."

Regarding the original position of the Board of directors relative to church support, it was stated by L. R. Wilson when he was president. **The Triumph Of Truth**, published by L. R. Wilson of Florida Christian College, March 20, 1946, on page 3 he says: "We want all of our students to attend church services regularly, and to support the church, not only with their presence but with their means and influence. We want them to realize that the church is of divine origin, and can never be replaced with any human institution. We want them to know that the school has its own work to do, and that it is not an adjunct or auxiliary to the church in any sense" (These lectures were delivered over Radio Station WFLA, Tampa, Florida).

Again, in the same paper of April 3, 1946, brother Wilson states "**The Position And Purpose Of Florida Christian College.**" He does so in the form of questions and answers. On page 1: "Q. If this is the kind of school it is, then why isn't it a church school? A. Simply because Florida Christian College does not belong to any church. It belongs to all those individuals who have contributed to it in order to make it possible."

On page 3: "Q. But you do look to the church to support it, do you not? A. No, we do not ask the congregations to support it. Neither the faculty nor the members of the Board of Directors ask for contributions from the congregations. We are simply trying to present our work in the true light, and each and every individual who believes our efforts worthwhile is asked to support it in whatever way he can . . ."

Florida College is publicly committed to the scriptural policy of complete separation of the church and college. It is the present policy not to accept funds from churches and not to meddle into the affairs of churches anywhere. I can commend this college to anyone desiring the finest in college' education. If this policy is reversed, I shall be one of the first to speak out against it.

To all graduates of high school I recommend that you write to Harry W. Pickup, Public Relations Director, Florida College, Temple Terrace, Florida for information about enrolling at this college. It is a good one.

ANSWERS FOR OUR HOPE

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

I Peter 3:15

Marshall E. Patton

QUESTION: Please explain Acts 2:44, 45; 4:34, 35. Do these verses teach that communism or a socialistic arrangement existed in the early church? I have been told that this is so but that it was a "trial arrangement" and was afterwards changed by the Holy Spirit through the apostles. If this be so, does the example of benevolence in Acts 6 constitute a pattern for the church today?—**J. P.**

ANSWER: Neither the verses referred to above nor any others in the Bible teach that communism or a socialistic arrangement prevailed in the early church. Furthermore, this was not a "trial arrangement." It was under the guidance of inspired men—the holy apostles. The Holy Spirit directed this and he makes no mistakes! The example of benevolence in Acts 6 is definitely a pattern for the church today!

The sense in which the Jerusalem church "had all things common" is made clear in Acts 4:32. They "were of one heart and of one soul." This is evidenced by what they **said** and **did**. They said that they did not count their possessions as their own (v.32). In other words, they were not selfish in their attitude toward their possessions but rather regarded them as something to be shared with a brother in need as long as they lasted. All should have that attitude today and under similar circumstances do exactly as they did. Observe, however, that only the needy received and those with possessions did the giving. This giving called for sacrifice beyond what might be called normal duty. That all sold all they had and gave all into a common fund administered according to the needs of all is contrary to the facts revealed.

As a general rule the faithful in the past have exposed the erroneous view that socialism prevailed in the early church. However, in recent years liberal brethren, in an effort to justify church support of human institutions and in a desperate effort to avoid the force of apostolic example, have contended that this was a communal arrangement void of true benevolence—hence, no pattern for today. Evidence of this contention is found in one of the speeches made by Guy N. Woods in his debate with Joe Cox in Miami, 6-9, 1959, on the benevolence of Acts 6:

"Let me tell you this, friends, that **was** a situation out of which the whole church lived.

That is not a benevolent situation there—I don't know why these brethren bring that up — in the true sense of the word. That was a communal arrangement. Is that a pattern for the church today? For all the brethren to sell all their property, bring their money and lay it down at the feet of the elders and let the elders disburse it out to every person, poor, rich, good, bad, otherwise? **Is that a pattern?**

Well alright then, let's turn you over to the communist. He doesn't believe that. That's what the communists say. Yeah, that's right." From tape recording of Miami debate—Emphasis, M.E.P.)

Of course, brother Woods is wrong in his implication that the money was laid at the feet of the elders. It was "laid at the apostles' feet." This means it was used at their direction. After all they were given power to "bind" and "loose"—they are judges (Matt. 16:19, 19:28). The elders have never been given such power. Furthermore, the implication that distribution was made to **everyone** is also wrong. Again, the implication that distribution was made to **all alike** is likewise wrong. The very best answer that can be given to the above and to the questions of our querist are the very words of Guy N. Woods himself writing years before in the Annual Lesson Commentary of the Gospel Advocate Company—1946:

"It is not surprising that in such a community the apostles were able with great power to give their witness of the resurrection of the Lord Jesus, or that 'great grace was upon them all.' The manner in which provision was made for the needs of the people was that 'neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any had need.' Among the heathen nations of antiquity, systematic provision for the wants of the poor was unknown; and even among the Jews, whose law made ample provisions for this unfortunate class, voluntary benevolence was greatly neglected. It was therefore a novel thing to see many persons in a large community willingly selling their houses and lands in order to supply the needs of the poor among them. It should be carefully noted that there was nothing compulsory about this practice; the disciples gladly and voluntarily sold their possessions when they witnessed the needs of their less fortunate brethren. **This is an example for all other congregations to follow for all time to come.** It shows that **true benevolence** requires that we shall not let our brethren suffer for food or the other necessities of life, even if those of us who have houses and lands must sell them in order to have money with which to obtain for them what they need. This teaches us that it is our duty to share what we have with our brethren if they are in need, even down to the last crust. The church in Antioch followed the worthy example of the Jerusalem church in this matter (Acts 11: 27-30).

"We are not to assume that a socialistic arrangement or communistic affair obtained in the church in Jerusalem. This is sometimes claimed, but an examination of what really occurred will reveal that there was nothing done there which follows the pattern of such practices today. The record reveals that 'distribution was made unto each, according as any had need.' The basis upon which property was re-

ceived was not communistic; i.e., that all should have the same amount, but according to the need of the individual. If one were so fortunate as not to need the necessities of life, no distribution was made to him. Only the poor shared in the distribution of property and this was limited to the necessities of life." (Annual Lesson Commentary 1946—All emphasis in above quotation mine—M.E.P.)



PREMILLENNIALISM

(No. 5)

THE NATURE OF THE KINGDOM

Connie W. Adams, Orlando, Florida

One of the basic errors of Premillennialism is a misunderstanding of the true nature of the kingdom of Christ. This was the same mistake made by the Jews who rejected Christ. They looked for a Messiah who would lead them nationally and who would establish an earthly kingdom much like the glorious days of the reign of David and Solomon. R. H. Boll taught that the "kingdom promise was national and since the Jews did not nationally repent, the kingdom promise was not fulfilled." (The Kingdom of God, p. 35). In the mind of the premillennialist, the kingdom prophecies are delayed in fulfillment until the second coming of Christ. The Bible teaches that the kingdom of Christ is spiritual, not carnal and we intend to establish that beyond all question in this article.

1. **The Kingdom Restored Argument.** It is generally taught by millennialists that the kingdom of Christ is to be the kingdom of Israel restored, the old kingdom of Saul, David and Solomon. When Israel demanded a king instead of judges, God said to Samuel "for they have not rejected thee, but they have rejected me, that I should not reign over them" (I Sam. 8:7). Their sin in asking a king "to be like the nations about them" is further seen in the statement "I gave thee a king in mine anger, and took him away in my wrath," (Hos. 13:10-11.) The kingdom of Israel was conceived in a presumptuous spirit and brought forth by a rebellious people who rejected God that he should "reign over them." It is the height of folly to speak of the glorious reign of Jesus our Lord as a restoration of a system which angered God in its inception, and tried his patience to such degree that he poured out his wrath in destruction of that kingdom. Premillennialists are quick to counter by quoting Rom. 11:26 and arguing that all Israel, as a nation, shall be saved. Paul said "And so all Israel shall be saved." The key to this statement is in the word "so". It is an adverb describing manner. And "so" (in this manner) all Israel shall be saved. In that context Paul had shown how the unbelieving Jews were "broken off" and the be-

lieving Gentiles "grafted in". He proceeded to show that the Jews could be "grafted in again" if they remained not still in unbelief. In that manner they would be saved.

2. **The Nature of the Kingdom of Christ From Prophecy.** When Isaiah foretold the establishment of the Lord's house, he said, "all nations shall flow unto it." The manner in which they would "flow unto it" was shown in the statement "he will teach us of his ways and we will walk in his paths." That would all begin when the "word of the Lord" would go forth "from Jerusalem." Then he said "and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). The ones who convert their weapons of destruction into domestic tools are the same ones who are taught God's ways and who walk in his paths. The gospel was designed to save the Jew and Gentile alike. In Eph. 2 Paul taught that Christ made peace in the one body. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14). This passage in Isaiah does not teach a time of universal world peace. It describes the peaceful nature of the kingdom of Christ and those in it, who are taught his ways and walk in his paths.

Another passage perverted by the millennialists concerning the nature of the kingdom is Isa. 11:6-9. Rather than describing a time when literal wild beasts shall frolic with domestic animals, the passage sets forth the peaceful nature of the citizens of the kingdom of God. Verses 1-5 of that chapter deal with the righteous king. Verses 6-9 deal with the subjects of that king. The Bible often speaks of men under the figure of beasts. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hos. 2:18). God's covenants have not been made with the animal kingdom, but the human. When Isaiah foresaw the highway of holiness, he said "no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isa. 35:8-10). "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25). In Isa. 11:9 God made it clear that the peace he was describing was to exist in his "holy mountain." Zech. 8:3 and Isa. 2:2-3 identify his "holy mountain" with Jerusalem and with his house which would be built when the law of the Lord would go forth from that place. All of that was fulfilled in the establishment of the church into which all nations flow and in which the members are taught to live at peace with all men, and to be at peace among themselves.

The peaceful and spiritual nature of the kingdom of Christ was indicated in the prophecy "behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). But the premillennialists have something more spectacular in mind with reference to the glorious millennium they anticipate.

Prophecy identified the law of the coming kingdom as one that would be spiritual (Jer. 31:31-34). This would be a law imprinted in the hearts of men. Under the old covenant a child was party to God's covenant by fleshly birth and was taught so when he reached the age of understanding. Under the new covenant all are taught first and then come into the proper relationship with God (Heb. 8:6-13; Jno. 6:44-45). The conquest of Christ is not one in which men are made to tremble before an intimidating military power, but in which their minds are brought into captivity into Christ (II Cor. 10:3-4). On Pentecost it is said "when they heard this, they were picked in their hearts" (Acts 2:37).

3. **The Nature of the Kingdom as Viewed from the New Testament.** Jesus said "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you" (Lk. 17:20-21). He further taught that the kingdom is entered by a birth of water and spirit (Jno. 3:3-5). Jesus disclaimed any pretensions of an earthly kingdom when he said to Pilate "my kingdom is not of this world" (Jno. 18:36-37). So, it is a kingdom not of this world, entered by a spiritual birth and which makes its abode not within certain geographical boundaries, but within the hearts of men. It is spiritual, and the millennialists are gravely in error when they try to make it anything else.

Paul said that now "he is a Jew that is one inwardly," and that the circumcision that avails now is that of "the heart" (Rom. 2:28-29). He further argued that under the gospel the children of Abraham are reckoned according to faith and not flesh (Gal. 3:7,9,29). Yet premillennialists teach Jews to continue in fleshly expectations. Man is not to glory in the flesh (I Cor. 1:29). "For flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). "For the kingdom of God is not meat and drink" (Rom. 14:17).

The borders of the kingdom of Christ are not to be spread by material conquest. The sword used in the invasion of the world is the "sword of the Spirit, which is the word of God (Eph. 6:17). It is that sword which pricks the hearts of men, captures their minds and brings every thought into captivity unto the will of Christ. I debated a premillennialist who argued that in the millennium he and his religious partners were going to be the Lord's literal soldiers sent out to round up kings and rulers and bind them in fetters and chains of iron. He said that at that time their area of operation would be transferred from the "arena of debate to that of military coercion." That carnalizes the kingdom of Christ to an extreme.

It never was the purpose of God to usher in the kingdom of his Son with blaring trumpets, with great pomp and fanfare. Rather he came meek and lowly riding upon an ass. He did not court the favor of the rulers, but turned to the poor and humble. He taught that the way to greatness was through humility, thus he humbled himself and became obedient unto death. The ambassadors he sent out were ordinary men equipped with the special guidance of the Holy Spirit. Under that guidance they made known the law of the Lord, men learned it, walked in his paths, made their peace with God and thus with each other as they were born of the water

and spirit, the kingdom came into them as they came into it, and that kingdom which began as a grain of mustard seed has expanded through the centuries so that the great throng which gathers about the great white throne in eternity will be made up of all nations, kindreds and tongues who gained their citizenship in the kingdom made without hands. Any effort to alter the nature of that kingdom to make it earthly, material and carnal, abuses the word of God and cheapens the glorious arrangement God made for his own.

(The next article will deal with the second coming of Christ)

Science and Truth

I Tim. 6:20-21

William D. Burgess

The carbon 14 method is used in dating organic materials. This method is dependent on the measure of the amount of radioactive carbon found in the organic material that remains. By the effect of cosmic ray? from outer space nitrogen is changed to carbon 14, which is radioactive carbon. This can be determined by weight, since the atomic weight is 14 while the atomic weight of ordinary carbon is 12. Carbon combines with oxygen to form carbon dioxide, which is used by plants in making food by a process of photosynthesis. The food is then carried to the cells and tissues of the plants. Some of this radioactive carbon joins the oxygen and is used in this process of food-making. When the organism dies the carbon 14 ceases to enter the tissues and that which is present begins to decay. The half life of carbon 14 is 5,568 years plus or minus 30 years. The amount of carbon 14 in the tissues indicates the age of the organic matter. This method of dating is considered accurate up to about 25,000 years. Beyond this time there is so little radioactivity remaining that this method is practically useless in dating. Some difficulties arise from this method of age determination. Non-radioactive carbon may diminish the radioactivity of materials and increase the apparent age. Also, physical and chemical processes may enrich the radioactive carbon content and thus cause a decrease in the apparent age of the material. There is still too little known of the biogeochemistry of carbon to count heavily on this method of dating without a great deal of reservation.

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DO NOT MISS A SINGLE ISSUE

I MARVEL

GAL. 1:6

James P. Miller

SAVING SOULS

All children of God admit there is no greater work in all the world than the saving of lost men and women. I marvel however sometimes at how little attention we give to this the greatest work. It has never been easy to convert the lost. There are times in the history of the church when it is harder than at other times and this should also be admitted by all. It is also true that we are now in one of those indifferent periods that have characterized past history. To meet this indifference there are things we can do. Simple things that too many times are lost to sight as we seek to do the Lord's work. Let me suggest a few to the readers of the paper.

First, we need to know who the prospects for obedience to the gospel are. A list of them should be clearly in the mind of the entire congregation. It is not enough to just preach the truth in a general way and hope that someone will come and hear. I know and have heard many preachers say, "tell me who is in the audience and what are their needs." In this way real direction is given to the teaching of the gospel. This was the rule of the apostles from Pentecost to Agrippa. Instead of avoiding the error that is in the minds of men, meet it with the truth. I remember several years ago on the same night and in the same meeting two members of the church came to me before the service and stated that they had brought a denominational person with them. It happened that they were both of the same faith. One said, "Be careful and do not say anything that would be controversial," and the other said, "If you can teach in such a way that she will see she is wrong." We need to know the condition of the prospect and we need to know above all who are lost and candidates for the salvation that is in Christ.

Secondly, the salvation of these men and women needs to be heavy on our heart. It is little wonder that we find it hard to convert men and women when we who are saved are not too concerned. Preachers many times leave the impression that they would be glad to baptize anyone who will come but that it is not a matter that will disturb them either way. They hold meeting after meeting and perhaps preach good sermons but fail to make the church; and the lost see and feel the great urgency of obedience. They fail to pray about the purpose of the gospel and fail to make the brethren see the need to pray. Sermon after sermon goes by without a fervent appeal to the lost. Not long ago a fine preacher in many ways said this, "There are some preachers who can have baptisms and there are some who cannot, and I am in the latter group." Regardless of his sincerity just think of what he has said. I preach God's power to save but I am not a preacher who can save the lost. The truth of the matter is this, with an attitude of this kind he will never be able to move men. He is not putting enough emphasis on

obedience. He is not talking about it in his lessons. Brethren are not being stirred to help in this great work.

Brethren, we need to know who the prospects are and need to preach and work for their salvation. We need to pour out not only the love of God in sending his son, but our love and concern for the lost. Then and only then will we be successful. Remember, we need to teach, teach, teach, but we also need to follow the example of Peter on Pentecost when in verse 40 of the 2nd chapter of Acts we find Luke record, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

THE BEGINNING OF SORROWS!

George Pennock, Nigeria, West Africa

The latest plan of some of our "Where There Is No Pattern" brethren has gained wide publicity, and thus it is only fair that I say a word concerning it. For three years the brethren in Eastern Nigeria have shown little interest, or inclination to help with the work in the Mid-west, though geographically, it is closer to them than to us. Brethren Bill Hall, Aude McKee, Paul Earnhart, and others, labored much on behalf of this work. Many were the sacrifices—days spent going from house to house; nights spent in the street; poor food; long absences from home and family; the drain on financial resources, and the strain on the physical body. These were all borne cheerfully for the work's sake, but where were the Eastern brethren during this time? What contributions were they making to this vital work?

Now dramatically they proclaim they are going to Benin City. A question or two are certainly in order. Why the sudden interest in Benin? Is the work there in greater need now than it was two or three years ago? What do they hope to accomplish? Are there not cities in the East where there is a greater need? Onitsha, Awke, Idah, Udi, Abakaliki, Makurdi and the eastern region capital of Enugu are virgin fields. It is evident that they are not going to establish the church! The church has been in Benin for some time, though they have not shown the slightest interest in it for four or five years. **WHY THE SUDDEN INTEREST IN BENIN?**

It is reported that they hope to start a "Bible" school, but this is certainly puzzling if it be true. Where will the students come from? Are there enough prospective students in the seven small Mid-western churches to make the establishment of a school desirable or necessary? Where will the money come from for such an undertaking—from **individuals or churches?**

The churches in the Mid-west have NOT invited them to come. Contrariwise, brethren in both Benin and Sapele have written them, urging them NOT to come; and pointing out to them the consequences that such a rash move could have. But still they forge ahead with their plans! Have they no concern for the peace and well being of the church? Pleas designed "to preserve the unity of the spirit in the bond of peace" have, so far, fallen on deaf ears. This may **well be** the beginning of sorrows in Nigeria. I pray that I'm wrong, but one cannot help

but feel that dark and trying days are ahead. While praying that God in his mercy will deliver the cause throughout Nigeria from such a trial, we must prepare ourselves against such a day; for if we are called upon to bear this cross, we must be prepared to do our best. Pray that God will grant us wisdom and strength in that day!

One zealous brother now in the U.S. raising funds, tells his audiences that he is coming to the "Western Region." The same report has been made in the press. There is little excuse for such inaccuracies! One of the brethren involved spent the past two years in Nigeria and should know better. Benin City, where brother Solomon Etuk is the faithful gospel preacher, is their target, and it is **NOT** in the Western Region. Nigeria is politically divided into four States or Regions: Northern, Eastern, Western and Mid-Western. Benin City is the capital of the Mid-Western Region, and is **NOT** in the Western Region at all. What is the purpose of this inaccuracy and sudden activity? Only the Lord and these brethren involved really know.

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

ANSWERING ROMAN CATHOLIC NEWSPAPER ADVERTISING!!

One of the titles of the Knights of Columbus Advertising Series, is ... "NO . . . THE BIBLE IS **NOT OUR SOLE GUIDE!**" To this particular 'ad' we now give our attention, inasmuch as it contains a number of **UNTRUE STATEMENTS**, and **UNSUBSTANTIATED ASSERTIONS**.

However, in fairness, we should point out the **TRUTHFULNESS** of their title . . . i.e., "No . . . The Bible Is **NOT** Our (Catholic Church's) Sole Guide!" For the Roman Catholic Church has so many different "guides" in religion, that many of her honest and sincere followers scarcely know where to turn. Actually, the Roman Catholic Church accepts seven additional Old Testament books that the ancient Hebrews to whom it was originally given, rejected as non-canonical. Next, we should mention the more than 2,400 Canon Laws, many of which are binding upon the "lay member" (A non-Biblical term) of the Roman Catholic Church. We would be remiss in our dealing with this subject if we failed to mention the many Papal Encyclicals, which contain "infallible utterances" binding upon the consciences of the total membership of the Western Church. Then, there are those decrees of the General Councils of the Roman Catholic Church, plus the instances when the Pope has specifically spoken **ex cathedra**, allegedly carrying with such an utterance, attendant infallibility.

The first paragraph of the Catholic 'ad' asserts ". . . the Catholic Church is the Mother of the Bible." "This claim is about as accurate as to claim that 'the John Birch Society wrote the United States Constitution."

The New Testament had been complete for five hundred years, before the bishop of Rome successfully took unto himself the title of "Universal Bishop" (606 A.D.). The New Testament had been complete for nine hundred and fifty years, when the Eastern Churches and the Western Church "parted company" as a result of the growing claims and pretensions of the Bishop of Rome (1054 A.D.). The Old Testament had been completed nearly four hundred years before Christ, and the New Testament Christians were termed "noble" as a result of their study of it (Acts 17:11); they were told to "study" . . . "Handling accurately the word of truth," (II Tim. 2:15); and, conclusively, the Apostle Paul wrote: "... from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (II Tim. 3:15-17). Thus, inspiration itself testifies to the fact that **SCRIPTURE** adequately equips the student of it, for **EVERY GOOD WORK**. This leaves nothing to be desired or added, since the first century A.D.

The second paragraph of the 'ad' states: "But we (Catholicism) do not agree with the modern theory that the Bible is the one and only source of religious truth." Thus, Roman Catholics deny and reject the plain statement of the passage just given from the pen of the Apostle Paul. Note, please, that the 'ad' asserts that the idea of the Bible being the one and only source of religious truth, is a "**MODERN THEORY!**" The Apostle John quoted Jesus as saying: "He who rejects Me, (Christ), and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day" (John 12:48). Obviously, if we are going to be judged upon the basis of Christ's teachings, then we **MUST** respectfully study the New Testament, for **IT ALONE** contains the teachings of Christ, and quotations from Christ. Later in the same book (the Gospel according to John), the Apostle testified ... "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Clearly, John states that although not everything Christ did in working miracles has been told about in the New Testament record, but "**THESE HAVE BEEN WRITTEN**" ... an adequate amount **HAS BEEN RECORDED** in order to accomplish the desired result of the salvation of souls.

CONCLUSION

Please consider these questions: (1) If the Roman Catholic Church gave the Bible to the world, why is it not once mentioned therein? (2) IF the Bible is a "Roman Catholic Book" why did the Roman Catholic Church fail to materialize as we know' it, for at least **FIVE HUNDRED YEARS AFTER THE NEW TESTAMENT WAS COMPLETED?** (3) IF the Bible was authored by Roman Catholics, why does it not mention (a) The Pope of Rome? (b) College of Cardinals? (c) Arch-bishops? (d) Ecumeni-

cals? (e) Mass? (f) Convents? (g) Monasteries? (h) Bodily Assumption of Mary? (i) The Immaculate Conception? (j) Papal Infallibility? And many, many other inventions and innovations? Read Matt. 15:8-9.



THE PROGRESSION OF WORLDLINESS

"For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20). But when the light is turned off and evil deeds go unreproved, when society lowers its moral standards and actually approves evil deeds, then they are boldly advocated and brazenly practice. Many rejected and reproved sins of yesteryear are now approved and accepted by society, including many churches. This has served to corrupt the minds and morals of men with false moral standards, allowing them to sin without restraint or remorse. When sin becomes acceptable and respectable in general, when righteousness is regarded as being out of date, then worldliness is "on the march" with devastating results.

THE WORLD LEGALIZES SIN

Due to political pressures and widespread practices, governments have continually enacted laws legalizing many sins to satisfy the demands of lustful society. Adultery is legalized almost universally by granting divorces and remarriages for every cause. Gambling in various forms is lawful throughout the world. The unholy, ungodly, shameful and sinful traffic in human misery of making and selling intoxicating beverages has long been legalized on the flimsy grounds that it is better for society. But it is never better to legalize sin. Indeed, "the whole world lieth in wickedness" (I John 5:19). "The lust of the flesh, the lust of the eye, and the pride of life" are its guiding principles.

CHURCHES SEEK TO SCRIPTURALIZE SIN

The legalizing of sin has affected many churches. Their moral principles have so deteriorated that they now accept what they once condemned. They have sought through Councils and Conventions to "scripturalize" sin by voting official approval. This gives comfort to those who desire to fulfill fleshly lusts. The following examples illustrate the progression of worldliness into churches.

INTOXICATING BEVERAGES: It is an indisputable fact that the Roman Catholic church makes and sells liquor and wine. Beer is freely sold at many Catholic picnics on church grounds. The Protestant Episcopal Church endorsed social drinking at its Miami convention in 1958, (LOUISVILLE TIMES, Oct. 15, 1958). In the name of "tolerance" many others will no doubt follow.

ADULTERY has long been acceptable to many churches, who say officially that one may divorce

and remarry for many causes, other than the one Bible cause of fornication. I have filed articles and creed statements from church authorities which seek to justify this sin. Will they also approve fornication?

Recently, due to the organized demand of students, the Lutheran Church of Sweden said through its official church paper: "Premarital sexual relations should not be condemned as a sin so long as the people involved sincerely planned to marry." (NASHVILLE TENNESSEAN, April 26, 1964). Thus they seek to modify Bible teaching and scripturalize the sin of fornication! Time and demands will no doubt remove their arbitrary restriction that the fornicators must plan to marry. Will we live to see ecclesiastical approval of legalized prostitution?

GAMBLING has long been approved, promoted and conducted by many churches. At a Catholic picnic in Kentucky, I personally counted twenty-eight gambling booths, including a dice table, with nuns, a five year old boy and his mother, and multitudes gambling with the blessing of the priest who was on the scene. It is a lucrative source of income for these gambling churches.

LASCIVIOUSNESS is sanctioned by churches which promote and conduct dances, and who approve mixed bathing and scanty attire in public places. At least one church endorses and practices nudism! Of course, they would say such is approved by God!

How much further can churches go than to allow nudism, fornication, adultery, dancing, gambling and liquor drinking? No wonder sin and crime is on the rise among young people: the older "religious" folks are leading the way!

CONCLUSION

The corrupting influence of legalized and clergy approved sins has no doubt crept into churches of Christ. While some do not endorse these sins, neither will they preach against them, thus giving comfort to the guilty. The failure to preach plainly against worldliness in whatever form it takes results in spiritual ignorance, sinful practices, slumbering consciences and lost souls. Already many young people are asking why they should not dance, drink socially, publicly wear shorts, divorce and remarry, and engage in premarital sexual relations.

Worldliness is on a rampage without and within the church, endangering the souls of millions. It is a major issue which threatens the purity of the church in every generation. The sword of the Spirit, God's word, is our only weapon to combat its progression. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions. . ." is applicable in each generation (Isaiah 58:1). But we preachers must take heed to ourselves, keeping our bodies under subjection, lest after we have preached to others, we ourselves should be rejected (I Cor. 9:27). Let us all take heed lest we become entangled again in the pollutions of the world and overcome (II Pet. 2:20-22). Let us deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world (Tit. 2:12.)

The News Letter Reports

THEY REHEARSED ALL THAT GOD HAD DONE WITH
THEM

"—Acts
14:27

Please send us your news reports, especially announcements of gospel meetings to be conducted. This is a good way to advertise the meetings, but we cannot do it unless we receive the information in time to get it in the issue just preceding your meeting. Of course, results of meetings are also of interest. Send your reports at least a month before you want them to appear. We will appreciate this cooperation.

Owen H. Thomas, Waynesville, Ohio—As of June 1, I will have completed 22 months work with the church here in Waynesville. During this time there have been 27 responses to the gospel, 16 baptized and 11 restored. I am to begin work with the Bellgreen church of Christ near Russellville, Ala. when I leave Waynesville. My new address will be: Route 8, Box 50, Russellville, Ala.

Luther Jones, Ashland City, Tenn.—If there are Christians in or around Ashland City, Tennessee who take a stand against liberalism in the church, please contact Luther Jones, 102 Adkisson, Ashland City, Tenn.

Ules G. Reid, Jr., Hartselle, Ala.—The Westview congregation in Hartselle will conduct a lecture series beginning May 27 through June 7. We will have a different speaker each night with the entire meeting dealing with current problems facing the church. The building is located on Vaughn Bridge road. I will be with the Trussville church of Christ near Birmingham, Alabama in a gospel meeting beginning May 10 through May 15.

GOSPEL MEETINGS

W. C. Sawyer was with the new congregation in Bowling Green, Ky.—the Eastside church of Christ, meeting temporarily in the Eleventh St. School—May 10-17 . . . Cecil Willis will preach in a meeting June 8-17 at Expressway congregation in Louisville, Ky. James P. Needham is the local evangelist. . . Ross Saunders was with the Central church in Louisville, Ky. April 27-May 6. J. F. Dancer was in a meeting at Preston Highway in the same city, May 10-17 . . . Ed Harrell will be with the Wendell Avenue church in Louisville, Ky., August 16-23. Frank Jamerson is the evangelist at Wendell Avenue.

Roy E. Cogdill will be in a gospel meeting with the Berney Points church in Birmingham, Ala., June 8-14. Dennis L. Reed is the local evangelist. . . Gilbert Copeland was with Eugene Britnell and the Arch St. church in Little Rock, Ark., May 3-10 . . . J. R. Snell of Laurel, Miss, was in a meeting beginning May 18 at Beaver Dam, Ky. . . A. C. Grider of Meridian, Miss, was with the Belmont Heights church in Tampa, Fla. in a meeting May 11-20 . . . Charles A. Holt of Wichita Falls, Texas was with the

Glen Park church in Gary, Ind., May 11-17 . . . Jack Hobby of Merritt Island was with the Pine Hills church in Orlando, Fla. where Connie W. Adams preaches, May 10—17 . . . Bob F. Owen of Tampa, Fla. was with the Spring and Blaine church in St. Louis in a meeting which began May 3. Jimmy Tuten is the preacher . . . Homer Hailey of Tampa, Fla. was with Ferrell Jenkins and the West End church in Bowling Green, Ky., April 26-May 3.

B. G. Hope of the Twelfth Street church in Bowling Green, Ky. was with the Westvue church in Murfreesboro, Tenn. May 3-8. Dave Bradford is the local preacher . . . Louis Garrett of Tampa, Fla. was with the Huffman church in Birmingham, Ala. May 3-10 . . . Harris J. Dark preached on the work of the church May 5-9 at the Belshire church in Nashville, Tenn. . . Luther Blackmon was the speaker in a meeting at the Belmont church in Indianapolis, Ind. where William Wallace preaches . . . Grover Stevens of Louisville, Ky. was in a gospel meeting at Fairview church in Birmingham, Ala., May 10-17. Earl Robertson is the local preacher.

C. L. Overturf of Tampa, Fla. was in a meeting with the Lakeshore church in Jacksonville, Fla. May 24-31. Oaks Gowen is the preacher at Lakeshore . . . Ward Holland was with S. Leonard Tyler and the Pine Bluff church in a meeting April 19-26 . . . Robert L. McDonald of Tyler, Texas was in a meeting May 4-10 at the Floral Heights church in Wichita Falls, Texas where Joe D. Scarborough preaches.

Grover Stevens of the Park Boulevard church in Louisville, Ky. reports that Richard Weaver of Cullman, Ala. preached in one of the best meetings in the history of the church in Louisville. There were 25 responses to the invitation of the gospel. 15 baptized, 5 restored, and 5 placed membership.

EDITOR BUSY IN MEETINGS James P. Miller co-editor of Searching The Scriptures will speak in the following meetings in July and August. July 5-12 will find him with the church in Newburn, Tennessee and Jesse Kelly . . . July 19-26 with the Eastland church in Nashville where Rufus Clifford preaches and July 27-August 2 with the sound brethren in Tompkinsville, Kentucky. Ross Spears preaches for the new congregation there. Brethren are asked to take note of these meetings and make your plans to be present.

GOSPEL MEETING

H. E. Phillips of Tampa will be in a gospel meeting with the West Hollywood, Florida church June 7-14. All in that area are invited to attend these services.

L. L. Applegate, Cottdale, Fla.—Our work in Vernon, Florida is very encouraging, having started with three families about nine months ago. Pray for us.

Karl Diestelkamp, Milwaukee, Wis.—The West Allis church in Milwaukee, Wisconsin has rented a used church building at 1029 S. 58th Street and announces the times of services as follows: Sunday — Bible study, 10:00 a.m.; Assembled worship, 11:00 a.m.; Evening worship, 6:30 p.m. Thursday—Bible study 7:30 p.m. We would appreciate receiving the names of your relatives, friends, and contacts who live in the metropolitan Milwaukee area. Send any correspondence to Karl Diestelkamp who labors with this church, 3361 S. 98th St., Milwaukee 27, Wisconsin.

Maurice W. Jackson, Jr., Titusville, Fla.—The church of Christ at Titusville recently completed a nine day gospel meeting. **Marshall E. Patton** of Orlando, Fla. did an excellent job of preaching the gospel. His lessons were of the very finest. Many congregations throughout central Florida were represented from night to night. Good attendance and interest prevailed. One was baptized into Christ. Two were baptized and two restored a couple of weeks prior to the meeting. Others are expected to obey the gospel within the near future.

Vernon R. Butler, Jacksonville, Fla.—**Bennie Lee Fudge** recently finished a great gospel meeting April 29 at the Orange Park church of Christ. One was baptized into Christ and two restored. This was a great meeting in many ways. The gospel was preached faithfully every day and night and the brethren of this area were brought into closer fellowship with those of like precious faith. The church was greatly edified and much lasting good will come from the faithful preaching of brother Fudge. J. W. Lindsey is the preacher at Orange Park.

Connie W. Adams, Orlando, Fla.—I have just returned from a meeting with the Gingellville congregation near Pontiac, Michigan, in which one was baptized and two restored. Faithful brethren will be glad to know that there are five congregations in the Detroit-Pontiac-Flint area which are walking in the "Old Paths." (1) Wayne Central meets at 35900 Palmer Rd., Wayne, Michigan. **G. E. Dickinson** is the preacher. His phone number is 721-1312. This is the largest of the five and has about 100 in attendance on Sunday morning. (2) The South Macomb church meets at 27718 Harper at 11 Mile Rd. in St. Clair Shores. Contact **H. C. Palmer**, 24705. Johnston, E. Detroit, Michigan, phone PR 3-1582. (3) The Romulus church meets at 9426 S. Wayne Rd., Romulus, Michigan. (4) The Flint church meets at 963 W. 12th St. Contact **Ezekiel Gowin**, 3032 E. Whittemore, Flint 7, Michigan, phone 843-1726. (5) The Gingellville congregation meets at 4193 Baldwin Rd., Pontiac, Michigan. Contact **Flavil E. Wallace**, 761 E. Madison, Pontiac, Michigan. At present **Jim Prestinini** is preaching, for the Gingellville congregation. He supports himself in business through the week, but is willing to work full-time in that area if adequate support can be raised, or would consider local work elsewhere. He is a faithful preacher, 29 years old, and may be contacted at 25258 Campbell, Warren, Michigan. The Detroit area has been neglected. Only one of the five congregations listed has a full-time preacher. Who can help support men in that area?

Ross Saunders, Lebanon, Ky.—The Lord willing, I shall have completed three and one-half years of very pleasant work at Lebanon, Kentucky, June 14, 1964. These have been profitable years for the Lord in this area. I am profoundly grateful to the Lord for every opportunity he has afforded me while here, and I pray that he has been pleased with these efforts. The brethren here are wonderful, and have a love for the truth. By June 21, we shall have moved to Lake Wales, Florida, to begin work with that fine church. We shall follow the **Hugh Davis** family there. We are looking forward to the work there and beseech your prayers that it may be a successful work. Our departure from Lebanon is one of a peaceful nature. We love these brethren very much and appreciate their considerate and loving attitude toward us. They are now seeking someone to fill the vacancy we shall leave. I can recommend this work to any sound man in the faith, who will preach the truth simply, plainly, and boldly. This congregation is sound in every way and any other kind of preaching would not fit their expectation. A man of God could not want to be treated more fairly than these brethren have been with me. Interested parties may address their inquiries to: church of Christ, Box 18, Lebanon, Kentucky.

GOSPEL MEETING

Carroll W. Puckett, Montgomery, Ala.—The Gay Meadows church of Christ, 2665 Fisk Road, Montgomery, Alabama will conduct a gospel meeting May 20 through 30. **Sewell Hall** of Birmingham, Alabama will do the preaching.

V. C. McCormick, Sciotoville, Ohio—**Aude McKee** presented some excellent lessons from first to last in our gospel meeting April 6-12. All who heard were profited for having been present. The full effect of such messages can not be harvested until the great day of the Lord. Four were baptized and one placed membership. I believe even the membership of this congregation attended better and more consistently than in times past. The edification and spiritual fellowship should encourage all in the work of the Lord.

James P. Miller, Tampa, Florida . . . The results of the May meeting with **Marshall Patton** of Orlando as the preacher was 11 baptized and 1 restored. This was one of the finest meetings in the history of the Seminole congregation. Patton is one of the ablest preachers in the church today. His lessons are profound yet so simple all can understand. **Cecil Bennett** led the singing in a wonderful way . . . The April meeting with the Downtown church in Lawrenceburg, Tenn. resulted in 9 baptized and 4 restored. **Hershel Patton** is the local preacher and is speaking on the radio every day. His work is making itself felt in middle Tennessee. **Earl Fly** and the First Street church helped with the effort by attending almost every service. **Bill Hall** directed the singing and is one of the best. . . **Don Bassett** of Temple Terrace in Tampa baptized 5 in a Dade City meeting with **Roland Lewis**. This was a May series. . . **J. T. Smith** preached in a good meeting with the MacDill Avenue congregation in Tampa and 4 were added by baptism. **Colin Williamson** is the local evangelist

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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 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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DANGERS FACING THE CHURCH

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

Thomas G O'Neal

The danger which we will study together in this article is one that faced the Lord's church several years ago. About 20 or 25 years ago there were efforts made to show that it was scriptural for churches of Christ to contribute to the support of the colleges operated by the brethren. It was a known fact that if and when this was proved, the support from churches would be forth coming. While little has been said in public about this in recent years, let no one think that nothing was being done about it.

When opposition was voiced several years ago to church supported colleges, those in favor of it saw their "sugar stick" with which to get the approval of many. There were a few benevolent institutions in existence at the time. Some reasoned that if the church could contribute out of her treasury to one human institution, then she could contribute to two human institutions. With this idea, church support of benevolent institutions was drummed up to a tune never heard before. More benevolent institutions were started, calling upon churches to support them. As this began to take firm root in the minds of some, the idea of church support of colleges again began to be advocated.

One who has been used by his brethren in some debates affirmed this proposition along with church support of benevolent institution and the "Herald of Truth." Here is the proposition: "It is Scripturally right for churches to contribute money from the church treasuries to support what is commonly called a Bible College in its work." This is the first proposition affirmed by W. T. Totty in The Indianapolis Debate.

Of recent date, brother Batsell Barrett Baxter had gone on record as saying that church support of the colleges is scriptural. Here are some quotations from a tract by brother Baxter entitled, "Questions and Issues Of The Day."

"If Christian schools are needed and can be used by the church to train its young, does this not establish a strong implication that the church might have some responsibility in starting such schools and causing them to be available when young people have need for them? If Christian schools are needed to train leaders for the church, does this not imply that the church needs to help get the schools ready to provide such training?" (Page 27.)

"David Lipscomb and James A. Harding, in establishing the Nashville Bible School in 1891, held this view, for they solicited funds from congregations all over Tennessee and surrounding states. These contributions were the means of starting this Christian school, in which the Bible has been taught for more than seventy years to every student every day along with such other subjects as are needed to prepare young Christians for their places in life. This is

the time-honored position held by our brethren, though in recent years it has been forgotten by many. I know of no reason to abandon the solid ground of this historic position." (Page 27.) "Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders?" (Page 29.)

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. The orphans' home and the Christian school must stand or fall together." (Page 29.)

"It is my conviction that the schools need to be dependent upon the churches, for their financial life blood in order for the schools to remain permanently loyal to the goals and principles which the Bible teaches." (Page 30.)

"The above paragraphs have been written to show that it is scriptural for such contributions to be made . . ." (Page 31.) Brother Baxter is head of the Bible department at David Lipscomb College; he is one of the featured speakers on the 'Herald of Truth'; he is one of the staff writers for the Gospel Advocate. The editor of the Gospel Advocate, brother B. C. Good-pasture, is an elder of the church where brother Baxter preaches. Brother Baxter says in a letter that the elders approve of the position taken by him in the tract.

Already, three college presidents have declared themselves in public to be committed to the proposition that churches can support the colleges. These college presidents are Rex A. Turner, President of Alabama Christian College; H. A. Dixon, President of Freed-Hardeman College; and Athens Clay Pullias, President of David Lipscomb College.

Brethren, watch! The time is here when a determined effort is going to be made for church support of the colleges north of the Florida border. Brother Baxter says this proposition is a "time-honored" and "historic position"; but let brother Baxter give the SCRIPTURE which would give the "SCRIPTURAL POSITION". Until he does, we will continue to oppose church contributions to colleges.

"WHAT IS AN ANTI?"

J. Frank Ingram, Blue Ash, Ohio

Is it good? Is it bad? Is it a freak? Is it a disease of some sort or what? Presently, the word "anti" is being used quite often by members of the church in reference to some of their own brethren, in the Lord, without knowing what the word means or implies, rightfully or wrongfully. In this short article, I hope to help the thinking of those who are uninformed or confused.

The word, "anti" means against or opposed to something. Consequently every Christian must be "anti-division", "anti-instrumental music", "anti-sin", "anti-innovations", i.e. additions, subtractions

to the word of the Lord, the work and worship of God's people etc. Jesus was **opposed** to many things among the people of his day and his word constantly strikes out against many things that ought not to be. One might say, in an unkind manner, "he was just another "anti". The Lord ordained the church a spiritual institution and she continued that way for many years. Today, many have turned congregations into nothing more than a social club; buildings into entertainment houses which were built with the Lord's money for the purpose of worship and the teaching of God's word. Buildings which are equipped with completely furnished kitchens, dining tables, recreation halls (shuffle board courts, ping pong tables and the like). For one to object to such doings, he is called an "anti", and should be glad he is. Many preachers (so-called) in the church are indicating they are "anti-gospel" preaching. While they are so liberal in other areas, they are substituting story telling lessons for gospel lessons. I am glad to report I am "anti" against this sort of thing in the pulpit. Many still need to be told what to do to be saved through the use of God's word. It alone is sufficient (2 Tim. 3:16, 17; Psa. 19:7).

There are many preachers today who are no more than politicians, promoters, and pastors over picnics, parties, pageants, popular pleasures and to give endorsement (approval) of every scheme and idea which comes along from the flock. We should be able to see that men like this are similar to the prophets of Baal when they ought to be like Elijah of old and more recently like evangelists of the New Testament.

There are many people, some sincere, some who are not, in the church today who have taken the word "anti" and are using it in the way of Satan to destroy the reputation and influence of good churches, faithful elders, and sound preachers. Just to say a man is an "anti" doesn't prove a thing unless what he teaches and practices is unscriptural. Those who use this term to mark those who oppose them, seek to blind the minds of others as did the Pharisees of old, through prejudice. Remember that Jesus was more of an "anti" than anyone else could hope to be. Christ needs living and active voices now, to cry out against these departures and innovations in our times. There are many who are doing this and more are coming. Friends, this word "anti" is a prejudicial term designed to blind the uninformed.

The church of Christ which meets regularly at 4667 Cooper Rd. in Blue Ash, Ohio is an "anti" church, as in many areas, only in the sense we stand squarely against every innovation and departure from the Bible. We are "anti" everything the Lord is "anti" or against. But if the term is used to imply we are "anti" (against) the work of the Lord in teaching God's word to: the end of edifying the church etc., or benevolence it is false and it is like wise true with those who are called "anti" elsewhere. We will, as we have, teach God's word, exercise benevolence, BUT in a way which IS in harmony with God's law.

With the love of God from a pure heart (1 Cor. 13) we must be firm in the proclamation of God's truth to have a firm body of Christians. We can no longer dilly dally around with error and those who

arise amongst us teaching error. I plead with you dear readers, to consider the above and when you have strong convictions, you will realize that sin among the brethren cannot be overlooked anymore than those of denominationalism. If we go to heaven we'll have to be an "anti." Oh Lord, help us to hold forth the truth and stand firmly against error of all kinds. Amen.

THE ESTABLISHMENT OF THE CHURCH

Morris D. Norman, Plant City, Florida

In Matthew 16:16 Peter confessed, "Thou art the Christ, the Son of the living God". Christ then made the solemn promise that upon this rock, that he was the Son of God, He would build His church. By giving the keys of the kingdom to the apostles, He would build His church by them, or by authority invested in them to preach the gospel. "From that time forth began Jesus to show His disciples how that He must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21). His church could not be built until these things were accomplished.

Paul addresses his first Corinthian letter to "the church of God which is at Corinth" (1 Cor. 1:2). In 1 Cor. 3:9 he says, "Ye are God's building". So the church which Christ promised to build was in existence at Corinth. It was established when Paul laid the foundation, and "no other foundation can any man lay than that which is laid which is Jesus Christ" (1 Cor. 3:10, 11). Paul laid the foundation by preaching "Christ and Him crucified" (1 Cor. 2:2); by declaring the gospel, which is the death, burial and resurrection of Christ (1 Cor. 15:1-4). The church at Corinth could not have existed except on these gospel facts; Jesus Christ, the crucified Lord being the foundation.

Paul preached the same gospel at Ephesus (Eph. 1:13). It was based upon the fact that God raised up Christ from the dead to be head of the church (Eph. 1:20-23). The Ephesians were a part of the church, being made alive with Christ when they were raised up (Eph. 2:5, 6); being reconciled in one body by the cross and made nigh by the blood of Christ (Eph. 2:13, 16). Upon this basis they were the household of God; built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; they being the "building" being "built" for the habitation of God (Eph. 2:19-22).

Hence the church at Ephesus was established by the preaching of the death, burial and resurrection of Christ, just as the church at Corinth had been; and just as every other church of the Lord in any given community will come into existence, yea, even the first church of the Lord's people that ever existed.

After the resurrection, Christ opened the understanding of the apostles in that it was written in the scriptures and that it behooved the Christ to suffer and to rise the third day, and that repentance and remission of sins should be preached in His name beginning at Jerusalem. They were to be witnesses of these things after they had received power (Lk. 24:44-49). On Pentecost the power

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came (Acts 2:1-4), and Peter, for the first time, preached Jesus as the Christ, using the keys of the kingdom, the authority invested in him through the coming of the Holy Spirit, as the Lord had promised. He preached the same gospel that Paul preached at Corinth and Ephesus; the death, burial and resurrection of the Lord (Acts 2:23, 24, 32). For the first time repentance and remission of sins was preached in the name of the Lord (Acts 2:38), and for the first time men and women were added to the church (Acts 2:47).

This pinpoints the time and place of the establishment of the church as well as the fulfillment of the kingdom prophecies that we have used so often and so effectively. There could be no church of the Lord until He died for our sins, was raised and exalted to the right hand of God in fulfillment of the eternal purpose of God (Eph. 3:10). Hence the church was not established in the days of Abraham, or of Moses, or of John the baptist, or during the personal ministry of Christ simply because the foundation could not be laid before the accomplishing of the death, burial and resurrection of Christ; and it was not laid until these things were accomplished and preached. Conclusion: the church of the Lord was first established on the first Pentecost after the resurrection of Christ when the foundation was first laid as recorded in Acts 2.

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PSALM 57—6:11

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

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PSALM 61, 62

with spoken in his holi-
 will rejoice, I will divide
 them, and mete out the
 of Suc-coth.
 Gilead is mine, and Ma-nas-

David encoura

8 So will I sing
 name for ever, t
 perform my vow

PSALM

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