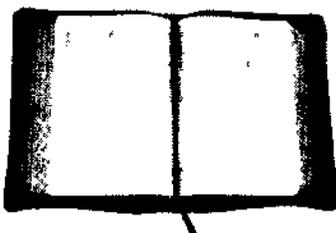


SEARCHING *the* SCRIPTURES

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



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

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THAT LONG LOUD SILENCE

H. E. Phillips

What has happened to the "anti church supported school" brethren? Hardly a word has been heard from them since the attack Reuel Lemmons made on Batsell Baxter's tract in two editorials in the **Firm Foundation** of February 18, and 25, 1964. Robert L. Willis in **The Gospel Defender** of April, 1964 reviewed an article by Burton Coffman in the **Gospel Advocate** of February 20, 1964, entitled "Compartmentalism" in which he opposed his position that the church could and should support schools. The **Gospel Advocate** has had nothing to say in reply to these, and for some reason there has been no further effort to oppose church support of schools from Reuel Lemmons. Have they made a deal? Have the "anti" church supported school brethren compromised with the papal powers of Nashville? Will Lemmons dare say more in opposition to the position advocated by Batsell Baxter in his tract **Questions and Issues of The Day**?

The hobby riders on church support of all sorts of benevolent societies are so determined to avoid being labeled "anti" something that they are willing to sacrifice all scriptural principles. Now that the generals of this digression have shifted the issue from orphan societies to church support of schools and have declared that "they stand or fall together", there is little hope of the institutional brethren who oppose church support of schools avoiding the title "anti" unless they compromise and "confess" their error of opposing Baxter, Pullias, Goodpasture, and the lesser leaders in this movement.

Orphan homes have never been the real objective of the institutional movement. To get schools in the church treasuries has always been the real aim, but the great majority of brethren would not swallow this, therefore, some similar organization with a deep emotional appeal had to be promoted to get the principle across by which the college could be brought into the support of churches. Anyone acquainted with the battle over human organizations connected to the church during the past 25 years knows that the college-church controversy has always been the real issue.

During 1946 and 1947 a great deal was written in the **Gospel Advocate**, **Firm Foundation** and the **Bible Banner** about churches supporting colleges. G. C. Brewer and N. B. Hardeman were in the thick of the fight. W. W. Otey wrote a letter which was published in the May, 1947 issue of the **Bible Banner**, page 1, in which he said: "If the putting of the

schools in the budgets of the churches, to be supported out of the Lord's treasury is not stopped, and I doubt if there is power enough to stop them, then there will be another division in this generation." At the close of the first editorial by Reuel Lemmons in the February 18, 1964 issue of **Firm Foundation**, he concludes by saying: "No, this is not a matter of opinion; it is a matter of faith. And Bro. Baxter, and those associated with him in this movement, are violating the faith, perverting the gospel, and if division of the church throughout the nation results from this controversy, he and his associates must bear the shame and disgrace for bringing it about."

In 1947 the nature of the battle as such that division was apparent; in 1964 Lemmons says division will result if this controversy continues and the "violating the faith, perverting the gospel" is not stopped, Baxter and his associates must bear the shame and disgrace for the division.

But something has happened. These "anti" church school brethren have become as silent as the tomb all at once. Have they compromised with the church-school element? Maybe they have heard the "voice of the church" and decided to cease their opposition to "progress."

Homer Putnam Reeves in the January 9, 1964 **Gospel Advocate**, page 23, had this to say about The Eldership: "Church government is really republican in form. That is to say, it is by representation. Elders are the representatives of Christ. They likewise represent the church. The wise elder will keep one ear tuned heavenward, alert to the voice of the King; the other ear turned toward the church to ascertain the need and wishes of the church. Having heard both the King's voice and the voice of the church, the elders will set the policies and give direction to the work of the church." But what if the King's voice does not agree with the voice of the church? Which one will they follow? Since these institutional brethren continue to do what they want to do without divine authority, the "voice of the church" must prevail.

Since the Reuel Lemmons editorial against Baxter's tract on church support of schools all has been quiet on the western front. Stanley Lovett's editorial in the April, 1964 issue of **The Preceptor** may have the answer:

"But since the appearance of the Baxter tract and the Lemmons articles there has been a deafening silence on the part of both of these men. "Why? "Lemmons failed to come through with his

afore declared intention of 'throwing away' his prepared 'script' and speaking against the college-in-the-budget position at the 1964 Abilene Christian College Lectureship. The explanation for his failure to do as he had declared he would do was given by one close to him as due to 'something' that had happened 'east of the Mississippi' that day and 'they' were 'giving them a chance.' (Whatever that meant!)

"This silence on the part of Lemmons and Baxter is to say the very least 'unusual.' Not a further word from Lemmons in the **Firm Foundation** on this 'matter of faith,' this 'violating the faith, perverting the gospel' and 'the division of the church throughout the nation.' Not a line of defense from Baxter against Lemmons in the latter's most serious charges against his teaching.

"It appears as if a private accord of some kind has been reached among them. As if the **Gospel Advocate** has agreed to say nothing against Lemmon's position on its pages in exchange for Lemmons not making his Abilene speech against the college-in-the-budget. What has happened?"

But Lemmons comes out in the July 7, 1964 **Firm Foundation** editorial praising the college in its important help to the church. He says the schools serve the churches in many ways. "Schools are of great benefit to the church."—"We were not doing much mission work until the schools sparked interest in it." Now he says all this is good provided the schools do not try to run the church. "Schools must ever be the servants, never the masters of the church." He applies the statement from inspiration: "Servants be obedient to your masters, and please them well in all things," to the relation of the school to the church. He says: "The church can, and must, tell the schools what to do. The church must determine what shall be done, and then call upon the school to help prepare men to do it."

In the last two paragraphs Lemmons says: "Dangers arise when schools mount campaigns to tell the churches what to do. It is not the prerogative of the school to tell the church what it can and can't do. It is the prerogative of the church to tell the school what it can and can't do. . . ."

". . . Apostasy in the past has resulted from school control of the churches. It could have been avoided by church control of the schools. It can be avoided in the future in the same way."

Although Lemmons does not say the church should or could financially support the schools, he places them in such a relationship that it would be difficult to maintain this relationship without support from churches. What right would churches have to control the schools if they did not financially support them? What scriptural authority gives the church the "prerogative" to tell the school what it can and cannot do?

It appears that the silence is beginning to break in favor of Baxter and company. We wonder if Reuel Lemmons has changed his view that this is a "matter of faith," and that those who push the church support of schools to the dividing of the church must bear the shame and disgrace for this evil act. The powers "east of the Mississippi" must be greater than we imagined. If Lemmons does

(Continued on page 3)

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Editorial . . .

H. E. PHILLIPS

"WHERE IS THE SCRIPTURE?"

Since the appearance of **Questions And Issues Of The Day** by Batsell Barrett Baxter, a tract containing a series of three sermons preached at the Hillsboro church in Nashville, Tennessee during November and December, 1963, a number of articles in reply have been written in various papers and bulletins. One of the best and most complete yet to appear is an 84 page booklet by James R. Cope. This booklet is entitled **Where Is The Scripture?**—"An analysis of the position of those who advocate church contributions to schools and other human enterprises operated by Christians."

It was my privilege to read the manuscript of this booklet before its publication. One of the most impressive features about it is the constant reference to the plain fact that "they have no scripture" for the promotion of the package deal of church support of orphan asylums, sponsoring churches, hospitals, schools, etc. Brother Cope approaches his task in a scholarly manner with thoroughness and firmness, yet in the very best spirit. He exhibits no bitterness or personal vengeance, but he spares nothing in stating the truth of what has transpired during the past twenty years relative to these "issues" that have divided churches all over the country. This booklet is well documented with proof that the real issue has always been church support of schools.

In my judgment brother Cope is the logical man to reply to brother Baxter's tract because the obvious purpose of Baxter's reasoning is to get the schools into the treasuries of churches, and Cope is president of one of these schools.

Batsell Baxter approaches his subject in the usual manner. First, there is no definite pattern; second, churches can co-operate in benevolence, evangelism

and edification, by which he means that they can centralize resources in one place, be it an eldership or human board of directors; third, the emotional appeal to poor suffering orphans and aliens; fourth, no difference in the money of an individual and the church; then fifth, "Christian Schools" are injected as one of the duties of the church, thus church support of schools. He appeals to the long time practice of churches in doing this work as proof of its scripturalness.

James R. Cope answers completely and scripturally every argument and assumption made by Bat-sell Baxter. If you are interested in learning what this is all about, by all means you will want to read **Where Is The Scripture?** I predict that this booklet will be one of the most effective blocks to the sweep of digression in this generation, and it will live as the answer to further efforts in this direction in the next generation. Thousands of honest brethren will have their eyes opened to the real purpose of all the pages that have been written and the speeches that have been made to promote benevolent organizations supported by churches. The purpose is to get church support of "Christian Schools"! As Baxter said in his tract: "The orphans' home and the Christian school must stand or fall together" (page 29). They will fall together because "they have no scripture."

This booklet can be obtained from Phillips Publications, P.O. Box 17244, Tampa, Florida 3612. Single copies are \$1.00. 10 copies for \$7.50. 25 copies for \$12.50. 50 copies for \$20.00. 100 copies for \$25.00. Order your copy today.

continued

not change to completely favor church support of schools, he is certain to be labeled "anti" by Baxter and his associates.

Brethren the real issue has come to the surface: the **church support** of schools. The battleground will not be turned again to orphan homes and such emotional institutions to gain sympathy of brethren in general. Since church supported orphan homes and schools "stand or fall together," the scripturalness of church support to schools must first be proved and then we will return to discuss the relationship of the church to human benevolent societies. The silence of Baxter and Lemmons will not keep us from pressing the issue. We intend to continue to call for scriptural authority for the church of the Lord to financially support "Christian Colleges." If they cannot find it, by their own statements, the orphan societies go down with the church supported colleges.

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I MARVEL

GAL. 1:6

James P. Miller

THE FRAME OF REFERENCE

In the church of our Lord, as in every other institution, there are many words, terms and expressions that have to be understood as they apply to all that is distinctive in the setting where they are found. In every phase of life this is true. Every business, trade or profession uses words as they apply to the particular needs of that undertaking. John Daily, the famous master of ceremonies on the quiz show "What's My Line," calls this the "frame of reference." Daily is not only a quiz master but an authority on the English language. He is right; every term must be understood in the frame of reference in which it is used.

To be sure, from a Bible standpoint that is a simple matter. Let the frame of reference be the word of God and understand all language in the light of the Bible itself. This was the great cry of the pioneers and of Peter when he admonished us to "speak as the oracles of God." No surer way can be found than to be right in matters religious. Righteousness, sanctification, or redemption all found in the 30th verse of I Corinthians, cannot be defined in the light of a human creed but are understandable in the pages of scripture.

In the current discussions over the issues of this age words must be understood in their "frame of reference." Unfortunately there is no way to use a Bible term for the men who have gone beyond what is written in the specific sin of which they are guilty for these things are unknown to the New Testament. No church in the Bible supported a human institution from its treasury and hence no specific name is given to such a departure. In the New Testament no one congregation ever tried to launch a program for other churches and hence there is no term that applies to them and to them alone. The principle that is violated is there and the warning against "adding to," "going beyond," and etc. is clear but there is no "frame of reference" as such. Heresy would cover the sin in a general way but it would still not be specific.

As a result of this lack of Bible usage terms are used that have to be understood in the light of their usage. For example the term "modernist" is governed by the realm in which we find it. If the term is used to cover all religion it means to deny the inspiration of the scripture, the virgin birth and etc. If it is used within the framework of the church it means one who practices a new act or doctrine. Since the oldest orphan home among us is less than 60 years old, what better term could be used than this if it is understood? The building of all types of halls for play and frolic has been copied from the denominations in the last two decades and certainly those who build and endorse such could be called "modernists."

In the same way the term "liberal" is used in its

own "frame of reference." It is used to mean those who are not willing to require a "thus saith the Lord" for all they do. Those who have a liberal attitude toward the scripture say for example "we do not have to have authority for all we do," or "we do many things for which we have no Bible." Liberal here is used as opposed to Conservative, and rightly so.

I am sure that the brethren who have used the term "anti" will admit this is true. By "anti" they do not mean that a brother is against God or against Christ and the Bible. They mean he is against what they are for, institutionalism. This latter term is another example of this very thing. When a brother is referred to as an "institutional brother" or "institutional brethren" a member or members of the body of Christ who favor and practice the support of institutions other than divine from the treasury is meant, nothing more and nothing less.

I marvel that these terms are even necessary. If we would all just go back to the Bible and speak where it speaks we would all have a divine "frame of reference" for every term we use and none of these would exist. Until that day comes some word or words will have to be used to describe every man and condition in the church. It is inevitable that new terms will have to be used to describe new conditions or old terms will have to be given a frame of reference to fit their usage.

PLACING MEMBERSHIP

Jimmy Tuten, St. Louis, Mo.

(continued from last month)

WHY IS IDENTIFYING ONESELF WITH A CONGREGATION IMPORTANT?

The Bible teaches that God in his wisdom created the Church as an institution through which to do all the work that he intended for her to do. The local Church is the only organization authorized to accomplish this task. There are, therefore, certain obligations and responsibilities contingent upon being actively associated with other Christians who constitute the local Church in your community. Each member of the body of the saved is a worker together with God in doing that which God has authorized "the Church to do. Since the Church in each neighborhood is sufficient to the extent of its ability to accomplish the purpose of God, and it is the body of Christ in the community in which it is located, it should be clearly seen that every obligation can be fulfilled, and every privilege enjoyed only through that relationship. This means that every child of God must be a working part of a local Church. We are God's workmanship created in Christ (Eph. 2:10; I Cor. 12:27). Christians have an obligation to God and to the local Church; this obligation to the Church cannot be fulfilled without association with a collective to God's people. Now this collective may number two, three, or five hundred, but where they live, they constitute the Church in that area. In order to have fellowship with brethren in a given area, you are required to join with them in that work assigned to Christians known as collective action.

EXAMPLES FROM THE NEW TESTAMENT

The Apostle Paul always sought out the Church in the community into which he entered. For example, Acts 9:26 teaches that when he came to Jerusalem he "assayed to join himself .to the disciples." In this passage we also have the example of a man (Barnabas) appearing personally before the brethren on behalf of this newly arrived member (Acts 9:27-28). Note that Apollos sought to be received by the brethren in Achaia and took with him a letter of recommendation (Acts 18:27). Please note that this was not a "Church letter"; it was simply a letter of recommendation. After he was identified with them, he helped them much which has "believed through grace." Then there is Phoebe who moved into the city of Rome and took with her a commendation to assist her in being received by the Christians in Rome. It can be clearly seen then, that besides those who restore themselves and those who are baptized in a given area, the local Church is made up of many who have moved into the community, having identified themselves with the Church.

WHAT HAPPENS IF YOU FAIL TO IDENTIFY YOURSELF?

Failure to be identified with the local Church will cause you in time to feel no responsibility to any congregation. This in turn will cause you to become careless in your attendance (Heb. 10:25). When this occurs, apostasy (which has already set in as a result of failing to identify yourself) has gone to seed (II Pet. 2:20-22). Your family will be affected, for to them the Bible study program of the local Church will be ineffective. Give heed now to the things "which ye have heard lest at any time" you "should let them slip" (Heb. 2:1). Do not destroy your souls and the souls of those whom you love.

In the second place, failure to identify yourself with the local Church hinders the work in that community. The elders cannot fulfill their responsibility if you do not submit to them (Heb. 13:17). We are taught to "consider one another to provoke unto love and good works" (Heb. 10:24). If we try to maintain membership at large (an act unknown to the Scriptures) then we hinder, to a great degree, the efforts of many who are trying to do what is right. It is always discouraging to see members in given areas refuse to accept responsibility. For the Church to be a strong bulwark against sin and digression, each member in the community must fulfill his or her Christian responsibility. The Church in this neighborhood is the greatest blessing that could happen to it. The most humble member, if working actively, is a great benefactor thereof.

A PERSONAL PLEA

If you have never identified yourself with the nearest faithful congregation of God's people, then I appeal to you, do so today! "Floating membership" is unknown to the New Testament and is sinful. You can do so by either responding to the invitation, or by having one of the elders, or some other person make a public statement to that effect. **YOU MUST DO YOUR PART.** Your eternal salvation depends upon **YOUR** cooperation with God. God has given you the straight and narrow path, but **YOU MUST WALK IN IT!**

ANSWERS FOR OUR HOPE

Address questions to:
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I Peter 3:15

Marshall E. Patton

QUESTION: Is one required to give to their congregation where they have their membership, even when they go visiting and worship with another congregation? Can they send it by another member of the congregation, and if so, would they be committed to give to the congregation where they are visiting? I feel if we are required to give to the congregation where we attend regularly we should also be present and give it personally. I understand we should give as part of worship upon the first day of the week! Please be sure and enlighten me concerning this matter.—W.P.

ANSWER: The only unit of organization on earth for doing church work is the local congregation. No other is revealed in the New Testament! It follows, then, that whatever work God has given to the church has been given to the local congregation. This work becomes the obligation of those who make up its membership. The obligation exists by virtue of the relationship existing between the individual and the local congregation. Whether one is absent or present does not lessen his share of responsibility. The relationship and burden of responsibility continue to exist.

This is in harmony with the instructions of I Cor. 16:1-3. Paul gave to Corinth the same order he gave to other churches—"so do ye." The obligation here was upon Corinth—"every one of you." This collection was to be gathered into a common "store" or treasury. That it was a common treasury is evident from the statement, "that there be no gatherings when I come." This "store" or collection was to be delivered unto others appointed by Corinth—"whomsoever ye shall approve"—and brought unto Jerusalem. Paul calls this collection "your liberality." The pronouns "ye," "you," and "yours" identify those on whom the obligation rested.

In view of the above I conclude that one's first obligation in giving is to his home congregation. If, after meeting this obligation, he so desires, he may give elsewhere whether he is visiting there or not.

The essential elements of acceptable worship in giving may be met without being present in the assembly of the congregation to which the gift is made. Essential elements involve purposeful, cheerful, liberal giving (II Cor. 9:6,7). One must also give "as God hath prospered him" on the "first day" of every week into the common "store" or treasury of the church (I Cor. 16:1,2). The means used to get it into the treasury of the church are incidental. Whether it is collected at the door before the assembly—during the assembly—or after the assembly are matters of indifference. Worship in giving is not necessarily something done jointly with others while in the assembly. There is no Scripture so ordering it. This, however, is generally the most expedient way of complying with all the essential elements.

Probably I Cor. 16:1,2 as written with the first day of the week assembly in mind, although it is not specified. Since it is not specified, allowance must be made for circumstances demanding a variation. Hence, I suggest that when one is absent from his home congregation, he send his contribution by one who can get it to the proper place at the proper time. This in no way alters that for which the individual is responsible in acceptable giving. If I so act, it certainly does not follow that another has given for me. When the men who take up the collection in the assembly later gather it into one place so that it becomes a common collection or "store," they have not given for anyone. Neither has the one who receives my gift and puts it into the common collection given for me. In so giving I have complied with all the essentials in acceptable giving—I have worshipped in compliance with all that the Scriptures demand. How it is gotten into the treasury of the church is a matter of expediency.

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Matters of Controversy**"Earnestly Contend for the Faith"—Jude 3***Ward Hogland***"A BULGE IN THE RUG"**

The other day at the Republican convention in San Francisco, one of the senators said, "This Bobby Baker case has been hush-hush, but when one starts sweeping hi-fi sets under the rug it leaves a bulge!"

I was just thinking how the college question has been swept under the rug by the liberals. When Brother Baxter came out with his speech, Brother Lemmons and others drew from the hip and left both guns smoking. But presto, all at once it was swept under the rug and one can't get a sound out of either side. This reminded me of the politician who changed positions on a certain issue. His colleague in the senate said, "John, I am glad you saw the light on this issue." He replied, "I didn't see the light sir, I felt the heat!"

Gentle reader, we may sweep the college question under the rug but it leaves an ugly bulge. I remember a statement Foy Wallace made in the TORCH back in July of 1950. He said, "History is definitely repeating in the church today. The issues are unchanged. Periodically repulsed the invaders retreat only to await favorable conditions to renew assaults, or else they take their movements under ground to work clandestinely, insidiously and subversively, as was done by the premillennarians within the church. Now the issues that besiege the church are in the open field, with their advocates appearing boldly as aggressors in the attacks, defying opposition and challenging counter action, which they shall surely receive, and their offensives will be repulsed, as often as they come, for there is a mighty host who are one in the resolution not to let them pass."

I would like to insist that the "mighty host" Brother Foy referred to is still in existence even though he has deserted its ranks. I agree that the college in the budget advocates are waiting "favorable conditions" before they make another attack. A man would have to be less than stupid to think they have changed convictions just because this issue has been swept under the rug.

Brother Wallace made it crystal clear what he was talking about in the same issue of the TORCH. Listen to what he said on page 3, "Inside the church the controversies were the same principle as now: unscriptural innovations, human organizations, secular institutions, local autonomy, pseudo-unity, false fellowship, denominational baptism, and worldly activities within the church. Brethren who had the audacity to dispute the right to invade the church with such secularism, and who possessed the courage to challenge those who did so, were stigmatized with ugly epithets. They were accused of being FOSSILIZED, a word I well remember, but it was slung by digressive preachers at the faithful, preachers, who stood in the way of their invasion."

Brother Wallace wrote this fourteen years ago. Today they not only call us "fossilized" but many

other epithets. Yes, the controversies are the same today! Brother Wallace says he hasn't changed. If he hasn't, I would hate to see an article by him when he does! Let us face facts; in 1950 we did not have many preachers as bold as Brother Baxter to come right out and say that churches should support the college.

Brethren, let us not sweep this issue under the rug, because it leaves an ugly bulge. Let us fight it with every atom of our being. Will you be among that mighty host who stand as one in the resolution that these matters will not pass?

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Snygley, Jr.

WORDS THAT DIVIDE US: NO. 2

"WORLD"

It is the author's firm conviction that the term "world" has been thrown about recklessly and abstractly. What do people really mean when they affirm that someone else is "worldly"? I am persuaded that it would be difficult for them to be absolutely concrete and specific. Sometimes the epithet "worldly" is a meaningless abstraction.

In the New Testament the Greek word kosmos, from which we get the term "world," has a variety of meanings. We may see these definitions in Thayer's Lexicon, pp. 356, 357. Basically, the Greek term means "order." But in I Cor. 3:22 the term means the universe. Again, in Mark 16:15, etc. the word refers to the earth. In John 3:16 the term refers to the inhabitants of the earth. In James 1:27 the term "world" refers to the ungodly multitude on the earth. In I John 2:16 the word refers to worldly affairs, or earthly things, such as riches, advantages, etc. It would follow, therefore, that when people are inordinately associated with the "world" (in the sense of worldly affairs) they are "worldly." When worldly affairs "rule" one's life he is "worldly." The term "worldly" is not to be used as a meaningless abstraction in branding those who happen to be our enemies.

"SOUL"

Materialists deny that the Biblical term "soul" denotes an immortal entity that survives the death of the body. The fallacious contention of the Annihilationists is the result of their erroneous exegesis of those contexts in which the word "soul" is used. It is their contention that in these passages the term "soul" always means the same thing; that it never refers to some immortal entity; but that it simply denotes the living creature or being.

No careful student of the Scriptures would deny that the term "soul" sometimes simply means the living creature, or that in which there is life. This is clearly the meaning of the term in Gen. 2:7; I Pet. 3:20, etc. In I Pet 3:20 the term simply means "persons."

Materialists err in supposing that the term "soul"

denotes only the living being. Every standard Greek-English lexicon attaches to the Greek noun psuche (soul) various meanings. Among those meanings is the following: "the soul as an essence which differs from the body and is not dissolved by death," Thayer, Lexicon, p. 677. This sense of the term is found, for example, in Matt. 10:28. Cf. also "soul" in the new lexicon of Arndt and Gingrich: "the soul as seat and center of life than transcends the earthly," p. 902.

COMMENTS TO EDITORS

"I think that you are doing a very good job and I look forward to receiving the paper."—James E. Gunn, Eau Gallie, Fla.

"I would like to thank the editorial staff of Searching The Scriptures for hewing to the line in its writing. We should all be like the Bereans who 'searched the scriptures daily to see if these things were so,' but it is helpful to have assistance at times such as the Ethiopian eunuch requested of Philip. Keep up the good work, fight the good fight against innovations."—T/Sgt. Dick Edwards, New York, N. Y.

"Keep up the good work with Searching The Scriptures."—Wiley Adams, Newport, N. C.

"Keep up the good work."—Albert Davis, Frankfort, Ky.

"My family and I are still getting and enjoying Searching The Scriptures. It is nice to read about the good that is being done in other places, while we are here in Alaska."—James C. Taylor, Spenard, Alaska.

"I have been reading your paper with keen interest and it does my soul good to know that there are such able men to help fight the battle against ALL innovations that have crept into the Lord's church. Our prayer here is that you all might continue the battle and that you will never weaken and stand steadfast and unmoveable in the work of the Lord."—Grady Bailey, Erwin, Tenn.

"I am thankful for the good teaching you and others are doing in your paper."—Harris J. Dark, Nashville, Tenn.

"I have been receiving the paper for my first year and enjoy it very much. My desire would be for it to appear in my mailbox twice a month or every week as some of the other periodicals or bulletins do."—John Allen Thurman, Perry, Fla.

"May the Lord bless you with many years to continue this service."—Mrs. Ernest Weiss, Bradenton, Fla.

"We do enjoy and look forward to Searching The Scriptures. May you both live many years and continue to spread the truth."—Charles T. and June P. Lloyd, Melbourne, Fla.

"I enjoy Searching The Scriptures very much. The paper is neat, interesting, but most of all filled with sound doctrine. It is filling a much needed place in our troubled times. Both you and brother Miller are to be commended for your work in publishing the paper. Keep up the good work."—Billy Ashworth, Franklin, Tenn.

"Please renew my subscription to Searching The

Scriptures for another year. Also continue to send me the bulletin. I enjoy both very much."—Henry Elliott, Port Richey, Fla.

"May you ever be blessed by God in teaching the truth."—Mrs. J. R. White, Bowling Green, Ky.

"You will never know how valuable your publication has been to me in New York City."—James C. Wright, Pensacola, Fla.

"I just want to say that every thing about Searching The Scriptures is great. We enjoy the paper very much. . . Keep the paper coming and keep up the good work you are doing."—Bernard DeNoe, Orlando, Fla.

"Brethren, I am deeply grateful for your sacrifice and devotion to the truth."—Grover W. Hunt, Tuscumbia, Ala.

"I am still enjoying your good paper. Received my July issue yesterday and I look forward to getting it each month."—Maggie Orton, Lawrenceburg, Tenn.

SERMON OUTLINE

ON UNTO PERFECTION

L. E. Sloan, Jasper, Georgia

Hebrews 6:1

INTRODUCTION: The Hebrew Christians had not grown sufficiently in the time they had been Christians (Heb. 5:12). Because of this the apostle could not speak unto them as they needed. They were dull of hearing. This condition true of many in the church today. Thus the need is "Let us go on unto perfection." **I. GROWTH IS ESSENTIAL TO LIFE—SPIRITUAL AS WELL AS PHYSICAL**

- A. New born babes in Christ must be fed the sincere milk of the word (I Pet. 2:2).
- B. This milk of the word is necessary to their growth (I Pet. 2:2).
- C. If a baby doesn't grow, he will die—Spiritual death is the result of babes in Christ who do not grow.

II. SPIRITUAL GROWTH MUST BE IN GRACE AND KNOWLEDGE OF THE LORD (II Pet. 3:18).

- A. Grace simply means favor—Here, it means "in the favor of God."
 - 1. This involves doing God's will—abstain from all appearance of evil (I Thess. 5:22). Be steadfast, unmovable, always abounding in the work of the Lord (I Cor. 15:58). Keeping himself unspotted from the world (James 1:27). Living by every word of God (Matt. 4:4).
- B. Knowledge means that which is learned. We must learn of Christ (Matt. 11:29).
 - 1. This involves study on the part of the Christian (II Tim. 2:15).
 - 2. God's people destroyed because of a lack of knowledge (Hosea 4:6).
 - 3. The people erred because they did not know (Matt. 22:29).
 - 4. People can't do God's will unless they know it.
 - 5. Many will be lost because they never did the will of God (Matt. 7:21-23).

III. SPIRITUAL GROWTH IS DEPENDENT UPON BEING FED THE RIGHT FOOD.

- A. The word of God is the right food (I Pet. 2:2; James 1:21; John 6:27).
- B. The gospel is the **CERTIFIED** spiritual food (Gal. 1:11-12).

1. The gospel can be perverted (Gal. 1:6-10). Good food can become destructive by adding Likewise the gospel by adding the doctrine and commandments of men (Matt. 15:9). **IV. SPIRITUAL GROWTH IS DEPENDENT UPON A STEADY DIET.**

- A. We would not think about letting our physical bodies go for days without food. Then how about our spiritual bodies? Which is the most important? Jesus answered for us (Matt. 16:26; 10:28; I Tim. 4:8).
 - 1. Our souls must hunger and thirst for righteousness (Matt. 5:6).
 - 2. Thus our growth is dependent upon the attitude of each one.

V. SPIRITUAL GROWTH IS DEPENDENT UPON THE PROPER DIGESTION.

- A. Word of God must not only be eaten but digested.
- B. Digestion depends on the condition of the one eating.
- C. Much food wasted because of illness or disease of the one eating.
- D. Many are spiritually ill prior to eating—word is wasted and won't digest in spiritually ill person.
- E. The problem is sin. This must be gotten rid of.
- F. When this is done, the word that is eaten will digest and fruit will be borne.
- G. Spiritual growth will ensue.

VI. CONCLUSION—Our eternal destiny depends on our spiritual growth. Our souls are involved. We cannot afford to be lost in hell. But it is obvious that all who do not grow will die the second death (Rev. 21:8). Let everyone then, free himself of "every weight" (Heb. 12:1) and "receive with meekness the implanted word" (Jas. 1:21) that he may go "ON UNTO PERFECTION."

DANGERS FACING THE CHURCH

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

Thomas G O'Neal

The Apostle Paul wrote the brethren in Rome, "We have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes . . . For all have sinned, and come short of the glory of God" (Rom. 3:9-18, 23).

It was to the Ephesians that this same apostle said in his letter, "ye were without Christ, being

aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

Think what it will mean on judgment day to hear the Lord say to countless millions "I never knew you; depart from me, ye that work iniquity" (Mt. 8:21). Think what it will mean to be **LOST** forever. This will not be for a minute, nor a day, nor a week, nor a year. **THIS WILL BE FOR ALL ETERNITY.**

Yet, these people need not be lost. God has the answer to their condition. God answered man's lost condition with the sacrifice of His Son upon the cross. By obedience to the will of Christ man can be saved today (Heb. 5:8-9; Mt. 8:21-23). The will of Christ that saves men from sin is the gospel (Rom. 1:16-17). If men are ever saved it will be by their obedience to the will of the Lord (1 Pet. 1:22-25).

In the space allotted this article, I want to study another danger that faces the church and that is the lack of concern for the lost. First, let me say that there are many churches spending many hundreds of dollars each month in an effort to save some lost soul through the efforts of a faithful gospel preacher they are supporting. But this is not the condition everywhere.

One of the attitudes found in some places is that the church is in the saving business. It is nothing uncommon for them to have several hundred or even thousand dollars stored up in the bank doing nothing for the Lord. Ask these brethren for some money to help send a good faithful man into some area where the cause of Jesus Christ has not been established and it would be easier to get blood out of a turnip almost. Another attitude is that of inviting and talking with people about their souls. In many places this is reserved for the preacher alone. Have you ever invited brethren to meet to go out and visit and invite people to attend services where they can learn the truth only to have a few turn out when a hundred should? What is wrong? The thing that is wrong and needs immediate attention is the lack of real concern that people do not have for the lost. The fact that men are lost should cause every faithful child of God to want to do everything he can to teach them the truth.

I know a church that is plenty able to support or help support men in new places to preach the gospel. The local preacher is well supported. But the support of any preacher outside of the local work has been a spot of major trouble because some wanted to build a large bank account rather than help support men in areas to establish the Lord's church.

The Lord commanded the gospel, which is God's power to save, to be preached to every creature (Mk. 16:15). The church in Thessalonica sounded out the gospel to those that knew it not (1 Thes. 1:6-8). It takes money for the support of men, for radio and TV time, for tracts, for Bible correspondence courses, and other things with which the gospel can be carried to the lost in this generation. Your concern for the lost may well be indicated by how you help provide the essentials in order that the lost may hear the gospel.

What is your attitude toward the lost? Are you, am I, really interested in their eternal salvation? We have been redeemed and we should tell it to others

(Psa. 107:1-2). May all become concerned to the point that we will do something about it—preach the gospel to them.

Science and Truth

I Tim. 6:20-21

William D. Burgess

It is interesting to observe that in dating materials that the scientist always deals in great lengths of time, in thousands, millions or billions of years. There seems to be a bit of comfort and safety in dealing with such lengthy periods. He is often dogmatic in that evolution has occurred and over a long period of time but is usually quite willing to give or take a few thousand or million years when it seems advisable or profitable to the theory he has to put forth. In general, most evolutionists can agree that the Genesis record cannot possibly be true but beyond this there is a good deal of disagreement. In fact, the Geological Time Scale shows the "beginning" to be from 4.5 to 5 billion years ago. This allows a half billion years to play around with just in case they need it some time. The claim is made that there was "living things" in these early beginning years though no fossils exist. By such a claim they are not bound to any specific beginning or specific organism from which all life is supposed to have arisen. This provides cover and allows a wide range of liberty in assumptions and conclusions. As yet there is no real proof of any living organism in the pre-Cambrian period. Materials have been found that have led some to "conclude" there must have been living forms, but this is the basis of the "proof" of their existence. The pre-Cambrian is said to have occurred prior to 540 million years ago, according to the Geological Time Scale. In what is referred to as the Cambrian outburst there is evidence of a wide variety of organisms. In fact, very few of the groups that we know today have not been found in this period. The age of this period is not a positively known fact. Since fossil ages are often determined by the rock in which they are found and the age of the rocks are determined by the fossils they contain, there is some room for doubt as to the exact age of this and other like periods.

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The News Letter Reports

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

Larry Bunch, Gotebo, Okla.—**Roy Cogdill** will be doing the preaching in a gospel meeting at Lone Wolf, Oklahoma, August 3-9. I am now preaching for the church in Gotebo, Okla. One was baptized last Sunday evening.

Grady Bailey, Erwin, Tenn.—The church here is located south of Erwin on the old Asheville Highway. We meet in Rock Store Building. **Cecil Belcher** of Hammond, Ind. closed a meeting here June 10. We had good attendance. Six were baptized. **Jack Batey, Jr.** is helping with the local work at present. Jack Batey led the singing during the meeting.

Jimmy Tuten, Jr., St. Louis, Mo.—The week of May 3-10 found the Spring & Blaine church in a good meeting with **Bob F. Owen** of Florida College doing the speaking. He did an outstanding job in every way, and many have become greatly impressed with his natural abilities as a speaker. He is to return for another meeting with the Spring & Blaine church in 1966. There were three baptisms and one restoration during the meeting; one was identified with us last Sunday morning.

Beginning soon, Spring & Blaine will help support Baxter Evans who will be preaching in Springfield, Missouri, and **Ralph Dean** (one of our own preachers at Spring & Blaine who will be preaching full time at Warrenton, Missouri. In addition to the local preacher, six preachers are assisted by us. It is our prayer that God will continue to bless us that we might do more to honor Him.

James P. Miller, Tampa, Fla.—Five have been baptized since our last report. This brings to 29 the number baptized in the local work here this year and in the spring meeting with Marshall Patton. We are now supporting the work in three other places and I have preached in four meetings given to brethren in hard places. My schedule for the fall calls for meetings in the Akron, Cleveland, Ohio area. Watch for final dates on these pages. Doug Burgess helps with the work at Seminole and does the preaching while I am away.

J. Wiley Adams, Newport, N. C.—Have just completed a year with this church in our second located work here. During this time 8 have been baptized, 6 restored and 4 withdrawn from. There were no additions in the recent meeting I held at the Whitehall church near Fairmont, W. Va. However, brethren attended from 8 congregations and visitors at every service. This was a source of great encouragement to us. Many in the Ohio Valley will not buy what the promoters are trying to sell. This also adds to the signs of a brighter day.

J. P. Halbrook, Belle Glade, Fla.—Belle Glade, Florida is situated in Palm Beach County, Florida, on Lake Okeechobee, a lake about 50 miles long and 30 miles wide. This community is the hub of the

sugar industry in Florida. The faithful brethren of this area have recently completed a meeting house at Belle Glade, having lost the former meeting place to the liberals about two years ago. These brethren are straining very hard to meet the initial heavy payments on their building. A young high school graduate, **Ron Halbrook**, preaching at present for gratis, will leave for college in a few short weeks, the Lord willing. Due to prevailing financial and other circumstances there is an immediate need for a full time gospel preacher to take the work here. Is there some faithful church somewhere who will send and support a gospel preacher to us in this time of heavy financial and spiritual need, or a dedicated gospel preacher who will assist us by providing partial support for himself? The need is so urgent! Refer to Brother **Harry Pickup** at Florida College, Temple Terrace, Fla.; Brother **Byron Conley** at Bartow, Fla.; or Brother **Tom Butler** of Lakeland, Fla., concerning the need here. Please contact us direct by addressing: Southside Church of Christ, P. O. Box 394, Belle Glade, Florida, or phone 996-2574 after 9:00 p.m. evenings.

Loyd Pugh and **Lake Bates**, elders of Pleasant Valley church in Limestone County, Alabama.—There will be a gospel meeting here August 2-9 with **Bill Hall** doing the preaching. Services are at 7 a.m. and 7:30 p.m. each day. **Edward Fudge** is the regular preacher. The work here is growing.

James E. Gunn, Eau Gallie, Fla.—During the past month (June) we moved to Eau Gallie, Florida to work with the church here. The church is small, as a large number of liberals made their exodus earlier this year and joined the liberal church in Melbourne, another city that joins Eau Gallie on the south. We have been able to get some outside support and I believe the future is a bright one. The brethren plan to be self-supporting by the end of 1965. We have a nice small building that is well located. Eau Gallie is the largest and fastest growing city in the county and Brevard is the fastest growing county in the nation. We are the closest congregation to Patrick Air Force Base and if anyone knows of members in the South Brevard Area of Melbourne-Eau Gallie we would appreciate their addresses so that we might contact them.

Reavis Petty, Morehead City, N. C.—Two have been baptized at Morehead City recently. I will be in a gospel meeting with the West End church in Franklin, Tennessee, August 16-23. **Martin Lemon** is the local preacher.

GOSPEL MEETINGS

E. Paul Price of Borger, Texas was in a meeting with the 6th and Meredith church in Dumas, Texas in June . . . **David Claypool** of Nashville, Tenn., was in a meeting at St. Paul, Minn., the last of June . . .

Ed Harrell of Johnson City, Tenn., will be at Wendell Avenue in Louisville, Ky., Aug. 16-23. **Frank Jamerson** is the local preacher . . . **Wiley Adams** of Newport, N. C., was in a meeting at the Whitehall church near Fairmont, W. Va. in June . . . **Dave Bradford** of Murfreesboro, Tenn., was in a gospel meeting at the Bedford church of Christ, located between Shelbyville and Lewisburg, Tenn., July 5-12 . . . Three were baptized in a meeting at Martin-vine, Ark., in which **Ward Hogland** of Greenville, Texas did the preaching.

Bobby K. Thompson of the North Avenue church in Miami, Fla., was in a gospel meeting in Monticello, Ky., which began July 5. **Bill Simmons** is the local preacher in Monticello. **Ward Hogland** of Greenville, Texas will be in a meeting with the Riverside Drive church in Nashville, Tenn., Aug. 2-9. **Robert Jackson** is the local evangelist . . . In June **Robert Jackson** was with **Lowell Blasingame** and the church in Grenada, Miss. . . **J. David Tant** of Decatur, Ga., was in a meeting in Vernon, Fla., July 2-10. . . Howard See of Woodbury, Tenn., preached in a meeting at Gloriana church, June 28-July 4 . . . Eugene **Britnell** of Little Rock, Ark., was with the Par Avenue church in Orlando, Fla., in a gospel meeting in June. He was with the Merritt Island church June 24-July 1. Two were baptized in this meeting.

Marshall E. Patton, Orlando, Fla.—The meeting with Shelbyville Mills church in Shelbyville, Tenn., closed Sunday night June 7 with a total of 3 restored and 1 baptized. It was one of the best attended meetings I have had this year. **Dick Ward**, the preacher, was a splendid co-worker and is doing an excellent job with this fine congregation. This church has a good eldership and exercises a tremendous influence for truth in that area—it is growing even stronger numerically and spiritually all the time. It was encouraging to see that truth prevails and is gaining steadily in middle Tennessee where the digression of recent years has taken a heavy toll—indeed, the tide is changing. We saw evidence on every hand.

Jack Hobby, formerly of Merritt Island, Fla., has recently moved to labor with the Henderson Blvd. church in Tampa, Fla. **Lee Gunter**, formerly of Largo, Fla., has moved to Merritt Island to work with that congregation . . . **Tom Butler** and **Byron Connally** preached in a meeting at the Southside church in Belle Glade, Fla., June 21-28. Four were restored and one baptized.

J. W. Evans, Port Arthur, Texas—The Thomas Blvd. church will support me for 3 or 4 weeks work with the small group of faithful brethren in Bethesda, Md. beginning about August 15. The church here has twice previously sent me for a weeks meeting with these brethren, but this time I am going to conduct some "house to house" work for several weeks. I think this is a commendable thing for a well established church to do and worthy of emulation by other such churches. Besides the rendering of help to such new and needy congregations, it is also one step further from "the Pastor System" wherein an old and established church has to have

its formerly trained and "located" preacher in its pulpit at every service or "the local work will go down." I have often said that one of the best arguments against "the Pastor System" was to cut out some of it, and the aforementioned attitude is indeed "some of it." This group of faithful Christians meet on Sunday mornings and Wednesday evenings in the Cafeteria Building of Bethesda Chevy Chase High School, 4301 East-West Highway Bethesda, Md. If you know of anyone in the area of our nation's capitol who would be interested please send their address to either — **G. K. Ellis**, 26704 Haney Ave., Damascus, Md., or **Lt. Albert P. Lovelady**, 116 Sharon Chapel Road, Alexandria, Va. and we will contact them while I am here for this work.

Also: One was baptized and two restored in our gospel meeting June 21-28 with **Homer Hailey** doing the preaching.

SOUTH AFRICA WORK

Andy de Klerk

As the train steamed out of Port Elizabeth station we left several Christians standing there waving us a kind farewell and bidding us a safe journey. There is something very depressing about an occasion such as this, not just for those who are left behind who will return to their homes realizing that they must now continue the work themselves, but also for those who are leaving for some far distant land. How will you find these people when you return ?

The city is soon lost from sight as the train speeds away from it. You begin to think of the task ahead. You settle down in the six berth compartment of the Durban bound train. The children, four girls, are thrilled with their first train ride. A new experience for them—greater still—the sea voyage across the vast ocean.

Why the journey? you wonder again. You reflect on the events of the past months. Support having dwindled to a mere \$100 a month . . . the labouring as a Display Artist to supplement the salary . . . working to bring in enough to give to the Lord, to pay the rent, the car, food, clothes, etc. . . the work among members of the church slowing up . . . the many hours spent in work, both physical and in His Kingdom beginning to tell on the health . . . after prayer, consideration and family consultations the plans are made to return to the States and renew interest in the work and to seek adequate support.

After traveling some nine thousand miles by land and sea we finally arrive in New York, forty days later. A different feeling is now experienced than that of some twelve years ago when we came from our native land for the first time to enter Florida Christian College. Now we wonder how we will be received . . . will we be able to make ends meet? The only support promised while in the States is \$25 a month! Will I get enough appointments on the Lord's days when brethren will give me something so that I can feed my family and make the trip to the next town? Immediately we realize that if God had been with us all this way why will He forsake us now? A little song that we used to sing with the children back in the Port Elizabeth congregation and which has almost become our theme song on the journey, comes to mind. "If we walk

in Heaven's light, shun the wrong and do the right, I know the Lord will find a way for me."

A hundred dollars bought a 1954 Ford from a Used Car Dealer in New York, with which we have traveled some 6000 miles through twelve States already, speaking at various places on our work and needs ... telling brethren of our plans. We want to return to our home to work among our people. Thus far we have \$100 of our support promised for five years, when we return to South Africa. We will also need travel funds to get back to Port Elizabeth.

Can you assist us ? I'll be glad to talk to you about the work should you desire it. Please feel free to write for additional information concerning our work our plans or any other question you may have. We hope and pray that some will respond to our plea.

Many thanks to Brethren Miller and Phillips for this valuable space in this fine paper. We appreciate their love for the Truth and their interest in us and the cause of Christ in South Africa.

Let us hear from you soon — our mailing address is: Andy de Klerk, 7931 East 33rd Street, Indianapolis, Ind.

The Menace of Catholicism
II Thessalonians 2:3,4
Luther W. Martin

WHAT IS RELIGIOUS INTOLERANCE?

Many of us are guilty of using words incorrectly or applying improper meanings to many otherwise acceptable words. Perhaps one of the most misapplied groups of words are those included in the family of 'tolerance.' Let us consider briefly, the meaning of "toleration."

DEFINITION: "Specifically, the recognition of the right of private judgment in matters of faith and worship; also, the liberty granted by the governing power of a state to every individual to hold or publicly teach and defend his religious opinions, and to worship whom, how, and when he pleases, provided that he does not thereby violate the rights of others or infringe laws designed for the protection of decency, morality and good order."

President Eliot of Harvard University once stated: "Toleration in religion is absolutely the best fruit of all the struggles, labors, and sorrows of the civilized nations during the last four centuries."

Therefore, from the foregoing definitions of the word 'toleration' it is clearly indicated that in our free nation, we must be willing to permit, let, or allow, any and all religious groups the right and privilege of publicly and privately, teaching and defending their particular belief or shade of doctrine. May we hasten to stress, however, that no one is being INTOLERANT when they by word of mouth or by writing, oppose some given political or religious doctrine or practice. INTOLERANCE begins when the opposers are not willing to limit their opposition to the written or spoken words, but when they begin to inculcate physical force into their

opposition to some teaching or practice.

For example, INTOLERANCE was demonstrated by the Roman Catholic Inquisition, the Crusades as carried on by that same organization, and by such instances as the St. Bartholomew's Day Massacre in France, when the French Huguenots were slaughtered by the thousands.

Therefore, let us remember that any religious group has the civil right, under the American Government, to uphold, defend verbally, and to teach its peculiar doctrines, so long as those doctrines do not infringe upon nor violate the rights of others or infringe laws designed to protect the decency, morality and good order of society.

Many Roman Catholics, Protestants and other non-Catholics (the writer is neither a Catholic nor Protestant. L.W.M.) hurl the charge of 'intolerance' merely and simply because someone verbally disagrees with them. This, of course, is a completely false accusation and possibly comes more frequently from timid souls whose feelings are worn upon their sleeves. In our wonderful United States of America we have and should enjoy the precious privilege of thinking for ourselves and being free to express our own views. The Republican can disagree with the Democrat and the State of Florida can disagree with the State of California concerning the virtues of their respective citrus products, and the Catholic religion can be opposed verbally by non-Catholics, and the Catholics are free to oppose Protestantism, etc. All of this can be and is done without its being INTOLERANT! Intolerance only comes when physical force is used in the prosecution of the project. . when one group attempts to secure the support of the Government in order to achieve its goals . . . so that to resist that group, one is placed in the position of resisting existing government. This is where intolerance begins!

Some Examples of Strict Religious Teachings ... That are NOT Intolerant . . . So Long As Men Are Left Free to Make Their Choice.

"There can be no salvation for those who, through their own fault, are out of the Church of Christ, the Holy Roman Catholic Church" (Page 390, Mission Book of the Redemptorist Fathers).

"The Roman Catholic Church alone has from Christ the commission to preach the Gospel and teach all nations" (Page 382(Ibid).

"But, nowhere, except in the Roman Catholic Church, are there any real saints" (Page 381, Ibid).

"The Roman Catholic priest alone can show his mission from God Himself" (Page 383).

"The Catholic Church is infallible and cannot teach error" (Page 398, Ibid).

"If anyone says that in the Roman Church, which is the mother and mistress of all Churches, there is not the true doctrine concerning the sacrament of baptism, let him be anathema" (Canon 3, Seventh Session, Council of Trent).

"If anyone says that the rite and usage of extreme unction which the holy Roman Church observes is at variance with the statement of the blessed Apostle James, and is therefore to be changed and may without sin be despised by Christians, let him be anathema" (Canon 3, Fourteenth Session, Council of Trent).

"If anyone says that the holy Catholic Church was not moved by just causes and reasons that laymen and clerics when not consecrating should communicate under the form of bread only, or has erred in this, let him be anathema" (Canon 2, Session 21, Council of Trent).

"(The Holy Roman Church) firmly believes, professes and teaches that none of those who are not within the Catholic Church, not only Pagans, but Jews, heretics and schismatics, can ever be partakers of eternal life, but are to go into the eternal fire 'prepared for the devil, and his angels' (Matt, xxv, 41), unless before the close of their lives they shall have entered into that Church; . . ." (Page 307, Gasparri's Catholic Catechism).

"With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but the Holy Roman Catholic and Apostolic, outside which we believe that none can be saved" (Page 308, *Ibid*).

"For we have to hold as of faith that no one can be saved outside the Apostolic Roman Church, that she is the one Ark of Salvation, that whoso does not enter her will perish in the flood" (Page 308 *Ibid*).

"No man can find salvation save in the Catholic Church. Outside the Catholic Church he can find everything save salvation. He can have dignities, he can have the Sacraments, can sing 'Alleluia,' answer 'Amen,' accept the Gospels, have faith in the Name of the Father, the Son and the Holy Ghost, and preach it too, but never save in the Catholic Church can he find salvation" (Page 310, *Ibid*).

CONCLUSION

From the foregoing excerpts from Roman Catholic writings, it can be readily determined that much of their teaching is diametrically opposed to the views of others. Nevertheless, they have the right to teach what they consider to be the truth, even though it is false. Merely because they proclaim falsehood does not constitute intolerance. It is only when she begins to FORCE her teaching upon those who do not believe her doctrines, that INTOLERANCE occurs. Nor are we intolerant, when we oppose her by counter-teaching. Let God be true, and every man a liar!

"PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR"

Curtis E. Flatt, Florence, Ala.

"And if ye call on the Father who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I Peter 1:17).

The Lord's people are sojourners here upon this earth. His followers are strangers and pilgrims here — travelers to the land beyond. The song writer aptly said it like this:

"This world is not my home, I'm just a passing
through,
My treasure is laid up somewhere beyond the
blue.

The angels beckon me from heaven's open door, And I can't feel at home in this world anymore." The apostle tells us, that in view of the fact that we are just pilgrims here, we ought to pass the time of our travels in fear. The word 'fear', as used here, literally means terror. As we travel, there are some things which we should fear — should hold in terror. Many of these things, such as worldliness, ungodliness, and unbelief, are prominent in every generation and should always be feared. Some are greater threats at one time than at another time. Things which seem to be the most frightening often are not the things to be most feared. On the other hand, it is often true that the things which should be feared are not considered very dangerous. Some may think Catholicism is the thing most to be feared today. Others may think an unfavorable government the thing to fear most. Both are formidable foes. However, we would do well to remember the gospel was preached throughout the world in the first century, even in the face of the belligerent Jews and the opposing Roman Empire. When the Lord's people travel as they should, these foes cannot overcome them. We must pass the time of our sojourn in fear, whatever foe be prevalent. Here mentioned are some to be greatly feared as we travel today:

SPIRIT OF AIMLESSNESS

Too many people are wandering down the way of life aimlessly — without real concern for a safe arrival. Too many are satisfied with mediocrity. Many travel but their travel is characterized by indifference. Such is so unlike the travel of the first century Christians. The early Christians continued steadfastly. They had interest in regular worship. They had interest in transforming their lives. Others "took knowledge that they had been with Jesus." When the early church was scattered abroad, "they that were scattered abroad went everywhere preaching the word." A little later the enemies of Christianity said: "These that have turned the world upside down are come hither also." When Christians have that kind of interest, there is not much reason to fear religious groups or governments. But when that interest is lacking — when the spirit of aimlessness is present, it is time to travel in fear. The consequences are terrible.

LOSS OF DIRECTIONS

Another thing to be feared is the loss of directions. When one travels a way over which he has not gone before, one of the most important things for him is to secure correct directions and then follow them. One of the real fears we ought to have today is the loss of directions on the part of so many. We cannot listen to the directions of so many around us for they have long lost the way and will not return to the correct source of directions. Many people, even in the church, talk about not needing directions in various religious matters — saying we do many things without the directions of God. Talk about passing the time of our sojourning here in fear! It is time to fear. Surely many of us have never read carefully such passages as these: "Now these things brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us

ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other" (I Cor. 4:6 ASV). "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 9:11 ASV). "If any man speaketh, speaking as it were oracles of God . . ." (I Peter 4:11 ASV).

FEAR UNGROUNDED CONFIDENCE

Another thing which we ought to especially fear today is the ungrounded confidence which so many seem to have. I fear for so many who feel so confident and so sure of the way they go because the basis of much of their confidence is without foundation. Church members feel so secure in numbers. Numerous ones are overly confident that everything is well because the crowd approves. I frequently hear it said this thing or that thing could not have much wrong with it or so many would not give approval. There are those who are confident and so secure in new and impressive buildings. This is making such an impression that there just can't be much wrong. Many feel so safe in the big programs which have been assessed to the churches. We are doing so much. We just can't be on unsafe ground is the way so many reason. Many feel so sure and secure in the religious institutions which, to them, are doing so much good. The feeling is that we just can't be wrong, with the accomplishment so great. The same people often are persuaded that all is well because of the good feelings brought about by feasting and playing together under the misnomer of Christian fellowship. I say it is time to fear. How bold and daring and risky and venturesome so many are today! No wonder Peter emphasized that we are merely pilgrims here looking for something which is better, and in view of that, we ought to pass the time of our sojourning here in fear.

GOD'S LAW OF REPRODUCTION

Walter N. Henderson, Clermont, Fla.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass and herb yielding seed after his kind, whose seed is in itself, after his kind: and God saw that it was good" (Gen. 1:11,12). This same law was applied to every creature in the seas and on the land including man.

This law guarantees man when he plants a certain kind of seed it will produce of its kind. This assures the farmer when he plants corn he will not reap pumpkins or even barley from corn seed. If God had been as careless with nature as some would have us believe He is in spiritual matters, just think of the frustration, uncertainty, confusion and sorrow that would be ours. The farmer could never know what his sowing would bring forth. The expectant mother

would not know what to expect—it might be a monkey, snake, or even an elephant instead of a child. God by His wisdom saved us from such a fate by His law of reproduction.

Since God was so wise and merciful in giving a law to control reproduction of physical life, why should we not expect a similar law in the spiritual realm to govern the new birth? There is such a law. Read James 1:18; I Pet. 1:23; I Cor. 4:15 and John 3:3-7. Jesus said, "The seed is the word of God" (Luke 8:11). When the seed, the word of God, was sown in the hearts of men and women it brought forth Christians (Matt. 28:19; Acts 11:26; 26:27-29; I Pet. 4:16). It did not produce Pharisees, Sadducees, Herodians or any other kind of sectarians. It always produced the same thing—namely, Christians. Since that was true in the days of the apostles, I know it is true now.

Corn seed still produces corn; fruit trees still produce each after its kind. Cattle bring forth after their kind in spite of the milleniums that have rolled by. The same thing is true with human beings. Even the effects of atomic bombs have not changed this law; neither has sailing through space altered it one whit. Monday, June 8, the announcement was made of the birth of a daughter to a pair of Russian cosmonauts. Mighty bombs and cosmic rays may effect man in many ways, but they will not alter God's law of reproduction.

No matter how big or learned preachers may be, nor how pleasing the doctrines concocted by the doctors of divinity may sound, they cannot change the law governing the new birth. Men are still begotten by the word of truth and are born of the water and Spirit in order to enter the kingdom of God (I Pet. 1:23; John 0:5). The doctrines of men do not bring forth Christians, neither does the word of God produce sectarians or denominations.

Every time a Baptist, Catholic, Methodist or any other kind of sectarian is produced, something besides the word of God was planted in the heart of man. It takes Baptist doctrine to produce a Baptist; Catholic doctrine will not do it; Methodist doctrine will not do it; the Bible will not do it. Neither can you produce a Catholic with the Baptist Manual; it takes Catholic doctrine to do the job. Methodist doctrine will not produce a Baptist, and the Baptist doctrine will not produce a Catholic, and Catholic doctrine will not produce an Adventist, why should any of these doctrines be expected to reproduce Christians?

If Baptist doctrine will produce Christians, but will not produce Catholics, Catholics must not be Christians. If Catholic doctrine will produce Christians, but will not produce Baptists, then, Baptists must not be Christians. If Christians are reproduced from the various doctrines of men, we have seed producing two different kinds of fruits, which is contrary to God's law. There were no Adventists, Baptists, Catholics, Methodists or any other modern denomination in the days of the apostles, yet there were Christians.

If we say the word of God produces all of these denominational people, why didn't it do so when the apostles first preached it? If God's word produces all of these varied groups, then we have the same confusion in spiritual matters that we would have in the physical realm if women gave birth to all

kinds of reptiles and animals. Oh, we might not get as excited, but it would be the same kind of lawlessness. We have to change the seed in order to change the fruit. The pure unadulterated word of God will not produce anything but a Christian. The same seed that produced Christians in the first century will produce Christians in the 20th century. Thanks be unto God for His unchanging law of reproduction.

"THAT WON'T EVER HAPPEN"

Lowell Blasingame, Grenada, Miss.

Some brethren have made predictions about the end to which the liberal course being pursued by churches of Christ would eventually lead. Brethren involved in these activities appeared to be shocked that such should be imagined solemnly assured their brethren who entertained these suspicions that the good judgment of brethren would prevent those things from ever happening.

Fortunately one does not have to have the gift of prophecy in order to predict some things. The weatherman makes his predictions on the basis of atmospheric conditions and the course they take. He knows when certain conditions develop what natural effects follow. It may be a period of cold or hot weather or it may be a rainy season or a drouth. For the weatherman to disregard the existing conditions and deny that their effects will follow will not alter the weather. If it would, we might do something about the weather, other than talk about it!

It is also true that when certain attitudes are developed by brethren regarding our need for Scriptural authority and forbidden paths are taken, regardless of how minor and insignificant they may seem, the end result may be safely predicted. For those involved in such to tell us "that won't ever happen" while persisting in the things that lead to them will no more prevent their happening than denying the effects of certain atmospheric conditions will change the weather picture.

When classes, whether it is the tiny tots, young people's or ladies', cease to be simply arrangements for teaching and begin to function as fund raising agencies for benevolent organizations, it may be safely predicted that they will ultimately function in works of evangelism also. Brethren smiled and said, "That won't ever happen." But, brethren, it already has! Recently Vultee News, bulletin of Vultee church, Nashville, Tennessee, reported that the young people of the congregation in cooperation with two other congregations and the Youth Hobby Shop had conducted a gospel meeting. The young people of the Rosen Heights church in Fort Worth, Texas planned a skating party under the guise of a "City-wide Christian Fellowship" to raise \$600 for a duplicating machine to spread the gospel in Brazil. If a class can raise funds for a benevolent organization, and practically every monthly report from benevolent organizations list such, why can't the same classes raise and spend money in evangelism? They are doing it even though some brethren have told us "that won't ever happen."

When the parallel between benevolent organizations under boards and colleges was pointed out and

brethren's attention called to the fact that the church could just as Scripturally contribute to one as the other and that benevolent organizations were only being used as a smoke screen to get colleges in the treasury of the church, some brethren said, "That won't ever happen." But, brethren, it is. Alabama Christian Reporter, April, 1964, carries a front page article telling about the Bay Minette brethren pledging \$25,000 to Alabama Christian College. The writer of the article says, "If brethren of forty churches in Alabama would do as well as the Bay Minette church has done, the million dollar drive would be over-subscribed." Brethren, the atmospheric conditions are right! As brother Baxter says, "The orphans' home and the Christian school must stand or fall together" (Questions and Issues, Page 29). There is the college behind the smokescreen and it is too late to say that the schools will never seek funds from churches; some of them already are.

When brethren warned that this talk about the colleges being "church-related" would result in these institutions undertaking the work of the church, some brethren said, "That won't ever happen." Then along came brother Glover Shipp, Christian Chronicle, April 26, 1963, reporting on the significant features of the world evangelism lectureship that had just been held at Michigan Christian Junior College and the ninth significant feature listed was "The work of Michigan Christian Junior College, dedicated so wholeheartedly to evangelizing the whole world in our generation." It is too late to say "that won't ever happen" after it has. When did it become the responsibility of a college to engage in the work of evangelism?

Some brethren pointed out that when churches began to promote unscriptural projects that eventually unscriptural methods of raising money would be employed. Again, those engaged in these projects smiled sweetly and assured us, "That won't ever happen." But it is happening! Along came Manhattan's project that called for a million dollar building and when they failed to obtain the amount by begging the brotherhood out of it, then came the plan. This plan called for a sixteen story building with the top twelve stories containing residence apartments that were to be sold by the church at an estimated profit of \$500,000. Finally this plan was dropped, not because these brethren learned that it was unscriptural to put the church in the real estate business, but because the bottom fell out of the real estate market and they decided that it was no longer economically feasible to do it. Now another way is being employed to raise money for this project. In the April 9, 1964 bulletin of the Lakewood church, Baytown, Texas, an announcement was carried of a "victory dinner" to be held at the Hotel America, in Houston. This dinner was in the interest of the Manhattan building program and for the purpose of raising funds for it. Tickets were placed on sale at \$7.50 each. This, brethren, was not a "kick-off" for some political campaign but an effort to raise \$100,000 for Manhattan's million dollar building that is to contain a basement fellowship hall, eating room, that will seat five hundred people. It is too late to say that we won't ape the sectarians in unscriptural schemes for raising money for the Lord's work. It is already being done!

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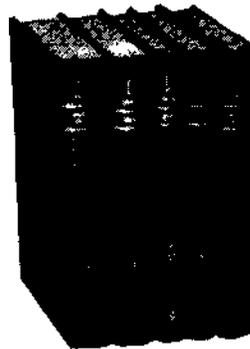
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