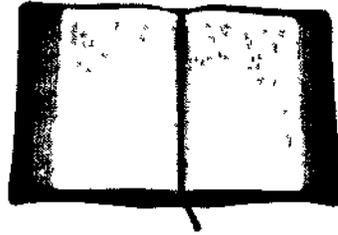


SEARCHING *the* SCRIPTURES



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

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

VOLUME VI

JANUARY, 1965

NUMBER 1

AM I THEREFORE BECOME YOUR ENEMY?

H. E. Phillips

When the apostle Paul wrote by the Spirit the epistle to the churches in Galatia, he asked: "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). Some very strong things were said by Paul — their removal to "another gospel" and their false teachers were directly spoken of by the apostle, yet Paul assured them that it was in no sense a personal pleasure to have to shame them. Now, was he to be looked upon by them as an enemy just because he told them the truth about their departure from the faith?

It is an act of kindness, an expression of love, a sign of sincerity, to tell another the truth, even when it "hurts" the one to whom the truth is told. Gospel truth, more than any other, tends to make enemies of those who tell it to erring and sinful men. This is an experience that many of us have known who preach the gospel of Christ. There are many former friends who now consider us enemies for no reason other than that we told them the truth of God's word.

There are possibly three different things about telling the truth to sinful men that make the hearers consider the bearers of truth as enemies: (1) It hurts personal pride and ambition of most people. They consider it a personal attack rather than an attempt to help them. (2) It requires more sacrifice than the individual is willing to make to repent and correct the error. It sometimes demands a complete denunciation of the very things or persons that caused the sin to begin with. (3) Truth is usually considered to be what one believes rather than what God says. To say that we tell someone the truth about a certain matter is not usually convincing to him because he denies that we are telling him the truth. His view of the matter is that truth is what he already believes, and error is what we are trying to get him to accept. Truth, of course, is determined by what God says and not by speculations and opinions.

I have known men and women in years past who were considered the closest of friends, but who now stand so far apart as not to even speak to each other. This parting of the way did not result from an evil act by one toward the other. It came about because one told the other the truth touching spiritual things, especially regarding some of the cur-

rent problems involving the church. One of the most regrettable things to me is that some who now consider me their enemy were once my best friends and closest brethren in the Lord's work. They encouraged me in the preaching of the very things that now make me their enemy. This is by no means an unusual experience to me; thousands of brethren know exactly what I speak of in this matter.

Let us note two or three things about this passage in Galatians 4:16. First, Paul did not ask, "Have you become my enemy because I tell you the truth?" It was not from Paul's point of view that this alienation between himself and the brethren in Galatia existed. The one who preaches the truth is doing so for the purpose of helping the one in error. Paul did not write to these brethren because he did not love them, but because he did love them and wanted them to be blessed by the truth.

I have been accused of writing or speaking because I did not love certain ones. If it were true that I did not have any love for them, it would be far easier for me to leave them alone and not even waste the energy on them. If I knew of a step that was missing in a dark stairway, and one whom I did not love was approaching that stairway, how could I better express my dislike than to tell him nothing of the missing step and let him fall? On the other hand, if I saw one whom I loved approach, how could I better express my love and concern for him than to stop him and tell him the truth about the missing step? But he might say to me (if he wanted to climb the stairway more than he wanted the truth): "You are my enemy; you do not love me because you are trying to keep me from doing what I want to do." This, of course, is childish, but it is exactly the same in principle as the truth of the gospel in saving those who are lost.

Second, Paul asked: "Am I **BECOME** your enemy . . . ?" In plain words, "Have I ceased to be your friend?" He had **become** their enemy at some time and for some reason. The reason stated is: "because I tell you the truth." The time was between his teaching the gospel to them at first and as he now writes to them.

In Galatians 4:13 Paul tells about his first preaching the gospel to them. At this time they had received him tenderly. His infirmity in the flesh did not keep them from receiving him "as an angel of God, even as Christ Jesus." He also says that at that time they would have "plucked out" their own eyes "and have given them to me." This was the

affection they held for Paul when he first preached the gospel unto them, but now he asks, "Have I therefore BECOME your enemy . . . ?" Paul did not change his preaching. Any other gospel was condemned (Gal. 1:6,7). The time between his first preaching to them and the time of this epistle Paul writes, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6,7). Somebody had perverted the gospel of Christ and the Galatians had been "removed" to another gospel. Paul spoke against this change to "another gospel" and became their enemy.

But the Galatians may have said, "Oh, we have not changed. We believe the same old gospel you preached to us. We have learned more and have grown under these teachers of Judaism. But you, Paul, are the one who has changed." Now what difference does it make whether one changes or not if truth is at stake? Paul admitted his "change" in this very letter, but not a change from what he preached to them in the beginning. "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it..." (Gal. 1:13,14). But Paul is showing that he had changed FROM the very traditions of Judaism that they were now changing toward. He taught them the gospel truth after he had learned it. Paul had changed! It is no point in proof to claim that "I have not changed." Sometimes to make such a claim is to admit continuing in error. But the Galatians had "changed" by turning back again to the "weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 4:9).

Paul had BECOME their enemy because he told them the truth about their change from the true gospel to "another gospel."

Third, Paul asks if he has become their enemy "because I tell you the TRUTH." The "truth" means different things to different people. Mathematical truth must be determined by the science of mathematics. Scientific truth must be determined by the proved experiments and conclusions of science — the facts of science and not the theories of scientists. Gospel truth must be determined by the New Testament of Jesus Christ. Any gospel that does not come from the New Testament is not the truth. Infant baptism is not gospel truth because it is not taught in the New Testament. Keeping the law of Moses is not the truth which Paul preached because it is not taught in the New Testament. This is the heart of the issue between Paul and the churches of Galatia. False teachers had invaded this area with the law and their traditions and had "bewitched" the Galatians not to obey the truth. Paul exposed these false teachers and teaches the truth. For this Paul asked if he had become their enemy.

One of two choices is before the person who has been told the truth. He can accept the truth and repent of his sins and obey the truth, or, he can continue in the sin and consider the person who tried to teach him the truth as his enemy. Our best friend may be the one who "hurts" by telling us the gospel truth, but if we consider the truth, our friend will not become an enemy because he tells us the truth. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful" (Prov. 27:6).

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Editorial . . .

H. E. PHILLIPS

Another year is gone and a new one is before us. We begin with this issue our sixth year and the subscribers have increased each year. We are grateful to all who have been of such great help in circulating this paper in an effort to encourage a more careful study of God's word. During the past year a large number of new congregations were started in many parts of the country. Several faithful gospel preachers have been sent into new fields with adequate support, and a large number have turned from the trends toward apostasy.

There are many of you who are now receiving this journal for the first time. A friend or relative has subscribed for you for the coming year in the hopes that you will continue to receive it by renewing when your subscription expires. If you know someone who might be interested in receiving a sample copy, please send us their names and addresses.

* * *

Brother Irvan Lee of Jasper, Alabama will begin a series of articles on **Family Relationships** as taught in the Bible. The first appears in this issue. I am sure you will enjoy and profit by the study of these good lessons. Brother Lee is the editor of **Sword Of Peace**, a monthly paper published in Decatur, Alabama. He is well known across the country as a sound and capable preacher of the gospel. He is exceptionally well qualified to write on the subject we have asked him to deal with.

Brother William Lewis of St. Petersburg, Florida will also begin a series of articles on the church. Brother Lewis is also a very capable preacher, sound in the faith. We are certain you will enjoy and profit from these articles.

* * *

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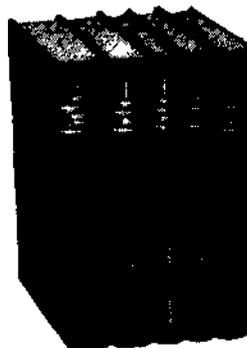
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I MARVEL

GAL. 1:6

James P. Miller

The greatest victories which it is possible for one to win in this life consists of victories over self, and these are won when we surrender our wills to Christ. He is the Captain of our salvation and in his army are no conscript soldiers. He gave himself for our sins in order that he might redeem to himself a peculiar people, zealous of good works, and the people he came to redeem are required to give themselves to him as volunteer soldiers for his cause. He never lost a battle, and won his greatest victory when his enemies thought he was vanquished. Thus it will be with all who obey the gospel and keep themselves unspotted from the world.

Like their leader, these soldiers will always be victorious, though the world will not regard their victories. A demonstration of this is found in the case of Paul, the close of whose earth-life was grand and glorious. When called of Christ he held no conference with flesh and blood; when entreated by brethren with tears not to venture to Jerusalem he said that he was willing to die for Christ. To the Philippians he wrote that he counted all things loss for Christ. When he came to die he said, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6,7). Then looking forward into the future he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day: and not to me only, but unto all them also that love his appearing."

When Paul thus wrote he was about to close his eventful life, and his language shows that he had no regrets concerning the past and no fears concerning the future. This was the most glorious victory for him; and thus to close our earthly pilgrimage will be the most glorious victory which it will be possible for us to secure. I marvel that the majority of men today are not as concerned with the victory of faith as they should be. I marvel that so many in the church are so unconcerned with the good fight of faith.

COMMENTS TO EDITORS

"Would you please renew my subscription to Searching The Scriptures? The articles are of the very best to help keep our feet on the straight and narrow way." — Kermit Puckett, Clintwood, Va.

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GROUND'S UPON WHICH WE CAN REFUSE FELLOWSHIP

Jimmy Tuten, Jr., St. Louis, Mo.

(Continued from Last Month)

Even though it is admitted that we can cease to recognize people who violate certain principles (i.e., with reference to the Deity of Christ), it is said that "withdrawing fellowship" is not in the Bible, hence "you cannot put one out of fellowship." We will frankly confess that the exact expression is not in the New Testament, but we fail to see how this play on words helps, for the principle thereof is clearly taught. There are certain grounds upon which we can refuse fellowship to certain individuals. Since accepting God's revealed standard of Truth (2 Jno. 9; 2 Pet. 1:3) is the basis for fellowship in the first place, the continuation in the Truth by means of active participation in the things enjoined therein constitute the basis for continued fellowship. How else are we to interpret 2 John 9? It says, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." This embraces more than just the teaching with respect to Christ's Deity. It includes all that God "hath in these last days spoken unto us by his Son" (Heb. 1:1-2). All the Lord taught personally and all that He has revealed unto His apostles constitutes His doctrine. "Doctrine" refers to the teaching of certain individuals

(1 Tim. 6:3; Col. 3:16; Matt. 7:28; Lk. 4:32), in this instance, that of Christ. The teaching of Christ is revealed in the New Testament, and beyond the New Testament there is no Truth or doctrine (Jno. 14:26; 16:13,15). Practices engaged in by "believers in the Deity of Christ" which are not found in the New Testament are certainly not within the bounds of the doctrine of Christ. Since fellowship with God and Christ depends upon one's continuing to embrace the teaching of Christ, those who fail to remain within its limits have no fellowship with those who faithfully "walk in the light." The inspired writer says, "if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:6-7). While "withdraw fellowship" may be an expression not found in the New Testament, one certainly can refuse to fellowship another whom we know is not walking according to the precepts of God. Those who do not embrace Truth have no fellowship with Jesus Christ. Under these conditions, how can we have fellowship with that person? This is certainly a matter of "doctrinal error."

The matter is clearly illustrated in 1 Tim. 4:1-3. Departing "from the faith" and turning aside to "doctrine of devils" involves doctrinal matters. Paul condemns these people, and he certainly has no fellowship with them. Since what the Apostles bound on earth is bound in heaven, we must condemn those who practice those things condemned by the Apostle Paul. We must have no fellowship with them. There can be no fellowship in matters that are contrary to "sound doctrine" (1 Tim. 1:10). In fact, we are commanded to reject those who hold not to the doctrine of Christ. Inspiration says, "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 Jno. 10). If we fellowshiped all who believe in the Deity of Jesus regardless of affiliations, we would violate 2 Jno. 10. Our loyalty to Christ and our refusal to fellowship those who embrace error is God's way for one to be "nourished up in the words of faith and of good doctrine" (1 Tim. 4:6). One cannot amalgamate the conflicting doctrines of the sects and claim Biblical fellowship with them. Instead, we are to "withdraw" ourselves from those who walk not after the "tradition (Divine ordinance, jt) which he received of us" (2 Thess. 3:6).

CONCLUSION

There is no fellowship amid the area of conflicting doctrines and practices. To encourage fellowship of the sects is to encourage liberalism, and to rob the church of its distinctive plea and character. If we take the position that there are children of God in all the sects, then we throw the towel into the ring and cease to fight the good fight of faith- It would be fruitless to continue to try to convert those of the denominational world. Such would cause us to abandon the citadel of faith, and join ranks with those who seek to bring about a merger of the sects. Should such take place, Matthew 7:21 would still stand: "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (*Italics mine, jt*).

ANSWERS FOR OUR HOPE

Address questions to:
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I Peter 3:15

— Marshall E. Patton

QUESTION — Does I Cor. 14:34, 35 forbid women to ask questions and make comments in a Bible class composed of both men and women? Please explain also I Tim. 2:11, 12. — K.H.

ANSWER — Neither of the above passages forbid women to participate in the discussion of a Bible class composed of both men and women, if they act in harmony with the fundamental principle governing such. An example of this principle, as set forth in both references, should clarify the matter.

The context of the Corinthian passage shows that the order (I Cor. 14:40) of a general assembly in which the revelation of truth was made and the edifying of saints was done under the direct influence of the Spirit is the primary thing under consideration. In such assemblies women — even though they were inspired (Cf. I Cor. 11:5; Acts 21:9) — were forbidden to participate. Had they done so, they would have been out of place as women in relation to men because of God's order. The nature of this meeting and its transactions made it man's responsibility. Hence, women were to keep silence; they were not permitted to speak, but were commanded to be under obedience (I Cor. 13:34). Furthermore, this was not anything new for Paul added, "as also saith the law." The same principle governing order here is the same principle that governed order under the law of Moses. Of course, since the passing of the age of miracles, we have no such assemblies today. However, let everyone note that the principle governing the order under consideration here applied under the law; it applied in this particular meeting, and it applies today! Let everyone learn the fundamental principle involved in this order and be careful never to violate it.

Notice that Paul said "as also saith the law." Whatever the fundamental principle is, it may be found in the law. Paul stated it clearly in our text when he said, "they are commanded to be under obedience." He stated it more clearly perhaps in the other passage submitted by our querist: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:11-14).

The law makes it clear that by order of creation the woman is under obedience to man. After the fall of man the law makes it even more clear: "... and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Even the fall of man is accounted for upon the grounds of woman getting out of her place of subjection to man and acting with unwarranted independence. Thus, God's

order for woman is **under obedience, in subjection** — not usurping authority over man.

These verses do not forbid women to teach. If so, they contravene other passages authorizing them to speak or teach, e.g., Titus 3:5; Col. 3:16; Acts 18:26; 21:9. Women speak and teach in the general assembly when they sing, confess Christ, or confess their sins. However, in none of these acts is she out of her place as woman in relation to man. She takes the place of no man and no man can take her place in these matters. She is under obedience — the control, direction, and authority of man. God's order prevails.

Likewise, she is under obedience when she participates in the class arrangement wherein teaching is done by the question and answer method. Here is an arrangement the design, plan, and objective of which differs in many ways from the assembly of I Cor. 14. Even the very **method** and **type** of teaching differs. Hence, some change in order might be expected so long as the fundamental principle under study is observed throughout. Such a class does not partake of the nature of the assembly of I Cor. 14. Furthermore, in such a class she is under the control, direction, and authority of man — the teacher. Or, at least, she should be. I think I have seen some women take over the class with their forward and domineering attitude and conduct and thereby violate the fundamental principle under study. The restriction imposed on women in the matter of speaking and teaching spiritual things does not have to do so much with **place** as with conditions and circumstances under which they teach. She may teach a class of women, children, and perhaps under other circumstances so long as she does not take the **place** of man — usurp his authority. For this reason she cannot teach a class of men. Such an arrangement would demand direction and control on her part over the men that contravenes God's order. For the same reason she can not be a public proclaimer of the Word — a preacher. He is commanded, "These things speak, and exhort, and rebuke with all authority — "epitage"— (Titus 2:15). The woman on the other hand is commanded to be under authority—"hupotage"— (I Tim. 2:11). God's order must not be violated. It has prevailed from creation.

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

One of the dangers that the Lord's church faces in many places is that of having those within her membership who became such, or of those who are becoming members because of their desire for personal gain. In many communities the Lord's church may be the largest church in town, or there may be more local churches in a given town than there are those of the denominational bodies. In such instances, it may be popular to be a member of the church of Christ. Where this is the condition, there are those who are entering into or already have done

so, not because of any convictions on their part that the church is God's plan, but to be identified with faithful Christians affords many contacts for personal gain.

In such instances, men in business see good potentials in making a success at their jobs because they can call upon the members of the church to sell them their products. Were some denomination the largest body in town, they would just as soon be a member of that denomination. These people look upon the Lord's people as a way to further their cause. A person remarked to me one time that it was the thing to do to be a member of the Lord's church in Nashville, Tennessee. This person was speaking from the standpoint of making contacts and being well known because of being a member of the church. But if it is the thing to do to be a member of the Lord's people in Nashville, it is the thing to do to be among the people of God regardless of where one lives, whether it is popular or unpopular, whether the church has 10 members in town or 10,000 members in town.

These individuals who are members of the church because of personal gain pose a problem to the church because they measure everything from the viewpoint of the dollar. If the ungodly are to be disciplined, they want no part of it and will usually let it be known that they do not approve, because they know that if it is learned that they stood behind the truth in the practice of discipline some of their contacts would do business with someone else. When any other problem comes up these gain seeking people can always decide on the solution to the problem by looking as how it will affect them. I am convinced, as well as other preachers, that one reason many brethren have chosen the path of institutionalism and the social gospel of modernism in the church today is because they can see that it is on that side where the money is. And if they had been able to see where they could have made more money, then they would have taken their stand with truth.

The faithful child of God should not let these personal gain seeking people affect his stand for truth because these kind of men also lived in the days of Christ and the apostles. Jesus Christ while here on earth was constantly followed by people who were not interested in what he had to say but in what they' could get out of him from a material standpoint. So it is today with many in the church. We might not be able to know each of these, but we need not forget that the Lord knows (II Tim. 2:19). Christ can look into the hearts of men and know exactly for what reason they follow him. After many days in his preaching the multitudes continued to follow him, Jesus said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). These were not interested in following Him because they knew by His miracles that he was the Christ, (John 3:2; 20:30-31), but because they had their bellies filled by his miracles. And when they ceased to profit by following him, they stopped and went away (John 6:60-66). Just so today, when these in the church cease to profit by being in the Lord's church they turn to the" denominations of men.

Men who follow the Lord for personal gain need

to have pointed out to them that they are perishing, that they are lost in that condition. In Acts 8, there is the record of a man who attempted to profit with the Lord's way and he was told in no uncertain terms that his soul stood in danger. Peter said unto him, "Thy money perish with thee,... thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:20-23).

Men should follow Jesus regardless of the number knowing that there never will be many in comparison to the number in the world, (Mat. 7:13-14), that will follow Jesus. We should follow Him when we are in the majority or the minority. We should always follow Jesus. My friend, why do you follow the Christ? For personal gain? Or because you are convinced from the testimony from the New Testament that he is the Christ of God? May it never be said of us that we ceased to follow Jesus when we ceased to gain material wealth by so doing.

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

EVEN ROMAN CATHOLICS MUST DEPEND UPON 'PRIVATE JUDGMENT'!

Students of Holy Scripture are sometimes maligned and ridiculed by Roman Catholic believers because the Papal followers allegedly have an unerring Pope to follow in matters of faith and morals, etc. Those who depend upon God's word, as did the Bereans (Acts 17:11); as did the New Testament Christians (John 20:30-31); as Paul instructed Timothy (II Timothy 3:16-17 and 2:15); as did the Colossian Christians (Col. 4:16); as did the Thessalonian Christians (I Thess. 5:27 and II Thess. 3:14) . . . not only have ample inspired precedent for following the written word of God, but we're in excellent company as we obey the writings of God (I Cor. 14:37 and I Cor. 4:3).

THE HIERARCHY TEACHES CATHOLICS TO AVOID PRIVATE JUDGMENT!

In 1870, when the Vatican Council passed the Papal Infallibility Decree, a scholar who had been a Catholic priest for 49 years wrote:

"In future every Catholic Christian when asked why he believes this or that can and may give but one answer: 'I believe or reject it because the infallible Pope has bidden it to be believed or rejected' " (J.J.I. von Dollinger, *Declarations and Letters*, pp 100). Cardinal Manning wrote: "The appeal to antiquity (Thus to the Bible. LWM) is both a treason and a heresy. It is a treason because it rejects the divine voice of the Church at this hour, and a heresy because it denies that voice (of the Pope.) to be divine" (*Temporal Mission of the Holy Ghost*, 4th edition, page 238).

Cardinal Manning later made this statement even stronger when he wrote:

"The appeal from the living voice of the Church to any tribunal whatsoever, human history included, is an act of private judgment and a treason because that living voice is supreme; and to appeal from that supreme voice is also a heresy because that voice by divine assistance is infallible" (*Daily Telegraph*, Oct., 8, 1875).

FOR A CATHOLIC TO ACCEPT THE BIBLE RATHER THAN THE POPE IS TREASON!

Yes . . . it's there in bold black and white on page 5, of the *Daily Telegraph*. If the devout Catholic APPEALS to ANY source whatsoever, for religious information, OTHER than the 'living voice' . . . the Pope... then that devout Catholic is declared GUILTY OF TREASON AND HERESY! Is it any wonder that otherwise sincere and intelligent Catholics are scared-to-death to think for themselves?

But we maintain . . . that EVEN the most devout and most faithful Roman Catholic has HAD TO EXERCISE 'PRIVATE JUDGMENT' sometime in their lives.

(1) The Devout Catholic believes that there is a God . . . but he MUST have judged or concluded this . . . even as a child, for himself.

(2) The devout Catholic believes that Christianity comes from God.

(3) The devout Catholic also believes that Christ promised an infallible source of authority for believers of all future centuries to follow.

The foregoing three basic, fundamental premises are also either accepted or rejected by those who embrace any shade or degree of so-called Christian faith. The atheist, agnostic or skeptic has rejected them, but persons who have accepted them, did so and do so upon the basis of PRIVATE JUDGMENT! And, in this respect, and to this point, there is no difference between the devout Catholic and an equally devout non-Catholic believer.

Incidentally, THE BIBLE clearly teaches the above three basic truths. Here, however, the departure begins . . . because, (4) The devout Catholic has been convinced, and has accepted it, that the INFALLIBLE SOURCE OF RELIGIOUS AUTHORITY, resides within the 'living voice' of the Church of Rome! THIS THE BIBLE DOES NOT TEACH . . . but, since it is treason and heresy for the believer of the (4th) premise to use the Bible as a separate source of religious authority, the Catholic believer from this point forward . . . forever... resigns the use of his or her 'private judgment' and unquestioningly accept the decrees of the Hierarchy!

Once the devout Catholic has crossed the threshold to complete and total thought-control on all matters of religion and spirituality, then he or she is indoctrinated into the thinking that all others who STILL RELY upon the freedom of speech, judgment and worship . . . free under God . . . "Ye shall know the truth, and the truth shall make you free." . . . "Sanctify them through thy truth, thy word is truth!" . . . (we repeat) . . . the devout Catholic considers all of us who rely upon the freedom to think and reason concerning these matters, to be entirely lost . . . wrong . . . incorrect!

Therefore, we have penned this brief study. The Catholic cannot afford to forget that once . . . sometime in the past... perhaps almost as an infant...

before mature mental ability had been reached . . . that they had to **DECIDE FOR THEMSELVES!** They supposedly have been kept free from making any errors by their infallible Pope since that time . . . but how can they be sure that their mental decisions of 'private judgment' led them to a true and authentic institution, ordained of God?

The fact of the matter is . . . that the devout and sincere Roman Catholic, made a grave error in 'private judgment' when they accepted the (4th) premise, i.e., that Christ set up the 'Papal succession theory' and that the Popes are incapable of committing an error in doctrine, etc.

Devout Catholics may ask . . . "If Christ didn't establish the Papacy, then **WHAT IS THE INFAL-LIBLE TEACHING AUTHORITY?** Here's the answer:

"... These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Peter wrote: "... The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Pet. 1:25).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

"Sanctify them through thy truth; thy word is truth" (John 17:17). **IT ENDURES FOREVER!!** It will never be replaced except at judgment!!

**THE BIBLE ON
FAMILY RELATIONSHIP**

Col. 3:18-21

Iwan Lee

BEGIN AT HOME

Our nation is plagued with delinquency among the youth and among the adults. There is much talk about juvenile delinquency, but we should never overlook the fact that these youths were innocent children a few years ago before they were influenced so seriously by the world the adults control. The vulgar, money-loving men and women have created an atmosphere which contaminates and defiles the hearts of the innocent. It is a vicious cycle. One generation defiles the next.

What can we do about this condition? The two of us — you and I — will not be able to do much about this nation's ills, but we ought to be able to help a little. We might write to Washington and make suggestions. Some have suggested they think that more of us "good" people ought to write to Washington. My impression is that my letter to Washington would not be worth the cost of the envelope. The paper, ink, stamp, and time would be a total loss. Let Washington do what it will. Let states do what they will. Let the P.T.A. do what it will. We wish them all well in any worthy endeavor, but the children we wish to save are at home under the influence of the parents or the hireling or roaming the streets. I suggest we talk to parents rather than to the senators. Spend time with the children rather

than in an effort to find a legislative solution. Some who "Write to Washington" may neglect their own children. Parents, you have a good place to begin this task of making America better. Start there in your living room with the little one who would so much like to sit in your lap for a private talk with you. He needs your time more than Washington needs a letter.

I know the task of seeing the precious baby girl become the virtuous woman whose price is far above rubies is a difficult task, but it is worth the effort. How can a father in this vulgar age bring up a son in the way he should go? How can we see that son become a man after God's own heart? Maybe we could talk to the elders! Some tell the elders that "We are going to lose our young people if we do not do something for them." What should the church do? Should it be expected to take this fearful responsibility off the hands of parents? Can we find any suggestion in the sacred writings that the church should provide for the social life of the young, or that it should direct their play, and feed them the hamburgers they like so well? No!

The great need of the young is not for another game or party. They hardly have time to come home to eat and sleep enough now, even in communities where the church has not built its "fellowship hall" or "youth center." Many denominations have tried to make the world better by entertaining the newly discovered group called "Teenagers." Their fellowship halls, in many cases, have become dance halls. Is this what our nation needs? The work of the church is to teach. It is to teach the young and it is to teach the old. Yes, the church should do something for the young people! It should teach them! They need the same lessons that all the rest of us need. This need is desperate. Let the church do its work well.

If Congress will pass laws and the churches will build "youth centers," will delinquency cease? The answer is No! Books are full of laws and the "fellowship halls" are numerous among denominations. Our brethren are ready to copy this social gospel plan which infidels suggested in vain. Our "youth ministers" will help some learn soft ball rules, but that does little for the soul. If the church moves more and more toward material display, entertainment, and foolishness, it will miserably fail in the soul-saving, business, and will even fail to be a moral uplift society.

Let the church carry out the great commission while fathers bring the children up in the nurture and admonition of the Lord. Let mothers help their children know the sacred writings from their childhood days. If every man trains his child in the way he should go there will be no crime. This, unfortunately, will not be done, but you can train yours, and help, maybe, with others.

What can the preacher do for the young people? He can preach the whole counsel of God. This is the way to be pure from the blood of all men. All young people need to hear sermons on all Bible principles. The preacher can preach to parents, too, and help them know the truths in verses like the following: Titus 2:3-5; Ephesians 6:4"; Proverbs 22:6; I Timothy 5:14; II Timothy 3:14,15; Deuteronomy 29:29; Deuteronomy 6:6-9; Proverbs 13:24; Hebrews 12:5-11; and Psalms 127:3-5.

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

"IF IT COULD BE ANY OF MY BUSINESS"

One of the reasons I know many people are reading *Searching The Scriptures*, is because of the mail received. I wrote an article some time ago about my conversation with brother Gayle Oler at Boles Home. I have received a great deal of comment on that article. It was said years ago, that one could say anything he pleases about the church, but if he criticizes our(?) institutions he had better take cover! It seems that this is so. I received a letter from brother Roger W. Hawley, who preaches for the East Hill Church in York, Nebraska. York college is located there and this congregation has a membership of about three hundred. Here is the letter. Dear brother Hogland,

"I had the pleasure of meeting you about fourteen years ago in Morrilton when you came over from Fort Smith to perform the wedding ceremony for the Reynolds' girl. Since then I have heard of you from time to time.

"I recently read an article by you under the title of "About Ten Thousand Dollars." It concerned Boles Home in Quinlan, Texas. I was interested in the comments' you had to make regarding the home.

"Your article, however, raised in my mind a question or two. If it could be any of my business as a fellow Christian, I would be interested in knowing if you have found an opportunity to take homeless children into your own home? I would also be interested in knowing if the congregation for which you preach is making any provision for the care of the fatherless. I have a good friend, Faye Starr, who when I saw him, was of your point of view regarding the care of the fatherless. Although he and I differed in regard to the care of these children, I found myself deeply respecting Faye because he backed up his point of view by taking three or four children into his own home. This, it seemed to me, made his convictions stand out very strongly.

"I shall be looking forward to hearing from you and to be happy to hear your point of view on the questions I raised as well as anything else you may wish to add. I hope things are going well with you."

A brother in Christ,
Roger Hawley

I want to thank brother Hawley for his letter. I have written him a personal letter, but since many people have been disturbed by the same questions I want to make this public. What I am about to say may seem a little rude but it is not intended that way. Brother Hawley says if it could be any of his business he would like to know how many homeless children I have in my home. Well, actually it isn't any of his business! Now before you judge me please read the reasons why it isn't any of his business.

Here they are: First, one's ability to take care of homeless children has to do with his money. It is limited by his bank account or finance. Certainly everyone knows that a person couldn't take care of a child without money!

Now, what would you think of a person who would walk up and ask to see your bank statement? Or what would you think of the person who would ask you how much money you had — or the value of your property. You would probably tell him to get lost, that such was none of his business. When a person implies to me that I should have orphans in my home when he knows nothing about my ability or opportunity he is treading on private territory. Brother Hawley made the same mistake of many in the church. He said that brother Starr had backed up his view and made his convictions stand out as a result of taking children into his home. This implies something which isn't so! It implies that anyone who opposes orphan asylums like Boles home must, in order to be consistent, adopt one or more children. Who said so? Where did this start? I deny the assertion. I maintain that under some circumstances it would be sinful for a person to adopt children. Every command of God is limited by **ABILITY AND OPPORTUNITY**. Brother Hawley mentioned **opportunity** but left out **ability**. It is implied by some that every person could rear at least one orphan. I deny this. Some of my brethren aren't able (financially) to do a good job of rearing their own. Paul said in first Timothy five, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." What about the man who adopts children knowing fully well he cannot support them? Would this not be sinful? If not why not? Let us take the case of brother Starr. I am sure that brother Starr had both the **ABILITY** and **OPPORTUNITY** to care for those children or he wouldn't have assumed the responsibility. Now let us say, for the sake of an illustration, that brother Starr was not financially able to care for even one child. Would this have made his position on making donations to Boles home weaker? Certainly not! His **ABILITY** doesn't have one thing to do with the scripturalness of Boles home or any other organization.

It is implied in these questions that everyone has the ability to care for some children. I deny this assertion and demand the proof. I have never denied that many in the church fail in caring for the homeless, widows and others. This is not the question. If people fail in their duty God will certainly punish them. But for me to go all over the country implying that James 1:27 teaches that **ALL** people must take children into their homes is foolish! There are a number of reasons why many cannot take care of children. It could be poor health, lack of money or an improper age. Whether one is able to do this work is between that individual and God. One should never be guilty of teaching that James 1:27 teaches that everyone must help support a homeless child. In order for me to imply that one should have children in his home, it would be necessary for me to know about the person's health, age, finance and opportunity! This I do **NOT** know.

I notice in brother Hawley's letter he did not question any thing I said in the article about Boles

Home. I have answered the personal question and in a private letter I told him of the benevolent work this congregation has done through the years. It amounts to a great deal. Brother Hawley said that brother Starr's convictions stood out strong when he took children into his home. I agree. But I notice that such conviction did not change brother Hawley. If I could produce thirty or forty cases of families adopting children, would this change brother Hawley? Certainly not! I can produce more than that. The thing he should be interested in is the teaching of the scriptures. It is wonderful to see the good examples of our brethren but such is not the standard of authority.

Gentle reader, in closing let me remind you that liberal brethren all over the country have implied that James 1:27 teaches every man who does not give to an orphan asylum is obligated to adopt one or more children. Such is absolutely false! No man can know enough about the business of his brother to sit in judgment on how many children he should adopt. Peter said, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or a busybody in other men's matters (I Pet. 4:15). If there is any matter under heaven which is ONLY between the individual and the Lord it is his ABILITY in the field of benevolence. Let us not be a busybody in other men's matters.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

"THINK ON THESE THINGS"

Phil. 4:8

"SOUND" AND "LIBERAL" CHURCHES

William H. Lewis, St. Petersburg, Fla.

The church of our Lord is woefully divided today over the church support of HUMAN INSTITUTIONS that have set themselves up to do the work of the church, and the combining of the resources and talents of a number of congregations under the "over-sight" of a "sponsoring church," who has ASSUMED the over-sight of some "brotherhood-wide" project in the field of edification or evangelism. There are honest and sincere brethren who teach that it is not a violation of the scriptures to do these things. There are honest and sincere brethren who believe that such is a violation of the organization and autonomy of the "local church," the ONLY organization known to the church of the New Testament (Phil. 1:1). There are those who consider these matters in the "realm of faith," while others consider them all in the "realm of OPINION." This difference has caused the body of Christ to be disgraced in the eyes of the world, and has "set back" the church for generations yet unborn. On the one hand brethren who consider these things over which we are divided in the "realm of faith" CANNOT violate their conscience by having part in something which they believe to be wrong. On the other hand brethren who consider such things simply in the "realm of opinion" could, BUT WILL

NOT, yield to the conscience of their brethren who consider such matters a violation of God's law, for the sake of the UNITY for which our Lord prayed as recorded in John. 17:20,21. Yes, the church is divided.

As a result of this division, different terms have been "coined" or "borrowed" in describing those with whom they may differ. On the one hand, those who believe in the church support of HUMAN ORGANIZATIONS and the "sponsoring church" arrangement, use such terms as "antis," "trouble makers," and "church busters," in an effort to discredit those with whom they may differ in these matters. On the other hand those who believe that the church support of HUMAN ORGANIZATIONS is a violation of the scriptures sometime refer to their brethren with whom they differ as "liberals," while they refer to themselves as being "sound in the faith."

It is not the design of this lesson to study the use, or the misuse of these terms as they are used today. I am concerned only with the term "sound," when it is used with regards to preachers, congregations, and individual Christians. (I am not saying that preachers are not Christians.) Needless to say, but I consider myself as a "sound preacher." (What preacher doesn't? I consider the congregation with which I am working as a "sound" congregation. (What preacher doesn't?) But I am afraid that the term "sound" to one "side" of the issues facing the church today has come to mean about what the term "anti" means to the other side! It is a well established fact that the term "anti" refers ONLY to those who opposed the church support of HUMAN INSTITUTIONS, and the "sponsoring church" arrangement, such as the Herald of Truth, the Gospel Press, etc., in the minds of far too many brethren. To those who are in sympathy with the church support of such things, the term "liberal" is applied to them by those who oppose such. (I am not concerned with the merits or the demerits of the term "liberal" as it is used today. I have another subject to study.) We all know by now that the term "anti" refers ONLY to those who oppose the two above mentioned things. To be "anti" something, is to be AGAINST it. Anytime a person is AGAINST something he is an "ANTI" in the true sense of the word. But to say that the term is rightly used when referring ONLY to the issues dividing the church today is a MISUSE of the term. Common sense reveals that.

To be "sound," either as an individual, or a congregation, they must be opposed to MORE than the church support of HUMAN INSTITUTIONS and the Herald of Truth! We have gotten to the point, ON BOTH SIDES of the issues facing the church today, that the only thing that will make one an "anti" one hand, and be branded as "sound" on the other hand, is the stand we take on the issues facing us today.

I think that it takes just a little more than opposition to the church support of HUMAN INSTITUTIONS, and the "sponsoring church" arrangements to be classed as "sound."

To be "sound" one must respect the authority of the scriptures IN EVERY RESPECT! I will give a few examples of what I mean.

(Continued Next Month)

The News Letter Reports

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

IN LOVING MEMORY OF KATHERINE STEVENS

devoted wife of Grover Stevens, who past to her eternal reward while asleep in the early hours of the morning of December 21, 1964.

Funeral services were conducted by Robert Jackson (a close friend of long standing) at the Embry-Bosse Funeral Home on December 23. Burial was in Resthaven Cemetery.

Katherine was well known in the Louisville area, her husband, Grover Stevens, having served as evangelist for the following congregations in the city: Taylor Blvd. 6 years, Wendell Ave. 1 year, and Park Blvd. 2 years. For many years she had patiently suffered from various bodily afflictions until it was practically impossible for her to live a pain-free, normal life. Yet, in the midst of her numerous ailments, she maintained a vital interest in the cause of Christ, a forthright stand for the truth, and a sense of humor that was always pungent and refreshing. Her bright outlook on life in the midst of almost unbearable suffering was a constant source of amazement to those who knew her.

She will be sorely missed by her husband, Grover; her children, Phillip and Sharon, and a multitude of admiring friends. To each of these we extend our warmest condolences, and for them are offered our most fervent prayers.

So far as humans are able to know, we believe the following scriptures are appropriate:

"Blessed be the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13).

"Precious in the sight of Jehovah is the death of his saints" (Psalms 116:15).

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (II Cor. 5:1).

— James P. Needham in The Weekly Reminder

* * *

(The editors and writers for Searching The Scriptures extend their deepest sympathy to brother Grover Stevens and the children in their great loss. May God give them strength in this time of their sorrow.)

STATEMENT FROM BROTHER WALTER MILTON

Brother **Walter Milton** former minister of the Poinsette Drive church of Christ, would like for the church here at Merritt Island to know that he stands in opposition to the Poinsette Drive church of Christ in Cocoa respecting their eldership and general laxity in conduct, and also respecting present issues which are dividing brethren.

He wishes it known that he repudiates all this and wishes to stand identified with the congregation here at Merritt Island and to be used, to further

the cause of Christ.

Read to the Merritt Island congregation on December 6, 1964, at the morning worship hour by **Lee Gunter**, the evangelist for the Merritt Island church of Christ.

Lee Gunter, Merritt Island, Fla.

Glenn L. Shaver, Oak Lawn, Ill. — I was at West Frankfort, Ill. in a gospel meeting, October 26-November 4. I preached in a meeting here at South Laramie church in Oak Lawn, Ill., November 15-22. Nine were baptized, four were restored, and one identified with this congregation. The attendance was good with visitors from various places each night. We believe that the saints were edified and God glorified.

UNIVERSITY HEIGHTS CHURCH OF CHRIST

Dave Bradford

Westvue Messenger, Murfreesboro, Tenn.

October 1, 1964, 7:30 p.m. marked the beginning worship service of the University Heights church of Christ in Murfreesboro (Tenn.). Since that time progress has been made which would be of general interest among brethren. Especially, would a report of progress be of interest to members at Westvue because of the part the Westvue church had in the beginning of the church at University Heights, as well as the present preaching arrangements which call for **Dave Bradford**, the preacher at Westvue, to preach one Sunday a month at the University Heights church.

Of those now forming the University Heights church, twenty-two of these were formerly members at Westvue. Their leaving was the culmination of plans on the part of the elders at Westvue, together with the efforts of other Christians, to begin a congregation in the area of Middle Tennessee State College (which is soon to be called Middle Tennessee State University). The peaceful and good spirited separation was effected by the desire to begin another church in that part of Murfreesboro. The location is 1412 East Main Street which is just east of the main entrance of the State College. Several college students now worship regularly with this church.

David Arnold, Dave Bradford, Harris Dark, and Paul Hutchison have been asked to preach one Sunday each month until arrangements are completed for one to work regularly with them as an evangelist. These, together with **Jack Bailey, Jack Kelton, Earl Pribble, and Howard See** have done the preaching so far.

Max Ogden, Horse Cave, Ky. — The Bear Wallow church, near Glasgow, Ky., conducted a week's meeting November 16-22; with Arthur Ogden of Somerset, Ky., doing the preaching. One was baptized.

MY EXPERIENCE

The year of 1964 has been one of experience to

me. I was called into a meeting where brethren "were having a discussion over present day issues where the church was divided. Four brethren were on the side with the issues and one was standing for the truth. I was called in by the one who was alone, as a witness to the occasion.

When the four arrived a preacher was among them. About the first question asked me by the preacher was: "Is the church where you preach 'ANTI'?" I asked what he meant by 'ANTI' to which he replied, "Do you support Herald of Truth, and Orphan Homes?" I replied, "We have never supported The Herald Of Truth and do not contribute of the treasury to Orphanages." His next question was: "I want to know where you stand?" I replied, "I stand on the Book." I was asked for the meaning of the statement, to which I replied, "If you can find one place in the Testament where any congregation ever sent a donation to any Orphanage or organization like Herald of Truth, then I am in favor of it." To which he replied, "That disqualifies you from being in this meeting." He informed my good brother that unless I left the meeting he would not discuss the purpose of the meeting; so I had to leave.

I had a letter from a congregation requesting that I be with them in a meeting in 1965. The letter was signed by the preacher and one elder. I answered the letter stating that I could be with them at the time they suggested. I stated in my letter that his congregation was aware of the fact that I preached only what I could read in the Bible, and did not endorse any other practice. A few days later I was called by one of the elders asking that I forget about the meeting. I asked the reason why. He said that he would tell me when he saw me. I had preached much for this church. He did not see fit to tell me when he saw me.

L. L. Applegate, Cottondale, Fla. — A man 76 years of age was restored today, Lord's day, December 20. He was baptized six years ago at Nebraska Avenue in Tampa, Fla., but moved away and was overcome by the Jehovah Witnesses. He was with them two years propagating their error. When I showed him how erroneous they were and that they would not meet me in debate, he came today truly repenting and asking the prayers of the church for him as he quoted James 5:16 for same. This makes three baptisms and one restoration in Vernon, Fla. To God be the praise through our Lord and Saviour Jesus Christ.

D. E. Lively, Ruskin, Fla. — **Foy W. Layton** of Madisonville, Texas will be in a gospel meeting in Ruskin, January 31 to February 14, 1965. This is an effort to start a new congregation, faithful to the Book, in Ruskin, Florida. The meeting will be in a rented building across from the Post Office in Ruskin. We would be interested in contacting some self-supported preacher to move to this area and help in this new work. If any preacher is interested in this effort, please contact: D. E. Lively, Box 657, Ruskin, Florida.

Daniel L. Tam, Punta Gorda, Fla. — The Punta Gorda church of Christ concluded a very successful gospel meeting, November 18. Our meeting lasted 10 days, with brother **J. T. Smith** of Wauchula,

Florida doing the preaching each evening. We had one baptism and one person restored. We also had visitors from outside the body each evening of our meeting. We believe that many doors have been opened for the work of the Lord through this series of efforts.

Dana Halstead, San Antonio, Texas — Our work is going along very good. Attendance up, baptism, restorations, and placing membership total of 25 in four and one half months labor here. **Carl Vernon** did a good job here. He left the work in good shape.

Don Brown, Gardena, Calif. — The brethren here in Gardena are happy to report that the month of November was one of special rejoicing here. One young lady was baptized and three other precious souls were restored to their first love.

Wiley Adams, Newport, N.C. — During October I held meetings at Paisley, Pa. and Moundsville, W. Va. **Andy de Klerk** held a fine meeting here November 8-15. One was baptized during the meeting and one two days later. Also recently three were restored here.

Wallace H. Little, Mesa, Ariz. — The South Mesa church of Christ, now worshipping at 146 East Glade Avenue, Mesa, Arizona, will hold a gospel meeting during the period February 12 through 21, 1965, God willing. Brother **Hubert Moss** of Baytown, Texas will do the preaching. The brethren here exist as a local church because others, more numerous, saw fit to work from God's silence, rather than his word. This has brought us some growth, and some trouble. Our first gospel meeting in March, 1964, showed the visible results of four baptisms and two restorations. Since that time, there has been one baptism and six restorations. However, seven have moved to other locations, two have returned to the church where they worshipped prior to the existence of the South Mesa church, and two have departed our midst over doctrinal differences. The net, however, is that we are larger, numerically, than we were originally, and certainly much stronger spiritually. We need this gospel meeting to encourage us to grow, and to make us more aware of the concern we should have for a world lost in sin. We solicit your prayers and cooperation in this. If you know of any Christians in the Mesa, Arizona area, particularly those who are not attending worship, we would be very grateful if you would send the names and addresses to me at the address given above. A conscientious attempt will be made to contact all names provided.

Kernit Puckett, Clintwood, Va. — We have just finished a fine gospel meeting here at Clintwood with brother **Martin Lemon** of Franklin, Tennessee doing the preaching. This was made possible by the good brethren of West End church. The preacher for Clintwood church is brother **Leonard Salyers** who is partly supported by Eastland congregation in Nashville, Tennessee. The work goes well here and for this we are thankful to God.

Vernon R. Butler, Orange Park, Fla. — During November we had three restored to duty in the

vineyard of the Lord. This is a small congregation but we have taken a definite stand against the errors of the "Liberal" movement. We have a gospel meeting scheduled with brother **Billy Murrell** of Indianapolis, Ind., January 18-24, 1965. If you are traveling in this area, worship with us.

Bobby Witherington, Owensboro, Ky. — On September 27, 1964, the Southside church of Christ here in Owensboro met for the first time in their new meeting house, located at 2920 New Hartford Road. From September 28-October 7, 1964, we were engaged in a gospel meeting with brother **James Needham** doing the preaching. It was a good meeting accompanied by one baptism and seven restorations.

O. L. Mouser, Tullahoma, Tenn. — A new congregation in Tullahoma, Tennessee is in need of a full time preacher. There are 15 members with an average attendance of 28. Partial support has been promised. The work will be hard due to strong opposition from liberal brethren. If interested contact, O. L. Mouser, Box 360, Rt. #2, Tullahoma, Tennessee 37388 or call 455-9425, Area Code 615.

Connie W. Adams, Orlando, Florida — I will spend the month of February in gospel meetings in Norway. We had a part in the beginning of the work in that country in 1957 and thus have a close interest in it. I will conduct meetings at Lillehammer in eastern Norway where **James C. Jones** is laboring, in Stavanger where **Bill Pierce** preaches, and in Bergen where we labored from 1957 to 1959, and where **Bob Tuten** now preaches. In addition to these meetings, the brethren are arranging for me to preach several nights in Haugesund and Aalesund, both on the west coast of Norway. Though it has been five years since we were there, I will still be able to preach in the Norwegian language. The good church here at Pine Hills will continue my salary during that time and my travel expenses will be provided by Par Avenue in Orlando and by the church at Merritt Island. No sponsoring church is involved, just simple New Testament cooperation. We covet the prayers of all the saints in the interest of this work and for safety of travel together with safety and protection for my family which will remain here during that time. The work at Pine Hills continues to be pleasant and to show progress. Recently we baptized two former Methodists and restored two.

Science and Truth

I Tim. 6:20-21

William D. Burgess

Of all areas of supposed organic evolution, the one that has created the greatest interest and the least data is probably that which concerns the evolution of man. In general, most evolutionists contend that man and the lower primates arose from a common ancestor. This contention makes it somewhat

easier to emphasize likeness and disregard the differences in these supposed related forms. One of the major problems is the small number of fossils of these so-called pre-human forms. These that have been discovered are often only a few bones or bone fragments from which men have "built" the forms which they present as the ancestors of man. One method which is used to show the evolutionary history by these fossil finds is to measure and compare brain size and cranial capacity. This does not necessarily give an accurate measure of likeness or prove relationship. Even today there is a wide variety of head and brain sizes than his father but this does not mean he is less intelligent. Brain size as compared to body weight is said to be a good indication of intelligence. This method of course cannot be used with fossil and is not quite as good as claimed even on living specimens. For example, it is said that a South American squirrel monkey has a brain weight of one seventeenth of its total body weight while man has a brain weight of about one thirty-fifth of his total body weight. By using this method you can easily see that the squirrel monkey is quite a bit more highly developed and intelligent than man. As is the case so many times, what proves enough often proves too much.

BIBLE WORD STUDIES

IN THE GREEK NEW TESTAMENT

E. V. Snygley, Jr.

WORDS THAT DIVIDE US: Concluded

"BELIEVE"

Adherents of the "faith only" doctrine have arrived at that conclusion largely as a result of a misunderstanding of the Bible meaning of the word "believe."

Our English verb "believe" is commonly the translation of the Greek verb **pisteuo**. This Greek verb is used in different senses in different contexts. For instance, the term sometimes means only, in the absolute sense, the acceptance of the fact of something. It is used in this sense in James 2:19b. Cf. the lexicon of Arndt and Gingrich, p. 666. As Thayer puts it, **pisteuo** sometimes means only "mere acknowledgment of God's existence," **Lexicon**, p. 512. In this sense, even the demons believe. And yet, this is precisely the meaning that "faith only" advocates must attach to the word in the plan of salvation that they propose. Obviously the faith that saves is not the faith of James 2:19b.

When the term "believe" is used of the faith by which one embraces Jesus it means, according to Thayer, "a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ," **Lexicon**, p. 511. In this sense, "believe" and related words are used in innumerable passages in the New Testament, John 3:16; Rom. 5:1, etc. In all the choice "faith only" passages, faith is used in this broad sense of obedient trust.

"WORKS"

It is commonly asserted by some that salvation does not involve works of any sort. This is an erroneous position that results from failing to observe the different meanings of the term "works" in different contexts.

The New Testament certainly does teach that we are not saved by works. This is obviously the meaning of such passages as Rom. 3:20, 28; Gal. 2:16, etc. In these passages, however, the term "works" refers primarily to the works of the Law of Moses. It is fallacious to contend that these passages condemn all works.

It is also true that any work of human merit is disclaimed as a means of salvation. This is clearly the teaching of such passages as Eph. 2:8, 9; and Tit. 3:15. But, again, we cannot logically conclude from this that all works of all descriptions are condemned.

The New Testament positively endorses a certain class of works. These are the works of God: that is, the responsibilities that God places upon man in the matter of human redemption. These requirements do not give ground for boasting; they do not originate in man's own mind. According to John 6:28, 29, the works of God include faith. Surely, then, it is apparent that not all works are excluded from our salvation. Further, it is stated in Acts 10:34, 35; and James 2:24 that our redemption is predicated upon a certain class of works.

THE 1964 GRIDER-TOTTY DEBATE

J. R. Snell, Laurel, Miss.

Early in 1963 brother A. C. Grider and brother W. L. Totty met in a discussion of current issues in Meridian, Miss. In the course of that discussion brother Totty challenged brother Grider to sign other propositions for debate and agreed if he signed the discussion would be held at the Garfield Heights building in Indianapolis, Ind. In the face of the prejudicial wording of the proposition, submitted by brother Totty, perhaps no one was more surprised at the signing than was Totty. Apprehensiveness was generally prevalent, even among those in agreement with Grider's position. Several feared irreparable harm to the cause of truth. Some even went so far as to impugn motives by suggesting pride and vain glory motivated the signing. Others charged poor judgment in his signing. However, a review of the highlights should establish beyond the shadow of a doubt that the situation was well handled even in the face of several admitted handicaps. It is the judgment of this writer that the truth was competently presented and that no adverse criticism of brother Grider is justified, even with respect to this proposition and its defense.

Two nights, December 3rd and 4th, were devoted to the discussion. Brother W. L. Totty was in the affirmative of the following proposition the first night, "The Bible teaches that it is in harmony with the Will of God to take money from the church treasury to supply the need of destitute children." Brother A. C. Grider was in the negative. Each speaker had three 20 minute speeches.

(Continued Next Month)

GARNER-GRIDER DEBATE

Albert Garner, Missionary Baptist, and A. C. Grider, will discuss four propositions of difference between them on January 18, 19, 21, 22, 1965. The discussion will be in the city auditorium in Wauchula, Florida located on Main Street. The propositions to be discussed will be:

"The Scriptures teach that water baptism is essential to the salvation of the alien sinner." — A. C. Grider will affirm and Albert Garner will deny.

"The Scriptures teach that the alien sinner is saved at the point of faith in Christ before and without water baptism." — Albert Garner will affirm and A. C. Grider will deny.

"The Scriptures teach that a child of God cannot so sin as finally to be lost in hell." — Albert Garner will affirm and A. C. Grider will deny.

"The Scriptures teach that a child of God may so sin as to be finally lost in hell." — A. C. Grider will affirm and Albert Garner will deny.

Remember the dates: January 18, 19, 21, 22, 1965. This will be Monday, Tuesday, Thursday and Friday of the third week in January.

TAPES TO BE AVAILABLE

According to agreements in this debate only two recorders from each side will be permitted to make recordings of the debate. Phillips Publications has obtained these rights and copies of the debate will be made available to all who want them. Professional equipment will be used and complete copies of each night's discussion will be on one reel. New 1 1/2 mil "Mylar" tape will be used and the discussion will be clear and can be played on any tape recorder. If interested, place your order early and you will receive your set a day or two after the debate. Orders will be filled as they are received. The price will be \$3.00 per tape. The entire debate will be \$12.00.

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JANUARY 25-28, 1965 **Theme:**

Immorality — The Tragedy of Modern Man

Monday, January 25

7:30- 8:25 P.M. "Relativism and Absolutism" Harris Dark
8:30- 9:25P.M. "Moral Revolution in America" Claude Worley

Tuesday, January 26

9:30-10:25 A.M. "Conscience Struggle of the Organization Man" Ronald Mosby
10:30-11:25 A.M. "Works of the Flesh" Art Ogden
11:15-12:00 Noon "Moral Implications in the Fall of Nations" Homer Hailey
2:30- 3:15P.M. "Love not the World" Foy Vinson
3:20- 4:15 P.M. "Immoral Dispositions" Stanley Lovett
7:30- 8:25P.M. "Base Causes of Divorce" Harry Pickup, Jr.
8:30- 9:25 P.M. "Moral Responsibility of Communication Media" Bill Fling

Wednesday, January 27

9:30-10:25 A.M. "Let it be Corban" Howard See
10:30-11:25 A.M. "Morality and Spiritual Mindedness" Jim Rury
11:15-20:00 Noon "Moral Implications of Capital Punishment" C. D. Hamilton
2:30- 3:15 P.M. "Moral Implications of Gambling" Gene Frost
3:20- 4:15 P.M. "Bribery and Perversion of Justice" Ray Ferris
8:30- 9:25 P.M. "Moral Implications of America's Public Health Enemy #4" James R. Cope

Thursday, January 28

9:30-10:25 A.M. "Fruit of the Spirit" Steve Hudgins
10:30-11:25 A.M. "Morality and Judgment to Come" David Tant
11:15-12:00 Noon "Moral Implications of Organized Benevolence" Melvin Curry
2:30- 3:15 P.M. "Why Florida College?" A. C. Grider
3:20- 4:15 P.M. Alumni
3:20- 4:15 P.M. Alumni
7:30- 8:25P.M. "Technique of the Big Lie" Robert Jackson
8:30- 9:25 P.M. College Program

Luncheon for visiting ladies, Noon, Thursday, sponsored by college girls. Luncheon for visiting men, Noon, Thursday, sponsored by college boys — Roy E. Cogdill, Guest Speaker.