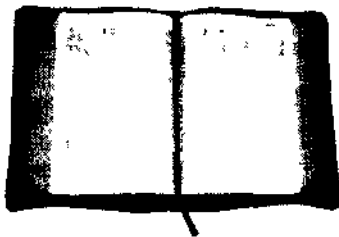


SEARCHING *the* SCRIPTURES

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

NOVEMBER, 1965

NUMBER 11

IMPORTANCE OF GOOD READING MATERIAL

H. E. Phillips

Good reading material is a great asset in developing the individual, in preserving the home as it should be, and in the salvation of the lost. The printed page is a mighty weapon for good and for evil. It is one of the most potent means of communication between men of contemporary times as well as with men and women of centuries past. What is written lives long after the writer has passed the ways of all men. This communication of minds and ideas by way of the printed page is powerful because it can be read and reread by hundreds and thousands of people now and in future times.

We all need to read to develop life and purpose. Our goals change from time to time. This may be good or it may be bad, depending upon the way we change and the motive for the change. Perhaps no force is so great in bringing about the change of views and life as the printed page. Reading is to the mind what feeding is to the body; it strengthens the understanding just as exercise strengthens the body. Unless we choose good reading matter and exercise our minds by reading, we will shrink up to nothing as time goes on. We and our children will read something. Whatever is at hand will be read, and if it is not the kind of mental food that will develop us, we and our children will suffer as the result of reading that which will change us in the wrong direction. This is not to say that we should not read all facts concerning any subject, but if we choose the trashy and evil reading matter that now floods the markets our minds and attitudes will descend to the level of this thinking.

The Scriptures direct us to read and study the word of God as the basis of life. We obtain the faith that will save by reading the word (Rom. 10:17). It will make a man perfect unto every good work (II Tim. 3:16,17; I John 2:15). It will purify the soul in obeying the truth (I Peter 1:22,23). We are to read the word to understand it (Matt. 24:25). Paul told Timothy to "give heed to reading..." (I Tim. 4:13). There is no doubt but that men must read to know the truth' of God. Those who read the Scriptures to know and obey the truth are considered noble by God (Acts 17:11).

All men do not read with the same purpose in mind. Some read just to kill time. This kind of read-

ing never gets much past the moment their eyes scan the pages. Others read to try to prove a position they already hold. This is not reading to learn, but to justify. This kind of reading never enlightens the individual to new knowledge, and, consequently, his life and purpose will not be renewed when it needs to be renewed. Others read just to accomplish a record for themselves. "Daily Bible Readers" often accomplish nothing more than just that — reading a few lines each day to be able to say on Lord's day "I am a daily Bible reader." There is a wide difference between "reading" for the record and "reading" to understand.

Reading is an individual matter just as eating or exercising the body is an individual matter. In this present age it is the growing practice for a few to set themselves up as judges to determine what the public should and should not read. This is a form of censorship that robs us of personal freedom. Suppose someone should elect himself to decide for you that you should not read the Bible: only read what he says about the Bible. Would you accept that? By what law or logic should one decide what you should or should not read in religious matters but not in all other matters? If one has the right to judge for you what to read in religious matters, he has the same right to censor all your reading material. Would you think it healthy for you to read only what some man decides for you to read, Catholics govern their members in this way. Certain books are forbidden to be read by Catholics. As a Christian you insist that Catholics should be informed by reading all they can on subjects pertaining to Catholicism and Christianity. But in turn are not you in the same boat as a Catholic if you let a man or group of men decide what you shall read and what is forbidden to you?

Among members of the church today there is an effort to classify men, books, papers and tracts, and stamp approval or disapproval upon them. A very few men act as the judges of what shall and what shall not be read by the majority of the church. Is it possible to know what truth is when all the evidence is not heard? Our system of justice requires that all the evidence for and against a person charged with any crime be presented and examined before sentence is pronounced. What would happen if the judge decided against any evidence that was contrary to his own personal views? Suppose he forbade the jury to hear any evidence presented by the defendant and allowed only the prosecution to pre-

sent evidence? Could the jury decide the truth of the case upon this basis?

You owe it to yourself to read and study all the evidence in any matter to judge for yourself what truth is and error it. I have read many books and works written by infidels, atheists, agnostics, modernists, evolutionists, and radicals, and shall continue to read them. If they have any truth I want to know it. Of course, with the Bible open before me, I am further established in the truth of that book by reading what the enemies of the Bible have to say and then reading what the Bible has to say. This, I believe, is the only way to fully know the truth. A few seem to think Paul's statement to Titus regarding elders doing their work of stopping the mouths of those who subvert whole houses is to forbid any one to hear them or read their writings. This is not the case as the verse shows. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Some were vain talkers and deceivers whose mouths must be stopped. This was to be done by holding the truth and presenting the truth against error so as to convince the gainsayers and stop the mouths of deceivers. This passage does not authorize elders or anyone else to censor what another hears and reads. It authorizes the elders to use sound doctrine against the error to overthrow it.

Searching The Scriptures is a monthly journal dedicated to that very effort — "searching the Scriptures" to be approved before God. We pretend only to study the word of God with the readers to ascertain the truth of God. Its pages are open to a free and frank study of all Bible questions in the earnest and honest desire to know the truth and to obey it. Personal sarcasm and insults are not permitted simply because that is not in harmony with the spirit of Christ. We attack error with all the force of our ability wherever it may be found, but we will have no part in the attempts to revile others simply because we do not agree with their position on the word of God.

We believe this paper will furnish good reading material for you and every member of your family. We are not presenting a creed for any man; we only wish to study with you the scriptures which will make a man perfect to every good work. You deserve to study all you can on scriptural matters in order to know the full truth touching any subject. Do not let another decide for you what you shall or shall not read. Read all you can on any subject. We are not suggesting that you drop any religious reading material now coming to you; we only ask you to add Searching The Scriptures to that which you are now taking and measure all you read by the word of God. If it is in harmony with the truth, accept it. If it is contrary to the word of God, reject it. You will be much better qualified to judge what truth is by so doing.

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Editorial . . .

H. E. PHILLIPS

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We have tried hard by the grace of God for six years to prepare and present a variety of scriptural and useful lessons through this journal for the edification of all those who read it. With the help of a number of sincere, loyal and able writers we have been able to present a paper worth your consideration. Even with the help of these faithful men who have contributed helpful articles, we would have been unable to do the good that we believe has been done without the help of faithful and loyal brethren who love the truth more than anything else who have paid monthly for the subscriptions of many relatives, brethren and friends. Many have sent the paper into areas, where good could be done and where they did not know the people to whom they sent the paper. We love these men and women who have helped and shared with us this work of faith and labor of love. Many of these men and women have been with us from the very beginning and will continue to send, the paper where it will do good.

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THE OTHER HALF OF ROMANS 16:17

James P. Miller

It is true that Paul tells us in the 17th verse of the 16th chapter of Romans to "mark them that cause divisions—" but that is just the first half of the verse. The latter part reads, "contrary to the doctrine which ye have learned." This places the responsibility of division squarely on the shoulders of those who teach or practice things that cannot be found in the Bible.

The "doctrine they had learned," was the apostles' doctrine. We are told in the second chapter of Acts and verse 42 that the disciples continued in the apostles' doctrine. To use this verse those who support human organizations out of the church treasury and advocate the turning over of hundreds of thousands of dollars to sponsoring churches are obligated to find these things in the teaching of the apostles. Even the casual reader of the scripture knows this cannot be done. The apostles of Christ did not use such institutions. They are entirely unknown to the word of God.

In truth therefore Romans 16:17 applies to those who have gone beyond that which is written, not to those who practice what all agree to be safe. In the fourth chapter of I Cor., Paul asks this question in verse 7, "who maketh thee to differ from another?" In other words, who is responsible for division? He answers the question in the verse above, then he warns the Corinthian brethren to "NOT TO THINK OF MEN ABOVE THAT WHICH IS WRITTEN." The man who teaches something he cannot find in the Bible is responsible for the difference in brethren.

Matters of this kind can therefore be settled in a very few hours. Just take the New Testament and start at the first verse and read to the last one and see if you can find any of these things: colleges supported by the Lord's money, orphan homes to do the work of the church, hospitals, old folks homes, youth camps or sponsoring churches. If these cannot be found then be fair enough to admit that those who introduce these human arrangements are the ones who cause division and make your return to scriptural ground where you can give chapter and verse for all that is taught and practiced.

You must not sit idly by and allow the church of the Lord to become another denomination and feeder of money to every kind of human organization instead of preaching the gospel of Christ.

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I Peter 3:15

— Marshall E. Patton —

QUESTION: Please explain I Cor. 3:15. How can one be saved by fire? — J. B.

ANSWER: Several false doctrines are based upon this verse and its context, one of which is the Catholic doctrine of purgatory. However, a careful examination of this verse in the light of its context shows the doctrine to be a perversion of truth.

In verse nine Paul says, "ye are God's building." This identifies the material under consideration, namely, members of the church. Under the figure of a builder Paul refers to himself as having laid the foundation, i.e., his **work** was that of **beginning** the church in Corinth. He points out further that others have built upon this foundation, i.e., others had made new converts. These individuals are the material in the building — they represent "every man's work." In time this **work** (individuals) will be made manifest whether it be good or bad. This is determined by those experiences that test men's faith. The word "fire" is used figuratively to represent all the things by which our faith is tested. In verses fourteen and fifteen Paul shows that some men's work will abide; other's will suffer loss. Some converts will remain faithful through every trial, and will thereby, according to the figure, emerge triumphant from the testing **fire**. Some, unfortunately, will not stand the test; they will fall away and be lost.

These verses reveal a twofold objective. First, Paul shows what will happen to one if some of his converts are lost. The answer is that his converts (works) will be lost, but he will be saved, provided he is found **faithful** after passing through whatever trial (fire) has come his way. Not only will every man's work (converts) be tested, but he himself will also be tested. Thus, it is that a man's work may be lost, yet he may be saved, but not without being tested himself — hence, "so as by fire."

Another objective is pointed out in verses ten and eleven when Paul warns of the danger of bringing men into the church on any bases other than that of sound doctrine — the foundation laid by Jesus Christ. If they are brought in on the basis of social, political, economic, entertainment, or other carnal considerations, the chances are they will only be wood, hay, or stubble, and, therefore, will not stand the test of fire. Indeed, the gospel is the only power of God unto salvation (Rom. 1:16).

BIBLES AND BOOKS

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books?
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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

MIRACULOUS DIVINE HEALING- No. 4

Connie W. Adams, Akron, Ohio

It is the usual practice for so-called faith healers to offer testimonials as evidence of their purported miracles. However, in all fairness to them, some of their leading lights have attempted to establish scriptural authority for their practice. Perhaps the best attempt along this line has been offered by F. F. Bosworth in his book **Christ the Healer**. Lesser efforts have been made by A. J. Gordon in **The Ministry of Healing**, by C. H. Jack Linn in **Does God Heal The Body Today?**, by T. L. Osborn in **Healing the Sick** and by various publications of Oral Roberts, perhaps the king of the present day "healers." We shall consider their testimonies and their attempts to establish scripturally their claims.

1. **Personal Testimonies.** Like the merchants of various wonder elixirs in the days of vaudeville and the rolling medicine-man shows, the testimonies of those benefited by the products heralded by the healers of our day are supposed to silence all questions. "I know God heals by miracle today for I was healed." So goes the argument. We are told that we cannot dispute a demonstration. The Catholics claim many cases of miraculous healings, heavenly visitations and bleeding statues. Where is the proof? Human testimonials! The Mormons claim many cases of miraculous healings among them. They offer testimonials. The text-book of the Christian Scientists, **Science and Health With Key to the Scriptures**, closes with a chapter called "Fruitage" which is nothing but a list of testimonials by some claiming to have been healed by believing that disease really does not exist anyhow. The various Holiness groups spend more time in their meetings and devote more space in their journals to such testimonies than they do to an effort to teach the Bible.

Yet all of these groups differ doctrinally from the rest. One group says "our miracles are genuine and yours are false" while they all offer the same "proof" of their claims. None of them teaches the plan of salvation as it is in the Bible. They abide not in the doctrine of Christ (II Jno. 9), yet claim that God is with them in their purported miracles. They fall into the category of those described in Mt. 7:22 who protested their eternal condemnation on the ground that they have "prophesied in thy name," in "thy name have cast out devils" and "in thy name done many wonderful works." The Lord said he never knew them. That is, he did not recognize them as his at all. He said he would tell them to depart, and charged that they were workers of iniquity. That which is iniquitous is that which is done without law or authority. Here are people claiming that God is working great things through them, when they have not obeyed the gospel, do not under-

stand the proper order in the plan of salvation, thus are not even Christians. For example, T. L. Osborn said in discussing water baptism, "Water baptism, therefore, comes **after** real conversion; not before. It is a testimony that you **have already** personally accepted Christ as your Saviour and Lord; **not that you expect** to do so some day." (**Healing the Sick**, page 236.) The New Testament teaches that one is saved **after** baptism, not before. (Mk. 16:16; Acts 2:38; 22:16.) It is the height of folly for a man who doesn't even know how to become a Christian and who has no clear concept of the church Jesus built to claim that he is especially chosen of God as an agent through whom the sick shall be healed. All the testimonials in the world will not change this fact.

Further, many of these testimonies contain within themselves the evidence of a lack of the miraculous. Some tell how they "gradually improved," or "seemed to feel better." Further contact with many who claim such healing has revealed no improvement. The fact that such personal experiences are relied upon so heavily is a tacit admission of a lack of respect for scriptural argument and proof. People who love God and respect his word do not array their own testimonies against the scriptures.

2. I Cor. 6:20. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." From this passage it is argued that redemption includes the body as well as the soul. It is true that the bodies of Christians belong to the Lord. They are to be presented as "living sacrifices" (Rom. 12:1). We are not to sin against the body (I Cor. 6:18-19). The redemption of the body is the assurance of a resurrection unto eternal life. Paul said we are "waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:23-25).

The fact that our souls are saved by the blood of Christ, and that our bodies are thus to be dedicated to the service of God, does not guarantee that all sickness or bodily frailty will cease. If so, then every person who becomes a Christian would in the same process be made physically perfect. That would raise a question as to the genuineness of conversion for every person still suffering some physical ailment. This would raise a doubt about Timothy who was to "take a little wine" for his "stomach's sake" and his "often infirmities" to say nothing of Trophimus whom Paul left at Miletus "sick." Further, James told Christians to pray when they were sick (Jas. 5:13-14).


All of these facts show that the redemption of the body does not mean the cessation of all illness in the same process by which our souls are made free from sin. Further arguments of the "healers" will be reviewed in the next issue.

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I will also make this suggestion: we do not like to publish articles that have been published in other papers or bulletins. We prefer to have an original and fresh article prepared for *Searching The Scriptures*. This, of course, does not apply to news items and reports.

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Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

MAKING YOUR WILL

The Catholic church has become the wealthiest religious institution on earth by making an appeal for the property and money of people after they die. They don't mind waiting because they realize that death will soon come upon all. Many people will all they have to the Catholic church.

In every paper I receive, liberal brethren are making the same appeal for their benevolent societies. They say, "Remember us in your will," "Let us come to your home and talk to you about your estate," or "Plan for your estate after death and include us." The older orphan asylums have made a tremendous amount of money by this appeal.

Permit me to say, gentle reader, that there is more involved than merely giving to an institution. John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (II Jno. 10-11). This means we cannot become an accessory to anything which is evil or unscriptural. I have never denied that the Catholics do a humanitarian work in taking care of orphan children. But, is this the real issue? Certainly not. I cannot give to the orphan homes operated by the Catholics because they teach and practice false doctrine. I would become an accessory and therefore stand guilty before God. I have never denied that my liberal brethren do a humanitarian work in their organizations. But is this the issue? It certainly is not.

Now, let us get down to the plain facts in this matter. If you give to a benevolent society before or after you die, this is what it involves:

1. You contribute to an organization which did not exist during the days of the apostles, because they are only about fifty years old.
2. You contribute to an organization which the church did WITHOUT for nineteen hundred years.
3. You contribute to an organization which the last few years has divided many congregations and held them up to shame before the gazing eyes of infidels and men who hate the truth.
4. You contribute to an organization whose faculty teaches the children that it is scriptural for the church to give to such spiritual monstrosities as Herald of Truth, Holy Hootenannies and sponsoring churches, none of which are found in the New Testament.
5. You contribute to an organization which has no authority for taking money from church treasuries.
6. You contribute to an organization which believes the church can do its benevolent work through a society just like the missionary society brethren

taught about their society about one hundred years ago.

7. You contribute to an organization which says giving to them is a matter of judgment, but will use its power and influence to destroy any who oppose their beliefs.

It isn't my purpose to tell any man where to leave his money, because that decision must be made by the individual. However, we must not forget that God will hold each person responsible as to how he uses his money. I am obligated to challenge the thinking of all men when their soul is at stake. Some brethren ask, "May I give to the orphan home as an individual and not out of the church treasury?" The scriptural answer is, "No." If my brethren wanted to start a humanitarian work such as a hospital, orphan home or old folks home, and keep their hands out of the church treasury, I could not object. Such would be a good work. I do not know of one which has kept its hand out of the treasury; do you? If they would do this, I could not object to the individual giving to them. However, when they continue to take money from the church, and one gives to them as an individual, John says he becomes a partaker in their evil deeds. This will condemn the soul.

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

The following excerpts are taken from a two volume work entitled: "The Public and Private History of the Popes of Rome, From the Earliest Period to the Present Time," by Louis Marie de Comenin. It was translated from the French and published in the United States in the year 1846. The copy to which I have access was formerly in the convent library of the Sisters of St. John the Divine, in Toronto, Ontario, Canada.

Although the author was a Roman Catholic, he did not allow his religious profession to blind him to some of her failings. In fact, the author even accepted as factual the legend of the 'Popess Joan' as if she had actually existed . . . a fable which we ourselves do not believe to be true. Although we do not, therefore, accept all his statements, nevertheless, we feel that considerable credence may be placed in his writings wherein legends, myths, and traditions are not primary factors to be weighed.

We copy as follows:

* * * *

Concerning Innocent I, the 42nd bishop of Rome, A.O. 402: "Many decisions on the celibacy of priests are attributed to this holy father, prohibiting ecclesiastics from living in carnal intercourse with their wives, and ordering monks to live in continence. But nature is stronger than the laws of men; and the bulls of the pontiff like the decrees of his successors,

will be always impotent in arresting the disorders of ministers, and the debaucheries of convents" (page 72).

* * * *

Concerning Leo I, the 47th bishop of Rome, A.D. 440: "He then wrote to Rusticus, bishop of Narbonne, to prohibit him from exposing to public penitence a priest who had been found guilty of enormous crimes, adding that it was his duty to conceal the faults of the clergy, in order to shun a scandal which might bring dishonour on the church.

"In a decree which he made at the beginning of the year 442, the holy father ordered more priests to follow the same law as the bishops in regard to continence; that is, he enjoined them to keep their wives, without having any intimate connection with them. The deacons refused to submit to the observance of this strange decree; and it was later, and by employing the greatest circumspection, that the pontiffs were able to make the laws of celibacy acceptable in the West. In the East they were equally disappointed.

"In another bull the pope established this invidious proposition, that a clergyman could give his daughter to a man living in concubinage, without incurring the ecclesiastical censure, as if he gave her to a married man; because, adds the holy father, concubines are not legitimate wives, and the daughters do not sin in yielding themselves to their husbands" (page 84).

* * * *

"The church owes to this holy father the establishment of four solemn fasts during the year to wit: Kent, Pentecost — the fasts of the seventh and tenth months. Legends fix at this period the origin of "Rogations," which were first celebrated in Dauphiny, and in the end adopted by the churches of all countries" (page 89).

* * * *

Concerning the ordination of John II, as bishop of Rome, A.D. 532: "Comuption had then so increased, that the senators sold their votes openly; and in order not to profane the Divinity, we will say, that the Holy Spirit did not govern the election of the popes of this period; for God could not preside over a council where the chair of St. Peter was adjudged to the highest and last bidder.

"There existed so little good faith and true religion among the clergy of Rome, that in order to obtain the pontificate, some priests distributed all their money; others mortgaged their palaces; whilst some, less scrupulous, promised the property of the church. At length the Holy See being put up at auction, John the Second, surnamed from his eloquence, Mercury, paid enormous sums to his competitors, and obtained the pontifical tiara" (page 106).

* * * *

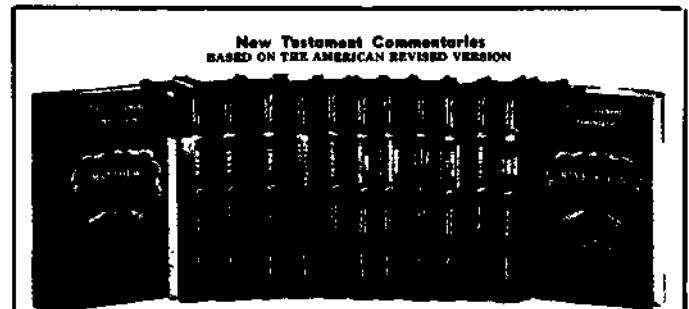
Concerning Agapetus, the 59th bishop of Rome, A.D., 535: "He commenced his administration by an act of justice. He publicly burned, in the midst of the church, the anathema which Boniface had extorted by knavery from the bishops and priests against Dioscorus, his competitor. He blackened, by this circumstance, the memory of his predecessor, and by an admirable generosity, preferred an equitable justice to the vain glory of the Holy See, to which he did not attribute the divine privilege of infallibility.

"As soon as the emperor was appraised of the

election of Agapetus, he sent the priest Heraclius as his ambassador to congratulate him... The pontiff, in replying to the compliments of the emperor, approved of his zeal for the reunion of the Arians, but represented to him that the popes themselves had no power to change the canons, which prohibited reconciled heretics from preserving holy orders.

"St. Caesar of Aries then consulted the holy father on a point of discipline, which divided the bishops of Gaul, and demanded of him, if pastors had the right of alienating the church funds in difficult circumstances. Agapetus replied, that the constitutions prohibited this sort of alienation, and that he did not dare authorize an infringement of them: 'Do not think,' adds the pope, 'that my councils are dictated by avarice or temporal interest; but considering the temble account which I must render to God of the flock which he has confided to my care, I seek to direct it into the way of eternal life, and cause it to observe the decisions of the last council.'

"The assembly of which he spoke was but a national synod, held in Italy, under the pontiff Symmachus. Agapetus, by declaring that he is obliged to submit to the judgment of councils, condemns the ambition of the bishops of Rome, his successors, who have endeavored to elevate themselves even above universal councils" (pages 107-108).



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The News Letter Reports

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

THE CAUSE OF CHRIST IN STAVANGER, NORWAY

Bill Pierce, Madlaveien 49, Stavanger, Norway

Situated on the southwestern coast, the North Atlantic on one side and mountains in a distance on the other, is Stavanger, the fourth largest city in Norway. Stavanger is picturesque with its contrasting modern and old buildings, and even though it has a population of 84,370, it has the appearance of a large country town. It is an important industrial and trading city for Norway. Known as the most religious city in Norway, it has 34 different sects and it is sometimes called "the sect city." There is an atmosphere of religious tolerance which has created an apathetic attitude in the majority. There is neither aggressive opposition to what they might look upon as error, nor any eagerness in accepting any new truths. The most zealous among the sects here, are the Pentecostals groups, and of them, a group called "Maran Ata" (in the English KJV, "Maranatha" meaning, "Jesus come!") is the most prominent. The largest sect is the State church, which is Lutheran, and about 92% of Norway's population belongs to this religion. State support of the church and deep seated traditions have inactivated the people spiritually. While many see error in this church, they do not have the interest or courage to repudiate it. Under these existing circumstances, it is difficult to get a foot hold here. One Norwegian has said: "If you can start a church in Stavanger, you can start one anywhere."

However, among so much religious confusion, there is to be found a few who are honest and are seeking the truth. With this conviction, we came to Stavanger in 1961, with the Joe Pruett family, to begin the Lord's church, Kristi menighet. With us, was a Norwegian preacher, Einar Engoy, who helped us the first few weeks in translating a Bible correspondence course and doing other essential things in order for us to begin public meetings. In October, we began our public meetings with a Gospel meeting, with Mason Harris, who was then preaching in Bergen. We had an average attendance of 32 each evening. One young man was baptized. Since that time we have made slow but steady progress. Now, almost four years since our beginning, we have: (1) a nice meeting place on a main street near the center of town; (2) several tracts, Bible correspondence course and other materials translated and printed (we have access to a printing press in Bergen and we work with the brethren there in printing materials); (3) a faithful Norwegian man, Olaf Reinholdtzen, with his wife Henny, and their two children, working full time with the church here, and two other faithful Christians besides the Reinholdtzen family (two other members have fallen away, one has moved to Germany and another member just passed away this spring); (4) we have several on our mailing list receiving our monthly

paper "De Gamle Stier" (The Old Paths) and others who are taking our correspondence course; (5) and even though we have small attendance, we have good interest among outsiders in our meetings.

This may seem to you a very small beginning and very little growth in a four year period, and it is. But remember, beginning a work here in Norway is different (language problems, customs to learn, tracts to translate and print, all of which we take for granted and have on hand when beginning a work in the states) than in America. When beginning a work in America, one usually has nearby congregations who can help and encourage the work. Also there are preachers in abundance who can be invited to hold meetings to encourage the work. Here, we stand virtually alone, and other than myself, there is only one other conservative American preacher here, Bob Tuten in Bergen. If we have meetings, we either hold them ourselves or ask each other. This is fine, but there is a certain drawing power in having different preachers for meetings. This is helped much now by the coming of the Reinholdtzen family. He is a zealous worker and has this month, converted and baptized a lady and young man, while visiting and working in Bergen. No, we haven't turned the world upside down here in Stavanger, but we believe the church is firmly established and now has the potentials of greater growth.

In May of next year, we will have completed seven years of work in Norway, two years in Bergen and five in Stavanger. We would like to return home the last part of next May, 1966, and I am writing this article with the prayer that we may be able to awaken the interest of a faithful preacher or preachers and their families in the work here, so that they may come and help brother Reinholdtzen, after we are gone. Brother Reinholdtzen is very capable and could continue alone, but we hope this will not be necessary.

Christ's words: "Go ye into all the world and preach the Gospel . . .", "Go ye therefore, and teach all nations . . ." should challenge you to a decision! Don't soothe your conscience by saying that you can go across the street or to another state and fulfill completely Christ's command! He commanded: "go into all nations." If you are interested, will you contact me? I will be glad to furnish you with information about the language, customs, climate and etc. Will you let me hear from you soon??

Bill Pierce Madlaveien
49 Stavanger, Norway

Luther G. Roberts, Salem, Oregon — We had an excellent meeting September 19-26 with Floyd Thompson preaching. Two were restored and identified with the church.

W. H. Hicks, Brooker, Fla. — We need a preacher, but we can only contribute \$65.00 toward his support. Could we be put in contact with a preacher

who already has a part of his support? We are small in number, but sound in faith. Our building is paid for and we have no debts. We are just 20 miles from Gainesville, Florida. Please write to W. H. Hicks, Brooker, Florida.

Ted Beaver, Fullerton, Calif. — After a pleasant five years with the good church in Ontario, California I have moved to work with the church meeting at 401 West Date Street, Brea, California. My home address is 2757 Sequoia Avenue, Fullerton, California.

John W. Pitman, Greenland, Ark. — Please make it known that we have moved to Greenland, Arkansas, five miles from Fayetteville, Arkansas. We would like to have the names of those who read this paper who may know of some in this area whom we may contact. The nearest church that we know of that we feel safe to attend is Rogers, Arkansas. We hope to start the church here in Fayetteville before long. We have two other families who might meet with us. We could very well use some support to start and keep this work going. At present we have \$100 per month toward our support. We have four children of school age and I cannot work at public work because of a back injury. We came here on our own to start the work and need some help to get on a good footing. If you can help in this work, please write to me at P.O. Box 195, Greenland, Ark. 72737.

J. Frank Ingram, Cincinnati, Ohio — **James P. Miller** closed a very inspiring meeting with us September 29. The attendance for this area was exceptional. We had six of our number to render obedience (5 baptized and 1 restored). The church here has been strengthened. It was indeed a pleasure to work and study with him once again. The work here has been showing great promise in the last 14 months. Stop by whenever our way and call 891-3174.

Daniel E. Agirest, Osprey, Fla. — We are happy to announce that the new Osprey church of Christ, Osprey, Florida, will have a meeting starting November 5 through December 5, 1965. **Shaddan L. Edwards** of Sinton, Texas, will do the preaching. We are also looking for a preacher. We can partly support him, and the nearby churches will help him in his support. Anyone interested please contact **Don Keele**, 312 Bay Vista, Osprey, Florida. Phone 966-2285.

Cecil B. Douthitt, Fort Smith, Ark. — Maurice Barnett preached in a meeting with the church of Christ, 2323 South 46th Street, Fort Smith, Ark., October 3-10. Seven were baptized and two were added to our list by transfer of membership.

Ardie R. Brown, Jr., Port Arthur, Texas — Zavalla, Texas is a small east Texas town of approximately 800, with a growth potential due to the recent completion of the Sam Rayburn Dam. There is a faithful congregation in this community consisting of about 25 members. These brethren are desirous of having a man to live in the community and work with them. They are at this time able to provide \$175 on a man's monthly support. If some

faithful gospel preacher who can provide part of his support is interested, please contact the following men: Thomas Granberry, Rt. 2, Huntington, Texas; L. D. Dunkin, Rt. 1, Zavalla, Texas, phone 7-35231 or R. E. Chambers, Rt. 1, Box 36, Zavalla, Texas, phone 7-3338. These brethren own a comfortable meeting house which will seat approximately 200. Zavalla is located 24 miles southeast of Lufkin, Texas on Highway 69.

Ward Hogland of Greenville, Texas was with us in a meeting October 3-10. At the time of this meeting (in process now) three have been baptized. Our work is looking up, for which we are thankful.

Paul Brock, Lakeview Church of Christ, Rossville, Ga., Aug. 18, 1965 — I have been with the Lakeview Church since Feb. 1964. Although the membership is small the spiritual condition is good, and the outlook for growth has never been better. **Barney Keith** was with us in a good meeting this Spring. **Colin Williamson** begins with us Sept. 5.

This year I have preached at Valley Station, where **Ronald Mosby** is the evangelist. Five confessed sins. In April I was at University Heights in Lexington, where **Bob Crawley** is evangelist. Five were baptized. In July, at Tigrett, Tenn., where **Ramey Vetter** preaches, four were baptized. I am scheduled at Asheville, N. C., where **Neal Smith** preaches, Aug. 30-Sept. 5, and at Jonesboro, Tenn. Oct. 3. **Colin Williamson** preaches at Jonesboro.

We have a debate scheduled here at Lakeview, Oct. 25, 26, 28, 29. I am to meet **Don McWhorter** these four nights. The ambiguous and wordy propositions, which brother McWhorter wrote, follow:

Oct. 25-26

"The Scriptures teach that a church may contribute money from its treasury to another church only (1) When the receiving church is unable financially to support adequately the physical wants of its own indigent members, and (2) When the purpose of the donation is: "that there may be equality" or mutual freedom from want of physical necessities.

Affirm: **Paul Brock** Deny: **Don McWhorter**

Oct 28-29

"It is scriptural for a congregation to aid or supply a home, an organization, in the care of the indigent by the supplying of money from its treasury."

Affirm: **Don McWhorter** Deny: **Paul Brock**

Further information about the discussion may be had by writing to me at 1206 Cooper St., Rossville, Ga. 30741. This is the Chattanooga, Tenn. area.

Charles F. House, P.O. Box 641, San Luis, Arizona USA 85349, September 30, 1965.

Tijuana, Baja California, Mexico: Thanks unto a gracious God, a church standing for the truth is now in existence in Tijuana B.C. Mexico. **Filiberto Jiminez** a former denominational preacher with the CHURCH OF GOD, and who was baptized into Christ at Yuma, Arizona December 28, 1964, moved here from Mexicala B.C. after school was out in June, for the express purpose of starting the true church in this great city of liberalism and sin. July

18th I was invited to preach and work during the summer, or as long as I could with these brethren and to help them get started. Since this date, my wife and I have been collectively teaching 10 or more classes per week. Marvel has taught the children and I have taught the adults. Filiberto preaches to denominational churches where he has influence, teaching the things he has learned in the classes conducted by the local church. From our beginning July 18th, there has been **one baptism**, and three identified with the local church, making a total of **SIX** members. Sunday attendance runs 12-15-18 people., including children and visitors Contributions run around \$30 per week which Filiberto uses for his needs. In addition to the local congregation supplying him with \$30 per week, the 50TH & UNIVERSITY CHURCH in San Diego, California has been supplying another \$30 per week. This total amount of \$60 will support a Mexican preacher a bare minimum. When emergencies arise from time to time, these are met according to ability by individual members of the local church.

Invitation to Preach in a Liberal Mexican Church: Filiberto Jimenez, Andres Guitierrez (preacher at Mexicali) and I had the pleasure of a nice visit and a very profitable discussion with the liberal preacher at ROSARIO, which is one of the five liberal USA influenced churches in the Tijuana area. Filiberto has preached there once, and I have been invited to preach there when I can arrange it in my schedule. Pray for me.

Baptisms: Not only was one added to the church by baptism as mentioned above, at Tijuana, but word came to me from SONOYTA, SONORA, where Bro. Fidel Cisneros preaches, that during the month just closed (September), there were **two baptisms** there.

Support Needed: Bro. Santos Gomez, P.O. Box 344, Tecate, California 92080 is in need of support. Write him direct in English or Spanish. Bro. Gabriel Ortiz, evangelist, CHURCH OR CHRIST, Fallbrook, California is also in need of support. His wife was suddenly taken to the hospital with a spreading infection. The hospital bill is costing \$60 per day plus doctor's bills. If you can help, contact him direct. These two brethren are in NEED and are WORTHY.

Due to recent loss of church support, I have had to eliminate the following items from my planned 1965 budget for the rest of this calendar year: Radio program (Tapes and Air Time) ; Gospel Meetings; Transportation car and camper expense; house and utilities allowance. After the 1st of October, it will become necessary for me to return to San Luis to do some extra part-time relief work in the U.S. Post Office. Pray for us here along the U.S.-MEXICO border. We need your prayers, love and understanding in these difficult days.

Donald R. Givens, Novato, Calif. — In the recent gospel meeting held by Bro. **Ronny Hinds**, we had two baptisms. I will preach in a meeting in Napa, Calif, beginning Oct. 31, and continuing through Nov. 7.

Have You Mailed Your Renewals?

THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

Iwan Lee

CHOOSE WISELY

When two decide to marry, they are making a decision that will affect them in many ways throughout life, and this decision may have very direct bearing on their eternal destiny. "What God hath joined together let not man put asunder" (Matthew 19:6). Thus, the decision is to affect all of life. If it is wise and acceptable before God it will be a great blessing to both.

Marriage is honorable and recommended (Hebrews 13:4; I Timothy 5:14). "Whoso findeth a wife findeth a good thing" (Proverbs 18:22). Her price may be "far above rubies" (Proverbs 31:10). Careless Bible students slander the great apostle Paul when they say he stood opposed to marriage. It was good, according to the apostle, in time of "present distress" to remain even as he (I Corinthians 7:8, 26). He and Barnabas claimed the right to Christian companions (I Corinthians 9:5). He denied the right to none. Paul wrote as directed by the same Holy Spirit that brought God's comment to the writer of Genesis. It is not good for man to be alone (Genesis 2:18). Woman was created to be a help meet for man. Each may be blessed and strengthened by the other.

Foolish choices are often made. If such are made the results are serious. Divorce does not correct the mistake. It adds sin to sin and leaves one to reap for sowing to the flesh — and reap he must! If this little article can help one young person make a wiser choice it can be worth the cost in time, paper and ink for this whole paper. One whole span of life is important in the sight of man and of God. This is a matter about which one should pray and act in harmony with the will of God.

Please do not marry one to whom you have no right. Such would make you a "wicked person" to be put away from the flock of God (I Corinthians 5). Herod was told, "It is not lawful for thee to have her" (Matthew 14:4). John did not say it will be right for you to have her if I baptize you! That woman belonged to Philip and not to Herod. To violate God's law is no small thing. This is true if the law concerns marriage or any other relationship. Know the law and abide in it. Happiness is not for those who live in rebellion to God. Two who marry in violation to the law (Matthew 19:3-9) may give more and more thought to their mistake as they get nearer the end of life and the day of reckoning.

Two who have not known each other take great risk in suddenly planning the voyage of life together. Two strangers would not go into the grocery business together. For two strangers to invest their very lives in the same home seems especially foolish. Know the beliefs, the past experiences, the record of

past behavior, the type associates, willingness to work, and many other facts that matter before planning home life together. Investigation will not embarrass worthy people.

Having many things in common adds much to the process of making a happy home life. People of similar age, social and financial background, and of the true faith have greater opportunities for success. If they like the same people, are happy in the same location, and have the same hopes and deals, they can be "one." This tie is to be so close that it can be mentioned in the same sentence with the close relationship between Christ and His church. How can a true Christian have much in common with one that hates the church? Do not expect such marriages to be happy! Lust must not blind you to the certainty of heartaches to follow such marriages. Much that is called "love" is physical attraction that will lose its golden glow in the unhappy conflict that is sure to come when one who loves the church marries one who hates this blood-bought institution.

One special point of preparation for marriage is to maintain the highest of moral standards in that important period preceding marriage. "A good name is rather to be chosen than great riches" (Proverbs 22:1). Is there any way to overstate the value of a good name to one who thinks of marriage? Only the best people deserve the best companions. "Wild oats" are never to be sown. Such careless living in the precious period of youth may make a happy marriage almost impossible. What a price for some few moments of sinful pleasure! To live as God would have you will cut one off from the ungodly crowd, but it will attract the few who are most worthy. Be sober, discreet, chaste, wise and good. "The way of the transgressor is hard" (Proverbs 13:15). The pleasures of sin are but "for a season." "Wild oats" are like Johnson grass. The harvest of reaping tends to come for many seasons from one sowing. They come up again and again to mar life and bring regret.

ANOTHER SLIP ON THE EIS

L. A. Mott, Jr., Wayne, Mich.

Really I learned to pronounce this preposition "ace" instead of "ice." The baptists generally pronounce it "ice." In their twistings and turnings to made the force of this preposition in Acts 2:38 they have made many slips on the "eis." I recently had the good fortune to come across an item in a Baptist Book Store that I believe will be of great value to brethren who debate the Baptists on this matter.

Those who have studied J. W. Shepherd's Handbook on Baptism will be familiar to some degree with a set of commentaries on the New Testament first issued in the nineteenth century by The American Baptist Publication Society. The set is called **An American Commentary on the New Testament** and edited by Alvah Hovey. Shepherd quotes Hovey on John and Hackett on Acts, if not even others. Most of our more thorough students will be familiar with Hackett's classic comment on **eis apoisin hamartion** on Acts 2:38.

I did not realize that this set of books was in print today. So, when helping a brother prepare for a de-

bate with the Baptists recently I had Brother Robert West, formerly of Las Vegas, Nevada, make me a photostat of Hackett's passage from an old copy he has. **But the set is in print.** I just bought a copy of Broadus on Matthew and ordered Hovey on John and Hackett on Acts through a Baptist Book Store here.

As stated, many will be familiar with Hovey's and Hackett's statements. But what I have not seen in print heretofore is a paragraph from the commentary of the Baptist scholar John A. Broadus on the use of **eis** in Matt. 3:11. It gives what I believe, and what brethren have long contended, to be the true significance of John's statement, "I indeed baptize you in water **eis** repentance."

This sentence, together with one in Matt. 12:41, are usually produced by Baptists as instances of a **retrospective** significance of **eis**. But they are wrong — and the Baptist scholar Broadus says they are wrong.

Broadus' **complete** discussion of the phrase "unto repentance" is reproduced below exactly as it appears in his book.

Unto repentance. The most natural way to understand this preposition (with its case), in English, would be 'in order that you may repent.' So the same expression in Wisdom 11:23, 'Thou overlookest the sins of men unto repentance.' The difficulty is that John's baptism evidently presupposed repentance, and was to be followed by 'fruits worthy of repentance.' Accordingly, some urge that the preposition **eis** (with its case), 'unto,' must here denote the occasion or ground of the baptizing, a meaning which it clearly has in 12:41, and which is ascribed to it here by the Greek commentator Euthymius. This, however, is a very unusual and difficult use of the preposition, though certainly possible. Others take it to mean generally, 'with reference to repentance' (so Tynedale, 'in token of). Such a meaning the preposition with its case does somewhat frequently have, and that gives here a very good sense (as it would also in Luke 3:3; Mark 1:4, 'unto remission of sins'). But it is best to adhere if possible to the common and most natural sense 'in order to.' And it may perhaps be so understood if we revert (Cremer) to v. 7, 8, the special occasion of what John is saying. Those whom he baptized all professed repentance, but concerning some it was very doubtful whether there was a real change of thought and purpose (see on v. 2), and he exhorts them to show by the appropriate fruits that such was the case. He might therefore say, "I baptize you in order that you may really repent," including in the one view and one expression, the primary change of purpose and the subsequent results and proof thereof. This makes the design that of John in baptizing (so Hoffman and Keil), and not exactly the design of the baptism itself (as Meyer, and many). In the parallel passages of Mark and Luke (Mark 1:8; Luke 3:16), this phrase, 'unto repentance,' is not given, probably because each of them had just before spoken of it as a 'baptism of repentance.' That expression (Mark 1:4- Luke 3:3; also Acts 13:25; 19:4) is still more indefinite than the other; by it the

baptism is simply distinguished from other baptism, characterized as a repentance-baptism comp. 'Babylon-removal' 1:11), and we are left to determine, from the nature of the case and the known circumstances, what precise relation existed between the baptism and repentance.

For those interested in complete documentation, the facts you need are: John A. Broadus, **Commentary on the Gospel of Matthew**, The American Baptist Publication Society, Valley Forge, Pa., page 49.

Broadus does not, I believe, see the real truth about Matt. 12:41. I here reproduce his complete document on "eis the preaching" so brethren can be prepared should they use the comment on 3:11 and the Baptists use the one on 12:41 to try to neutralize the force of the former. The quotation below is on pages 277, 278 of the above work.

At the preaching, or proclamation, the word being derived from the verb **kerusso**, explained on 4:17. The preposition rendered 'at' is **eis**, usually rendered 'into' or 'unto,' and often denoting design or aim. It cannot possibly have that sense here, for certainly the Ninevites did not repent **in order that** Jonah might preach. It clearly introduces the occasion or ground of the repenting (Winer, p. 397 [495]); and so it may possibly have the same force in 3:11 and Acts 2:38.

DANGERS FACING THE CHURCH

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

Thomas G O'Neal

The church from the day of Pentecost has lived in dangers. In every generation there have been many. Today is no exception. On every hand the church is confronted with dangers, some more serious than others; some with far more reaching consequences than others if left unchecked.

There is a danger today that may not endanger the church tomorrow but tomorrow there may be a danger that yesterday posed no threat to the church. Satan is little concerned with what he uses to lead the church astray. If he can use one thing today but cannot use another, he is wise and will use that device (II Cor. 2:11). We need to be certain that we do not allow him to use us (II Cor. 11:13-15). His purpose is to gain advantage; how his purpose is accomplished is of little consequence.

One of the dangers facing the church is the old time-worn plea being resurrected by some brethren that we should be tolerant and allow study of certain subjects which they desire to question. Do not misunderstand me, dear reader, I believe in full and complete investigation of any and every Bible subject. The Bible teaches that the Bereans were more noble than those in Thessalonica because they received the word with all readiness of mind and searched daily the scriptures to see what was true (Acts 17:11).

But from different parts of the country comes

the sound of strange voices, and from those that should know better, for often those voices have been our teachers. Have you heard the idea advanced that maybe there is no real offices in the church after all, and that we may be in doubt about whether we have a complete and accurate revelation of the Holy Spirit? These and other like matters are in the air today.

The attitude seems to be that if one jumps into print and exposes these false doctrines in no uncertain terms that the one is not giving complete and full study to these matters. I believe there is a reason for such. If gospel preachers immediately jump in and expose these false positions then the church will not be lead astray by them. But if preachers can be persuaded to leave these and other matters alone, then these seeds in the wind can have time to find a place to lodge and grow before being uprooted. Neighbor, the time to expose false doctrine is not after it has been planted and produced a crop but before it has time to germinate. The sooner error is exposed the easier it is to expose it and the fewer there will be to go after it. In this we have apostolic example.

In Galatians II Paul said of those "who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" — "we gave place by subjection, **no, not for an hour**; that the truth of the gospel might continue with you" (Gal. 2:4-5). Paul did not wait until the seeds of the false teachers had time to produce a crop, but rather he went to work **within the hour** to put a stop to them. There was reason — so the truth of the gospel might **continue**. Paul states their purpose was to "bring us into bondage." Think what would have happened if Paul had been silent for a while and allowed them time to sow their seeds.

We have come through years in which we have had to question certain practices more strongly than they had even been questioned. This does not imply the necessity of stopping and questioning every position and practice just for the purpose of raising doubts. Another thing we need to remember is that there is a way to raise a question for study and then there is a way to raise a question that expresses opposition from the beginning by it just being asked.

Brethren, do not think no one will come forth to expose these and other false positions until you have had time to nearly sow the church down with your corruptible seed. Also, brother, if you believe a doctrine contains the seeds of falsehood the time to answer it fully and completely is in its infancy.

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WAS THE RESURRECTION AN HALLUCINATION?

Donald R. Givens

The hallucination theory of the resurrection of Jesus states that Jesus did not actually rise from the dead but instead His followers experienced "illusions" or "hallucinations" in which they supposed that they saw Him rise from the dead. Hallucination is denned by George Fisher as "a disorder of the senses, or of the brain, which leads one to see or hear what has no reality outside of the nervous organism" (George Fisher, **Manual of Christian Evidences**, p.44). So the disciples of Christ just thought He was raised; they saw it all in one of their visions. He did not rise, but died and remained in that condition. This theory is utterly destructive to the faith of a Christian if believed. The whole basis of Christianity is the factual resurrection of Jesus Christ.

This theory is briefly explained by E. Y. Mullins in his book **Why Is Christianity True?**

Jesus died, it says, but did not rise. His body remained in the grave. Nor did He communicate with the disciples. They were in a highly excited and excitable nervous state. Mary Magdalene, at the tomb, much overwrought, imagined she saw Jesus and told her story to other overwrought disciples. They heard a window rattle or the wind whistle and imagined Christ spoke to them. Others heard and believed likewise. Denan thinks Peter dreamed the scene at the lakeside and the interview with the risen Jesus. Thus arise the conviction of the resurrection (p.199).

Thus we have this foolish theory explained to us. Nothing could be further from the truth. Just what evidence is there to back up this belief? None whatsoever. There is overwhelming evidence to support the fact that Christ arose from the dead never to die again. Our conclusions are based on evidence. There is so much more evidence, in the Bible and elsewhere, to support the fact that He did rise from the dead than these is to affirm this theory of hallucination. An individual is very, very unreasonable when he believes this theory of hallucination which is based on absolutely no evidence.

Mullins, after explaining this theory proceeds very aptly to refute it. He states:

Men who see ghosts are usually looking for them. A state of expectancy precedes the vision. But the disciples were in despair. Every hope was blasted by the death of Jesus, as the two on the way to Emmaus alleged. Besides no past experience prepared for this hallucination (**Ibid.**, p.201).

This is very true. The followers of Jesus certainly did not expect Him to rise from the dead. They thought it was all over when He died. They were in utter despair. Some of them even went back to their old trade of fishing, John 21:3. It was hard for them to accept the fact of His resurrection, especially Thomas. So, this being true, they certainly did not have any reason to experience any "hallucination" that He was risen from the dead. No, they were actual, live and true witnesses to this fact and not

mere dreamers.

Mullins goes on to say: Moreover, the effect of this hallucination, its power to transform men, survives. The test of time has but strengthened its hold on men . . . But whence the teachings of the risen Christ? Hallucination is usually wanting in this element. Here were words, thoughts, commands, which these evangelists adopt and on them base all their future actions. And what of the dead body of Jesus all this time? It was the interest of a friend and foe alike to produce it . . . The empty grave of Jesus baffles every theory of the resurrection, save the true one (**Ibid.**, p., 201). A truer statement could not be made. The empty tomb of Jesus is the thing that is unexplainable if one does not accept the truth concerning our Lord's resurrection.

If the disciples of Jesus did actually experience an hallucination and Jesus did not rise from the dead — why did not someone simply produce the body of Jesus and expose these dreaming disciples altogether? This would have settled, the whole matter. But, no, they could not do it because He was actually risen.

If this were a mere hallucination that the disciples had, why did they continue for so long to believe it? This is not the way hallucinations affect a person. J. W. McGarvey states:

Men and women who are hallucinated firmly believe that what they see and hear in this state of mind is real while the hallucination continues, but as soon as it passes away the belief passes with it. . . It is contrary to the experience of hallucinated persons, therefore, the disciples, if they were in this state of mind when they thought they saw Jesus, continued to believe that they saw Him after they returned to their normal mental condition. The permanency of their belief is a complete refutation of this thing (**Evidences of Christianity**, p. 136). What the disciples knew was not gained from an hallucination or vision. This theory is blasted when one considers how a person actually acts while under hallucination and then how he acts after he has experienced the hallucination. The actions of the followers of Jesus fit none of the pattern of those who experience hallucinations. In fact, the disciples even gave their own lives for the truth of the gospel.

The great problem with this theory, aside from being so utterly contrary to the truth, is that above 500 individuals all had this strange hallucination at the strange time. This is quite a coincidence! They all experienced this same "dream" and strangely enough, it was the very same hallucination for all of them! Who can believe it? It is complete nonsense. Floyd E. Hamilton sums it up very well:

Now the great difficulty with this theory is the fact that five hundred all had the same hallucination! As long as we can forget the empty tomb we are all right, but the empty tomb is a cold fact that wrecks this theory (**The Basis of Christian Faith**, p. 294).

Jesus rose from the dead. There is more solid evidence for this fact than any other single event in all history. It is the Gibraltar of the Christian's faith and the Waterloo for the infidel. It is the whole basis

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and foundation of Christianity. Christianity stands or falls on the truthfulness of the bodily resurrection of our Lord and Saviour. The hallucination theory falls after consideration of it in the light of all evidence. There is absolutely no evidence for it and it is found to be unreasonable, illogical and sheer infidelity.

Jesus Christ is the only begotten Son of God risen from the dead and seated on the right hand of God. Christ has been raised from the dead; so also in Christ shall all be made alive! Praise His glorious name.

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