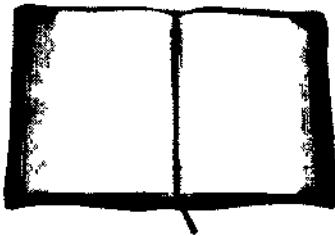


SEARCHING *the* SCRIPTURES

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



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

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HOW A "LIBERAL" MAKES USE OF THE SCRIPTURES

Luther W. Martin, Rolla, Mo.

Having just completed approximately three hours of conversation with a young preacher, in which we discussed the "current issues" that are splitting congregations here and there, I have decided to "jot down" the points that remain uppermost in my mind.

One of the first points we considered, was that of churches supporting preachers in needy areas directly, rather than by the inefficient, unscriptural, and indirect method . . . the "sponsoring church" method. Of course, I insisted that 1 could give book, chapter and verse, wherein Paul was supported by other churches while preaching at Corinth . . . "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). Then I referred my young friend to Philippians 4:16... "For even in Thessalonica ye sent once and again unto my necessity." After giving these two passages, I sat back, thinking that I had given an approved example of how New Testament congregations directly supported the preaching of the gospel in needy fields. But my friend pointed out several failings in my supposed proof!

"First," he informed me, "you claim to use these passages as a pattern, yet you fail to accept ALL the pattern."

At this accusation, I gulped once, and spluttered; "What do you mean I don't accept ALL the pattern?"

To which he replied, "Well, this passage in Philippian treats of Philippi, sending support to an APOSTLE, in a FOREIGN field. And the way you use it as a pattern, you claim that it authorizes the direct support of an evangelist anywhere that's needy, and not even in a foreign country." He continued, "Then the scripture in II Corinthians, deals with wages paid by several churches to an APOSTLE, rather than an evangelist, as you would apply it." He then concluded, "Therefore, you are failing to follow ALL of the example or pattern. And, since you fail to follow ALL the pattern, I don't see why you should accuse me and my brethren of failing to follow a pattern when we send to Abilene in order to have the gospel preached on the radio somewhere else."

Well, to say the least, I was astonished; I didn't say so, but I wondered why Inspiration bothered to

even have the New Testament written and preserved for us in the 20th century, insomuch as according to this manner of exegesis, it would instruct only those groups who had living apostles laboring with them. However, I did exclaim, "What, then, will you do with Acts 20:7 . . . wherein the disciples at Troas assembled on the first day of the week in order to observe the Lord's Supper. The Apostle Paul was there to preach to them . . . but since we have no apostles living among us today, we then have no pattern or example for OUR observance of the Lord's Supper . . . is that your position?"

My young preacher friend did not wish to shoulder the consequences of his position on the two passages first quoted in this article, when it was similarly applied to Acts 20:7. However, I predict that the next logical step or position that must be taken by those who reject the force of New Testament examples, is that of saying that neither is Acts 20:7 an example applicable to us, today.

Some years ago, brother W. C. Hammontree penned an article entitled, "Are You 'Liberal' or 'Conservative'?" In this treatise, brother Hammontree set forth in a concise way, the differences between the two approaches to the Scripture:

"THE CONSERVATIVE view on the subject of authority is that: (1) We must have divine authority for all religious acts and practices. (2) God's silence is **negative** — not **consent**. And (3) We are taught by three means; command, approved example, and necessary inferences.

"The LIBERAL view on the subject of authority is that: (1) Examples of approved practices cannot be depended upon as furnishing "Bible authority" for any act or practice. (2) Since examples teach very little, the absence of a pattern for such things as sponsoring churches, benevolence institutions, and cooperative arrangements under a single eldership does not restrict our liberty in devising and providing such things." My young friend is obviously a "LIBERAL" . . . what are you??

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Editorial . . . H. E. PHILLIPS

WELCOME

We wish to welcome the hundreds of new subscribers to the reading family of Searching The Scriptures. If you are receiving this issue as the first one, and did not subscribe for yourself, a relative or friend has subscribed for you. We pray that you may profit from the variety of good articles that will appear in the next twelve issues of this journal. We also trust that you will renew your subscription when it expires. We must have a rather large list of subscribers to continue the publication of Searching The Scriptures.

OUR POLICY

In the first issue of Searching The Scriptures we stated in the last paragraph of the editorial:

"We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper. We know nothing more that could be asked of us in presenting this paper for your edification. Let us work together to stimulate more interest in 'searching the scriptures' to know the truth, for it is only the truth of God that will make men free."

Searching The Scriptures is a 16 page monthly journal dedicated to that very effort: "searching the scriptures" in order to be approved of God. Its pages are open to a fair and frank study of all Bible questions in the earnest and honest desire to know the truth and obey it. Personal sarcasm and insults will not be permitted simply because that is not, in harmony with the spirit of Christ, and it does not edify. We attack error with all the force of our ability wherever it may be found, but we will try to manifest the spirit of love that is taught in the word of God.

We want to study both sides of any question that disturbs the people of God. We want to always love the sinner, but hate every evil way. Since all sin is associated with some person, we identify the sin with the person or persons, but we wish always to desire the salvation of the sinner and oppose his sin.

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I MARVEL

GAL. 1:6

James P. Miller

Through the years there are many things that cause me to marvel. Some of them are small in stature and some of them are great but they are constant sources of amazement, and with the reader's permission I want to call attention to some of them in this column. How many times in the course of a gospel meeting have you heard one of the brethren at the beginning of a service look out over the audience and announce to all present that the crowd is smaller than it was the preceding evening? The statement that is classic is, "I don't believe there are as many here tonight as we had last night." For the life of me I never have been able to determine what this bold declaration is designed to accomplish. It does not add one person to the group assembled. It could not be helpful to the ones present for they are there. All that it does is throw a chill on the entire service and say in effect that we are not as well situated tonight as we were last night. In addition to this chilling effect, too many times it is not true. When the audience is counted it is found that there are as many or more in attendance and the same brother in private this time utters these words, "Well, the crowd sure had me fooled." I remember one occasion shortly after coming to Florida a preacher made at length this kind of announcement and just after he was seated about half of the congregation came in. They had been detained by a draw bridge that was out of order and had to go another way or wait until the bridge was back in working order. I do not believe that there is a great deal of profit in comparing crowds, and I know that this is true when an actual count has not been made. It adds nothing to the services and simply places a cloud over the gathering. There is a time to rebuke brethren for not attending, but it seems to me that this should be done in their presence and not when they are not there to hear.

Again, I marvel that a song leader would take it upon himself to change the invitation song after the sermon has been delivered. The preacher has many times put his entire heart into the sermon and with the view to persuade, for that is how preaching differs from simply teaching, and when he makes his appeal the song leader stands up and announces to the congregation that we will sing number 136 instead of 247. It may be true that the latter number fits the lesson far better than the first and should have been chosen in the beginning, but look at the result. In the time that is lost the appeal of the sermon grows cold. In the materialistic task of finding the number minds are removed from the scriptures taught and in addition to this there will be a few who will not hear the new number and who will whisper to inquire of their neighbor. While we are thinking of matters of this kind I have always believed that every verse of an

invitation song should be sung unless announcement is made to the contrary in the beginning of a service. This is a trying time for the man or woman who is near the kingdom and many times they are not too sure of how long it will take them to reach the front and how long they have to decide. It seems to me that if the entire song is sung all have a better opportunity.

I marvel that a congregation will go to all the work and expense of having a gospel meeting and not have a list of those they hope to save. Many times great pains are taken to have every thing ready and in order but the very thing that the meeting is conducted to accomplish. The time spent in making a list of lost men and women and spending the time and effort required to get them to the services is in many ways the most important part of all. I cannot remember, as I look back over the years, a single meeting failing when the brethren had men and women in mind that needed to obey the gospel and did what they could to encourage them. The day of simply announcing a gospel series and expect strangers to find the meeting house by themselves and obey the gospel without encouragement is past. It may come again but it takes a personal contact from some one some where to even get people to come much less obey. We need to have a plan for the success of the meeting. Any plan that is scriptural and manifests a true interest in the lost will work if we work it. Brethren, we need to have some idea of what we hope to accomplish in a gospel meeting and not have a meeting just because it is that time of the year. I marvel.

DEBATE TAPES

Dr. Albert Garner, president of Florida Baptist Institute and Seminary, and brother A. C. Grider of Meridian, Mississippi engaged in a discussion on the conditions of salvation and the apostasy questions in Wauchula, Florida city auditorium, January 18, 19, 21, 22, 1965.

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ANSWERS FOR OUR HOPE

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I Peter 3:15

Marshall E. Patton

QUESTION — I do not believe the doctrine of predestination that says God elects some and rejects others according to a decree he made from eternity. But I do not know how to explain Acts 13:48 according to what I understand the truth to be. Will you please explain these words: "as many as were ordained to eternal life believed." — A.L.

ANSWER — Our querist is to be commended for seeking more information and being willing to study further that he might harmonize this verse with other known truths in the Bible. Well may any student know that when any verse seems to contradict known truth that the contradiction is in his own mind — not in the Bible. The Bible is harmonious — it never contradicts itself. It cannot and still be a book of truth.

The doctrine referred to is the Calvanistic theory of **foreordination and predestination** which affirms that God determined just who would be saved and who would be lost from before the foundation of the world; that some people are of the **elect** and others are **reprobates** according to this eternal decree. This doctrine contradicts many passages that are too plain to be misunderstood, e.g., Rev. 22:17; Matt. 23:37; John 5:40; II Cor. 5:10-11. These verses establish clearly that man is a **volitional** being and **accountable** before God. The Bible teaches that "whosoever will" may come.

The difficulty in the verse under study involves the expression "were ordained." The word translated "ordained" also appears variously in the New Testament as follows: "appoint" (Matt. 28:16); "set under authority" (Luke 7:8); "determined" (Acts 15:2); "addicted" (I Cor. 16:15). In the latter two, instances the word refers to past action on the part of the individuals themselves. It identifies their attitude of heart and accounts for the course of action that followed. Thayer's Greek-English Lexicon of the New Testament says concerning I Cor. 16:15: "to consecrate (R.V. set) one's self to minister unto one."

The context of the verse under study shows that it is used in this same sense. It sets before us a contrast in the attitudes of heart between the Jews and Gentiles and their consequent action. The Jews "were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming . . ." and consequently "judged themselves unworthy of everlasting life" (Acts 13:45, 46). On the other hand the Gentiles "were glad," "glorified the word of the Lord," and "were ordained" (**determined** in their own heart, **addicted**: themselves, **set** themselves) to seek eternal life —; and consequently believed. The passive voice and past tense of the verb shows that it identifies their

attitude of heart before they believed and actually accounts for it.

The Bible teaches that those who have the right attitude of heart toward eternal life shall find it (Matt. 5:6; John 7:17; II Thess. 2:10-12). Conversely, the latter reference also shows that the wrong attitude of heart accounts for the loss of souls. The verse under study emphasizes this difference as it related to the Jews and Gentiles in Antioch and at the same time places the responsibility for belief on man — his own attitude of heart, and not on God.

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

"WHAT ABOUT A SOLO?"

I do my best to answer the questions I receive from time to time. If I feel a question is of public interest, I try to give it public attention. I cannot answer all the letters I receive through Searching the Scriptures but I feel this one deserves some attention. Here is the letter.

Dear Ward:

I was just reading your article which was an account of a debate between yourself and a Mr. Albert Garner.

I was moved after reading your article to ask you a few questions. They are as follows:

1. You quote Webster's definition of the word "sing." This seems to be prevalent in many of the brotherhood papers and debates. I do not believe I could accept Webster's definitions of words used in the scriptures. (For example; baptism, pastor, prevent, let and etc.) It would seem to me that I would want to know what several Greek language authorities had to say about the meaning of the Greek word rather than the English translation or transliteration, which be the case. What is your thinking on the matter?

2. Now a question about the subject of singing itself. How can you read into Eph. 5:19, Col. 3:16 and a few other passages that the singing is to be a congregational effort as opposed to a solo? Also, if it cannot be substantiated with these passages, then where are the examples that show your practice to be authorized?

3. Could not one just as well use a prayer book for praying as a song book for singing? (See your last paragraph, the argument for consistency.) Also, where is the example or command for the song leader?

I am awaiting your answers to these questions. You may publish them if you desire, but I would also like a personal answer.

Your servant for Christ's sake,
I am, Don
Mayfield

I want to thank Mr. Mayfield for his letter. I shall spend very little time on questions one and three because it will not take long to answer. In answering question number one, may I say, I have never argued that Webster is right in all his definitions of Bible terms. However, we must realize that he is not always wrong! When I gave his definition of sing, I gave it because I felt it was in harmony with Greek scholarship. If Mr. Mayfield feels that it isn't then he has the privilege of giving his Greek authority which will prove Mr. Webster's definition incorrect. He did not give it in the letter — it was implied but not given. Mr. Garner, in the debate, did NOT deny that sing meant to use the voice or vocal music. The meaning of some words is so obvious it would be a reflection on one's intelligence to give a definition. We must remember that the scholarship of the world has translated the word from the Greek into our English word sing. I will venture to say that if our understanding of the word sing is incorrect, Mr. Garner would have used Greek scholarship to remind us of the error.

On the prayer book question, my first objection to a prayer book is that many times they are unscriptural and read in formalism. I have found no scripture forbidding a person writing a prayer and learning it. The Lord taught his disciples to pray. The prayer must be scriptural and sincere. From Luke eleven it seems that both John and Jesus taught their disciples to pray. This indicates a TEACHING and LEARNING process! I believe from this the Lord wants us to LEARN to pray. I do not read in the New Testament where Christians were taught to memorize a song.

In question three Mr. Mayfield, asked for Bible authority to use a song leader. The authority is in Eph. 5:19, Col. 3:16, etc. — the command to sing. I shall establish the authority for congregational singing in a succeeding paragraph. When this is accomplished one must concede a leader to be necessary. How could any group sing without a leader? How could they know when to start? If they did not sing together, would that not be confusion, and condemned by I Cor. 14:40? They couldn't wait for the spirit to move them as the Quakers do. Someone must lead or start them. Whether he stands, sits or kneels if he starts the song he would be the leader. Such questions as where is your authority for lights, seats, microphones, rest rooms, drinking fountains, song leaders, men to serve the Lord's Supper, contribution plates, heating systems and air conditioning systems fall into this category. They all inhere in a command to do something. For example, the command to teach, assemble, worship, etc., all imply the necessity of certain things to expedite the command. The Jews under the law were commanded to TEACH. There was no direct authority for a synagogue. However, they were built all over Palestine to teach the Law. Jesus did not condemn them, but rather taught in them. So did Paul. Where was the authority for a synagogue? In the command to teach! I read nowhere in the Law about a synagogue. Do you?

Now for the question which I feel deserves a little more attention. This has to do with a solo in the assembly. It must be granted that if we had only Eph. 5:19 and Col. 3:16, we might not know whether God wanted us to use a solo or congregational singing. However, like every other subject we must take all the Bible says on this matter.

First, I affirm that every Christian MUST sing in the worship service if he is able to do so. The Bible gives the command to sing. This was NOT written to a few but ALL Christians. I also insist that it is a part of the worship service. If one argues that it is a command which one can do when it pleases him, then it must follow, that he could do it ONE time and fulfill the scriptural requirements. I remember an argument the late W. Curtis Porter, made in his debate with Dugger. It went something like this. If the recurrence of the Lord's Supper cannot be established in the Bible, a man could observe it ONE time and be through with it! Mr. Dugger never did answer the argument — and he never will. The Lord's Supper is to be observed only on Sunday. Singing is to be done at all worship services, not Sunday only. However, if a man argues, as Dugger, that a man can sing when he gets ready, then it must follow as day follows night. If he sings ONE time he has met God's requirements. Therefore, if the Bible authorizes a solo, ALL would have to sing one. I intend to show that such was an absolute impossibility in Bible times. Before I do this I want to say that we have an example in Matt. 26:30, which stands out in my mind. It says, "And when they had sung an hymn, they went out into the mount of Olives." Notice the plural "They" and the singular "Hymn." I insist this was group singing. Each person did not sing a solo. Yes, I know this was before pentecost! But gentle reader, it gives an example of group singing by Jesus and the Apostles.

Now our points established are as follows: 1. All Christians MUST sing. 2. This is to be done at all worship services. 3. If a Christian may sing when he gets ready, he could sing one time in his life and fulfill the requirements. 4. If one argues that a solo is scriptural, then ALL would have to sing one. 5. I plan to show this was an impossibility.

In Acts two the membership of the Jerusalem church was at least three thousand. In Acts 4:4 it had increased to five thousand. According to my arithmetic, if it took two minutes per song (which is about average) it would take 10,000 minutes to complete the song service. This figures out about seven days to let everyone sing their solo. Pshaw. You can't get brethren to sit still for an hour much less seven days! And I am afraid when they heard my "solo" they would walk out anyway. No, brethren I can't go along with the solo theory. If it be argued they had both congregational singing and solos, they have already conceded that congregational singing is scriptural! They have also opened the flood gate for the chorus, quartet, sextet, etc. Gentle reader, who could believe it?

Have You Mailed Your Renewals?

THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

Irven Lee

THE VIRTUOUS WOMAN

Irven Lee

The Bible gives instruction concerning woman's place in the home. We can speak on this subject and on many more subjects with abundant instruction from the Bible just as we can show from the Bible that one should believe, repent, and be baptized into Christ. The religion of Christ is very practical and guides us in all our relationships all through the week, at home, at work, in the community, as well as in worship. In the study of woman, her character and her place in the home, we turn to the Bible for the guiding principles just as we should turn to this Book on all things that pertain to life and godliness.

Our first observation as to woman's place is concerning its importance. Proverbs 31 tells us plainly that the price of a virtuous woman is far above rubies. In other words, it is impossible to set a figure in dollars, or even in rubies. Let me suggest that you try now in your own mind to express the value of a Christian wife and mother. Is the value low enough to express in terms we know?

In thinking of the value of a virtuous woman, we might also think of the traits of such a woman. This same chapter 31 of Proverbs can be the basis for such a study. Verse 11 says the heart of her husband doth safely trust in her. She can be depended on to fulfill her duties and responsibilities in the home. It can also be added that he can safely put his trust in her moral uprightness. There are those with virtue or strength of character enough for one to be able to lean on in confidence in a wicked world, Verse 12 is evidently true. It says she **will** do him good and not evil all the days of her life. Whoso findeth a wife findeth a good thing (Proverbs 18:22). Evidently the wife who lives by the will of God is referred to here.

Let me side track here enough to say that "marriage is honorable in all." These are the very words of Hebrews 13:4. Let me call your attention now to I Timothy 5:14. It says, "I will therefore that younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" Some have tried to picture Paul as being opposed to marriage and thus not standing with the rest of the writers of the Bible. This ridiculous charge against this inspired and heaven directed writer- is, as are other false doctrines, based on inexcusable ignorance. In I Corinthians 7, he does suggest advantages of being unmarried in that period of distress and persecution as mentioned in verse 26. But even then, he recommended marriage to those who were not happy otherwise. Read the entire seventh chapter. Paul is one of the New Testament writers to quote Genesis 2:24. Listen to

that thought as quoted in-Ephesians 5:31. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Paul is the very writer who warned that the time would come when men would forbid to marry. Read I Timothy 4:3. The church of the dark ages made one of its many big mistakes when it decided to forbid its religious leaders the advantages of companions in the home and in the art of living. God saw that it was not good for man to be alone (Genesis 2:19). How unfortunate that some have failed to see that and have actually opposed marriage. In this day when priests at least can have copies of the Bible, I marvel that they go on in contradiction to heaven's advice. Do all of you remember that Christ was talking of the marriage tie in Matthew 19:6 when He said, "What therefore God hath joined together, let not man put asunder?" Marriage is a divine plan and holy in its influence. We side-tracked in the study of woman's place in the home for this mention of marriage, when we saw in Proverbs 31:11 that she doeth him good and not evil. She, as God planned, is a help **meet** or worthy of him.

Let us look back to Proverbs 31 for further study of the traits of a virtuous woman. In verse 13, we are told that "she worketh willingly with her hands." Some may know little about practical work and care even less. Their thoughts may be more concerning the outward appearance. Those who are unwilling to work and bear responsibility may entrap some foolish men by their outward adorning and their appeal to the animal nature, but they will not do them good all the days of their lives. A good woman's price is far above rubies. The virtuous woman worketh willingly with her hands. Let me ask a question in passing. Are we teaching our daughters that work is honorable? Are we training them for responsibilities as keepers at home?

Verse 20 of Proverbs 31 tells us that the virtuous woman "stretcheth out her hand to the poor." This is another way of saying that she, as well as her husband, has duties beyond her yard fence. She has duties to those in need around her. One cannot fulfill all her obligations within the four walls of her own home. The church calls for her. The needy need her, and their need is her challenge. Acts 9:36-42 tells the story of Dorcas who had helped many by the toils of her own hands. The religion of Christ certainly is not less unselfish than the Jews' religion in the days of Solomon when the Proverbs were written. How could we over-emphasize the need of this unselfish work?

"Strength and honor" are the clothing of the virtuous woman according to verse 25. The sun tan of the idle woman of our day is a thing of which she may need to be ashamed. Strength and honor of character would make her look much better. This is a very appropriate time to read I Peter 3:1-4. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that

which is not corruptible, even **the ornament of a meek and quiet spirit**, which is in the sight of God of great price." Think seriously of this wonderful passage. The ornament of a meek and quiet spirit is of great price and great value. One thus clothed is worthy. She is attractive without the gold, the costly array, or the expensive hair-do. Proverbs 31 mentioned strength and honor as her clothing. I Peter 3 mentioned the ornament of a meek and quiet spirit.

Verse 26 says, "She openeth her mouth with wisdom; and in her tongue is the law of kindness." Paul, in Titus 2:4, asked aged women to teach young women, among other things, to be **sober**. To be thoughtful and capable is far more wonderful than beauty of face. Homes need keepers who are wise, kind, thoughtful and sober. This very hour would be a good time to pray that many good forces can work together to raise the level of wisdom of those who have powerful influence in training the young.

Verse 30 tells us that "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." How appropriate to notice, in closing, this trait of reverence or fear of the Lord. Respect for the Lord and His will would make each one of us become a greater blessing to those about us. Lack of reverence is a serious weakness of our day. Virtuous women can exert a great influence on this generation and on the next in building reverence for the God who made us, for the Creator of heaven and earth.



(Brother Leo Rogol of Hopewell, Va. left the Adventist church in 1954, leaving his family in that denomination. He is qualified to write on this subject and the articles that follow will be an effort to expose this error and show the truth of God. In his own words to me: "But I appreciate the truth so much, that after having obeyed it I wanted more than anything to teach the truth and oppose error. That is why I am a gospel preacher and why I would like to have this article in *Searching The Scriptures*." We commend the following articles to you.—editor).

WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia
INTRODUCTION

First allow me to say there were no personal reasons that prompted me to leave the Adventist church. To this day I have dear friends in that body; my father is a minister in that denomination and my brother and sister are also active in it. Since I left that body I have been subjected to pressure and persuasion to return and thus it was no light matter to sever relations with my former associa-

tions. Since childhood I held the deep conviction that the Adventist position was the only scriptural one and that all other religious beliefs were of the devil. But an occasion was presented to me to compare the doctrines of Adventism with Scripture. I knew that as a seeker of truth I could not allow myself to be influenced by immediate surroundings, but could only look up "from whence cometh my help." How meaningful to me were the words of Paul: "But when it pleased God . . . to reveal his Son in me . . . immediately I conferred not with flesh and blood" (Gal. 1:15-16).

Several years ago I had an occasion to attend services of the church of Christ near Cleveland, Ohio during which the preacher spoke against some errors in Adventist doctrines. I was simply amazed that one would dare say a word against that which I considered absolute, unchangeable truth. I firmly believed that any opposition to the Adventist beliefs was instigated by Satan, and though this preacher was sincere in what he taught, he was merely the victim of Satan's delusions. To my way of thinking, as I had been drilled in this belief, truth was that which endorsed and accepted by the Advent body, and all that did not agree with its standards was false and dangerous. I had been brought up from birth under the conviction that what "Sister E. G. White" spoke upon any given subject was the final authority that settled any question beyond a shadow of doubt.

Arrangements were then made for a discussion between that preacher and myself, and we determined to use the Bible as the only standard of authority to determine whose position was scriptural. I went to him with the most sincere and honest desire to show him the error of his way and to convert him to the "truth" of Adventism. I went with confidence, thinking I had all the truth and that no other religious body had any vestige of knowledge of scriptures comparable to the Adventists.

POSITION WEAKENED

For nearly two years we discussed matters of truth, and during that time I saw my position gradually weaken. I now appreciate that the preacher with whom I had the discussion was an able defender of truth and could skillfully oppose errors of man-made religions. The arguments used to defend Adventism which appeared invincible now began to reveal their inconsistencies. Desperately I shifted from one argument to another, but each change was a step in retreat. One of the most flagrant violations of fair practices in religious teaching was shown to me in evidence that Adventists either wilfully, deliberately, or ignorantly misquote and misrepresent Writings of others on given subjects to make them appear as favoring their own position. This I learned was especially true when they were dealing with the Sabbath question. Any person or group that resorts to such tactics proves beyond a shadow of doubt that there is no truth in that position being taught and endorsed. I then came to the decision that if one principle is wrong that is upheld by a religious group, this one false principle proves that group to stand on a false foundation.

One does not have to prove every doctrine held and taught by a given group to be error to prove

that body false. One unscriptural view on a single doctrine is sufficient grounds to overthrow the entire claim of that body to be the true church of Christ. Yet I found that not only the main pillar of the Adventist church — the Sabbath — is without scriptural authority, but practically every view and interpretation they hold has no support from the word of God.

Desiring to become a child of God, to be called a Christian only, and not called by a man-made name such as "Seventh-day Adventist," I obeyed the gospel by renouncing my former convictions, by repenting of my sins and confessing faith in Christ as the Son of God, and by being scripturally immersed in the name of Christ. Thus, I have the joy and confidence that God has added me to His church (Acts 2:47), free from human traditions, interpretations, and human standards or laws, founded not by man but founded by the One who gave His blood to purchase it.

It would be impossible at this time to give all my reasons for leaving Adventism. But to the dear reader who might be under the sway and influence of this religious body, I would like to submit to you an outline of a few of their doctrines and prove from scripture that the teachings of the Adventist Church are wrong. Bear in mind, dear reader, that if these points brought out show a violation of scripture in Adventist doctrine, these alone constitute sufficient reasons to discredit the entire movement and to forsake the errors of that body.

(Continued Next Month)

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.

(Continued from Last Month)

WORLDLINESS IN THE CHURCH

To be "sound" one must be opposed to WORLDLINESS IN THE CHURCH! (This is something that is found on BOTH SIDES facing the church today. To my mind, it is a far greater danger to the church than INSTITUTIONALISM. For institutionalism can be detected in its "early stages" in most cases, where worldliness can have us, and gone with us, before we realize it.) One must be BURIED with the Lord in baptism, as a penitent believer, upon the confession of his faith in Jesus as the Son of God, "for the remission of sins," or, in order to obtain the remission of sins (Rom. 6:4; Mk. 16:16; Lk. 24:47; Acts 2:38, 8:37). When one does that he is cleansed by the blood of Christ (Rev. 1:5). The blood of Christ was shed in his death (John 19:34). We are "baptized into his death," or, into the benefits of his death. (Rom. 6:3,4). But, after

one experiences this New Birth (John 3:5), after he becomes a child of God by faith (Gal. 3:26), having been baptized into Christ" where one is a "child of God by faith" (Gal. 3:27), he must live a GODLY life, unsotted from the world as long as he lives. Notice carefully these passages please: II Cor. 5:17 — "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." Rev. 2:10b — "...be thou faithful unto death, and I will give thee a crown of life." Rom. 12:1,2 — "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

II Cor. 7:1 — "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Titus 2:12 — "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Heb. 12:14 — "Follow peace with all men, and holiness, without which no man can see the Lord." Rev. 21:27 — "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." These will suffice. It is clear that it is either HOLINESS OR HELL, whether it be on the part of one who is called an "anti" or a "liberal!" Let us be a little more specific.

THE MODERN DANCE

Should a congregation be classed as "sound" when they will condone — not condemn — the modern dance? Should a preacher be considered as "sound" who will not condemn the modern dance? This is one of our greatest evils in our society today, and it has found its way into the church of our Lord. How can a "Christian" take part in the modern dance, in face of these scriptures given, as well as the many charges that can be sustained against the practice of such? that proves such to be sinful? Here are a few reasons why a Christian cannot afford to take part in the modern dance: (1) It is called in question by the more godly people in the church. Christians cannot afford to take part in something when objections to such are so well founded (Rom. 14:23). "And he that doubteth is damned if he eat because he eateth not of faith: for whatsoever is not of faith is sin." Would not this simple principle apply to something that is so doubtful in the minds of godly people? Certainly so. (2) Dancing is lasciviousness (Gal. 5:19). It is one of the works of the flesh that Paul said would keep one out of heaven if he dies with this sin unforgiven (Gal. 5:21). Lasciviousness is that which is "lewd," "wanton," "lustful"; "tending to produce lewd emotions." "Lewd" means to be "given to indulgence"; "suiting or proceeding from unlawful sexual desires." Such describes the modern dance. You take the sex appeal out of the dance, and you will have no dance. Someone has rightly said: "The praying knee and the dancing foot is not on the same limb."

It has been said: "If ever there were a hell on earth, the dance hall was built over it." Again: "I had rather see my daughter stumble into heaven, than to waltz gracefully into hell." How true, how true! (3) Dancing is "of the world" (I John 2:15), and many times is closely connected with the sin of drinking (Prov. 20:1), murder (Jas. 2:10,11), divorce (Matt. 19:9), and sexual violation of God's law (Heb. 13:4). A tree is known by its fruits. The modern dance bears bitter fruits. (4) The modern dance is a stumbling block to weak brethren in the Lord. I have heard some say: "I can take part in the dance, and never have an evil thought." Of course, no one can tell what is passing through one's mind except the person themselves. But, I believe that if a normal person can embrace someone who is not his wife, or husband as the case may be, as is done in the modern dance, while dancing to suggestive music, and many times in almost dark rooms, and not have evil thoughts, IT IS LATER THAN HE MAY THINK! What he needs is a good "round" of RADICAL! He has one foot in the grave, and the other one on a banana peeling! It is hard to believe that a Christian will take part in the modern dance. Now, is a preacher "sound" if he never preaches on this terrible sin? Can a group of elders neglect to have this sin condemned, JUST BECAUSE SOME MEMBER OF THEIR FAMILY DOES SUCH? Can a preacher afford not to condemn the modern dance just because the more influential members may believe in, and practice such? We will say for ARGUMENT SAKE than a Christian can take part in the dance and not sin, but, can we afford to do such when we know of so many that have fallen as a result of the modern dance? Are we our brothers keeper? Listen to these verses: Mat. 18:6 — "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Rom. 14:21 — "It is good neither to eat flesh, nor to drink, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

I Cor. 8:13 — "Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." I Cor. 10:32 — "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God;" Do you still say that a Christian can take part in the modern dance and not sin? I wouldn't think so. (5) The modern dance is destructive, (a) It destroys moral purity. Paul told Timothy to keep himself "pure" (I Tim. 5:22). (b) It destroys purity of thought. The thoughts of our hearts determine largely what we are, or what we do (Prov. 23:7). (c) It destroys our influence for good, and in such cases, we are good for nothing but to be cast out (Matt. 7:13,14). We are to be examples for good (I Tim. 4:12). (d) It can, and often does, destroy homes. When such is done, there is sin (Matt. 19:6). How many homes have been broken because of the evil effects of the modern dance? Do you know of any? If not, ask me and I will tell you of quite a few! (e) But finally, the modern dance can, and will, destroy a soul in HELL! (Gal. 5:21). Can a preacher be called "sound" who never finds the opportunity to preach against the modern dance? What do you think about this matter? Can a con-

The News Letter Reports

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

gregation be called a "sound congregation" when its leaders will not DEMAND that this sin be condemned. I hardly think so!

(Continued Next Month)

Ralph R. Givens, Oceanside, Calif. — Two have recently been baptized, two restored and eight were identified.

Larry Bunch, Louisville, Ky. — I have been accepted to preach the gospel for the Shively church of Christ located at 1916 Rockford Lane, Louisville, Kentucky. Everyone who has been sending me publications please note my change of address: 1904 Rockford Lane, Louisville, Kentucky 40216. This will be my first full time position and I will need and appreciate all the bulletins and help that anyone can send me.

The church meeting at 19th and Calla, Frederick, Okla. will be in need of a self-supporting preacher or one supported by other congregations. This is a challenging and most worthy work. If interested and able, please inquire.

John A. Thurman, Loudon, Tenn. — One baptized on Sunday night, December 27 at Loudon church of Christ on Ward Avenue in Loudon, Tennessee. In the fall the brethren remodeled the meeting house, adding new seats, air conditioning as well as altering the interior. We invite all faithful brethren traveling U.S. 11 (Chattanooga to Knoxville) to worship with us.

Charles E. Beaty, Houston, Texas — We are happy to report four restorations and nine to identify with the church in Home Owned Estates during the months of November and December.

William Clyde Sutton, Sweet Home, Oregon — After two years and eight months with the church known as the Macedonia church of Christ in the Englewood, Tennessee area, we are now working with the faithful Long Street church at Sweet Home, Oregon. My new address is: P.O. Box 612, Sweet Home, Oregon 97386.

L. A. Mott, Jr., Wayne, Michigan — I have left Gainesville, Georgia and am with the church in Wayne, Michigan. I promised the brethren at Gainesville to help them find someone to replace me.

Vernon R. Butler, Jacksonville, Fla.— Billy Murrell completed a gospel meeting with the church in Orange Park, Florida on January 24. The results were good. One was baptized and one confessed unfaithfulness on Sunday 17, and two others confessed faults during the week of the meeting. The truth of the gospel was preached every night and attendance was good. We were offered a debate on the current issues of institutionalism. We are awaiting a copy of the propositions.

Colin Williamson, Jonesboro, Tenn. — On January 11 and 12 brother **James Yopp** of the North Hixson congregation in Hixson, Tennessee defended the truth in a public discussion with brother **J. A. Clement**. It was reported to be a fine discussion conducted in the best of order. Faithful brethren were well pleased with brother Yopp's effort. One thing of note: brother Clement expressed a willingness to debate the right of a college to be supported by the church. Such is the final direction that all liberal congregations must take if they are to remain in the mainstream of the liberal movement. Every congregation and each preacher in the Johnson City area must either endorse such as scriptural or oppose such as a departure.

James E. Gunn, Eau Gallie, Fla. — Bill Cavender of Longview, Texas will be in a meeting at Eau Gallie, February 22-28. All in this area are invited to attend this meeting.

Walter T. Stephens, Lexington, Ky. — Another church of the Lord began meeting in Lexington, Ky., on November 4th. It was made up of members of the University Heights congregation who lived on the north side of the city. The new work started with the blessings and prayers of the University congregation and they are helping with the support of Walter T. Stephens who is doing the preaching for the new congregation. Property consisting of a home for the preacher and a meeting house has been purchased from the Church of God. The property is located at the corner of Liberty Road and Lagonda Avenue.

Clinton D. Hamilton, of Tampa, Fla., did the preaching in the first meeting for the new congregation the week of November 15th. One was baptized and five were identified with the congregation. Since the meeting five more have been baptized, one restored, and one who had been worshipping with a Premillennial group renounced the error of the same and took his stand for the truth with the; faithful

!

The congregation earnestly requests the prayers! of faithful brethren everywhere.

William H. Lewis, St. Petersburg, Fla. — Brother Grover Stephens, of Louisville, Ky., will do the preaching in a gospel meeting at the 9th Avenue church of Christ, whose meeting house is located at 1315-9th. Ave. No. in St. Petersburg, starting Sunday, February 21-28. Services each evening at 7:30. All are invited.

Tune in WFLA Radio, 970 on the dial, each Sunday morning at 8:00, for the Bible Truth Program. Preaching by William H. Lewis.

Karl Diestelkamp, Milwaukee, Wise. — Your help in locating a faithful preacher of the gospel who can preach in either German or Russian (preferably German) would be greatly appreciated. If you know of such a man I would like to correspond with him.

In the Milwaukee area we have many German-speaking people who speak little or no English. We are in touch with several of these people and would like to be able to teach them more, and could do so, except for the language barrier. I would also like to find where we could purchase some good first principle tracts in the German language to use in this work. I shall appreciate all contacts that might help us.

H. F. Sharp, Conway, Ark. — Beginning the first of February I will be in meeting work full time. For years I have been holding an average of 15 meetings a year and the brethren in Conway are now going to underwrite my work in the field. The church at 40th Street in Tampa, Florida will be the place of a meeting in which I shall do the preaching February 14-21.

MOVING BACK TO FORT SMITH, ARKANSAS

Cecil B. Douthitt

On the first day of March (1965), we plan to move from Louisville back to our home in Fort Smith, Arkansas, where I have maintained an office and mailing address for several years. All the members, including the elders, here in Haldeman Avenue church where I have worked for almost fourteen years in all have made us think they really want us to stay on here. We appreciate this very much indeed, and I would not leave them now, if I thought that my going would damage or retard the work in any way. My judgment is that a younger man will be found soon to take my place and that the work will move right along in a very fine way.

The Lord willing I shall hold a few meetings each year, and do some writing which I have had in mind for several years, but have not had the time to finish.

I wish all the preachers and churches that have been sending me their bulletins would continue to do so. My mailing address is P. O. Box 752, Fort Smith, Arkansas 72902.

Alton Elliott, Perry, Fla. — The month of January was a good month for us here at Spring Warrior. On the first Sunday there were five baptized. On the fourth Sunday there were two restored. Also the brethren have agreed to support me in some meetings this summer with small congregations that will not be able to afford a meeting. If any small congregation would like to have me preach for them, please contact me at Route 2, Box 446, Perry, Fla.

Jack Kelton, Murfreesboro, Tenn. — The work at University Heights here in Murfreesboro is getting off to a good start. (This is the new congregation which began October 1, 1964 across the street from Middle Tennessee College.)

A REVIEW OF THE GRIDER - GARNER DEBATE

J. T. Smith, Wauchula, Fla.

The debate that was held in Wauchula, Florida between Dr. Albert Garner — Missionary Baptist —

and Mr. A. C. Grider — gospel preacher — is now history. Considering the cold weather and the fact that most Baptists are afraid to hear their doctrine examined, we had a good crowd each evening. Between two and three hundred were present for every session.

Some of the high-lights of the debate are as follows:

1. Dr. Garner endeavored to show that a person is saved by grace, faith, blood, repentance, etc., none of which have anything to do with proving that a person is saved before and without water baptism. But, this is what the proposition called for. Brother Grider pointed this out very clearly on a chart that he had showing that those who are members of the church of Christ believe all these things, and that no one would deny this; but the question is "before and without water baptism." This, of course, is the place where Baptists get off the track. They want to talk about "faith only" or at "the point of faith" instead of citing passages that would teach salvation **before** and **without** water baptism. This they cannot find. Garner continually wanted to know what passages stated that if a man was not baptized he would be lost. Brother Grider presented John 3:5 and challenged Dr. Garner to say that water in this passage did not mean water baptism. Dr. Garner never would say that water in John 3:5 was or was not baptism, but brother Grider pressed it and Garner didn't deny that it was.

2. Another of the highlights occurred on Tuesday night when brother Grider jokingly said to Mr. W. C. Nevil, who was moderating for Dr. Garner and who had been laughing aloud when Garner would make some point, "why don't you laugh now like you did a few moments ago?" Mr. Nevil just couldn't sit still any longer, and he jumped up and said, "are you challenging me to a debate?" As a result of this outburst two debates were arranged with Mr. Nevil. Brother Grider is to meet Mr. Nevil Meridian, Miss. March 2, 3, 4, 5. I signed propositions with Dr. Nevil to debate him in Wauchula at a date to be arranged. Evidently, Mr. Nevil was not satisfied with Dr. Garner's efforts, for he continually talked about how satisfied he was. It seems that many doors of opportunity may be opening for the brethren to engage these people in debate and teach the people who come to hear them the truth.

3. On the last proposition, "can a child of God so sin as to be finally lost in hell?", perhaps the most outstanding blunder was when Dr. Garner admitted that a child of God could commit any sin that a child of the devil can commit. Later on in his speech he said, that if anyone denied the virgin birth of Jesus that he would go to hell. Brother Grider then made a chart showing the obvious. If a child of God could commit any sin that a child of the devil could commit, and a child of the devil could deny the virgin birth of Christ, and go to hell, then it must follow that a child of God not only **could** but might commit a sin that by Garner's own admission would send him to hell.

The debate was carried on the highest possible level, and I commend both men for their efforts and their behavior. We want to thank brother Grider for coming here for this discussion, and we earnestly believe that he is one of the great debaters of our time.

Tapes of all four nights of this discussion may be obtained from brother H. E. Phillips, P. O. Box 17244, Tampa, Florida. I have a set of these tapes already, and I can assure you of the very highest quality in each tape. The price for all four is \$12.00.

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Science and Truth

I Tim. 6:20-21

William D. Burgess

When the evolutionist attempts to show relationships between the anthropoids and man he will go to great lengths to stress similarities. This is done because, he contends, similarity proves descent. Since these forms descended from a common ancestor, he contends, they would have these similarities. What the evolutionist does not point out is the

many differences between man and these forms. Some of these differences are: permanent bipedal locomotion by man, the ability to walk on two feet instead of all fours; a prominent bridge in the nose which is not present in apes; a median furrow in the upper lip of man which is absent in the apes; man has a chin and the apes do not; the lumbar curve of the spine of man is not found among apes; the great toe of man is not opposable to other toes as is the case in the apes; man does not possess tactile hairs; his head is on the top of the spinal column rather than hinged in front of it; man possesses the greatest total number of vertebrae. These are only a very few of the differences of structures between man and the apes. Another difference is that man is teachable in the true sense of the word. He is able to learn, retain, transfer his learning and use this accumulated knowledge to alter his surroundings for his own benefit. I suggest that the greatest difference between man and these other forms is the difference God made when He "breathed into his nostrils the breath of life; and man became a living soul."

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

"ANTIPOPE" . . . ITS DEFINITION

The Catholic Encyclopedia defines "Antipope" as follows:

"Antipope, a false claimant of the Holy See in opposition to a pontiff canonically elected. At various times in the history of the Church (Roman Catholic. L.W.M.) illegal pretenders to the Papal Chair have arisen, and frequently exercised pontifical functions in defiance of the true occupant. According to Hergenrother, the last antipope was Felix V (1439-49). The same authority enumerates twenty-nine in the following order:

"Hippolytus (?), III century. Novatian, 251. Felix II, 355-365. Ursicinus, 366-367. Eulalius, 418-419. Laurentius, 498-501. Constantine II, 767. Philip, VIII century. Anastasius, 855. Leo VIII, 956-963. Boniface VII, 974. John XVI, X century. Gregory, 1U12. Sylvester III, 1044. Benedict X, 1058. Honorius II, 1061-1072. Guibert or Clement III, 1080-1100. Theodoric, 1100. Aleric, 1102. Maginulf, 1105. Burdin (Gregory VIII), 1118. Anacletus II, 1130-1138. Victor IV, 1159-1164. Pascal III, 1164-1168. Calixtus III, 1168-1177. Innocent III, 1178-1180. Nicholas V, 1328-1330. Robert of Geneva (Clement VII), 1378-1394. Adameus of Savoy (Felix V), 1439-1449." (Page 582, Vol. I.)

From the foregoing quotation, it can be readily determined that UNITY has not been always a 'distinguishing characteristic' of the Roman Church. In fact, she lacks UNITY yet today in many respects. We would also call your attention to the point that the so-called "popes" in the early centuries (up through the 6th. L.W.M.) were simply "bishops of Rome" and NOT as they are at present, "world-wide bishops."

On page 35, The Catholic Dictionary, by Addis and Arnold, we are informed:

"... in the great schism of the fourteenth century. For forty years, two and even three pretenders to the Papacy claimed the allegiance of Catholics: whole countries, learned men and canonized saints, ranged themselves on different sides, and EVEN NOW IT IS NOT PERHAPS ABSOLUTELY CERTAIN WHO WAS POPE AND WHO ANTIPOPE." (Emphasis mine. L.W.M.)

Thus, the Catholic Dictionary admits that we cannot be absolutely certain as to who was or was not a pope or antipope. This is a pretty flimsy foundation for Catholicism to rest upon, don't you think?

THE 1964 GRIDER-TOTTY DEBATE

J. R. Snell, Laurel, Miss.

(Continued from Last Month)

In his first speech brother Totty said he was more especially concerned with children under the age of accountability. He offered four passages of scripture to sustain his proposition, noting that this was what the Bible taught concerning helping others. His entire affirmation revolved around these four passages.

Romans 12:13,20. His remarks were that the letter was written to the church. The question was raised, "Is the church to care for saints in verse 13 and the individuals the enemies in verse 20?" He concluded who ever was to care for one was to care for the other.

II Corinthians 9:12,13. "Unto them" — saints, "and unto all men." Who are the "all men"? Totty stressed that the grammatical construction demanded the antecedent of 'all' be some one other than saints. His conclusion, sinners.

Galatians 6:10. This teaches that we do good unto all men — especially the household of faith. Two groups, do good to both. The epistle written to churches of Galatia. Grammatical construction makes the passage applicable to the church. He stated, verse 10 can't be individual in application based upon verse 11, "ye" applying to churches. He charged the restoration movement was 100 years old before anything other than the church was seen in this verse. He concluded who ever the letter is written to is addressed in Galatians 6:10.

James 1:27. Argument was made on the pronoun "himself" which was identified as an indefinite pronoun in the Greek. As such it could be translated either himself, herself, itself or oneself. Thayer was offered as authority. It refers to all men and all women in the church thus the whole church. Ephesians 5:25 was offered. Totty reverted to James 1:26 to establish the church was involved in context. He then moved to James 2:1-2 and raised the question, "Is the assembly the church?"

Totty sought to illustrate Grider's position by taking a sack of fertilizer and holding it before the audience charging you could buy that out of the church treasury to feed Grider's lawn but you could not take 250 out of the treasury to buy baby food. He held an empty skimmed milk carton before the audience. He further charged Grider with having grass above human beings. Totty charged Grider's

position permitted the feeding of a dog but not a starving child who was not a member of the church.

He asked if I Cor. 16:1-2 was an exclusive pattern. When Grider answered, "yes, for the church to raise money," Totty concluded that it was inconsistent to permit a sinner to contribute on the Lord's day and not relieve his need out of the treasury.

Grider charged that the proposition was ambiguous in the extreme and that Totty wouldn't even dare tell how he proposed to get the money from the church treasury to the child. That is the thing he has covered up and that is the thing we want to get uncovered. He then addressed himself to the question, "Why sign such a proposition?" and explained that it afforded an opportunity to teach the truth regarding the care of needy children.

He stated that both he and Totty believed that children should be cared for, the difference was in who should care for them. That money could be taken from the church treasury to help children, we simply differ on how the money gets to the children. We both believe Christians have a responsibility along that line, we disagree as to whether or not the church has a responsibility.

Grider charged that Totty had something covered up in his discussion just as does the Christian Church preacher. The Christian Church preacher wants to talk about taking money from the church treasury to preach the gospel. When you object he will likely accuse you of not believing in preaching the gospel. Actually he wants to give it to the missionary society to preach the gospel, but he wants to keep it covered up and treat it as though it didn't exist. Totty wants to talk about taking money to feed destitute children but he too has something covered up. Actually he takes money from the treasury and gives it to a benevolent society which takes part of it and supplies the need of destitute children.

Grider asked, "Can the church help all men unrestricted?" He then answered no and chided Totty for so implying in II Cor. 9:12-13. He then introduced a chart on which was listed some 12 or 15 items such as, missionary society, hospital, Masonic home, etc., and asked, "Can the church help these?" He answered, "No!" His final item, "Can the church help a needy saint?" He answered, "Yes!" He challenged brother Totty to answer the same questions. This proved Totty did not believe the church could help every one and he never did compliment the chart.

Grider charged the church helping a human organization is one of the sins in this matter. Going beyond the doctrine of Christ and helping non-saints is a sin that is committed. But, the biggest sin of all in what you are doing is the sin against the child.

Grider repeatedly stated he was opposed to the practice of taking money from the church treasury and giving it to the benevolent society which in turn feeds destitute children. He charged this was Totty's and Garfield Heights practice, and challenged a defense of the practice. He continually asked for the Bible passage which authorizes the church to help any except saints.

In dealing with II Cor. 9:13 he called attention to the fact that the contribution was raised for saints, I Cor. 16:1-2, II Cor. 8:1,4. It was sent to the saints, Rom. 15:25; I Cor. 16:3. It was received by the saints, Rom. 15:31. It supplied the want of

the saints, II Cor. 9:12. There is no command for the church to relieve sinners, there is no example of the church relieving sinners and there is no necessary inference for the church relieving sinners. "Unto them" is unto the saints at Jerusalem, "unto all" is unto all other saints.

Argument on James 1:27 was reduced to nothing. From the standpoint of both English and Greek grammar, the personal, individual obligation of pure religion was established. "Himself" is manifestly to the individual. Thus, it is the individual and not the church who is to practice pure and undefiled religion as per this text.

Galatians 6:10 was established as individual responsibility. Grider further countered that benevolence was not the primary consideration in verse 10.

In clarifying his position Grider made the following statements. I believe the Bible teaches the church can help destitute children who are saints. That the church can help saints relieve their own destitute children as well as others who may be their responsibility.

In summation Grider charged Totty and Garfield Heights with: going beyond the things written, II Cor. 4:6; not abiding in the doctrine of Christ, II John 9; adding to the word of God, Rev. 21:18; the work of iniquity, Matt. 7:22.

(Continued Next Month)

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DISCUSSION IN EAST TENNESSEE

L. A. Mott, Jr., Gainesville, Ga.

Jonesboro, Tennessee was the scene of a discussion of current problems in the church between brethren Colin Williamson and Robert O. Wilson the nights of December 7th and 8th.

The discussion stemmed from the following: Because of its stand on modern innovations the Jonesboro church had been "disfellowshipped" and maligned by other churches in that area of East Tennessee. Brother Williamson, soon after moving to Jonesboro earlier this year, began publishing a weekly paper in which he called upon the preachers of the area to come and point out the sins of the Jonesboro church. For many weeks about the greatest act of courage any critic of Jonesboro's position could manage was a return of the bulletin with "refused" marked on it. One or two did write "refused" in especially bold letters which, I suppose, showed unusual and extreme courage.

The preachers of that immediate area have yet to answer the Jonesboro call. This seems strange if the Jonesboro brethren do not believe in caring for orphans, as some would say, for it would seem that any preacher would have the courage to go straighten out some folk on whether it is right to hate orphans.

At length brother Wilson of Maryville answered the call.

Arrangements for the discussion had each speaker making a forty minute defense of his position and then answering questions from the audience for about 25 minutes. This was not a debate in the strict sense of the word.

The first night brother Wilson argued that the orphan homes were restored homes, divine institutions, and for that reason worthy of the support of churches. The second night he founded his defense of the Herald of Truth upon the contention that preaching the gospel is a work to be done by the universal church.

Brother Williamson, though young and inexperienced in debating, did a masterful job of defending the truth, in the judgment of this writer. (Incidentally, he and I are **cousins** in such a fashion that either of us could probably claim it or disclaim it with some justification. I am glad to claim both a physical and spiritual kinship with this able preacher.)

I will make only two observations. First, whatever advantages a formal debate may have over this type arrangement in terms of giving the opportunity to deal more thoroughly with the opponent's arguments were, in my judgment, outweighed by the informality and resulting lack of tension of this discussion. In terms of a proper atmosphere for a brotherly discussion I felt that the Jonesboro type had it all over the formal debates I have heard.

Second, the essential difference between the two brethren seemed to me to be indicated in brother Wilson's reply to a question that Jas. 1:27 and, of all passages, Eph. 4:28, "satisfied" him as to the authority for **church** care of orphans as **such**. As brother Ed Harrell would point out, brother Wilson just seemed more easily satisfied about finding his position in the Bible than brother Williamson.

The Jonesboro brethren feel that they must continue in their present position in view of brother Wilson's failure to present scripture to sustain essential points of his position. They remain, however, willing to have their position examined by the Bible under any honorable conditions.

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DON'T THEY LOVE OUR SOULS??

J. T. Smith, Wauchula, Florida

During the past week, it was my privilege to speak at the church of Christ in Punta Gorda, Florida for three nights on the "sponsoring church," "Herald of Truth," "recreation," and "Orphan Home" issues that are dividing the Lord's church today. Those in Punta Gorda who invited me to come did so hoping that their members who have gone with the "great heathen movement on liberalism" and moved five miles across the river to Port Charlotte, Florida to start another congregation, would be interested enough in healing the division in the Lord's church there to come and listen.

It was announced that each night the lessons would be recorded, and an opportunity would be given at the close of each lesson for ANYONE in the audience to ask any question or make any observation they desired to make in an effort to arrive at the truth. These opportunities were given each night.

Brother Danny Tam, the good preacher in Punta Gorda, went to Port Charlotte to see brother Blain Cook, the man who preaches for this "faction" that has left Punta Gorda, and with hesitation brother Cook informed brother Tam that he would not come. Brother Cook said, "I will not be there. I know all the arguments that Smith will make, and I know all the answers. I don't feel that I could learn anything, therefore I will not be there." My, it must be nice to know everything. No, brother Cook wasn't willing to drive five miles to listen to J. T. Smith with the opportunity to ask questions and point out the errors that were made and try to teach the truth on whatever he believed we were teaching that was erroneous. But, just a few weeks ago, brother Robert Gene McIndoo, a "liberal" preacher from Ft. Myers, Florida, came to Sweetwater, Florida to speak three nights on these "issues" and brother Cook obviously didn't know it all then, for he drove 45 miles to hear brother McIndoo, when the lessons were not recorded and no questions could be asked.

Brother Tam said, "well, if you won't come, at least announce about these lessons so that the brethren here can come." Brother Cook informed him that not only would he not come, but he would not announce it.

Brother Paul Richmond, a man who has been preaching for several years and who attends at Punta Gorda, let it be known that he would not attend to hear these matters discussed.

Brother Tam also called brother Robert Gene McIndoo and URGED him to come, but brother McIndoo said he was too busy.

The thing that amazes me is this. All three of the above mentioned "liberal" preachers say that we are in error. All three of them knew about and had the opportunity to come, listen and ask questions and point out our error. Yet NOT ONE OF THEM cared enough about the souls of some 35 or 40 people who assembled each night in Punta Gorda, to make one gesture in an effort to come and listen and tell us what we are teaching that is wrong. I tell you, it is a sad day in the Lord's church when three so-called gospel preachers don't care enough about people's souls, when given an

opportunity to come and point out their error, to do so. It's bad enough when brethren think they KNOW IT ALL, and won't listen to both sides of a question, but it's worse when they have an opportunity to save souls from error and Hell and won't do it. Even though we are not given an opportunity to ask questions each night, there were from two to four car loads of people that went from Wauchula to Sweetwater every night to hear brother McIndoo, hoping to gain some truth we did not have.

So, I am ashamed of these brethren. Ashamed that so-called members of the Lord's church have sunk so low as to not be interested in the souls of their own brethren.

I have made the challenge, and I renew it now. I am willing to meet any preacher in the State of Florida on these "issues," and up until now, I have not received any "takers." I know that brother McIndoo — DON'T, for he signed propositions and then backed out. So, I will ask, does Blain really Cook, or has his fire gone out. He says he knows all the answers, and we have some questions that need answering. Thus my challenge goes out to him, even though I am not an experienced debater, but just a country boy with a Bible, will brother Cook meet and discuss these things with me that we might have access to this vast storehouse of knowledge he says he has??? WE SHALL SEE!!!

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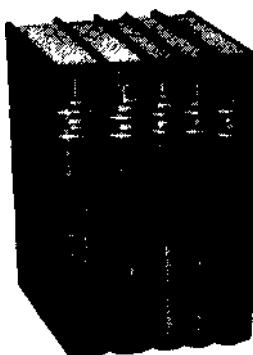
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