

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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"WOMEN PROFESSING GODLINESS"

H. E. Phillips

To Timothy the apostle Paul by the Spirit wrote: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9,10).

God wants men to be men and women to be women. The distinctions between them in dress, conduct in worship, relationships in the family, and positions in the church are clearly shown in a number of passages in both the Old and the New Testaments. In dress they should "adorn themselves in modest apparel" (I Tim. 2:9). In conduct in worship they should "learn in silence with all subjection" (I Tim. 2:11). In the family, "wives, submit yourselves unto your husbands, as unto the Lord," and the aged women are to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Eph. 5:22; Titus 2:3-5). In the church women should not try to be elders, deacons or preachers, but rather "let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). This, of course, has reference to revelations in the church, but the women are to "learn in silence with all subjection" (I Tim. 2:11).

A few days ago I was sitting in a restaurant and my attention was attracted to a man and a woman at a table across from me. That woman (typical of many today even in the church) appeared to me to be trying in every possible way to look and act like a man. She had on men's clothing, and was smoking and using profane language like the man with her. I wondered on that occasion just why a woman would want to look and act like a man. I am still wondering.

It is a fact that many men are very immodest in their dress and conduct, but I do not see men trying to look and act like women. But most women today are trying in every way to look and act like men. They either wear nearly nothing or adorn themselves with garments to look as nearly like men as possible. They cut their hair to be as much like men as possible. Many of them can "cuss" louder and drink more liquor than the average man. All of this

is disgusting to men, no matter what women may think.

When God created the woman she was made as a help meet for man and not to become a man. Her beauty and glory is in looking and acting as a woman. In this she is most attractive to man and serves to fill her place in God's plan. Any woman who dresses and acts like "women professing godliness" fills the greatest need of this generation. It is my judgment that right here is the fountain of the immorality and decay in our society today. I believe the ungodly dress and conduct of womanhood is the source of most of the lustful sin and moral decline in the nation today. I believe most of the worldliness in the church stems from the immodest dress and conduct of the women, both old and young.

I am not trying to shift all the blame for sin to the women of today, but I do affirm that if the women would look and act like God instructs them, men would have the respect and affection for them that would preserve the home, raise the morals and increase godliness. Bad men will not remain so and stay in the presence of good women. Let the women be women, and let the men be men. Let us all stay in the place where God put us and obey His will regarding our appearance and conduct.

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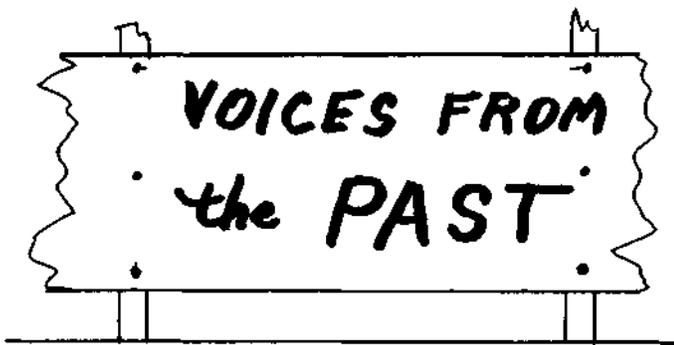
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(The following article, was written by W. Curtis Porter and appeared in the September, 1943 issue of *The Bible Banner*, Vol. VI, No. 2, Page 8.—Editor)

PROGRESS OF THE UNITY MOVEMENT

W. Curtis Porter

Before me lies the second issue of "The Christian Unity Quarterly" of which Claude F. Witty, of the Church of Christ, and James DeForest Murch, of the Christian Church, are joint-editors. This quarterly tells of the plans and progress of the Unity Movement, perhaps more accurately and more unfavorably known as the Murch-Witty Movement. This movement began in Cincinnati, Ohio, in 1936. The leaders of the movement are the present editors of this quarterly. It had as its purpose the uniting of the conservative element in the Christian Churches with the Churches of Christ. Since it has been launched four National Unity Meetings have been held and much has been said about it in religious papers, in bulletins and in various ways. But what progress has been made toward the accomplishment of the purpose for which it was begun. Perhaps we can find out something about it if we read some of the statements made in this quarterly. But from all outward appearances that I have seen, it seems that the Christian Church has been the victor in all of these efforts and that unity is no nearer than when the movement first began, except where members of Churches of Christ have moved closer to the position held by the Christian Church. Vital differences exist between the two bodies of people. These differences destroyed the fellowship in the first place. And the only Scriptural way for unity is for these differences to be removed. But so far there has been no removal of unauthorized practices from the work and worship of the Christian Church.

TIME FOR ACTION

Let Brother Witty tell us something of the progress made. On page 36 of the quarterly he says: "Enough time has been spent in preliminary work. What we need is action."

I believe he is on the right road here. It does seem to me that enough time has been spent in preliminary work. This admits that all the work done thus far has been preliminary, and I should think that seven years of preliminary work, with four

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National Meetings included in the preliminaries, ought to be enough for any such movement. So the time has come for action, thinks Brother Witty. And I think so too. And I verily believe the time is ripe for action on the part of the leaders of the movement. James DeForest Murch and Claude F. Witty have been working for seven years in preliminary work, and they themselves are no closer together than when they parted. Have these two mighty leaders of the movement reached an agreement on unity yet? Are they united? I would just like to have them tell us. What did Murch give up that brought them closer together? And what did Witty surrender? In fact, has either of them given up anything? Are they still divided? Well, if the two leaders can't get together in seven years of work, how do they expect to merge the two bodies of people. Yes, it is time for action; and Murch and Witty are the men to begin. Let them get together and then tell us about it.

WITH OR WITHOUT

To give you some idea about what the Christian Church preachers think about it, read this from the pen of J. F. Bellville of Elmira, N. Y. He says:

"In my beginning ministry in Alabama I served on a circuit of two churches that had organs and three that did not, and I had no trouble; I could do the same again. If your heart is as my heart, give me your hand."

Well, my heart is not as his heart, and I cannot extend my hand to him. On this ground the Christian Church is willing to unite. If you are willing to work with the organ or without it, they are ready to accept you. But many of them have always claimed that you can worship God acceptably without the instrument as well as with it. So if I give them my hand on this proposition, they are surrendering nothing. To me the instrument is an addition to the worship of the Lord, as revealed in Eph. 5:19, and we are not left to do as we please

about it. But I wonder what Brother Witty will say to this fellow.

Brother Witty, is your heart as his heart, and did you extend to him your hand? Brother Witty claims to represent a brotherhood movement, and many in the brotherhood have been demanding for a long time that he tell us what he will do with the instrument question, but as far as I have seen his statements, I do not recall any answer that he has made to the demand. So I am insisting that Brother Witty tell us if he can do as this New York Christian Church preacher — preach for churches both with and without the organs. The brethren have a right to know about it, if he expects them to follow him in this movement. So let him break his silence about it and give us the information.

LEAVE IT TO THE MAJORITY

This is the solution given by O. P. Spiegel of Montgomery, Alabama. He says:

"Personally I believe that every subject not specifically laid down in the New Testament should be left to the majority in each local congregation and then all should stand together—location of churches, style of architecture, cost, round or shaped notes, aids in any and every way to worship, individual communion cups — and I pledge to work with the majority in any congregation of which I am a member whether it is according to my ideas or not."

It isn't hard to tell where this fellow stands. He classes instruments of music — which he calls aids to worship — in a class with communion cups, round or shaped notes, and the architecture of a building. He throws all of these together and declares the matter should be determined by the wishes of the majority of the congregation. It is an easy matter to show that musical instruments cannot be classed with the things with which he puts them, but I am not arguing that question now. I am just looking to see how the Unity Movement is progressing. And if what this digressive preacher says about it is any evidence, the movement can be consummated quickly if those identified with Churches of Christ will cease their opposition to such "aids to worship" and let the majority in the congregation settle the matter. Is that what it is coming to? Has Brother Witty been working with them for seven years in "preliminary work" and yet has not made them to understand that in order to have unity such unauthorized "aids to worship," which caused the division in the first place, will have to be given up? Or can it be possible that Brother Witty intends to meet them on their grounds? Is he willing for the majority in each congregation to settle the question? He ought to tell us something about this that we may know which way the Unity Movement moves.

THE DIGRESSIVES HAVE SOMETHING

In a foot-note, or at least in a small paragraph at the bottom of the page, the following report occurs in the Unity Quarterly:

"George Roberts, preaching for the 'organ' church at Willisburg, Ky., has revived a non-organ church out that way; had a wonderful meeting with somewhere around 60 renewals, and baptisms, and has a special meeting of some kind set for June. Says he

likes the organ, but doesn't want one in that church, — showing once more something among the 'digressives' that the radicals don't know anything about."

I don't know who put this report in the paper, but it has to pass the inspection of the editors, one of which is Claude F. Witty. So it passed into the quarterly with his endorsement — and the very wording of it shows it to be an editorial report. Thus Brother Witty gives his endorsement to the idea that "the digressives have something that the radicals don't know anything about." The "digressives" are those who have digressed from the truth, and have added mechanical instruments to their worship. And I suppose the "radicals" are those who are opposed to such. And this digressive, organ-grinding preacher, likes the organ but doesn't want one in the church he has revived near Willisburg, Ky. That is, he doesn't want one now, for the majority would probably be opposed to it. But if later the majority became in favor of it, of course, the preacher who likes the organ would want one even there. Until then, however, he can worship with it or without it. So he has something the radicals don't know anything about. And it seemed to be something that suited Brother Witty, for he raised no editorial objection to it in this connection nor elsewhere in his quarterly. I am glad that I am not that broad-minded, that I know nothing about a thing of that kind, for I want to please my Lord. I am not concerned about the majority in this case and would not surrender my convictions in the matter, nor the truth of God, if the majority on the other side were ever so great. But what will Brother Witty do about it? Does he know anything about this sort of broadmindedness that "the radicals know nothing about?"

THREE REALMS OF RELIGIOUS ACTIVITY

And now we will hear again from Brother Witty. He delivers himself after the following fashion:

"If I understand the matter, God has placed before his church three realms. The realm of faith, the realm of expediency, and the realm of vain worship. In the realm of faith every issue must be settled by a direct command, by an approved example or by a necessary inference of the New Testament Scriptures. Man has no choice in the matter. It is God's part to say and man's part to obey. In the realm of expediency it is different. Man, governed by the law of love and guided by sound judgment must make the decision. In the realm of vain worship a true Christian dare not go. No man or church has a right to force any one to accept a commandment of man as a doctrine of God."

He thinks our troubles have been brought about because men have confused these realms. And I think so too. But to which of these realms does the musical instrument belong? There is no command, no example, nor necessary inference from the New Testament in its favor. It cannot belong to the realm of faith. I believe — and thousands of my brethren also — that it belongs to the realm of vain worship, and that not even the majority in any congregation has the right to bind it on us. The digressives think it belongs to the realm of expediency — as song books, communion cups, church

buildings, and such like. Now, Brother Witty, in what realm do you place it? Do you regard it as belonging to the realm of expediency and that it can be used or left off as we please and as the majority decides ? Or do you regard it as part of the doctrine and commandments of men that belong to the realm of vain worship? Can you and James DeForest Murch, as leaders of the Unity Movement, get together and decide which realm it must be assigned to? As soon as you have reached your decision, let us know, we will begin to think the movement has made some progress. Until then I can see no evidence" of progress except a movement toward compromising the truth of God with the doctrine of men.

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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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Proposition: "The Scriptures Teach That a Child of God Cannot So Sin As Finally To Be Lost In Hell." Albert Gamer affirms — A. C. Grider denies

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I MARVEL

GAL. 1:6

James P. Miller

I am happy to give the space of my column to the following appeal by brother George Eldridge. Calloway County is my home and I am interested in its welfare. In the digression of the last century this section was cut off from the departures of the Old College of the Bible in Lexington by the Tennessee and Cumberland Rivers to the east and tied to Nashville and the influences of David Lipscomb by the N.C. and St. L. Railroad. In this way the great departures of the 19th century left Western Kentucky un-scaled. Brethren in that section do not know that history is repeating itself and that the departures of the present time is just the old story of the last digression all over again. When this is made clear to them there will be hundreds of brethren who will stand for the old paths and the safe way. — J.P.M.

MURRAY, KENTUCKY IS CALLING

Murray, located in Calloway County, Kentucky, had a Gospel meeting February 15 to 21 that resulted in a church of Christ of "the old paths" being established. The meeting was held in the former meeting house, now owned by the American Legion, of the 7th and Poplar Church, formerly known as the Water Street church of Christ. A preacher, who was baptized, attended Bible classes, preached many of his first sermons, and received untold encouragement at the Water Street church, named Irven Lee proclaimed the "unsearchable riches of Christ." Brother Mason Harris from Steele, Missouri, lead the singing for the first three services and then was forced to return home due to illness in his family.

Churches of Murray and the area encouraged Christians publicly and privately to stay away from the meeting! Brother Edgar H. Overbey was branded as a crank, trouble-maker, and withdrawn from by the 7th and Poplar Church at morning services February 14. Reason? Brother Overbey demands Bible authority for the Church to (1) co-operate in the co-operation seen in and taught by the Herald of Truth, (2) build and maintain orphanages such as Tennessee, Boles, Tipton, and other, (3) contribute to colleges or foreign student funds at the colleges, and (4) have regular planned meals in the Church building. Brother Myers, an elder at the 7th and Poplar Church, resigned as an elder at the evening services February 14 stating there wasn't Bible authority for withdrawing from Brother Overbey. All the churches, and any of like belief, of Murray and the area lack the necessary conviction to affirm publicly any and all of the four previously listed items. Those churches, and any others, should study and apply the example set by Jesus Christ and His Apostles.

Regardless of the ungodly influence exerted and Christians not willing to "serve Jehovah," 15 to 30 assembled for each service.

The "West Murray church is presently meeting in the Luther Robertson Elementary School with services on Sunday at 10 a.m. and 4:30 p.m. Everyone is invited.

It is not known of any church of Christ sticking to the Bible for guidance in everything west of U.S. 41 in Kentucky, save the West Murray church.

The greatest need presently facing this new church is securing a full-time preacher and the wages, minimum of \$125.00 a week, for him. All of this is needed as soon as possible. Surely, there are fellow Christians and churches that can help supply this temporary need? ?

Please contact this writer or brother L. O. Duke, Route 1, Murray, Kentucky. Phone 753-6631 and let us know what you can do today.

George T. Eldridge
204 S. 16th Street
Route 1 Murray,
Kentucky

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

"WHEN DID IT START?"

There has been some controversy as to when opposition to the orphan asylums had its beginning. Before discussing this matter, it might be well to discuss the age of the homes themselves. Several months ago I wrote a brief article called, "When were you born?" Since it discusses this matter, I would like to print it with some comment to follow. Here is the article: "Back in 1910 The Methodist Church made a radical change in one of their theological doctrines. Prior to 1910 their creed stated that all babies were born in sin. After 1910 they said their babies were born in Christ. This proved to be quite embarrassing to some of their preachers. Old time gospel preachers would ask their audience, 'When were you born friends? You had better check up because if it was before 1910 you were born in sin!' The audience got the point. They saw how ridiculous it was for men to be tampering with creeds and binding them on humanity.

Gospel preachers today are still asking members of the church that same question. Did you know that prior to 1909 there wasn't a single orphan asylum supported by churches of Christ? The FIRST one was the Tennessee Orphan Home chartered in 1909. Gentle friend, when were you born? If before 1909 you couldn't be a part of that faction in the church which insists on churches supporting these 'homes' because before that time we had NONE!

A lady in south Texas almost had a rigor when I told her that orphan homes were only about fifty years old. She evidently thought they had them

in the days of the apostles and Peter could have been a superintendent. She asked, 'Well, if our orphan homes are only fifty years old, how did the church do its benevolent work for 1900 years?' I said, 'Open your Bible to Acts the sixth chapter and read. They did it within the confines of the local church.' She opened, she read, and thank the Lord this woman gave up her hobby and said, 'Brother Hogland, I will not be guilty of splitting the church over an organization only fifty years old.' Did I hear someone say, 'Yes, but the church back home where I was raised sent to these homes.' Yes, I know, but from the beginning it was not so. And I say to you brother, it wasn't before 1909! Friend, when were you born? You had better check up."

This points out the beginning of these institutions. There are some in the church of the Lord who wonder why so much has been said about the orphan asylums. Frankly, this was brought into focus by the liberals. The fight started over the sponsoring church idea, but the liberals were about to meet their "Waterloo" on this matter so they switched to something with more emotional appeal. If it is their desire we will fight this institutional question on their own ground. Many argued that not one preacher had opposed the orphan asylums until a few years ago. I deny this assertion. Back in 1937 (28 years ago!) one of the most popular preachers of that day cried out against the institutional racket. I was only a lad and hadn't preached my first sermon. Hear what Foy E. Wallace Jr. had to say in a meeting at Port Arthur, Texas.

"In summing up the immediate dangers around the church, we should name the following things: The marked tendency toward institutionalism. Today any man or group of men can start any institution they please to start, put it in a benevolent basket, label it 'Your baby' and place it on the door step of the church with the appeal 'Please take care of it!' That is taxation without representation. Again, I say, the delegate system of the digressives is better than that, for in that case there would be a voice in what is started.

The church is about to become the unwitting and unwilling victim of institutionalism, and institutionalism is about to become a racket. Where is the scriptural precept or precedent for scouring the country for orphans, transporting them from sections far and wide to an institution that was not created of orphans in that particular community, but which a promoter created by searching for orphans?

Am I against taking care of orphans? I am not. But I am against the institutional racket. It is the duty of the church to care for their dependents, and they should provide the means of doing so under their own supervision. If individuals wish to operate hospitals, Inns, homes or schools, it is their right to do so but the church cannot operate institutions. If the church can do its benevolent work through a board of directors, why not its missionary work through a board of directors? If one is a society, why not the other? There is therefore no such thing as 'Our Institutions,' if by 'Our' your mean the church. Institutionalism was the tap-root of digression. It has

always been the fatal blow to congregational independence. It destroys the individuality of both the congregation and the Christian as Nazism and Fascism destroy the individuality of their citizens in Germany and Italy. Back of Institutionalism is party pride" (The Certified Gospel, Page 155).

Gentle reader, don't let anyone tell you that opposition to the orphan homes started a few years ago. I, along with many other preachers, have been accused of starting this opposition. I want to say that in 1937 when Brother Wallace delivered this great sermon, I was in grammar school and hadn't even obeyed the gospel. At the time this lesson was preached the orphan asylums were small and few in number. If Brother Wallace thought it was a "Racket" then I wonder what it could be called today?

Friend, remember these stubborn facts. First, no orphan home existed prior to 1909. Second, the church did its work for 1900 years without one single home! Third, many men opposed them before they had grown as large as they are today. Fourth, there is no Bible authority for a church making donations to any organization, benevolent or evangelistic!

Science and Truth

I Tim. 6:20-21

William D. Burgess

Among the earliest fossils found which were thought to be pre-human or early human remains were discovered on the island of Java by Eugene Dubois, a Dutch army physician in 1890. Since then others have been found and are known as the Pithecanthropus erectus fossils. Dubois find consisted of a skull cap, a lower jaw, three teeth and a femur which was some fifty feet from the other fragments. Dubois pointed out that the ratio of brain mass to the length of the femur lead him to believe his find may have been a giant gibbon rather than an early ancestor of man. However, with the great need for fossils of man's early ancestors, most evolutionists accepted Pithecanthropus as a pre-human form. Another so-called pre-human form is known as Gigantopithecus. It is known from a total of three teeth found in China in 1935. One was found in a Hong Kong drugstore and from such an abundance of fossils some contend that this is the largest and most primitive human being. Another form, the Sinanthropus or Peking man is represented by some teeth, fragments of jaws, pieces of skulls and pieces of a few other skeletal parts. From these some scientists have declared that Sinanthropus lived during the lower Pleistocene epoch of the Geological Time Scale. Because of the fragments of skulls it is concluded that these were the victims of head hunters. It is truly amazing what can be determined when one has a few scraps of bones and a theory to defend. With so much room for freedom of speculation it is not surprising to find wide differences in the conclusions of anthropologists.

ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
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I Peter 3:15

Marshall E. Patton

A BAPTIST PREACHER ON CHURCH SOCIALS

"There are those who hold the social and humanitarian ideal for the church. They put the Lord's church on the same par with the Red Cross, Salvation Army, Y.M.C.A., etc. To such folk the church's main concern is not to take the gospel to the uttermost parts of the earth and thus prepare souls for the eternity beyond, but transforming the world into a better place to live, putting the emphasis on the NOW instead of the hereafter. In the average religious institution today (even many churches of Christ, MEP) one can get anything from a sandwich to a sermon."

"Recreational features are prominent. Swimming pools, gyms, reading rooms and the like are a major part of the churches today. As a result of this 'social gospel,' the churches are filled with lost church members. If Christ Were to enter some of the church buildings today He would start throwing out things just as He did long ago when He entered the temple and overturned the money changers' tables and drove out those that were making God's house a house of Merchandise."—By Bob L. Ross, BAPTIST EXAMINER, Vol. 28, "No. 4b, page 16, via GOSPEL VISITOR.

The above article is typical of some denominationalists today. They have tried and failed and are now trying to turn from the "social gospel" toward the truth that frees. While they may have a long way to go yet, what is being said and done in some denominational circles clearly indicates that some have recognized the futility of the "social gospel" to accomplish God's purpose in the hearts of men and women.

Unfortunately our liberal brethren are embracing now what the denominations have already tried in vain. The Jackson Avenue Church of Christ in Memphis, Tennessee, recently bought 167 acres on which a lodge (\$18,000) with recreation hall, dining area to accommodate 250, kitchen, showers, etc., is nearing completion. A swimming pool is planned and later a lake is to be developed to provide fishing. Again, from a bulletin in Nashville, Tennessee: "West End church of Christ has invited Lipscomb, Peabody and Vanderbilt students to share the facilities of the recreation room in their Bible school annex. Available for banquets and special meetings, the room also provides television, ping-pong and other recreation equipment." Church sponsored Boy Scout Troops, ball teams, camps, and other forms of recreation are a common part of the program of work of many liberal churches today. While some of them may be moving down the "social gospel" road with some misgivings and reluctance—still, they are on their way. Others are moving at a high rate of speed. One thing is certain—the speed with which our lib-

eral brethren are traveling this road increases by the hour. Their prominent preachers, men of influence and position, institutions, and papers—all endorse it. Their course has been carefully chartered and there is no turning back. It is ride along with us or, sooner or later, get out!

All should remember that the power by which men are drawn to Christ is the gospel (John 6:44,45; Rom. 1:16). When men are drawn by something else they are drawn to something else.

WANTED: A WRITTEN DISCUSSION IN MISSOURI!! (OR ELSEWHERE)

Luther W. Martin — Rolla, Mo.

Churches of the Lord in Missouri, are little different from congregations in other sections of the nation. A goodly number of congregations still stand up for straight, true-to-the-Book, gospel preaching, however, possibly a majority of the churches in Missouri are toying with centralized projects and arrangements wherein the resources of several congregations are overseen by one set of elders.

The "liberal" preachers in this general area refuse to uphold their practices in either an oral or written discussion. So, perhaps some digressive or liberal preacher elsewhere in Missouri, will be willing to affix his signature to one of the following propositions: (They've been submitted locally, to no avail.)

(1) Resolved: The New Testament authorizes that which is termed the "sponsoring church" method of congregational cooperation.

Affirm —

Deny — Luther W. Martin

(2) Resolved: The New Testament teaches that congregations cooperated by directly sending help to the preacher or congregation in need.

Affirm — Luther W. Martin

Deny —

(3) Resolved: The Bible teaches that one eldership may scripturally become a receiving, supervising and disbursing board for the entire brotherhood.

Affirm —

Deny — Luther W. Martin

(4) Resolved: The Bible teaches that elders are restricted in their oversight to only one congregation, i.e., the flock among them.

Affirm — Luther W. Martin

Deny —

(5) Resolved: The New Testament teaches that the church is obligated to relieve the material needs of the worldly or sinners.

Affirm —

Deny — Luther W. Martin

(6) Resolved: The New Testament church has a benevolent responsibility only to needy Christians.

Affirm — Luther W. Martin

Deny —

Of the above propositions, I will gladly affirm three, and deny three of them. They are so worded as to keep each disputant on the specific subject that he either opposes or supports.

The local "liberal" preacher here in Rolla terms that which I teach relative to the above propositions as "slop" . . . and he does not wish his folk to hear such.

So, will some other Missouri "liberal" preacher be willing to reason about these matters ?

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

THE ROMAN CATHOLIC MARRIAGE

For years, the Roman Catholic Church has required non-Catholics who marry Catholics, to execute a legal contract, usually termed a pre-marital or ante-nuptial agreement. At the present time, there are two matters of either national or international interest that contribute to greater-than-usual concern over the subject of these contracts.

The first factor is the present Vatican Council from which rumors continue to circulate that there may be a lessening of the strictness on the part of Roman Catholicism in permitting marriages between its devotees and non-Catholics.

The second factor, which incidentally, is of primary interest to U.S. citizens, has to do with the possible marriage in the White House at Washington, of the President's daughter, Miss Lynda Bird Johnson, who is a member of the Protestant Episcopal Church, to a Roman Catholic. It may well develop, that the Catholic hierarchy will be asked to grant a dispensation, allowing Miss Johnson to select a minister of her own choice to officiate at her wedding.

We copy below, the "Form of Promises for Non-Catholic" to sign, as used by the Diocese of Lafayette, Louisiana, in "mixed marriages." "(1) That all children of either sex born of this marriage shall be baptized and educated in the Catholic religion.

(2) That I will neither hinder nor obstruct in any manner whatsoever the Catholic party in the exercise of the Catholic religion.

(3) That in the celebration of our marriage there shall be only the Catholic ceremony.

(4) I also understand the marriage bond to be indissoluble."

If the Roman Catholic Church were to grant a special dispensation for the President's daughter to marry a Catholic, it would waive section (3) above in doing so.

The Diocese of Lafayette, Indiana, uses a somewhat more stringent contract form; we give it as follows:

"AGREEMENT AND PROMISES TO BE SIGNED

"Note — the Church is not arbitrary in requiring the signature of the non-Catholic to this Agreement. Believing that she is God's Agent, bound to protect His interests, the Church could not be indifferent about safeguarding the faith of offspring of a marriage to which a Catholic is a party."

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also hereinafter affixed to this mutual agreement, being of sound mind and perfectly free, and understanding fully the import of my action, do hereby promise that: "(1) I shall not interfere in the least with the free exercise of the Catholic party's religion;

- (2) I shall adhere to the doctrine of the sacred indissolubility of the marriage bond, which means that I may not contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;
- (3) All the children that may be born of this union shall be baptized and educated in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort; and they shall be sent, if possible, to a Catholic school;
- (4) In my married life I shall conform to the teaching of the natural law regarding birth prevention which I now understand to be God's law and in harmony with the sacred purpose of marriage.
- (5) No other marriage ceremony shall take place before or after the ceremony performed by the Catholic priest."

"In testimony of which agreement, I do hereby solemnly affirm that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof."

Our readers are urged to note the several aspects of the above agreement, to which Christians cannot in faith, attach their signature. (1) If the Christian signs this proposition, he or she is completely renouncing that which is ALWAYS the duty of a Christian . . . namely, that of teaching God's Truth to others.

(2) I will not disagree with proposition two, above, although many of my brethren are "watering-down" New Testament teaching on the indissolubility of marriage.

(3) The Christian cannot afford to sign this proposition, for in doing so, they are forever shirking their duty in teaching God's Word to their own flesh and blood.

(4) In agreeing to proposition four, the Christian is gullibly accepting what Catholicism glibly asserts is "God's law." Will any Catholic priest come forward and show from the New Testament where God has legislated in any respect on this subject. In ancient times, when God wanted the earth populated, He gave long life-spans to men in order to facilitate this goal. At that time, when Onan "spilled his seed upon the ground," he was deliberately disobeying God and trying to frustrate God's plan THEN. The New Testament does not indicate that such is God's plan for man today. If it were, men would also be given again those long-life-spans, in order that he could beget children for centuries as the ancients once did. Lastly, (5), if any person wishes to marry, they must conform to the Civil Authority under which they live. In turn, Civil Authority in the United States allows us to select the minister, priest or rabbi of our choice in the performance of our nuptial ceremonies. And, if we prefer, we may turn from any religious connotation in the ceremony, and simply use a Judge of a Court or even a Ship's Captain, etc.

Of course, if the New Testament contained any teaching that would forbid a Christian from "being married" in the presence of any than an "ordained" minister, then we would conform to such New Testament authority. However, in the absence of

such inspired instruction, we shall oppose those religious "authorities" (?) who would presume to force their own "authority" upon all others.

COMMENTS TO EDITORS

"You have such an excellent paper that my only desire is that it would come out more often." — Leo Rogol, Hopewell, Va.

"Your paper is one of the best." — Jesse M. Kelly, Altus, Okla.

"I enjoy very much reading Searching The Scriptures. It also keeps me informed as to the situation over in the States." — Piet Joubert, Pinetown, Natal, Republic of South Africa.

"I enjoy Searching The Scriptures." — Mrs. Alex Tiffin, Red Bay, Ala.

"Keep up the good work on the magazine; I enjoy it very much." — J. F. Dancer, Jr., Louisville, Ky.

"I wish you success in your effort to teach the truth through this fine paper." — L. C. Collier, Maitland, Fla.

"I enjoy your paper. It is well balanced and I believe that kind of paper will do the most good." — Weldon Warnock, Akron, Ohio.

"I have enjoyed Searching The Scriptures immensely the past year and wish you continued success through this medium of teaching. I especially benefited from the series of articles on Premillennialism by brother Connie W. Adams." — Kenneth Green.

"Enclosed is check for renewal of our subscription to Searching The Scriptures. We enjoy the paper very much." — Grady Weaver, Jacksonville, Fla.

"I want to thank you for sending me Searching The Scriptures . . . It was a favorite paper of brother Caldwell. He never rested until he read it through and many times passed it on to his friends." — Mrs. C. G. Caldwell, Sr., Manchester, Tenn.

"This makes my third year for it (Searching The Scriptures). I enjoy it very much. When I am completed with them I pass them on so the truth can be taught. I would like for you to print an article on the Herald of Truth." — T. J. Matthews, Athens, Tenn.

"For the past year I have received Searching The Scriptures, and have enjoyed every page of it. I am thankful to the "person who had it sent to me. May God give you the strength to continue this good work." — Gamond W. Holmes.

"Any one of a number of good articles in Searching The Scriptures is worth the price of the subscription. As President Johnson said, "Let us continue." — Byron B. Conley, Bartow, Fla.

"Your article in the January issue is well worth this amount (two subscriptions). Keep up the good work. May God bless you in this work." — M. D. Kerby, Tampa, Fla.

"I would like to thank the one responsible for sending me Searching The Scriptures. I think you are doing a splendid job. Keep up the good work." — Donald W. Holmes, Orland Park, Ill.

"I've enjoyed Searching The Scriptures..." — Mrs. Jack L. Tatom, Manchester, Ohio.

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)

IMMODEST APPAREL

I have been preaching so far, I now start meddling just a little. Read carefully this passage of scripture: **I Tim. 2:9,10** — "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." It does not say: "That which becometh MEN (Deut. 22:5). It says that women should dress "As becometh" WOMEN! Have you ever studied this verse? Have you ever studied each word in this verse? If not, how can you tell when it is being misused? How can you tell if you are not guilty of such sins (if you are of the fairer sex). How can you afford to get angry at the preacher when he preaches on this verse? Or, does he ever?

We are living in a day when we are exposed to the "bare facts" of life, and those "bare facts" are many times exposed by the good (?) sisters of the church who do not appear IN PUBLIC as they should. Is it "BECOMING" a Christian lady "who professes godliness" (or who is supposed to) to appear in public in "shorts," "short-shorts," and "SHORT-SHORT-SHORTS," (I will assure you that they could not get any SHORTER (without being nude.) "halters," and "bathing suits?" and expose their bodies to the gaze of an already lust-crazy world? Is she free of sin in such cases? (Matt. 5:28). Is she due the respect of a "Christian" woman? Is she setting the proper example before her children? Do you really think that these modern bathing suits, shorts and halters are "modest apparel"? If you think that such is "modest apparel" HOW MUCH SHORTER COULD THEY BECOME AND BECOME "IMMODEST APPAREL" ??? Does 1 Tim. 2:9, 10; refer to "Christians" in Florida? Is it true that there is a "Florida edition" of the Bible? Should a preacher be considered "sound" if he encourages, or sanctions, or will fail to condemn "mixed swimming." (I place the emphasis on "mixed" swimming. What one does in privacy, or with those of the same sex, is not included, for nothing "sinful" could come from that.) It is the exposing of the body to the gaze of the opposite sex that is sin, and that causes sin! (Matt 5:28) Should a congregation be considered "sound" who will not permit such sins condemned in the pulpit? Can a Bible teacher who approves such ungodly action demand the respect of the world? Can ANY Christian? Can YOU?

SOCIAL DRINKING

One wiser than I said: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Did the writer know what he was talking about? Does not history sustain this position? The advertising world makes "social drinking" mighty enticing. The newspapers with their full-page ads, the billboards, radio and TV, all, with one accord, and in perfect unison, join their voices in singing- their praises of their destructive product! It matters not whether it be beer, gin, whiskey, or anything that will paralyze the brain, and dethrone reason, all who drink such SIN! Can a Christian afford to lend support of any kind to the selling and use of this soul-damning "stuff?" What are the "fruits" of drink? How many homes have been broken by it? How many homes IN THE CHURCH have escaped the evil influence of it? Not many. How many broken homes do we have as a result of drinking alcoholic beverage? How many orphan children do we have as a result of it? How many broken-hearted mothers, mistreated wives, and abused children are there because of "drink"? How many marble monuments have been erected in the silent city of the dead because of drink? Then some "Christian" (?) will have the monumental gall to say: "It's all right to drink as long as you don't get drunk." Can you believe it? I cannot! What about a congregation where this is never condemned? Can it be called a "sound" congregation? What about a preacher who always "conveniently" forgets to condemn alcoholic drink as a beverage? Can a "Christian" approve the making, selling or the consumption of it in any way? What do you think? I doubt that you could get a broken-hearted mother who has that "wayward" child in the pen, or in the "halls of ill fame," to say: "It's all right to take a little drink as long as you don't get drunk." They say that this country spends more for alcoholic beverages than for education. And some even thinks that this is a "Christian nation." It is headed straight for HELL if it doesn't repent, and the sad part about it is, A LOT OF "CHURCH MEMBERS" ARE GOING WITH IT! Notice carefully this verse: "The wicked shall be turned into hell, and all the nations that forget God." This country is no exception! Are we truly "sound" in our teaching?

CURSING

In Eph. 4:29 we have this: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Now read James 3:2-13. I will not copy that passage, but I ask that you read it carefully and see what could be our most besetting sin.

Man has been able to conquer almost everything within his reach. But not many of us have been able to conquer the tongue. Is there any such thing as a "cussin' Christian"? What about taking God's name in vain? (Ex. 20:7). Are filthy jokes conductive to Christian example? In James 3, is nature as inconsistent as is man? Can you find a spring that will give forth sweet water one day, and bitter water the next day? Can a "Christian" (?) take God's name in vain six days in the week, and "bless" it on the Lord's Day, and still be pleasing in God's

The News Letter Reports

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

sight? What about lying? What about gossip? What about saying things that will kill the influence of a party whom you are trying to destroy? Are preachers innocent of this sin? Do some preachers try to build themselves up in the eyes of the people by a misuse of the tongue as they circulate "rumors" about other preachers when they don't want to be "quoted" as having said something hurtful about other preachers? We should question the honesty of a preacher, or anyone else, who will say something detrimental about another person in the church, and will not want to be "quoted"! Here is a lesson that some preachers need! Is the sin of cursing condemned by the preacher where you worship? Do the leaders demand that such teaching be done? If not, are they "sound"?

(Continued Next Month)

TWO MEXICAN MEETINGS

Charles F. House,

P.O. Box 641, San Luis, Ariz.

The original plan was to leave San Luis, Arizona, U.S.A., before daylight the morning of New Year's Day for my first meeting at Sonoyta, Sonora, Mexico. Since some modification on the truck-camper had not been completed, we were not able to get away until the 3rd. Marvel and I slept in the camper the night of the 2nd, ready to take off for the meeting, to arrive at least in time for worship at 10:00 a.m. Lord's Day. I believe this as one of the finest meetings I have ever conducted in Mexico. Even though many of the outsiders were sick with the flu, and their cheeks were flushed with fever, STILL they came to hear the Gospel of Jesus Christ. I, too, came down with it the second day of the meeting, but thanks unto God I was able to preach every service.

On the next to the last night, four young men expressed their desire to be baptized the following morning. The church at Sonoyta has a baptistery but they preferred being baptized in the river like they did in New Testament times. Throughout the meeting the temperature was just above freezing. The Mexicans have no heat in their homes. Each time I awakened during the night and heard it raining, I wondered if perhaps they would wait until the weather was more agreeable. But at the appointed time, though it was still raining, they showed up. I think I have mentioned before that the Sonoyta, Mexico-Lukeville, Arizona area is in the Organ Pipe Cactus National Park area. A taxi was engaged to make two trips each way for those of us who wanted to participate in the baptismal service. The taxi could only go so far and we had to go the rest of the way by foot, winding our way down the river bank in the rain to a lake formed by a dam above. How beautiful was the singing in its rich melodious harmony, how impressive the reading of the Scriptures, how beautiful the prayer. Even though we were all cold and wet from the rain, we were glad that we were having a part in the birth

of four new creatures into the family of God. One baptism followed another until all four had been immersed, with a verse of a song in between.

While the men changed into dry clothes on the river bank, the taxi took the women to the home of one of our new brothers in Christ, **Melquiades (Collie) Dominguez**, then returned for us, and we all met at the house. We had not previously met the grandparents, but on arrival at the house we were all welcomed by a warm embrace, and served hot, thick, black coffee. By knowing the background of these events it will help you to understand the significance attached to the occasion. **Collie** just happened to drop by to visit **Fidel Gisneros** in his home over a year and a half ago, and it also happened to be at a time when a church service was to begin. **Collie** was quite a strong Catholic, and after he had heard the sermon he was very angry with **Fidel** and what he preached. **Collie** had already had three years of Seminary training in a Catholic College preparing to be an assistant priest. **Fidel** has a very quiet, humble, friendly way about him, and continued to visit in **Collie's** home, where his sister and brother-in-law and his parents all live together. Even though they were all Roman Catholics, they would still study the Bible together when **Fidel** would come to visit them. Later on **Collie** moved to another town. What he had learned from his previous Bible studies kept coming to his mind. He studied his Bible honestly and diligently. Only during this meeting did he decide that he should obey the Gospel and become a member of the Lord's church. When he saw that the Gospel that I (the Gringo) was preaching was exactly in harmony with what **Fidel** had preached and what he had studied out for himself in his own Bible, he was willing to accept it as truth.

Even at this early stage, he knows that some churches practice things for which they can give no authority in the New Testament, while others demand a "thus saith the Lord" for all things they practice doctrinally, and are in perfect agreement with what the New Testament teaches on these points.

Since the death of **Jose Olivas**, who preached at Caborca, Sonora, **Fidel** has been living there several days a week to carry on the work there. **Collie** could hardly wait for **Fidel** to return to Sonoyta to talk to him and study further. In the meantime, what he would learn, he would teach his family. With a little more study, I believe that they too will obey the Gospel.

After I had preached five services at Sonoyta in my first meeting, we left January 7th for Caborca, which is 86 miles within the interior. **Fidel**, **Collie** and I rode in the cab of the truck, and **Lydia**, **Marvel**, **Hilda** and **Gustavo** rode in the back of the camper. Since Caborca is within the interior, it poses quite a problem for American citizens, since we have to obtain papers for ourselves as well as for our car. **Fidel**, and **Collie** accompanied **Marvel** and me to the immigration office to get our "tourist cards."

After being cleared by Mexican immigration we had to stand in line several hours in Mexican customs to get permission to take the truck-camper into the interior. In the meantime, Lydia and the children were to meet us on the highway close to the church building when they got through customs and immigration, but a cold rain started coming down. While I stood in line to get my truck papers in order, Marvel went inside the camper and made up a large pot of hot coffee, so that by the time we picked up a cold, wet, Lydia and their children, it would help get them warm. Finally we started on our way.

During the meeting we parked the camper at the home of brother **Daniel Salazar**, one of the members at Caborca, who is a rancher, hooking up to his electricity. Each day he would bring us oranges, lemons, radishes, onions and greens from his ranch. Because of microbes that exist in the soil itself in Mexico, North Americans are advised against eating fresh vegetables or drinking their water. For this reason they need to bring their own food and water. The Meeting here started the night following the close of the Sonoyta meeting. I preached four services, and did quite a bit of personal work while there. The fifth service was held in Sonoyta which I preached Jan. 10th in the evening. Visible results at Caborca were ONE BAPTISM, plus good interest and attendance on the part of outsiders. One night a local denominational preacher was in my audience. The young man (David) who was baptized is 25, and though the sun was shining, it was still cold when he was baptized in an irrigation tank. Sunday, Jan. 10th, after the morning service, as mentioned above, Lydia and Collie and Fidel returned with Marvel and me to Sonoyta, where I held the final service of the two meetings. The Cisneros' work several days in both Sonoyta and Caborca each week. It is quite a sacrifice on their part having to live in two places each week, extra bus fare, and children having to stay in one place to go to school. When we all got back to Sonoyta, we learned that the town had had no electricity for two days and still didn't have, so services were held with the aid of a kerosene lamp and a lantern. The electricity went off several times at Caborca while we were there, also. Since electric power is not dependable and can not be counted on all the time, we have been giving some consideration to a portable power plant that can be counted under the hood of the truck that will be able to furnish electric power at any time. What do YOU think of this idea? WRITE US.

The latest report from Fidel states that **Naomi Olivas**, the widow of **Jose Olivas**, and their little girl, whom Fidel was caring for, "moved" January 16th to Ajo Arizona, where they are now being "cared for" by the liberal church at Ajo. The liberal pattern of operation runs true to form. They invaded San Luis this past summer to start their liberal church there while I was away in Gospel Work at National City, California, U.S.A. Now, when Fidel and I both are out of the city at Sonoyta, we learned that Naomi and the little girl have suddenly "moved" to Ajo, Arizona to be cared for by the liberal church there.

Visible results of my two meetings at Sonoyta

and Caborca Sonora, Mexico are: five baptisms into Christ, three confessions of faults, plus one woman and her child "moving away to the Ajo liberal church."

San Luis R. C. Sonora, Mexico: Even though we had a fine Gospel Meeting here during December with TWO BAPTISMS then, with various brethren doing the preaching, we have started another this month (January) with **Charles House**, **Fidel Cisneros**, and **Santos Gomez** preaching nightly beginning January 24th thru the 29th. GOOD INTEREST on the part of outsiders is already being manifested. We have also started construction on a larger class room, the baptistery and two dressing rooms which are being added on to the present auditorium that we've been meeting in for the past month. Continue to pray for us. Send us names of brethren whom you think would be interested in receiving the regular monthly report.

Piet Joubert, 9 Trafalgar Road, Pinetown, Natal, Republic of South Africa — We have arrived safely in South Africa, and will start the work in Pinetown, Natal. We move into this area on December the first. Please send all correspondence to my new address: 9 Trafalgar Road, Pinetown, Natal, Republic of South Africa.

Robert P. Nichols, Central Post Office Box 921 Osaka, Japan Dear Brethren:

Have you ever wondered how we make contacts, how we arrange meeting places, what we teach people without a "Christian" background, or about their questions or responses? I hope to explain some of these things in this letter.

One lead is as simple as this, just because we are native speakers of English brother Hinton and I were invited to conduct a weekly Bible class in an English Conversation School. Attendance varies from 25 to 50, with the larger number found at the beginning of each school term. Some, of course, only come for English study but if an interest doesn't develop in the Bible they soon fade away. This spring a large percentage of our most zealous learners came from a near-by college and we learned that one of the students was conducting a Bible class on campus. Last month I was asked to preach a series of sermons for this class.

Although this campus Bible class consisted of only one Presbyterian, one Lutheran, one Holiness and several nominal Buddhist, their normal attendance of 10 exceeded 50 at all but one meeting. Brother Ankyu from the Osaka church led the singing each evening and helped to distribute several hundred tracts on more than a dozen different subjects.

The theme for the week was "What is a Christian?" Daily subjects include, "A Christian is a Believer," "A Redeemed Person," and "A Citizen of a Holy Kingdom." The first lesson consisted of an explanation of God; the difference between God and the gods of this world and why we should believe in the one true God. I also taught about Christ; who he is and why we should believe in

Him, that Jesus literally arose from the dead, and that this "fairy tale" is believable. In teaching on the resurrection I showed why people in New Testament times believed in it and closed with a verse by verse study of Acts 2. This first sermon was about two hours long and yet they were one of the most attentive audiences I've ever had. After the sermon there was more than an hour of questions and answers and they were ended only by our time limit on the room having elapsed.

Some of the questions we received were the following:

What is God?

As a Christian what should my relationship be to my job, family and country? What is the meaning of the cross? Why are there so many denominations in

Christianity?

What is the true meaning and purpose of baptism?

I have many questions but I won't ask any of them because Christianity is foolishness!

Each evening at the conclusion of the lessons all fifty or so men joined with us to enthusiastically sing the invitational songs but no one indicated a desire to obey the gospel. However, on the Sunday following the meeting one young man, age 23, went to Osaka to worship with us. That morning I spoke on the duties and responsibilities of the individual Christian. After services he said, "I've made up my mind. I want to be a Christian. Could I be baptized to-day?"

He was.

W. CURTIS PORTER LOAN FUND

Thomas G. O'Neal, Orlando, Fla.

During the Florida College lectures brother Connie W. Adams and I mentioned to brother James R. Cope, President of the college, about the possibility of setting up a loan fund to assist some preacher student and establishing this fund in memory of our late beloved W. CURTIS PORTER. Brother Cope thought that such would meet with the approval of brethren generally. During the week of the lectures brother Adams, brother Cope and I made announcements about this and it met with a great deal of response from the brethren present.

Many of the details are yet to be worked out and will be announced at a later date, but work must begin now to get this loan fund in memory of one of God's noblemen established.

There is probably no individual that would be more interested in this than the gospel preacher. Yet any one gospel preacher probably doesn't have the money to set up such a fund. But if every gospel preacher who reads these lines would contribute just one dollar (\$1) the W. CURTIS PORTER LOAN FUND will be a reality.

Several who are not gospel preachers have already committed themselves to certain amounts. Their interest in this shows that brethren besides gospel preachers have an unending love for brother Porter and the work he did while among us. It may be that you would like to make a contribution to this worthy effort. If so, you may do so, as this

effort is not limited to gospel preachers.

Some may wish to contribute more than a dollar. Whatever the size of your contribution, mail it indicating that it is for the W. CURTIS PORTER LOAN FUND to:

James R. Cope, President
Florida College
Temple Terrace, Florida



THE STRANGE WOMAN

Two women are contrasted in the book of Proverbs. One is described in the thirty-first chapter and the other in the seventh chapter. The thirty-first chapter gives the traits of the virtuous woman. When we see the high standard set for this woman, we can easily understand verse 10, which suggests that her price is far above rubies. Her husband safely trusts in her; she worketh willingly with her hands; she doeth him good and not evil all the days of her life; she stretcheth forth her hand to the needy; she openeth her mouth with wisdom, and the law of kindness is in her tongue; she fears the Lord or has reverence for His holy name. Certainly, we could expect her husband and children to call her blessed.

In this article, however, I want us to look at Proverbs 7, which describes the opposite type woman. Read that entire chapter. The woman in this chapter is called the strange woman.

Notice verses 4 and 5 where the wise man begs his son to call on wisdom and understanding to keep him from the strange woman who "flattereth with her words." Flattery can have a deadly influence. I call your attention now to verse 21. It says, "With her much fair speech she caused him to yield, with the flattering of her lips she forced him." It takes a strong character, indeed, to stand the pressure of flattery. In fact, no one is safe in its presence. Listen to verses 26 and 27. "For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Evidently, the slaying mentioned is the slaying of character, the destroying of the soul, taking away the hope of heaven. A short sentence found in I Corinthians 6:18 is very much in harmony with the clear teaching of Proverbs 7. The two words of this short sentence are "Flee fornication." The smart thing to do is run from the temptation and the power of the flatterer rather than foolishly walking into the trap. Many fall. How many of those who invite temptation by association with the type person described in this chapter remain pure? "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). James 3:6 says, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that

it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Friends, a tongue that is set on fire of hell can set on fire the course of nature; it can defile the whole body; it can stir anger, arouse lust, provoke jealousy and in every possible way lead to sin. Beware of the flatterer.

Flattery is not the only trait mentioned for the character of Proverbs 7. Notice verse 10. "There met him a woman with the attire of a harlot." You may notice that the details of this style of dress are not given. One point is made clear. The attire was such as to advertise her character. It was the attire of a harlot. The virtuous woman of Proverbs 31 would not have been thus dressed. No normal person is ignorant of the part one's attire can have in inviting lust. I marvel at the absolute abandonment of modesty and chastity in our day. If shorts and halters are not immodest, how could one show lack of chastity? If such attire is not the attire of a harlot in our day, what would be? The lack of modesty in dress points to the fact that fornication is common. So do the many, many divorces. So do the statistics of reports arrived at by people who are willing to dig into the filthy mire for such facts. Filthy jokes and other such ways of revealing the debased condition of heart point in the same direction. When our nation is brought to repentance in regard to sex sins there will be fewer divorces. At the same time there will be less immodesty of dress.

We may admit that some who appear in the attire of harlots are not harlots. If they are not immoral, they should not advertise as such. If they appear in the attire of a harlot, they invite temptation. They may be mistaken for one who is immoral. Why would they not?

I feel a bit like one who takes a broom to sweep the water out of the ocean. The talk looks hopeless, but some one may be helped. This land needs every one it can find to stand for modesty, chastity, and discretion. Thank God for mothers and wives who have not lost their respect for decency in their worship of styles. Thank God for the few fine young people who are influenced more by the Bible than by Hollywood in principles of dress.

In Titus 2:5, older women are asked to teach younger women discretion and chastity. How can older women who lack discretion and who have no sign of modesty teach their daughters such important lessons? To what depth will we go before there is a reaction and a turning back? Many preachers who love praise are unwilling to give words of warning. Church members appear in the attire of harlots, but they are members who have lost their love for prayer meetings. God will not accept part time service from those who serve Mammon, the god of this world, part of the time.

Other traits are mentioned concerning this woman in Proverbs 7. Look at verses 11 and 12. "She is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner." The word "loud" just means the opposite to "quiet." The one who appears in public with much noise is calling for attention. Her love for the street corner rather than the work room at home grows out of the same type thinking.

There are loud girls who are not immoral, but strangers may suppose that they are. There are some who roam the streets who are not immoral, but they are likely to become such. Parents, are you asleep? Have you let your daughters be loud, gadsabouts, in immodest attire? If children are born out of wedlock, be not surprised. If they marry those who admire them in their behavior like the strange woman of Proverbs 7, be not surprised if they soon divorce. The Bible is written for a purpose — a good purpose — use it. Think of the contrast between the woman of Proverbs 7 and the virtuous woman of Proverbs 31.

The foolish young man who went to the house of the strange woman is called a simple one. He is compared to an ox being led to the slaughter, to a bird flying into a snare, and to a fool being led to correction in the stocks. Any wise person could have told him the disastrous results of going to her house. In sowing wild oats, one makes it almost impossible to have a happy home. A worthy companion would not want him. The wages of sin is death. Whatsoever a man soweth, that shall he also reap.

We have only introduced this study. Continue it yourself. Notice the love of darkness for evil deeds; notice the hypocritical religion which is evident; notice her kiss by which she further tied him. It would be hard to over-emphasize the evil that comes from petting. Lust is blinding. Some say that love is blind. Bodily contact, flattery, the kiss and other such influences can lead an otherwise intelligent young man to marry one that every neighbor, relative, and good friend can see is unworthy. He cannot see because he has allowed the carnal nature to take over and lead him. Please read Proverbs 7. Then read the other side of the picture in Proverbs 31.

THE 1964 GRIDER-TOTTY DEBATE

J. R. Snell, Laurel, Miss.

(Continued from Last Month)

The second night brother Grider was in the affirmative of the following proposition, "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry destitute children and those who do so will go to hell."

In defining and explaining the proposition brother Grider showed that stripped of its emotionalism the question was simply, "Who can the church help?" He explained that it isn't obligated to help infidels, adulterers, false teachers, and idolaters. It is obligated to help destitute children who are saints because the Bible teaches the church is to help saints in need. It can help saints with their own destitute children. The church can help saints meet their obligation to any and all destitute children. He said the proposition is, "church benevolence is limited to saints." If not so, where is the scripture which teaches otherwise?

Grider dealt extensively with the only three passages introduced: II Cor. 9:12-13; Gal. 6:10; James 1:27; showing the church was not involved but the individual, and that saints were the recipient of benevolence.

In dealing with James 1:27 he continued to use a grammatical analysis of the passage with telling

affect. To the English analysis he added a thorough consideration of the Greek pronoun "heauton," establishing that the only time it could be rendered "itself," an indefinite pronoun, as per Totty, was when preceded by a preposition, making up a prepositional phrase. Since this construction is not characteristic of James 1:27 it must be a definite pronoun rendered "himself." Thus, the "pure religion" of the text was held forth as an individual obligation. He continued in his simplification of the matter by stressing that the man that deceives himself has vain religion, verse 26, and the man who keeps himself, verse 27, has pure religion.

Grider challenged Totty to point out from James 1:27 if the home was to do the visiting and if the home was to do the keeping. Is it the church that is to do it? Or, is it the Christian that is to do it? He stressed individuals.

Respecting Galatians 6:10, Grider questioned, "Is Paul talking about churches or Christians?" The pronouns "we" and "us" must be understood. If churches Totty is right, if Christians then I am right. Galatians is addressed to churches but practically every line has an individual application. So with Galatians 6:10.

II Cor. 9:12-13 was dealt with by again stressing from a chart the arguments of the first night. The conclusion being saints in Jerusalem and saints elsewhere.

In answer to Totty's question, "are children, children of God or the devil?" Grider said, "they are neither." "They are neither Christians nor non-Christians, they are neither saved nor lost, they are neither saints nor non-saints. If they are saved, what are they saved from?" They are simply safe.

Grider pointed out that Totty agreed a child was not a saint and concluded that in as much as the Bible says the church can help saints his proposition was established. The church can't help children out of the treasury. Totty admitted a child wasn't a saint because a saint was sanctified and the child didn't have to be.

Grider in his summation held that when stripped down the question before them was, "Who can the church help?" He cited every passage in the New Testament which says help anybody and pointed out that Totty said a child wasn't a saint. He claimed his proposition was sustained. Proved in so many words by Totty. He said, "I believe the church can help destitute children who are saints; I believe it can help saints meet their obligation to their own destitute children; and that it can help saints meet their obligation to any and all destitute children." That, is the matter under discussion. The church doesn't have a responsibility of its own to any except saints.

Grider charged in conclusion: you are not speaking as the oracles of God here at Garfield Heights; you are going beyond the things written; you are not abiding in the doctrine of Christ; you are adding to the word of God; you are taking a pittance from the treasury and giving it to sectarian machinery and a small percentage thereof goes to help children that the church shouldn't be helping in the first place. There is no command, example or inference in the Word of God for it. It is a work of iniquity because it is without law and Jesus Christ will have to say I never knew you.

Throughout the second night, Totty in the negative, continued to argue that the church was involved in James 1:27, charging error in the grammatical treatment of the passage. He asserted the pronoun "himself" was indefinite and that the antecedent was "assembly" in James 2:2. He said it was a reflexive pronoun, but Grider charged him with deflecting it in the wrong direction, forward instead of back. Totty in an effort to reflect upon the error of the grammatical analysis proceeded in an attempt to properly analyze the passage and lost all in the "compound complexity" of the matter, himself included. The essence of Totty's argument involved here and about II Cor. 9:12-13 along with Gal. 6:10.

Brother Totty charged a change of position on the part of Grider, apparently seeking to reflect upon the stability of his reasoning. But Grider readily admitted change, attributing it to increased knowledge. He argued that Grider's doctrine put children in the company of infidels and other renegades. He charged the church where Grider preaches would let a child starve to death before it would give him one dime out of the treasury. He reverted to the fertilizer and milk illustration of Grider's position asserting the church would buy the former but not the latter. He further charged, the church wouldn't spend a telephone call, on the church phone, to call an ambulance for an injured child.

From Matthew 18 Totty stated a child was a little child of God, perfect in every respect. So in every child under the age of accountability. He paralleled Grider's doctrine to Catholic doctrine. The unbaptized Catholic baby is consigned to limbo, too bad to go to heaven and too good to go to hell. Grider's doctrine is that the baby is too mean for the church to feed but too good to starve, so he turns him over to the individual. Mark 10:13-16 was cited to establish the purity of children, "of such is the kingdom of heaven."

Brother Totty in summation charged that Grider's position wouldn't allow the church to do anything. That worship and all else had to be individual. He used three passages to sustain his position. Two of these were taken from him when it was shown the church wasn't involved. The third was taken when it was shown saints were the recipients of benevolence from the treasury. Thus, Totty's position was reduced to one without scripture.

When the explanation of brother Grider's proposition is understood and the proof considered and accepted, it is obvious he had the truth.

I have attempted to factually review the highlights of this discussion and trust such is helpful to all. On each night I have in most instances offered a review of all the affirmative material followed by all the negative material on that proposition. I trust the reader will be able to pit the arguments against each other beneficially. "Ye shall know the truth and the truth shall make you free."

From an attendance standpoint the debate was encouraging. Conservative estimates place the number each night between 900 and 1,000. Conservative preachers were in the majority by at least 4 to 1. It is doubtful if Totty will honor the challenge he accepted to meet Grider where ever two congregations will invite a discussion. During this discussion Grider backed him into a corner and he signed propositions to defend the practice of the Garfield

Heights church. Only time will tell if he is foolish enough to face the polemic tenacity and the effective wielding of the "sword of the spirit" in Grider's hand for a fourth time.

WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia

(Continued from Last Month)

DOCTRINAL ERRORS

I. Their claim for the inspiration of Mrs. White, their prophetess. II. Their teachings on the priestly ministry of

Christ. III. Their teachings on the Sabbath.

Though there are many other points of doctrine with which we could deal, these three points will prove sufficiently the false foundation upon which that denomination stands. I. Claim for Inspiration of Mrs. White's Writings

Seventh-day Adventists, as I have learned, have placed themselves in an undesirable position in relation to their teachings concerning the inspiration of Mrs. E. G. White. Briefly, they make three claims which are diametrically opposed to one another:

1. She is inspired and received knowledge through direct revelation from God as other prophets of the past.

2. Though inspired, her writings are not equal to the writings contained in the scriptures.

3. Adventists do not make acceptance of her "inspired" writings a test of fellowship nor a matter of acceptance into the church.

I shall use some of their own statements to show their teachings concerning these points and then demonstrate the inconsistencies of their position.

"In view of the fact that it was Mrs. Ellen G. White's sincere, unwavering conviction that from the year 1844 to the close of her life divine revelations were given to her through visions and dreams, it is fitting that her claims to the prophetic gift should be tested. It is inconsistent to dismiss the claim as preposterous." *The Abiding Gift Of Prophecy*, p. 277, by A. G. Daniels, (former president of the General Conference of the Seventh-day Adventist denomination).

Mr. Daniels then proceeded to "prove" her claim for inspiration and arrived at this conclusion:

"The diligent and candid reader of Mrs. White's predictive writings must admit that they pass the test and having been fulfilled, or of being in the process of fulfillment..." (p. 279).

CONTRADICTIONARY STATEMENTS

"That we do not regard the writings of Ellen G. White as an addition to the sacred canon of scripture" (Question on Doctrine, p. 89).

"We have never considered Ellen G. White to be in the same category as the writers of the canon of scriptures" (Q. on D., p. 90).

The question immediately comes to mind, that if her writings are inspired, why are they then not

equal to or in the "same category as" the writings of the scriptures? Here then is their first mistake: they do not seriously consider the true definition of "inspiration."

According to scriptures, man could know nothing about God and his will except as he revealed himself to man. Thus "God ... hath in these last days spoken ... (Heb. 1:1-2). "The vision of Isaiah..." (Isa. 1:1). "Moreover the Lord said unto me..." (Isa. 8:1). "How that by revelation he made known unto me the mystery..." (Eph. 3:3). All these passages show us that God revealed his will to his servants, and the means he used is called "inspiration." Thus the manner in which God had spoken or revealed his will is by inspiration. That which contains the revelation of God's will made known by inspiration is the scripture. "All scripture is given by inspiration of God . . ." (II Tim. 3:16). Therefore, if her writings are inspired, they of necessity, and to comply with the term "inspired" or "inspiration," must be in the same category as sacred canon of scripture, for she many times used the phrase, "I was shown..."

Whatever is inspired is what God "breathed" or revealed. Whatever God revealed is the expression of his will and authority, and nowhere do we read that God has spoken more authoritatively at one time than at another. We may then conclude that if Mrs. White's writings are inspired, they must be just as authoritative as the writings of Peter, Paul and the rest of the writers of sacred scriptures. There is no double standard of authority and inspiration. Either she was inspired or she was not. It can be proved that the latter is correct.

Yet Adventists write: "That we do not regard them (her writings) in the same sense as the Holy Scriptures, which stand alone and unique as the standards by which all other writings must be judged." QUESTION: If her writings are inspired, and all inspiration is from the one source of authority, did any writer submit his inspired statements to the judgment of another inspired writer? Would God have his word revealed through one inspired writer tested and judged by his word revealed through another inspired writer? Definitely not!

DILEMMA OF ADVENTISM

"... we do not make acceptance of her writings a matter for church fellowship" (Question on Doctrine, p. 96).

She herself wrote on this subject: "Such should not be deprived of the benefits and privileges of the church, if their Christian course is otherwise correct."

Another question comes to mind. How can "their Christian course" be "otherwise correct" if they reject her as being inspired of God? To reject inspiration is to reject faith in God, for "faith cometh by hearing, and hearing by the word of God (Rom. 10:17). We are basing this question upon their claim of inspiration for Mrs. White. Now if her writings are inspired, what "God ... hath spoken . . .", then to say "we do not make acceptance of her writings a matter for church fellowship" is to allow one to reject the voice, the authority of God. This allows members of the church to sin against the Holy Spirit and gives freedom to overthrow or destroy the only possible means that God has to reveal

himself to man.

If she is inspired, and if the Bible is inspired, they must by this admission also allow one the freedom of choice to accept any or all of that which is inspired, including the Bible. They must then refrain from making faith in the scriptures a test of fellowship. Upon the basis of their claim for inspiration of Mrs. White, acceptance of the Bible and her writings stand or fall together.

Adventists contend that she is placed in the category of the "non-literary" prophets such as "Nathan, Gad, etc." But they fail to see that what they spoke was **just as much inspired** as what the "literary" prophets spoke! When Nathan the prophet came to David to rebuke him for his sin, he spoke just as much by the authority of God as if Samuel had spoken to him. "And the **Lord sent** Nathan unto David . . . Thus saith the **Lord** . . ." (II Sam. 12:1,7). The statement that Nathan made was just as much the word of the Lord, and the prophecy just as accurate as if Samuel had spoken these words himself.

**AN EXAMINATION OF SOME OF
HER "INSPIRED" WRITINGS**

Mrs. White claimed that Miller was chosen of God to preach the second coming of Christ in 1844. Notice her claims and then how she contradicted herself in her "inspired" statements.

"An upright, honest-hearted farmer who had been led to doubt the divine authority of the scriptures . . . was the man specially Chosen of God to lead out in the proclamation of Christ's second coming" (**Great Controversy**, p. 317).

"With intense interest he (Miller) studied the book of Daniel and the Revelation . . . Angels in heaven were guiding his mind and opening the scripture to his understanding" (G. C., p. 320).

Now notice this contradictory "inspired" statement.

"But the day and hour of his coming Christ has not revealed. He stated plainly to his disciples that he himself could not make known the day or the hour of his second appearing. Had he been at liberty to reveal this, why need he have exhorted them to maintain an attitude of constant expectancy? **There are those who claim to know the very day and hour of the Lord's appearing.** Very earnest are they in mapping out our future. **But the Lord has warned them off the ground they occupy.** The exact time of the second coming of the Son of man is God's mystery" (**Desire of Ages**, p. 632; emphasis mine, L.R.).

Let us make several important observations:

1. Miller was specially chosen of God to lead out in the proclamation of Christ's second coming in 1844.

2. Angels were guiding him and opening the scriptures to his understanding.

3. Yet the Lord "warned them off the ground they occupy."

Thus God was forbidding Miller to proclaim that which he commanded him to proclaim in the first

place! That is, the second coming of Christ at an exact day and hour. There are other such contradictions found in her writings which are too numerous to reveal at this time. But one such contradiction is sufficient to overthrow her claim for inspiration.

(Continued Next Month)

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