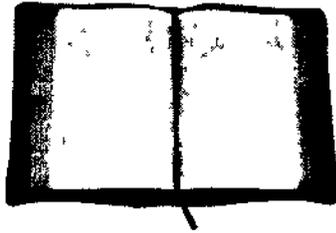


SEARCHING *the* SCRIPTURES

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



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

VOLUME VI

MAY, 1965

NUMBER 5

THE PURITY OF THE CHURCH - No. 1

Leslie E. Sloan, Jasper, Ga.

In Ephesians 5:25-27 Paul said: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Here Paul emphasizes the responsibility of members of the body of Christ is establishing and maintaining this required state of purity. Jesus Christ is coming back to receive a church that is pure, not only in conduct, but also in every aspect of its operations and functions. If Christ does not return during this generation, then we should consider our responsibility in this matter with regard to our presentation of the church to the next generation.

THE CHURCH MUST BE KEPT PURE IN WORSHIP

Man was created a worshipful being. This nature in man has caused him to worship something in every age. However, the fact that man worships something is a far cry from what God demands. Jesus said, "it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." So this passage establishes the object of our worship — God. But God must be worshipped in the right way. Jesus said, "God is a Spirit, and they that worship him must do so in Spirit and in truth" (John 4:24). This expression establishes authority for what we can do in worship. The New Testament, the truth, or the gospel must be accepted as the divine document that governs our worship. Listen to Paul: "For God is my witness, whom I serve with my spirit in the gospel of his son" (Rom. 1:9). Thus to worship in truth is to worship according to the directions of the gospel. Anything else constitutes vain worship (Matt. 15:8-9). Many impurities could be mentioned that characterize worship in many places today, such as: instrumental music being played, women speaking in the public assembly, omitting the Lord's supper on Lord's day, burning incense, counting beads, etc. Any or all of these things corrupt the worship and make it vain.

THE CHURCH MUST BE KEPT PURE IN NAME

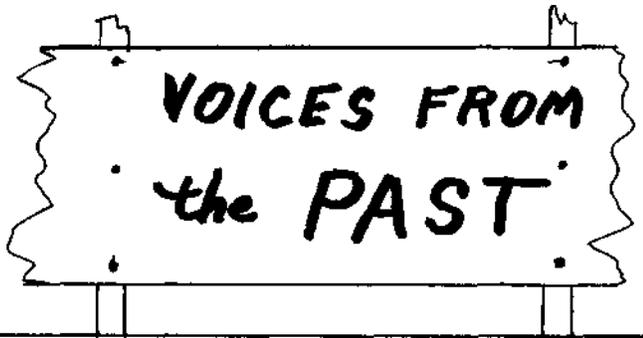
The church is the Bride of Christ (Rom. 7:1-4).

The church belongs to Him. Why call it after another? Someone said, "why call it the church of Christ?" Simply because that is what it is, and we should call things what they are. Jesus said, "Upon this rock I will build my church" (Matt. 16:18). Thus, it is His. Why call it something else if it is His? Nobody would be guilty of calling his business some other name. Jesus built the church; He purchased it with His blood (Acts 20:28); He is the foundation of it (Eph. 1:22-23), and He gave Himself for it. Now, in light of all these things, why in the name of all that is decent and right will men refer to the church by some human, unscriptural name that has no reference to Christ? It is nothing short of religious profanity and shows a lack of respect for God's word. John the baptist never built any church and John was already dead when Jesus promised to build His church (Matt. 16:18). So let us not be guilty of calling the church that it is not.

THE CHURCH MUST BE KEPT PURE IN DOCTRINE

Some speak as if the church had authority to decide what it will or will not teach. The question is asked: "What does your church teach?" They are more interested in what some church teaches than what the Bible teaches. The doctrine of the church must be the teaching of the Bible. But in many churches, the Bible cannot be taught, the words of Jesus are out of place. When the preacher decides that he is going to teach the gospel as it is without addition or subtraction, he is no longer useful to the denominational cause. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). This is the Commission that He gave to be preached in all the world, and is to last until the end of the world. But many churches refuse to teach it because they (for one reason or another) do not believe it. Yet they expect honest people to believe they are following the Bible. How absurd! Churches corrupt their worship by unscriptural innovations; they glorify men and not God by wearing unscriptural names; they lead thousands of people down the road to hell all because they do not believe the doctrine of Christ. The only way to have a pure church is to preach the pure doctrine. No denomination preaches the doctrine of Christ. You give the name of the denomination and I will tell you what error it teaches.

The only way the church can be kept pure is for it to respect and obey the pure word of God.



CHURCHES SHOULD NOT BE BOUND TOGETHER

(The following article appeared in the Gospel Advocate of December 3, 1931, page 1500, by F. B. Srygley under the above heading. Liberalists tell us today that such was never taught until about 15 years ago.)

* * *

Every New Testament church was a complete body within itself and was independent of all other churches. No church had any authority over any other. The work of the elders stopped at the church in which they lived and labored. These elders had no authority to take charge of the missionary money or any other money or means of any church except the one over which they were "overseers." Each church was complete within and of itself. The Baptists talk much about church independence and then bind churches together in associations, conventions, and other denominational organizations unknown to the New-Testament. It will be remembered that some time ago Mr. Freeman, of the Baptist and Reflector, made a great ado over the fact that he thought he had found a restaurant in the Central church of Christ here in Nashville — while it turned out to be a restaurant in the church property, run by an individual without profit, for the benefit of the poor and needy. But if it had been, as he claimed, run by the Central Church and entirely unscriptural, it could have injured no church except the Central Church that was running it. This shows the wisdom of God in making every local church independent of all other local churches. I told Mr. Freeman at the time he had better be looking after his Baptist denomination. I knew then that if it was an unscriptural thing the Baptist denomination needed his attention worse than the Central church of Christ, even if it was wrong in the matter of feeding the hungry. Mr. Freeman made the point that the restaurant at the Central Church paid no taxes, and yet it competed with men in the restaurant business who had to pay taxes. I told him the Baptist denominational printing house here in Nashville paid no taxes, and yet it competed with other printing companies that paid taxes; but, even after all my effort to correct him, he made no apology to the Central Church or to the public for his religious prejudice. Now, I want to call Mr. Freeman's attention to the fact that the Central church of Christ has never had a public swimming pool where men and women go in the water with little or except their birthday suits. The following recently

Searching The Scriptures

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appeared in the Daily News-Journal, a secular paper in Murfreesboro, Tenn.:

New Pool Grows in Popularity; Is Social Center

The Tennessee College swimming pool is rapidly becoming one of the most popular places in the city and each day and night crowds throng the new pool. It is sanitary in every respect, this being assured by the water drained out and the pool thoroughly cleaned twice weekly. A disinfectant is used when the pool is cleaned, making it doubly certain that it will be absolutely sanitary. A Nashville inspector, after a recent inspection of the pool, declared his highest approval of it.

Many persons, who formerly went to the river, now seek relief from the hot weather at the college, pool — not only from a standpoint of convenience and sanitation, but persons may enter the pool for about the same money that is used for gas in transporting them to the river.

The pool is also becoming the center of many social activities, as almost daily swimming parties are held there. Excellent protection at all times is assured children and those who do not know how to swim, as lifeguards remain on duty every minute the pool is open. The new swimming place is a real asset to the recreational life in Murfreesboro, and deserves and is receiving the heartiest of support,

* * *

This pool is owned by the Tennessee College, a Baptist school for women. This puts Mr. Freeman in the awkward position of condemning a restaurant to feed the poor because he thought it belonged to the Central church of Christ, while being part owner of a college that operates a swimming pool for mixed bathers. If this college is owned by the Baptists of Tennessee, then Mr. Freeman is part owner of it, for he is a Baptist of Tennessee. As far as I know he has offered no objections to it; but if he did, he could not escape ownership if he belongs to the Baptist denomination and it owns it. This shows the danger and troubles of denominationalism. Surely Mr. Free-

man will not undertake the defense of public swimming pools. He cannot defend them on the question of modesty. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety" (I Tim. 2:9). This does not say they should adorn themselves "in modest apparel" at all times except when they are patronizing a Baptist swimming pool. "Oh," but they say, "times have changed," and so they have; but the word of God is the same. Immodest, unadorned men and women together in the same hole of water are the same in some respects as they were in Paul's day. Will Brother Freeman speak out against this crying evil that has even broken out in one of his Baptist schools?

This condition should show my brethren who are trying to be only Christians the evils of denominationalism. Churches should never be tied together, even in as good a work as preaching the gospel to the heathens. Elders of one church should not try to get hold of the money that has been contributed by others to direct for them in foreign fields or other places. No missionary society should be started by elders of a church or by any individual. We should have no one-man missionary society. Churches should not be tied together to support schools or homes for the aged or for any other purpose.

* * *

(Not only have liberal brethren tied churches together to support schools, homes for the aged, and other purposes, but they have also provided the swimming pools and party halls that brother Srygley spoke of as practiced by the Baptist college in Tennessee. Yet they say, "We have not changed!")

COMMENTS TO EDITORS

"I enjoy the good paper very much and believe that it is a great source of encouragement to all who read it, with a desire for the Truth. Keep up the good work."—Tom Wheeler, DeLand, Fla.

"People whom I ask say they like Searching The Scriptures the best. I enjoy my copy very much. Keep up the good job."—S. O. Bell, Hammond, Ind.

"I continue to appreciate the good articles which you print. On various occasions others have expressed their appreciation for Searching The Scriptures to me. Continue to plant the truth and watering where it has been already planted, "God giveth the increase."—Fred A. Shewmaker, Bakersfield, Calif.

"I have had every copy of your fine paper since its beginning."—Cullen Belue, Stuart, Fla.

"I read your paper with much pleasure and profit."—L. T. Shiflett, Springfield, Mo.

"Your paper is of the best and is doing untold good. I shall try to send you a list of subscriptions. Keep up the good work."—J. W. Evans, Alexandria, Va.

"I enjoy Searching The Scriptures the best of any paper I ever read. I wish we had more like it."—J. G. Jones, Crestview, Fla.

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the Bible."—Roy Nerland, Medicine Hat, Alberta, Canada.

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"I enjoy the paper very much; and hope to be able to interest some of the brethren in this section in subscribing to it."—Brent Lewis, Culver City, Calif.

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"We enjoy the paper very much. We pray for the continuing success of the paper, and for those who supply such fine and edifying material which is so instructive to the soul of men. Keep up the good work. May God's blessing rest with you and brother Miller.

"I do not know to whom we are indebted for the subscription, but we would not want to be without this magazine each month. We enjoy it and look forward to receiving it, but it's journeys do not end with us. After it moves from one bedroom to another as we read, it then travels to my office. I work with non-Christians and I have noticed that very few people will pass by any magazine lying on a desk corner."—Mrs. C. E. Bailey, Miami, Fla.

"The paper you print is a mighty fine one. May it continue in the same fine manner."—J. Wiley Adams.

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I MARVEL

GAL. 1:6

James P. Miller

Persecution has always been a bitter trial for the saints of the Lord. We are told in the New Testament that the Godly would be persecuted and history is filled with the truth of this prophesy. When the persecution and oppression comes from one's own brethren it causes me to marvel. I can not understand why brethren would use the very harassments that they and their fathers have been subject to and have cried out against. In places where the liberal brethren are in great number they are using every means they know to keep brethren from hearing the truth. Following the same course the Roman Catholics follow where they have the power and the Baptist in certain states of the south, our own brethren threaten their people and even spy on them to keep the truth on the all-sufficiency of the church, the danger of youth camps, colleges, play halls and other digressive practices from reaching their ears. Look at some of their methods.

THE THREAT OF WITHDRAWAL

This affliction is now being used in Western Kentucky to keep brethren from attending sound congregations. Churches that have not withdrawn from any one in a generation now send a spy to see if one of the members attend a sound congregation's meeting and promptly withdraw from him. As is to be expected the preacher is usually the spy. Just think about it for a moment, some in these churches attend the services of a denomination every other time with a wife or husband and they have never withdrawn from them, but if they go to hear the pure gospel, out they go. Not only is this true, but they have closed their eyes to every kind of sin, to fornication, adultery, theft, drunkenness and reviling and have not as much as suggested that such brethren should be marked, but with the zeal as Saul of old, they are ready to put the mark of Cain on a brother who believes the church is the fullness of God. They use the first half of Romans 16:17 as a pretext and never read the last half of the verse at all. The last half of the 17th verse says the ones that are causing division are teaching and practicing things contrary of the doctrine of the apostles. They need to use the verse all right but to apply it to themselves or find where the church of the Lord was ever taught by the apostles to do its work through human institutions. The oldest orphan home among us was started in 1908 and this is too late for it to be the doctrine of the apostles of Christ. Brethren of another decade stood like a wall against putting the colleges in the budget of the churches and taking the money that belonged to the Lord and buy footballs. The thing that is contrary to the doctrine the Roman brethren had received is the very thing that has been added in the last few years. Just a few short years ago brethren would have thrown up their hands at the thought of the churches operating a youth camp and calling it the obligation and work of the church

that is designed to save souls. Some one has left the doctrine that the brethren in the New Testament had received but it is not the one who calls for the safe course to be followed. These brethren need to read and study, the last half of Romans 16:17.

THE THREAT OF LOSS OF JOB

It is almost unbelievable that any man who even remotely knows the teaching of Christ would threaten his brother with the loss of his job if he insisted on scriptural authority for all of these digressive practices. How little he knows of the practice of pure religion. Is it any wonder that the blood bought church of Christ is being pulled away from the old Jerusalem gospel. I marvel that such a thing can happen in America. We have come to expect such persecution in Russia and Italy but not in a free land. Sound brethren faced with such a situation had just as well decide, here and now that they are going to put the truth before everything else on this earth. If standing for the truth means the loss of my job then I will look for another position. We have many assurances in the word of God. Jesus told us to put the Kingdom before everything else and promised it would be worthwhile and Paul assures us in Romans 8:28 that all things work for our good. Brethren, stand for what you believe regardless of the cost. Pray for those who under the guise of Christ seek to destroy you. Your job is not worth your soul.

THE THREAT OF EARTHLY TIES

The third type of persecution is to threaten the Christian who teaches our need for scriptural authority with the loss of the love and fellowship of loved ones. In most families this means so much. Yet, if we will just stop a moment and think the Lord warned us of this very thing. Christ through his teaching sometimes sets son against father and mother against daughter and we are told plainly to always put Jesus first regardless of the ties of this earth. How hot the fires of hell for those who work their evil in causing an aged mother to turn against her daughter or a father against his son simply because they wanted to be safe and right in matters religious. Guilty of no greater crime than to insist on chapter and verse for orphan homes, colleges and hospitals built and supported by the church built by Christ. Guilty of no greater crime than to insist that we follow the safe and sure way in all things. How tied they must be to the institutions built by men and unknown to the word of God.

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I Peter 3:15

— Marshall E. Patton —

QUESTION — Why did Jesus tell his disciples not to tell the vision of the transfiguration to any man? (Matt. 17:9). What was in this vision that should not be proclaimed to anyone?—**J.L.**

ANSWER — The prohibition against telling what they saw was limited to a point in time, hence, the qualifying phrase: "until the Son of man be risen again from the dead." The time limit involved the accomplishment of a fact that would afford all the world conclusive proof of His deity, namely, His resurrection. The fact of His deity — that He was the Christ, the Messiah — is the **what** in the vision they were not to proclaim — that is, not yet! When Peter confessed "Thou art the Christ, the Son of the living God" in Caesarea Philippi, our Lord "charged his disciples that they should tell no man that he was Jesus the Christ" (Matt. 16:20). The time was not yet full for the public proclamation of this fact. Furthermore, the time would not be full for such a proclamation until the very foundation fact upon which Christianity depends, in its final analysis, was accomplished — namely, the resurrection.

Paul declares that the death, burial, and **resurrection** of Christ are the cardinal facts of the gospel (I Cor. 15:1-4). Again, in the Roman letter Paul shows that the resurrection is the very pivot on which everything in the realm of Christianity turns. Of Christ he said that He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). It all depends upon it! Did He arise, or did He not arise? this is the question! "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that sleep" (I Cor. 15:13-20).

His resurrection was a matter of prophecy (Psm. 16:8; Acts 2:27). Had they proclaimed Him as the Christ before the resurrection became an accomplished fact, they could have been challenged in these words: "Has He died?" No! "Has He been buried?" No! "Has He been raised from the grave?" No! "Then what **conclusive** proof have ye?" They simply had to wait until all the evidence was in.

It matters not that He lived without sin, if He arose not from the grave. It matters not that He performed miracles, if He had not power over hades.

It matters little that He died and shed His blood, if He did not triumph over the tomb. But thanks be unto God, He arose a victor from the dark domain and planted the sweet rose of immortality on the grave. He arose! He arose! And thereby He proved conclusively that He is the Christ. Now, it can be proclaimed to all the world and established beyond all doubt. All the evidence is in. Peter preached it as a fact on Pentecost (Acts 2:24-36).

Those who hold that the New Testament order of things — that the church was established; that remission of sins in the name of Christ was preached and received; that New Testament blessings were enjoyed during the personal ministry of Jesus would do well to ponder the above facts. That hour was the time of preparation (Matt. 3:1-3; 10:5-7); a time for gathering and piling up evidence (John 20:30,31). The New Testament order was not inaugurated until Pentecost (Heb. 9:16,17; Acts 2). Until then they could not even preach Him as the Christ!

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

CATHOLIC ADMISSIONS ... COPIED FROM A CATHOLIC HISTORY BOOK

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

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

We copy as follows:

"During the reign of Tiberius appeared a man, the son of Mary, called Christ. The nations were plunged in ignorance; the law of Moses was obscured by human traditions; the morals of the Israelites, and of those of other people, were in a like degree of corruption. This man, all extraordinary, all divine, did not content himself with mouming over the human race. He preached, he dogmatized, he taught a code of severe morality, opposed to the corrupt maxims of the age.

* * * *

"The disciples of Christ did not employ force to cause men to receive their precepts; on the contrary, they were persecuted in all ways, and their preach-

ing, aided by their example, made the most rapid progress.

"They persecuted the man of God. They pursued him with a fury equal to the seal with which he bore witness against vice; and he terminated his divine mission by an infamous punishment.

"The first Christians were distinguished by the names of brethren, — holy, faithful; they were humble, obscure, and poor, working with their own hands for their subsistence. They spread themselves secretly in peace; some went to Rome, mixed up among the Jews, to whom the Romans permitted the exercise of their worship in their synagogue.

"It was towards the year 60 of our era, that the Christians commenced separating themselves from the Jewish communion . . . Many churches were formed, and the separation became complete between the Jews and Christians.

"In the first age the apostles and their successors concealed themselves in the catacombs of Rome, wandering about in the villages and caverns. The popes had not yet an episcopal throne; they did not step upon the heads of kings; they did not yet overthrow empires.

"The alms of the Neophytes (new converts, L.W.M.), rendered the place of the bishops in the great cities very lucrative; their credit extended itself, because of their wealth; their insolence and audacity increased in a like proportion, and their formidable power raised itself by a deception of the people (Pages 5-6.)

* * * *

"There is nothing positive in the first ages concerning the pontifical see. The chronology of authors is full of astonishing variations, and there is no uniformity among them in relation to the order of succession of the first bishops of Rome. The wisest part is to follow the opinions which make St. Linus the successor of the apostle Peter, in the government of the church. (Please note: 'nothing positive,' 'full of astonishing variations,' 'no uniformity' as to succession of bishops of Rome. Author admits they follow 'OPINIONS'. L.W.M.) (Page 19.)

* * * *

"If we can believe the pontifical books, St. Linus was of Tuscan origin, and his father was named He-reulan. He was invested with the apostolical ministry in the same period as St. Peter, which is an irrefutable truth, that the apostle was not the sole bishop of Rome, and **COULD NOT PRETEND TO THE TITLE OF UNIVERSAL BISHOP.**" (Emphasis mine, L.W.M., pp. 19).

* * * *

"The succession of St. Clet or Anaclet (the "3rd Pope") is very uncertain . . . The actions of this bishop are concealed in profound obscurity . . . St. Luke, the author of an evangelical book and the Acts of the Apostles, lived at this epoch, and his writings teach us, was married. But the bishops of Rome have falsified the text of Scripture, in order to destroy an authority so imposing, in favor of the marriage of priests . . . Seven hundred years after the death of this bishop, a knave advised them to attribute to him the decretals which we yet possess." (Page 20.)

* * * *

"The life of Clement (the "4th Pope") is found in

the so-called constitutions of the apostles; but these works are not authentic, although they contain some truths which are imbibed from the traditions of the first ages . . .

"The great reputation of Saint Clement has caused them to attribute to him all the writings which are esteemed the most ancient, after the canonical Scriptures, and which have no certain author. They still produce in his name five pontifical letters . . . But all are apocryphal, as well as the canons of the apostles and the apostolic constitutions, which are a collection of all the discipline of the church . . ." (Page 21.)

* * * *

"Many authors suppose St. Clet and St. Anaclet to have been two different popes who have found a place in the calendar as martyrs. They rest this upon the opinion of the Greeks, who have always preserved the name of Anaclet or Anencler, whilst the Latins have kept that of Clet. Other historians, on the contrary, give two names to one and the same pope. But as it is impossible to arrive at the truth with positive certainty, in this case, we will shun discussion, and follow the usually received opinion . . .

"Three decretals are produced in the name of St. Anaclet, which are evidently supposititious, as are all those attributed to his successors up to the time of Siricus. Different writers have demonstrated this falsity, and Father Pagi has supported their reasoning with much force and ability. The author of this hypothesis, who is concealed under the name of Isidore Mercator, or Le Marchand, remains unknown . . ." (Siricus was the 40th 'pope.' He allegedly reigned beginning in 384 A.D. L.W.M.) (Page 24.)

Concerning St. Evaristus, the '6th pope' who allegedly became bishop of Rome in the year 112 A.D., we quote: "Very uncertain traditions attribute to him the establishment of new institutions, which were not, however, introduced into the church until succeeding ages" (Page 25).



KANON, "Rule": No. 2

In classical literature the noun **kanon** denotes, literally, "a straight rod," "a bar"; especially, one used to keep a thing straight. Some of these literal uses have been seen; others may now be noted.

"CARPENTER'S LINE"

Kanon is used in passages where the meaning is a ruddled line used by masons or carpenters. A striking example of this occurs in Xenophon. We have, "If line and rule (**kanon**) are a noble discovery of man as aids to the production of good work, I think that the virtue of Agesilaus may well stand as a noble example for those to follow who wish to make moral goodness a habit." **Agesilaus**, x. 2. In this same sense the noun occurs simply to mean "ruler." Aristotle speaks of a flexible rule (**kanon**) that cannot be de-

pended upon for measurement. **Ethica Nicomachea** 1137b 31.

VARIOUS LITERAL USES

It would become rather tedious to cite lengthy quotations containing further literal uses of **kanon** in classical literature. Suffice it to say that one may find the word in passages where the following meanings are intended: "curtain-rod," "reeds of a wind-organ," "poles on which to suspend shields," "a monochord, an ancient musical instrument," "the cross-bar of a lyre."

FIGURATIVE USES

Turning from the strictly literal meaning of **kanon**, we may observe the metaphorical meaning, which is, generally, "a rule," "a standard."

Kanon frequently occurs in passages where it denotes a rule or standard of law. It is often so used in Aristotle.

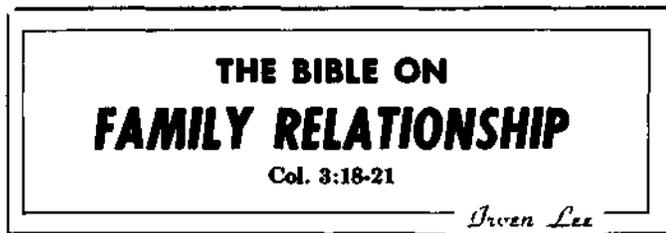
In Plinius **kanon** is used in reference to a statue by Polyclitus which furnished a model of proportions. Hist. Nat. 34.55.

"GENERAL RULE"

In the language of the grammarians **kanon** denoted a general rule. Sometimes the term was used to denote a metrical scheme showing all possible forms of a verse.

"TABLE OF DATES"

In astronomy and chronology **kanon** was used to denote a table of dates. This use occurs in Plutarch's Solon 27. In the same connection the term sometimes denotes a system, of chronology, and "an astrological table."



NURTURE AND ADMONITION

Children need food, clothing, and shelter, and they are unable to provide these things themselves. It is at this point that a place of importance can be found for a father. He is to provide for his own, especially for those of his own house. It is a very satisfying feeling one has when he feels needed. There are those that need him. He is important. He is needed (I Timothy 5:8).

It is difficult to pay all the bills, but there are other difficult and important tasks for fathers. Each child has a soul. Each child is capable of becoming a saint in the true and scriptural sense, and each child is also capable of becoming a reprobate. Training makes the difference. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Souls live on after the body has gone back to the dust, so this training (nurture and admonition) is more precious than body care. Money buys things that children need, but children also have needs that money cannot supply. Parents who lack faith, character, love

and patience cannot adequately supply these needs, either. Do you feel pangs of distress in learning that many children suffer from lack of spiritual food? They need the sincere milk of the word that they may grow thereby. Why, do you suppose, are there so many careless parents in the matter of spiritual training? Some who "seem to be religious" neglect their children's spiritual welfare (Ephesians 6:4).

There is no substitute for Bible knowledge and no way to gain it without using time. Study, teaching, and learning are good words. There are adults who have known the sacred writings since the early days of childhood. Repetition, early efforts, regularity of study, simplicity, patience, and more and more repetition are words that may be used to describe the efforts of successful parents and grandparents. Eunice and Lois started early in the life of Timothy, and they often repeated the same stories. They reminded him of the things he forgot. In their sight their task was important. We say these things because they succeeded. They may have had no money to leave Timothy, but they left him an unfeigned faith. They saw to it that he was well informed in the most important of all information—that which could make him wise unto salvation (II Timothy 1:5; 3:14, 15).

Some say that they love their little ones too much to punish them. Such parents find it a grievous task to discipline, so they allow the children to grow up without learning the great and wonderful lesson of obedience. If we would see the children be partakers of His holiness and bear the peaceable fruit of righteousness, we should chasten them while there is hope. The task may not be joyous, but love and understanding demand it. A man qualified as an elder in the Lord's church is an example we can follow. He is to have his children in subjection with all gravity. His children are not to be unruly. He must learn how "know how" to rule his house. He is what all Christian men should determine to be as fathers (Hebrews 12:5-11; Proverbs 13:24; Proverbs 19:18; I Timothy 3:4,5; Titus 1:6).

Unholy environment may destroy the good influence of worthy efforts at training. Evil companionships, filthy communication, and other thorns of evil in wayside soil can prevent a harvest of good things. If we are determined as we should be to see the children nurtured and admonished in the way of the Lord, we will take special interest in the company they keep. Unguided children fall in with the ungodly and sinners and ultimately find themselves sitting in the seat of the scornful. Birds of a feather flock together. Do you want your son to be like his present associates? Then get him into better company (I Corinthians 15:33).

Homes can be a gathering place for fine companions. Those who entertain the public as a way of earning money tend to build and maintain gathering places for the unguided loafers. Beware! Let us teach our children to go out for quality rather than for popularity with the big numbers. Purity, character, or good behavior count in friends. Look for the best for your children and not for the greatest number. All of us should take heed what we hear. Of course, we should hear much about the word of truth (Mark 4:23,24).

Children all need teaching, discipline, and a good environment. We may work and pray that they be

delivered from evil, and that they be rooted and grounded in truth by the time of adult responsibilities. Children need love, too. Older women are to teach the younger women to love their children. Many little people may almost starve for affection. It takes time and undivided attention to the child to prove that you love him and that you are glad he came to live with you. Give him an ear. Listen to him. He wants to talk to someone who is interested in him and his world. Parents that are always deaf to children's efforts for attention may see their children reach a point when they do not listen to the parents' requests. Parents and children should be on the same team and interested in one another. Parents, we should cultivate their friendship. We do want their friendship and love, do we not? (Titus 2:3-5).

(This poem was sent to us by B. G. Hope of Bowling Green, Ky. It was written by a lady of that city. —Editor)

THE MIDDLE OF THE ROAD

Goin' down the highway totin' my load,
Travelin' right down THE MIDDLE OF THE ROAD.
When I first started out on the road that's wide,
I could choose the middle or either side.

So I toed the mark — started off like a breeze
But, now—I'm wonderin', "Must I defend all these?"
There's MfM and CfC, Cows for Korea and HoT,
I lot of colleges and Gospel press,
Homes for the orphans and all the rest.
Plus a whole lot more I can't recall
But now I'm expected to support them all.
Thought I'd travel the center, shy away from extremes.

'Cause many folks told me "Ends justify means."
My load's become heavier than I can tote.
I'm tempted to discard it and give up hope.
I would rather do only what God says do,
In the way He has told us, a pattern that's true.
I would like to go back if it's not too late,
To the way that is narrow and the gate is strait,
If I need defense, I'll wield the sword,
It's a sharp two-edged one, it is God's own Word.
So now as I travel on this narrow way,
I find it's lots simpler for me to say
"If it's not authorized then I know it's not right."
So I'll leave it alone with all of my might.

I find as I journey with a lighter load.
It's less dangerous to travel on the right of this road.
For if you go travelin' on the way that's wide,
You'll get in trouble on either side.
You can't stay in the middle of this broad way,
You'll travel on the right side or have nothing to say.
If you take a wrong turn, better run for cover,
If you don't watch out you'll get run over.

—JB

RICH BEGGARS

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

A paper known as "Herald of Truth" is mailed to me each month. It is published by the Highland Avenue Church of Christ in Abilene, Texas, the same

church that sponsors the Herald of Truth radio and television operation. The September issue carried an article about the work of the Highland church. The two paragraphs below are copied from this article.

"In 1964, this church, led by 12 elders and assisted by 50 deacons, is working under a \$356,649 budget. The total evangelism portion is over \$73,000. In addition, noting that the rapidly growing congregation is needing new facilities, early this year authorized a fund drive among members to finance new construction valued at \$360,000. The drive was successful."

"Highland's total budget for 1964 is \$6,858.66 every Lord's day."

* * *

In the New Testament we read about churches sending funds to other churches. The brethren of Judea received relief from the brethren in Antioch when the former were in a condition of destitution due to a famine (Acts 11:27-30). Later various churches sent to Jerusalem when the saints there were in a similar condition of indigence (Rom. 15:25,26; I Cor. 16:1,2; 2 Cor. 8:13-15). But never in the entire New Testament do we ever find a rich church soliciting and/or receiving funds from other churches. There is no scriptural authority for churches to send funds to a church which is not an object of charity.

But when we consider the Highland operation we have a strange situation. Here is a church with over 1,000 members (as stated in the article), a church so wealthy that \$360,000 can be raised among its members in less than a year, a church that has a 1964 budget of nearly \$7,000 per Sunday, a church that notwithstanding all of this still finds it necessary to beg funds from thousands of other churches. Does this not seem strange to you?

Not only is this a situation that seems devoid of basis in common sense, but it is also a situation that does not remotely resemble anything in the Bible.

Those who support this promotion are rapidly getting completely away from the position that one must have divine authority for every item of faith and practice. What about you, friend? Will you be carried along with this tidal wave of apostasy or, will you have the courage to be an "anti" and stand against such departures?

W. W. OTEY, CONTENDER FOR THE FAITH

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DANGERS FACING THE CHURCH

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

Thomas S O'Neal

As we continue to study some of the dangers facing the Lord's church, the one that we want to note in this article is the lack of love often shown toward other members. Often situations that have long and lasting implications for evil could be overcome if members had the real, genuine, and abiding love mentioned in the Bible.

Love as used in the Bible is not some kind of weak, say nothing, mushy sort of thing. The Book tells us what love is, how we can know if we walk in love and what will be our eternal destiny if we do not have love toward our brother. Our love is to be real and genuine if we are to please God. Peter said of children of God that we were born again "unto unfeigned love of the brethren." Our love is to be with a "pure heart" and it is to be a "fervent" love (I Pet. 1:22). In the context of chapter four Peter said "above all things have fervent charity among yourselves : for charity shall cover the multitude of sins" (I Pet. 4:8). Love will not excuse sin but when present it will cover our short comings in such a way that the peace of the church will be maintained.

The new commandment that John wrote unto the children of God in I John 2:8 was that they love to the EXTENT that God loved us. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; And we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." (I John 3:14-18). Is the kind of love that exist among us ? It was the kind that was found among the early Christians. "... neither said any of them that ought of the things which he possessed was his own;... Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Acts 4:32, 34, 35. If our brethren were in need, the brother that sits by you on Sunday morning, would you and I be willing to do as was done in Jerusalem in order that they might be supplied with their needs ? If we are not, "how dwelleth the love of God in" US?

If we do not love our brethren we can not make the claim that we love God. How could we love God if we do not love one of his children ? "If a man say,

I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I John 4:20 "...he who loveth God" loves "his brothers also." I John 4:21.

Paul described the nature of love when he said, "Charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." I Cor. 13:4-7.

If love abides in us we will "Let be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own image, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:3-8).

A sharp rebuke shows love. In order that some might be sound in the faith and that they might be saved, Paul told Titus, "Wherefore rebuke them sharply, that they may be sound in the faith" (Tit. 1:13). Gospel preachers show love, not the lack of it, when they preach the truth in order that those in sin, be they brethren or alien sinners, that they might see the error of their way and be saved. Years ago when I was too young to remember the preacher or his subject, I remember a story that has lingered with me through the years that I believe describes love. The story was of a father and his small son on their way home on a dark, cold, snowy evening. The snow was so deep that the little boy could just walk. Often he asked his father to pick him up and carry him, to which the father refused as often as asked. Finally the son sat down and refused to walk another step, upon which the father picked him up and gave him probably the hardest spanking he had ever given his son. Upon setting him down he told him to walk home. When they arrived home and after supper, the father took his son in his arms and explained that as cold as it was out in the snow and as tired as the son was, had the father picked him up he would have fallen asleep in his father's arms never to awaken again.

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

PORT ELIZABETH, SOUTH AFRICA

Andy de Klerk

It will be with mixed emotions that we will leave the States this time. Having a desire to get home and into the battle for Christ, and yet there will be sadness having to leave so many fine friends, who have done so much for us. As Christians, however, we are not like the rest of the world who have no hope, we can look forward, if we continue in his way, to spend a never-ending day in fellowship, worship, and in the presence of our God. What a glorious day that will be. Should we not be privileged to meet this side of eternity, may our lives have been, in such complete harmony with His Will that the gate will be opened to all of us to enter into the joys of our Lord. We'll be praying for you and will be pleased if you will remember us when you speak to our Father.

Since our special bulletin giving you a picture of the developments in Port Elizabeth we have received many other letters in favor of our return to that place. The faithful men are demanding that the rest give us a hearing. Many have done what we suggested they do, and that is, ask for scripture for everything taught. The attitude manifested by those who "voted us out" is basically the same as that of so many institutional brethren in the States. Their answer, when pressed for Scripture is: "It is a Pharisaic attitude to ask for Scripture for everything we do," or "The Bible does not say not to do it this way"—so the age old denominational dog is employed to justify a practice for which there is no authorization from God. How sad to hear men, who once demanded Scripture themselves, now make the same arguments they scoffed at when these arguments were made by denominational preachers and teachers.

We cannot exactly say just what will take place in Port Elizabeth, but this I know, that there will be no compromising with error even if we have to stand alone, but we will stand with the help of God. This is not the easy way, but this is the only way that we can conscientiously follow. God's way, and God's will is always the best way regardless how many are following it, whether one or one million.

God has really blessed us these past few months. Our monthly support is secured and our travel fund lacks only \$1750. As we are scheduled to leave New York on April 7, we are hoping and praying that this travel fund will soon be raised. Having to send this payment to our agent in South Africa a month ahead of our sailing time, we are really going to be pushed for time in trying to raise this amount, unless you can be of some assistance to us. Should you be able to help, no matter how small the contribution, we will appreciate it immensely. Please indicate when you send your check that it is for our travel fund. I have also completed a sermon outline book, "What the Gospel Can Do" which sells for \$2. All of the money received from it will go into our travel fund. Time

is limited, so may we hear from you real soon? This is an urgent appeal.

In our last bulletin we listed several items needed for the work in Port Elizabeth. I am pleased to say that the response to this was good. We received the following: 50 song-books and communion set; 24 Bibles ; and a promise of a used typewriter. Tracts, Bible School materials, a duplicating machine, etc. are still needed. Can YOU help?

We can be reached in Bowling Green until the middle of March. My address is on the front of this bulletin and our telephone number is 843-3990. Please make a note of our NEW address in Port Elizabeth:

Andy de Klerk P. O. Box 925
Port Elizabeth, South Africa

WAYNE SULLIVAN PLANNING TO COME TO AFRICA IN JUNE

Plans are underway for Wayne Sullivan to come to Port Elizabeth to assist us at that place. Wayne still lacks much of his travel fund and support. We are praying for his success. We need him in that work. You can contact Wayne at:

Wayne Sullivan 403
College St. Waycross,
Georgia

SUMMER MEETING AT MURRAY, KY.

J. P. Miller, Tampa, Fla.

I have accepted an invitation to preach in a summer meeting with the new West Murray congregation in Murray, Kentucky. Brother Irvan Lee started this congregation with a gospel meeting in February. Present plans call for the preaching to be done under a tent. The dates have been set for July 11th through July 21st. We are advertising the effort well in advance in the hope that sound brethren all over America that came from that section will make their plans to be with us. Scores of brethren in the cities of both the north and south have roots deep in Calloway, Marshall, Graves and McCracken counties in Western Kentucky and in Henry county, Tenn. These brethren have been taught the truth on the digression that threatens to sweep the churches in Western Kentucky.

The brethren in that section have not heard the truth on these great problems. They are supporting a great many if not all of the liberal movements among us. It is only fair that they have an opportunity to hear sermons on the dangers that confront the church. I am calling therefore on all brethren, elders, preachers and teachers over the brotherhood to make your plans to be in Western Kentucky the second and third weeks in July. By bringing your kin to the meeting and helping to teach while you are there we will be able to break through the barrier of fear that the liberals have erected. If you are interested in seeing the truth on institutionalism, youth camps, colleges, hospitals, kitchens and play rooms

in the meeting house, giant enterprises that involve thousands of churches in unscriptural arrangements preached make your plans to support this meeting in Murray. The church is meeting at present in the Luther Robertson Elementary School.

Write today and encourage those you know in that section to meet with these brethren. Contact can be made by writing to L. O. Duke, Route 1, Murray, Ky.

SOUTHSIDE CHURCH IN OWENSBORO, KY. J.

P. Miller, Tampa, Fla.

The Southside congregation in Owensboro, Kentucky is a sound aggressive group of God's people. They have a new building that will meet the needs of the church for years to come on the south side of the city on the Hartford Highway. Bobby Witherington has worked in Owensboro for the last four years and is now going to Louisville to labor with the Halde-man Avenue church. He leaves Owensboro with the respect and love of all of the brethren. It has been my pleasure through the years to preach in gospel meetings with these brethren. They do not know who at this time will take brother Witherington's place but a sound preacher will be secured. I am glad to recommend that brethren worship with the Southside church at 2920 New Hartford Road when you are in that part of Kentucky.

NEW FAITHFUL CHURCH IN CHARLOTTE J.

Wiley Adams, Newport, N. C.

We are pleased to announce the beginning of a new congregation in Charlotte, N.C. This church is now meeting at 2651 Rozel's Ferry Road. They began meeting in February and our information is that "the whole is progressing just fine. Our largest attendance has been 38, largest contribution \$424.00." It is believed by these good brethren that there are others in the Charlotte area who are fed up with the hocus-pocus, sectarian-flavored antics of the liberal churches there. The time has come there as in many places to "come out from among them and be ye separate." We commend these brethren for their courage and willingness to take a stand in an area where the cause of Christ has been made top-heavy with pet projects and institutional machinery reminiscent of my days in the Christian Church back in Virginia.

As usual when a stand for Truth is taken anywhere, the Devil rears his head from many quarters. Therefore, we do not think it strange that the liberal preachers of that area have taken it upon themselves to cast reflection on this new work. Because these brethren seek to do all things (including the goal and mission of the church in all its phases) by a "thus saith the Lord," they have been labeled by Johnny Sewell of Westside in Charlotte as an "anti" church and he stands in great fear that someone will not fully understand that the building occupied by these brethren is now the "former" location of the Westside church. He urges that "the Westside church is not to be confused with the group which now meets in our former location." (Via Carolina Christian, March, 1965). He is running scared as most liberals do who know that they must now stand toe to toe with sound brethren and give scripture for their practice.

The preacher at the Plaza church (Paul Kidwell) likewise is in a dither these days. He has already written two articles in the church bulletin. He uses the usual-type proof (?) for his practice. Notice, it is not scripture. He labels these brethren as law-makers, and as being opposed to feeding hungry orphans (I should think that by now the liberals would be ashamed to use such a lie as their proof text). He accuses them of devilish "fit-pitching" and of being a "competitive, factious, hate-mongering clan." This type of journalism no doubt reflects that these liberal preachers have the "spirit of Christ." The strange thing about it is that he regards them as a "splinter group" that will not be content to sit in their little corner. My, oh, my! How afraid he must be of splinters! He is so afraid of them that he feels called upon to preach a special series of studies to refute the "extreme views being propagated by some." It would be interesting to know what passages are being used to refute the Truth.

Also, via Carolina Christian (March, 1965) the Gastonia preacher (Paul Gray) feels called upon to castigate the conservative brethren on the subject of benevolence. He, too, feels that he knows some despicable brethren somewhere (I know not where nor does he) who would not lift a finger to help a starving baby. This sounds strange from a man who is having a great deal of trouble in his own congregation getting the brethren to "cooperate" to get a package of clothes ready for an orphan girl at Tennessee Orphan Home. Oh, yes, and they are doing it on the side! Wonder why they don't just take the money out of the church treasury and do it that way like they claim they believe? Verily, "the legs of the lame are not equal" (Proverbs 26:7a).

We commend the brethren in the faithful church and give them our moral support and our prayers in the flight for Truth. Also, this preacher stands ready at any time to be of any assistance to these brethren, "on call." We, too, are set for the defense of the gospel here at Newport and are determined that "they shall not pass."

NEWS.....

H. Robert Williams, Clarksville, Ind.—We at Clarksville Church of Christ are happy to inform you that we are now worshipping in our new meeting house and have planned some special events for which we solicit your prayers and attendance.

A SPECIAL "Open House" Service is scheduled for April 4th at 3:30 p.m. with an EVANGELISTIC MEETING April 4 thru April 11, Nightly at 7:45 (EST) Sundays: Bible Study 9:30 a.m. Worship 10:30 a.m. and 7:00 p.m.

The meeting is being planned with folks in the local community in mind and will be unique in some of its features. The writer has been invited to do the preaching and other parts of each service will be taken care of by faithful members of the local church. Often a church will invite a preacher from one state, a song leader from another area and then call upon preachers and elders who visit for the prayers. This, of course, is fine and good, but in this effort we are hoping to introduce the church here to our neighbors and friends in the community.

The church at Clarksville is only six years old and is a fulfillment of a long cherished ambition. Mrs.

Williams and I had sought opportunity through the years, to assist with just such an undertaking. Our fondest hopes have been gratified in the fine church at Clarksville and we anticipate even greater things in the years to come. There is no regularly "constituted" church of any denomination closer than 7/8 of a mile and there are hundreds of "unchurched" people in the area.

The Clarksville church did not grow out of a split or division in any other congregation and the wonderful peace and harmony which have prevailed, from the beginning, have been a constant source of joy and encouragement.

J. T. Smith, Wauchula, Florida—After being with the church in Wauchula, Florida for fifteen months, we are moving to Oklahoma City, Oklahoma the first of June to begin work with the Rockwell Avenue (formerly the West Avenue) congregation, meeting at 920 North Rockwell Avenue. This congregation is located just South of Tenth Avenue N.W. near the Westoaks shopping center. There is much work needed there since there are only two sound congregations in that city.

The elders have indicated a willingness for me to hold several meetings each year for congregations that would not be able to afford a meeting, so, if any congregation is in need of a preached for a meeting of this type, if you are able to bear my expenses, I will be happy to hold you a meeting. If you are not able to do this, write the elders at 920 North Rockwell Avenue, Oklahoma City, Oklahoma, and perhaps other arrangements can be made. When you are in Oklahoma City, come worship with us.

James Hahn, Miami, Fla.—After three years of work with the church at Oak Grove near Louisville, Ky., I will begin work with the church in Perrine, Fla. on April 4, 1965.

W. D. Medlin, Houston, Texas—**Paul Foutz** will preach in a special series of gospel meetings April 12 through 18, 7:30 nightly in Cypress-Fairbanks high school, just west of the church building. The subject will be Christian Evidences and Evolution. This meeting is supported by the church in Cypress-Fairbanks, 21000 Hampstead Highway (Houston, Tex.). **James E. Wilson** is the local evangelist.

Edwin Hayes, Palmetto, Fla.—The Lord willing, I will be with the Willow Glen church in Muhlenburg County, Kentucky, near Greenville and Central City, April 18 through 25. April 26 through May 2, I am to be with the Central church in Wayne, Michigan. I desire that brethren and friends in these areas will note these dates and attend. Bobby K. Thompson of North Miami congregation in Miami, Fla. was with the Palmetto church in a good meeting March 21-28.

Tom Wheeler, DeLand, Fla.—There will be a series of gospel meetings at the meeting place of the DeLand church of Christ, April 19 through 25, with **Henry Gilbert** from the 7th Avenue church in Miami doing the preaching.

John Bullock, 13231 Emily Rd., Dallas, Texas—After 5 years with the church in Dike, Texas on part time basis, we begin full time work with the church

in Allen, Texas on April 4. Allen is about 11 miles north of the city limits of Dallas on highway 75, and about the same distance from our home, therefore we can continue to live in our home at the above address while we labor in this new field. Brethren are invited to worship with us.

Ken Murphy, Tampa, Fla.—E. W. Britt was the speaker in a gospel meeting with the Habana Avenue church of Christ in Tampa, Florida, April 4-11.

CHARLES LARRY BRANNAN

Charles Larry Brannan of Eufaula, Alabama was killed instantly about 4 a.m., February 7, 1965 near Englewood, Tennessee in a devastating crash of two huge trailer trucks. Larry was the son of Brother and Sister C. A. Brannan of Andalusia, Alabama. Larry had lived in Huntsville, Alabama; Andalusia, Alabama; Mt. Pleasant, Tennessee; Russellville and Hopkinsville, Ky.; Akron, Ohio and Columbus, Georgia where his father preached for churches in these cities.

Survivors, in addition to his parents, are his wife and two children, one brother and one sister.

Larry was a member of the Rose Hill Church of Christ, Columbus, Ga. Funeral services were conducted from the Colonial Funeral home at Phoenix City, Alabama with burial in the Parkhill Cemetery, Columbus, Georgia. Charles G. Caldwell, minister of the Rose Hill church and Curtis Flatt conducted the funeral.

Larry Bunch, Louisville, Ky.—We have scheduled a meeting here for April 26 through May 2 with **Grover Stevens** doing the preaching. Services will be daily at 10 a.m. and 7:30 p.m., except Sunday when the services will be as usual—9:30 a.m. Bible study, 10:30 a.m. worship, and the evening worship at 7 p.m.

Dorris V. Rader, Cambellsville, Ky.—I am moving from Campbellsville in June to work with the new church established in Tullahoma, Tenn. I have been here a little over four years, and my decision was a most difficult one to make. But now that I have made it, I want to do all possible to help the brethren here locate someone for the work here. This is a very difficult field and truly a "mission field" as you know. Write to 719 Lebanon Ave., Campbellsville, Ky.

Eugene Britnell, Little Rock, Ark.—**Marshall E. Patton** of Orlando, Fla. will be in a gospel meeting at Arch Street church April 14-21.

L. L. Applegate, Cottondale, Fla.—The church in Vernon, Fla. is progressing. **Gerald Worthington**, was baptized into Christ Sunday, April 11, in Pate Lake. His mother and sister say they will follow. We rejoice and take courage.

H. Ernest Shoaf, Charlotte, N.C.—After two and a half years with the church in Concord, N.C., we are living in Charlotte, N.C. and working with a new congregation. There are 28 members that are sound in the faith, and are very zealous. We are meeting at 2651 Rozzells Ferry Road. This is the largest city in the state. We are anticipating a successful work, and a strong church. If you plan to move here, or anytime

you are in Charlotte, visit with us. We are standing for the truth.

Ralph R. Givens, 1595 West, St., Susanville, Calif. —After 9 years with the church in Oceanside, Calif., I began work with the church in Susanville April 1.

H. E. Phillips, Tampa, Fla.—Harris J. Dark of Murfreesboro, Tenn., was in a gospel meeting with the Forest Hills church in Tampa, Fla., from April 12 to 18. At the same time **John Iverson** of Port Arthur, Texas was in a gospel meeting with the Nebraska Avenue church in Tampa. **C. L. Overturf** is the local preacher at Nebraska Avenue.

John H. Gibbert, Myrtle Beach AFB, S.C. — The Southside church of Christ in Myrtle Beach, S.C. is having a meeting May 24-30 of this year. **Alton Elliott** of Perry, Florida is to be the speaker. The church in Perry is paying his expenses during this meeting. The congregation here thanks them for their willingness to send him.

Floyd Thompson is the speaker in a series of gospel meetings at the church in Culver City Calif., May 2-8. **Brent Lewis** is the local evangelist... **Earl Kimbrough** of Dothan, Ala. will be the speaker in a gospel meeting at Jonesboro, Tenn., May 16-23. **Colin Williamson** is the local preacher. **Sam Binkley, Jr.** will be in a gospel meeting for 10 days at Blue Ash church of Christ, Blue Ash, Ohio, beginning the second Sunday in May. **Frank Ingram** is the local evangelist... **Paul Andrews** of Tampa, Florida will be with **Glenn R. Shewmaker** and the Northside church in Lakeland, Florida, May 2-7.

Lee Gunter, Merritt Island, Fla. — **Jack Hobby** of Tampa, Florida was with us during our spring meeting, April 12-18. Four were baptized into Christ.

DEBATE

Eugene Persell, Pasacagoula, Miss. — a four night discussion between **Carrol R. Sutton**, gospel preacher, and **Mr. E. F. Cannon** of the Pentecostal faith was held at 514 Market St., a union hall, April 27-30, 1965. The propositions discussed were: "The Scriptures teach that there is but one person in the Godhead, namely, the Lord Jesus Christ," and "The use of mechanical instruments of music in the worship of God today is unscriptural, hence, sinful."

Tom Brashears, Holly, Colo. — I am planning to move from Holly, Colo, as soon as we can find a congregation needing a preacher. If you have need for an evangelist, please contact me at Box 463, Holly, Colo. 81047.

CLEVELAND OHIO MEETING

J.P.M.

The second week in April found me with the Loraine Avenue church in Cleveland, Ohio. This is one of the fine congregations of the north. Brother E. A. Dicus is the preacher. Brother Dicus is one of the most useful men of our time. He not only preaches for the Loraine Avenue congregation but also serves the church as a faithful elder. He is also

a business leader in the greater Cleveland area well known as the vice president in charge of production for a large manufacturing firm. The church is sound in the faith and will soon begin the construction of a new building at the present location. Ten were baptized and one restored during the meeting and brother Dicus baptized five more the Lord's Day after the series closed on Friday night.

EDITOR IN JUNE MEETING

I will be with the College View Church in Florence, Alabama for a June meeting. The series starts the second Lord's Day in June and continues over the third. This makes the dates June 13th through 20. Curtis Flatt is the energetic preacher for this fine church. In the history of the work there with brother Flatt the work has never failed to grow. My relation with these good brethren reaches through the years. All readers of the paper are invited to attend the meeting.

O'NEAL-FORD DEBATE

Connie W. Adams, Orlando, Florida

The debate between Thomas G. O'Neal of the Azalea Park church and Mr. E. G. Ford of the Lake Barton Rd. Assembly of God was conducted March 15, 16 in the Assembly of God building and March 18 and 19 in the meeting house of the Azalea Park church. The subject all four nights concerned miraculous divine healing. The debate came about as a result of a special service in a gospel meeting at Azalea Park church in which Brother O'Neal preached on this subject, advertised the service in the paper and in the form of leaflets handed out in the community and offered an opportunity for anyone to reply who wished to do so. Mr. Ford came and when the opportunity was given, arose to take issue. He invited a debate on the matter and the arrangements were made. Mr. Ford seemed to have very little understanding of how a debate should be carried on. In their building the first two nights, he refused to permit the platform to be used from which to speak. The second night he refused to allow more than one speech apiece. He did consent to two speeches apiece the first night and the last two nights.

The crowd at both places was made up mostly of our brethren. The first night some 20-25 of Ford's brethren came, but after that no more than 6 or 8 were present a single night. Our brethren supported the discussion well. The conduct of the speakers was good, though Mr. Ford mistook Brother O'Neal's pressing of points and answering of each argument as a bad spirit. Aside from some rather ugly insinuations made by Mr. Ford the second night, all proceeded in fine spirit.

Brother O'Neal prepared mimeographed charts which were passed out to the audience each night on which he clarified the issue and presented the proof. These were very effective. He pointed out that we believe in divine healing today but not in miraculous divine healing today. He showed that the spiritual gifts of the early church had served their purpose when divine revelation was completed and thus passed away. He also showed that the miraculous gifts were imparted by the laying on of the apostles' hands and challenged Mr. Ford to find a passage

which taught that they were imparted any other way. Ford finally cited I Cor. 12:11 which teaches that the gifts came from God, but Brother O'Neal showed that this passage did not state **how** they came from God and that other passages revealed that they came by the laying on of apostolic hands.

Ford made the usual arguments from Mk. 16:17-18; Heb. 13:8. He did his best to avoid taking up the arguments made by Brother O'Neal. He would not answer questions. When he ran out of arguments he resorted to personal testimony to sustain his case. Brother O'Neal pointed out that the Catholics try to prove their claimed miracles by the same kind of testimony, as do the Mormons, Christian Scientists, and others and stressed that they had signed propositions to discuss what the Bible says. Ford said there were false miracle workers and that the existence of false ones did not discount the genuine. Brother O'Neal asked him if Oral Roberts, A. A. Allen and Leroy Jenkins were genuine or fakes. He said he could not judge and that we had no right to do so either. Yet he told of some people up in Michigan who foretold the end of the world and hid themselves in caves. He branded these as false prophets and fakes. Brother O'Neal asked him if he was judging when he said that, and if we could not in the same way determine whether Roberts, Allen and Jenkins were fakes or genuine. Ford claimed to have the baptism of the Spirit like the apostles had it but declined to produce any signs of an apostle like Paul did in Corinth when he was pressed to do so.

We commend Brother O'Neal for his fine work in exposing error and defending the truth. We were made stronger by his able defense of the gospel.

HUMILITY

By C. M. Hendrix, Orlando, Fla.

Humility, one of the dominant attributes of a true Christian, is in many instances being supplanted by arrogance. Today there are many professed Christians who are divided into warring factions; each group trying in devious ways to gain advantage over the other.

Under such conditions, professed followers of the Lord, are critical, and vindictive, having lost most all sense of both integrity or veracity. While many have coined a variety of phrases, which are used in derision; while misrepresenting those who differ with them.

I believe that one of the greatest contributing factors to the confusion that exists today, is the result of undue emphasis placed on human wisdom: Oftimes nothing more than psuedo intellectual superiority of some who crave recognition as an authoritative source for Bible truth. They have for the most part, left the simplicity of the ancient order, and have drifted into an attitude of mind conducive to arrogance.

This situation is summed up very well by the writer, Robert Milligan, in these words, "Fullness of knowledge always and necessarily means some understanding of the depth of our ignorance, and that is always conducive to humility and reverence."

The Apostle Paul said, "That our faith should not stand in the wisdom of men but in the power of God." Which is his word (I Cor. 2:5).

It is a sad reality, that there are those today, assuming an air of infallibility, and the tragic truth is that many members of the body of Christ, are accepting them as such; blindly following their concepts without question.

Paul wrote to the Corinthians concerning such matters, in I Cor. 4:6, and this is what he said, "These things, brethren, I have in a figure transferred to myself and Apollos for your sakes! that ye might learn in us not to think of men above that which is written, and that no one of you be puffed up for one against the other."

Paul also admonished the Corinthians in these words, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise." "For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:12,18).

That such conditions as are under consideration, exists today, is an undeniable fact: Brethren, these things ought not so to be.

We were warned by the Prophet Isaiah, in the long ago, "That the lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isaiah 2:11).

Lest that I may be misunderstood, I hasten to say that I am not in any way opposed to institutions of higher education or scholastic attainment. Nor do I advocate inhibition of intellectual ability or freedom, so long as it is subordinate to divine teaching.

Jesus said, "For whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). And the writer of Proverbs said, "The fear of the Lord is instruction of wisdom; and before honour is humility" (Prov. 15:33).

And now as a closing thought, a word of both admonition and consolation, from 1st Pet. 5:6, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."



WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia

(Continued from Last Month)

THE INVESTIGATIVE JUDGMENT

What is the work of Christ during this "investigative judgment?" Let Mrs. White speak her own views: "This work of **examination** of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment" (G. C., p. 428 — emph. mine — L.R.).

So God has to investigate the records of men or examine their character to **determine** whether they

are good or evil! Hence, when God destroyed the ungodly in the flood he didn't really know their character until their records were investigated since 1844. How could he then be certain that at least one righteous was not found among those that perished? When God assured Abram (Abraham) that he would spare Sodom from destruction "peradventure ten shall be found there" (righteous) we know God was capable of **determining** the character of **each** soul because he destroyed the city for the **lack of the ten righteous souls**. AND HE DID NOT WAIT TIL AFTER 1844 to destroy them — after the "examination of character" of the Sodomites.

Does God have to investigate or examine records written in a book to **determine** whether they were good or evil? Such a doctrine denies the very claim of omniscience of God. Paul informs us that all the world became guilty before God (Rom. 3:19). With God so limited in his knowledge of man, it would seem unreasonable for Jesus to say that if a man look at a woman to lust after her in his heart he had already committed adultery. Because of the doctrine of the "investigative judgment" it would make it appear impossible for God to know immediately what was in the heart of man because no case could be judged until investigated. But the truth is, God is all-knowing; and being all knowing, is capable of judging man from his motives in the very act itself. God "knoweth the hearts" (Acts 15:8); and thus "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19). Thus a man's judgment is sealed at death, his destiny decided, and not that his judgment has to be delayed until 1844.

Notice these statements which prove Adventists false in their views on the "investigative judgment." "According as he hath chosen us in him before the foundation of the world . . . Having predestinated us..." (Eph. 1:4-5). God already chose us in him, predestinated us. **THIS DOES NOT TEACH THE CALVINISTIC DOCTRINE OF PREDESTINATION**, but it does teach us that God already knew some would be saved and some lost. By the same token, though he did not deliberately subject some to destruction and some to life, nevertheless being all-knowing, he already knew beforehand the life of every individual from the beginning to the end of his life.

In Rom. 8:29 it says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son ..." The reason some were predestinated is because **God foreknew them**. This is in relation to "his purpose" (vs. 28), which is an "eternal purpose" (Eph. 3:11), and which was already established "before the foundation of the world" (Eph. 1:4). So from eternal ages God **foresaw** that some would be predestinated. Again, this predestination is not an arbitrary act of God, for: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10:34-35). But this predestination is the result of his **foreknowledge** of the class of people who would be called. It only stands to reason that if God predestinated certain ones "to be conformed to the image of his Son" that by the same token he foresaw that all others would be lost. This is all in rela-

tion to the eternal purpose of God "which from the beginning of the world hath been hid in God ..." (Eph. 3:9).

God therefore does not need to set up a judgment or a "work of examination of character, of **determining** who are prepared for the kingdom of God." To "Determine" means to **come to a decision**, to settle. Hence the work of the "investigative judgment" denies God's power to **foreknow by which he predestinates** from before the beginning of time, before he created man on this earth. Why then all this "investigation" when the righteous are already predestinated by his **foreknowledge**? By a process of elimination we may conclude that all others are lost. Thus the entire Adventist position on Christ's priestly ministry in heaven, and on the investigative judgment is without support from the Bible, hence another **false foundation**.

Finally, this last observation concerning the statement, "For eighteen centuries this work of ministration continued in the **first apartment** of the sanctuary. We have already observed that if Christ ministered in the first apartment, then he made no atonement, for as in the days of Israel, the work of atonement was only accomplished when the priest entered into the "second apartment," the holy of holies. Briefly, the Bible teaches just opposite to Adventist claims. In Hebrews 6:19-20 we read of our hope ". . . which entereth into that within the veil, whither our forerunner is for us entered, even Jesus made a high priest. . ." Again in Hebrews 10:19: "Having therefore brethren boldness to enter into the **holiest** by the blood of Christ. . . through the veil. . ." Even Adventist cannot deny that the "holiest" is the **Holy of Holies**. In the earthly sanctuary, "**within the veil** (vail) always meant in the most holy. . . bring thither **within the veil** before the mercy seat, which is upon the ark . . ." (Lev. 16:2). The ark of covenant was "within the veil" or in the "holiest." Many more such passages could be quoted, but these are sufficient to prove that "within the veil" was in the **most holy place**. Therefore, as Jesus entered into the holiest, or "within the veil," we may safely conclude that Adventists are wrong in their teachings that "For eighteen centuries this work of ministration (Christ's) continued in the first apartment of the sanctuary," or that ". . . in 1844 Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement." Let the lesson Paul gave the Romans concerning the Jews ring clearly in our minds in determining the truth in this matter we have just discussed: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:3-4).

(Continued Next Month)

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