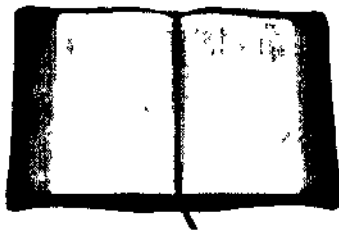


# SEARCHING *the* SCRIPTURES

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

AUGUST, 1965

NUMBER 8

## WHEN IS THE CHURCH THE TRUE CHURCH?

James P. Miller

(Editor's Note: This is the first of a series of five teaching articles that can be used in teaching the truth on current issues in newspapers. There is a need in many places for this kind of teaching and Searching The Scriptures offers them to any brethren who may care to use them. They are designed to fill a two column ad of about twenty inches. Two columns of ten inches each. The other four will appear in following issues of the paper.)

Many people believe that of the church of which they are members was scriptural and right at one time it will always continue to be the church of the New Testament. To put it another way, if the church was right it will **always** be right.

No greater doctrine of error was ever taught by man. The Jews of old made this same argument. They said if we have been God's chosen people we will always be. John the Baptist told them in Matthew 3:9 that before God would save them without repentance he would make children out of stones. The churches of Galatia stood in danger of falling and losing their identity. Paul calls them "Foolish Galatians" in Galatians 3:1. The church at Ephesus was in danger of losing its candlestick simply because it had left its first love. Rev. 2:5. The church at Smyrna was told to give up false doctrine or the Lord would come and fight against them with "the sword of my mouth." Revelations 2:16.

The moment a congregation begins to teach or practice anything it cannot find authority for in the word of God it is in danger; and if it refuses to repent, in due time, it ceases to be the church of the Lord. The greatest religious group on earth is an apostasy from the one true church of Christ. The apostle Paul told us that this would take place in 2 Thes. 2. No man should be deceived into believing that **once** the true church **always** the true church. This has never been the teaching of the Bible.

Others believe that the elders of the Lord's church are law-makers who have the right to decide matters of work and worship without Bible authority. This also is a false doctrine. Elders simply carry out the instructions of the head of the church, Jesus Christ. They have no power to act without his authority. Like every other child of God in his proper place, they have to produce chapter and verse for all that

they do. Before they can spend one dime of the Lord's money they have to have the authority to do so. Without this authority they act without orders from the King.

For a thing to be expedient it must first be lawful. 1 Cor. 10:23. If the word of God authorized human institutions to do the work of the church then it would be a matter of expediency for the elders to decide which institution was to be supported. However, there is not one verse in all of the Bible that authorized the elders to give to any of them. They are unknown to the Book. It is not a matter of expediency for it is not lawful to begin with and, therefore, cannot be scriptural.

In Romans 16:17 the ones who cause division are those who teach and practice things not found in the doctrine of the apostles. Those who use the Lord's money without His authority violate Romans 16:17.

You owe it to your soul and to the purity of the church you attend to investigate these matters.

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## Editorial . . .

H. E. PHILLIPS

### WHERE WILL YOU STOP?

When the church of our Lord was established in Jerusalem on the first Pentecost following the ascension of Christ into heaven, it was pure and complete in its nature and organization. It was the eternal purpose of God in Christ (Eph. 3:10,11). It was the fulness of Christ (Eph. 1:22,23). It was the immovable kingdom of the prophets (Dan. 2:44; Heb. 12:23, 28). This church was built upon Christ the rock (Isa. 28:16; Matt. 16:18); the word of Christ that was preached is the foundation (Eph. 2:20), and no other foundation can be laid (I Cor. 3:11). The word of God cannot be changed (I Peter 1:25); men can only claim to change it by creating "another gospel" which is not another (Gal. 1:6,7). In the same sense the church of the Lord cannot be changed. Men can only create new churches and claim that they are heaven born. When a whole congregation is moved away from the foundation that the apostles and prophets laid, in the name of progress and growth, they are not changing the Lord's church, but only creating a denomination.

In our generation another movement is under way to carry us away from the original foundation of the faith. Of necessity this movement must begin in a slow manner and cautiously move from one innovation to another. It must begin with some emotional practice that has no authority in the word of God and proceed to more radical departures. The big question is: How far will you go on this train of apostasy before you get off? I am thoroughly convinced that many brethren have been sold the program of centralized co-operation of churches in benevolence and evangelism because they see only the work and not the unscriptural organizations involved. But these brethren will not buy the many other unscrip-

tural programs such as church supported colleges, hospitals, playgrounds, and denominational fellowship. They do not realize that this is a "package deal." They must eventually take all or none. Where will you draw the line? And when you draw the line, how will you defend those unauthorized practices you have accepted and condemn others further along the line? If you stop somewhere along the line and oppose some program, you will be called an "anti" — and that would-be terrible! If you succeed in the good fight of faith, you will have to give up every unauthorized practice and stand again on the foundation of the faith.

In the Christian Standard of June 9, 1962, an official publication of the more conservative wing of the Christian Church, Willie W. White wrote an article on page 355 entitled: OUR HERITAGE. His appeal is to restore what began on Pentecost but, of course, his plan will never work because he wants to retain many of the innovations that hinder the restoration of the New Testament church. The article is too long to reprint in full, but I should like to give a few quotes from it for the purpose of comparing the present situation among liberal churches making the same appeal. He begins:

"The chronicle of our heritage is a story of success and failure, harmony and discord, victory and defeat . . ."

"The turn of the eighteenth century was a crucial time in the history of the Lord's church. Morals were running loose in the kingdom . . . Reformation leaders had discovered Bible truths, and various churches had been established about these respective truths. Human creeds, human names, and human opinions were being used effectively to fence off brother from brother . . ."

"And, as is ever true, men were found to answer the call. Here and there among the denominational segments, God found men who had the vision to see what a divided church was doing to a disbelieving world — men who had the courage to be different. These staunch heroes of the faith began to say, 'Why can't we get back of all of our division and discord? Why can't we get back of Protestantism and back of Roman Catholicism? Why can't we get together as Christians, and Christians only? Why can't we go back to the Bible as our one sufficient rule of faith and practice?'"

"And thus on Christmas Day, 1793, in Manakin Town, North Carolina, a Methodist Episcopal minister, James O'Kelly, established a congregation of Christians only.

"In the year 1800, Dr. Abner Jones, a physician and Baptist preacher of Vermont, began establishing independent congregations of believers who were willing to take the Bible as their sole rule of faith.

"It was in 1801 that the Presbyterian minister, Barton W. Stone, saw that historic revival at Cane Ridge, Kentucky . . ."

"Just eight years later (1809), Thomas Campbell produced the Declaration And Address, in which he set forth such concepts as these: 'That the church of Christ upon earth is essentially, intentionally, and constitutionally one . . . there ought to be no schisms, no uncharitable divisions among them . . . That in order to do this, nothing ought to be inculcated upon Christians as articles

of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the Word of God.' It was the appeal of unity through restoration."

White then tells of the rapid growth that followed this movement to "find" a church rather than "found" a church. He then raises the question, WHY? Why has this aim become such a failure? He says:

"Let us have the courage to look at the scandal of division which came upon us when we began to make our opinions tests of faith and fellowship. 'In convention at Cincinnati, Ohio, in October, 1849, the American Christian Missionary Society was born. Alexander Campbell became the first president.

"In 1859 L. L. Pinkerton introduced an organ to aid the singing in his congregation, which sing-ing, said he, 'would scare the rats from worship.' Dissensions arose, not only over the use of the instrument in worship, but over money raising schemes, church choirs, agencies, the imported 'preacher-pastor system,' etc. This controversy grew apace, until, at Sand Creek, Illinois, in 1889, Peter P. Warren read his 'Address and Declaration,' in which he objected to 'these with many other objectionable and unauthorized things,' and concluding thus: 'After being admonished, and having had sufficient time for reflection, if they do not turn away from such abominations, that we can not and will not regard them as brethren.' The organic union of the inheritors of the restoration plea was fractured when David Lipscomb, acting through the Gospel Advocate in 1906, petitioned for a separate census listing under the name Church of Christ, the more 'liberal' brethren becoming officially known as Disciples of Christ. "In 1919 several Disciple boards merged to form the United Christian Missionary Society; and this, too, has been a point of controversy since its inception. In 1927 the North American Christian Convention was born as a protest to the liberal and dictatorial policies of the International Convention. The Christian Board of Publication arrogated to itself the title, 'Brotherhood Publishing House,' spokesman for the 'organized work,' and Standard Publishing became the champion of the 'independents.' This, too, is our heritage."

White goes on to describe the various groups or sects into which the restoration movement has been divided. I wish to point out what is quite obvious from the quotations from this article: no trouble between brethren existed until some began to introduce practices that were not authorized in the word of God, and that the various groups represent the various points along the way to apostasy where some have stopped and refused to go further. But they might as well go all the way because they are not on the foundation of the faith.

Something like thirty years ago a few influential brethren began to openly advocate the church support of colleges and centralized co-operation of churches through sponsoring churches to do foreign "mission work." Many had forgotten the Missionary Society and Instrumental Music conflict and were relatively passive about these proposals. But some brethren spoke out against these unscriptural programs and the battle began.

Orphan Homes were small and only a few existed, yet the needy were being taken care of. Because there was no emotional appeal in the collage question, the issue was shifted to "little orphans" and a big program of building human institutions to be supported by churches got under way. As soon as this project was sold to the larger and richer churches, the issue shifted again to the colleges. Now they tell us that orphan homes and "Christian" colleges "stand or fall together." That is, they are in the same class so far as churches financing them. Have you accepted this? Do you think the Lord's church may contribute from its treasury to colleges? If you believe the church can contribute to a human benevolent board to care for orphans, you might as well accept the idea of churches contributing to college boards because "they stand or fall together." Nine out of ten liberal preachers today believe all this. Many of them do not have the courage to let you know it, but neither can they afford to deny it because of the "higher powers."

Back to my question: Where will you stop? How far are you prepared to go in this digression? Remember this fundamental truth: You cannot condemn one unscriptural practice and hold to another. You cannot bring instrumental music into the worship and condemn the one who burns incense in worship. They both stand by the same authority — human wisdom.

Let me give you a list of innovations that either have been or are now in the planning stage of being introduced into the church of the Lord. I mean that these things are church functions financed from church treasuries. You try to decide what you will accept and what you will reject, and then ask yourself why in the light of God's word.

#### CHURCH ACTIVITY IN OR SUPPORT OF

1. Benevolent Societies (orphan homes, widow homes, unwed mothers homes, general welfare agencies, hospitals, veterinary programs, ladies sewing circles, etc.)
2. Edifying Societies (schools, colleges, preacher training schools, workshops of all kinds, official publishing houses.)
3. Missionary Societies (Centralized co-operating programs, national campaigns, sponsoring churches, fairs, rallies, big churches over little churches, conventions.)
4. Recreation Activities (playgrounds, swimming pools, camps, entertaining movies, gymnasiums, boy scouts, youth programs, ball teams, ping pong tables, student centers, etc.)
5. Civil Activities (public relations directors, juvenile and court programs, demonstrators in civil affairs.)
6. Worship Programs (Instrumental music, women preachers, image worship, pastoral robes, choirs, pageants, denominational rituals.)
7. Denominational Fellowship (religious day services, fellowship programs, accept denominational baptism, ministerial alliances.)
8. Modernism (Denial of the virgin birth, miracles, heaven, hell, etc., immoral marriages tolerated in the church, gambling, drunkenness, worldliness as in most denominations.)
9. Business Activities (real estate, farming, money lending on interest, oil wells, handicap

workshops, etc.)

Most of the activities mentioned above are now being practiced by some liberal churches over the land. It is only a matter of time until every item mentioned will be characteristic of the most liberal churches. Now, where will you stop? There is not one single item mentioned in the above list that is authorized in the word of God.

Someone is sure to say that this is just an illusion in my own mind and that such will never happen. But I can furnish documented proof that most of these things are now being done by liberal churches over the land. As one example I want to quote from a newspaper article the account of a fellowship "love feast" between Christian churches and a liberal church of Christ. In the Los Angeles Times, Saturday, February 8, 1964, page 17, there appeared a picture of a love feast between 15 Christian Churches and churches of Christ. The second paragraph begins:

"More than 120 men met at the Parkcrest Church of Christ, 5950 Parkcrest St. They represented 14 Christian Churches (Disciples of Christ) and Churches of Christ."

The article then tells of the history of these groups and how they split in the late 19th century over concepts of organization, theology and missionary methods. Then the article continues:

"The 120 were invited to Parkcrest Church of Christ by the elders of that congregation to attend the 'Love Feast' and re-emphasize the principles which brought into existence their original movement."

Notice, this union and "Love Feast" was instigated by the elders of the Parkcrest church of Christ. The next paragraph says:

"For the first time in many years men of the separated churches worshipped in silence around a communion table, spread in the center of the sanctuary. Surrounding it were other tables upon which a chicken dinner had been served by the host church."

There it is! The "host church" — Parkcrest church of Christ — had a "chicken fellowship" with Christian Churches after they "worshipped in silence around a communion table . . ."

Where will you stop? Where is the end of this departure? The Christian Church and other denominations are the living proof where it will stop. Return to the true foundation of God's word before it is too late for you.

#### COMING PUBLICATIONS —

The Deaver-Holt Debate held in Jacksonville, Florida, June, 1963 will soon be published by Phillips Publications.

The Miller-Wallace Debate held in Tampa, Florida, August, 1965 will be published by Phillips Publications.

Watch for announcements of publication dates

## ANSWERS FOR OUR HOPE

Address questions to:  
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I Peter 3:15

— Marshall E. Patton —

QUESTION—(Note: In the July issue of SEARCHING THE SCRIPTURES I called attention to two questions on the matter of **fellowship**: (1) Can a church withdraw **fellowship** from an ungodly member? (2) Can a church withdraw **fellowship** from another congregation? The first question was answered in the July issue, and, now, we turn our attention to the study of the second.

ANSWER — In our former article we established the fact that **fellowship** in a local church is controlled by the church itself (Acts 9:26-28; I Cor. 5: 4,5), and that this fellowship differs from that of I John 1:7. A withdrawal of the former is disciplinary in its nature and design. It is subject to human judgment and sometimes is in error. The latter is based upon God's judgment and is never in error.

The only church action of which I can read in the Scriptures involving a withdrawal of fellowship because of wrong doing relates to an individual in a local church, and, as stated above, it is disciplinary in its design. This fellowship involves membership in a local entity — one with organic structure, and joint **participation** in the responsibilities, privileges, and blessings of that local church. All the members are tied together in an association (congregation) for work and worship according to the will of God.

While these conditions exist between an individual and a local church, they do not exist between one church and another. There is no local, national, or international organizational structure on earth in which churches hold membership and by which they are tied together. There is no Scripture for activating the church universal. Churches act independently and concurrently. Hence, there is no fellowship among churches like that existing between individuals and a local church. Such fellowship cannot be withdrawn by one church from another for the simple reason it does not exist in the first place, liberals to the contrary notwithstanding. The idea of one church withdrawing fellowship from another church is based upon a denominational concept of church organization and relationship. Besides all of this, there is no authority for one church to discipline another church. If one church were to withdraw fellowship from another (even if such were possible), in some instances, innocent individuals would be involved. That is why the fellowship of I John 1:7 stands or falls on an individual basis.

Of course, when one church ceases to function in harmony with the will of God **so that its candlestick is removed** (Rev. 2:5), there can be no recognition, in the sense of approval, by either individuals or congregations, of the functions of such a church. But again, like the fellowship of I John 1:7, the removal of the candlestick is based upon the Lord's judgment; and the act itself is performed by the Lord and

is never in error. How long the Lord tolerates evil within a church before removing the candlestick is not always an easy matter for man to decide. However, this failure to recognize a church that has had its candlestick removed should not be construed to mean the **disciplinary action** authorized in the Scriptures. God's arrangement precludes coercion being brought to bear upon any church by any organization on earth. Aside from the disciplinary action of one church in relation to an individual, the only authorized church action for correcting those in error is simply teaching them the truth.

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

— Ward Hogland —

### SPENDING THE LORD'S MONEY

This is the second article dealing with eating in the church building. The first was an answer to James D. Bales' article on the same subject. I think many times we miss the point when it comes to objecting to certain practices.

For example, I don't believe it is wrong to eat in a church building. It depends on the purpose of eating! Here are some times when I believe serving food (or eating) in the church building would not be unscriptural. (1) If the elders had widows or poor saints who can qualify for church charity and they feel that it is expedient to feed them in the church building I could not object. We have Bible authority for taking care of widows and poor saints (I Tim. 5 and I Cor. 16). As a matter of fact, in Acts six some brethren in the church actually served tables. How the elders choose to do this work is their business. God put the responsibility on the elders. They cannot scripturally shift that to a board or conclaves unknown to the New Testament. The authority and control of that work must stay where God put it. Notice I found the scripture for the CHURCH taking care of widows and poor saints before I justified the use of the church building in the matter. Now, if the liberal brethren will find just one scripture which authorizes the church to spend money for entertainment, fun and frolic, I won't argue about them using the church building!

(2) If the church employs a man to do some work on the inside or outside of the property he might choose to eat his lunch in the building. Who would object? No one that I know. When people are employed to do work, where they eat is their business. They are not trespassing because they have received proper authority for being on the property. So this is a second example of eating in the church building without a violation of God's law. Others could be given but this is enough. This proves that the ISSUE is not eating in the church building. The real issue is **WHAT HAS GOD AUTHORIZED US TO DO WITH THE MONEY IN THE TREASURY AND**

ALSO THE PROPERTY PURCHASED WITH THAT MONEY! When we understand that the spending of the Lord's money is the issue we will be able to see the truth.

Someone may argue that all money belongs to the Lord. Certainly there is a sense in which all money belongs to the Lord. Just as there is a sense in which Baptist preachers are our brethren (in Adam), but it must be admitted that the money collected on Sunday is the Lord's in a special way. I affirm that the difference in the individual's money and the church's money is made crystal in I Tim. 5:16. Notice what Paul says, "If any MAN (individual) or woman that believeth have widows, let them relieve them, and "let not the church (the congregation) be charged; that it may relieve them that are widows indeed." Now, could anything be clearer? So there is a difference in the individual's money and the church's money. When Paul said, "Let not the church be charged," it certainly means that the church must have money to pay its charge! This verse teaches us that the church has money and the individual has money.

It also turns the old argument, that what the individual does the church does, into a tailspin. If that be true when a man supports his mother the church is supporting her. If that were true then we have the church charged with something Paul says is unscriptural. So according to liberal brethren a man would go to hell either way! If a man supports his mother he stands condemned because the church is doing it. If he fails to support her he is still condemned because he is worse than an infidel. So brethren what are we to do?

The Bible teaches that the church spent its money for preaching the gospel (II Cor. 11:8); taking care of poor saints; and edifying God's people as Paul did in his preaching. We may use the church buildings for any of these things because we have Bible authority. When we start using the building and the Lord's money for entertainment, fun, social gatherings, etc., we might as well turn it into a sanctified club house and be done with it because that is where it will end. Gentle reader, please come back to the old paths.



"... UNTO THEM AND UNTO ALL" — II Cor. 9:13

II Cor. 9:13 is one of those passages that particularly interest and challenge students of the Greek New Testament. There may be several different approaches to a study of the passage, and there may be points of interest not dealt with in this article; however, in this particular study the aim is to analyze the expression unto them and unto all.

**TRANSLATIONS OF II COR: 9:13**

For convenience and ready reference, several translations are here given of the passage in

question.

Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men (King James Version).

Seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all (American Standard Version). Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others (Revised Standard Version).

For through the proof which this affords, many will give honour to God when they see how humbly you obey him and how faithfully you confess the gospel of Christ; and will thank him for your liberal contribution to their need and to the general good (New English Bible). ... glorifying God for the obedience of your confession to the gospel of Christ and for the liberality of (your) fellowship toward them and toward all (Filson, in exegesis of II Cor. in vol. 10 of The Interpreter's Bible).

**"... UNTO THEM..."**

What is the reference of "them" in II Cor. 9:13? It is evident that "them" refers to the "saints" of verses 1 and 12. This particular context does not specifically indicate just which "saints" are referred to; however, other passages, as Rom. 15:26, indicate that the "saints" were in Jerusalem. At any rate, there is no difficulty in determining the antecedent of "them" in II Cor. 9:13.

**"... AND UNTO ALL..."**

What is the reference of "all" in II Cor. 9:13? It is important to notice that the original text says simply "unto all." Most English translations interpolate, or add, some word like "men," or "others" to the phrase "unto all." This is perfectly legitimate and commonplace, inasmuch as the word *pantas*, "all," is used in a substantive sense that implies some noun or pronoun. Some translations add "men," since *pantas* is masculine gender.

Within itself, the word *pantas*, "all" does not indicate, specifically, the persons referred to. All standard Greek lexicons and grammars indicate that we determine the meaning of *pas*, "all," from the context in which it is used. If we determine the meaning of "all" in II Cor. 9:13 we will determine it from the context and not from the word alone.

**"CONTRIBUTION," (KOINONIA)**

It is this writer's earnest and studied conviction that the key to the meaning of "all," in II Cor. 9:13 is found in the fact that the word "contribution" (American Standard Version), or "distribution" (King James Version) is translated from the Greek noun *koinonia*, "fellowship." In past articles the writer has dealt in detail with this noun; hence, no elaborate discussion would be in order here.

Unquestionably, the "all" in II Cor. 9:13 is vitally connected with the word *koinonia* in the passage.

Literally (and more correctly, I think) the passage would read, "... glorifying God for the obedience of your confession to the gospel of Christ and for the liberality of (your) fellowship toward them and toward all." As it may be seen above, this is the translation of the passage in one of the references given. This translation simply views the contribution as a sign of fellowship. Figuratively, **koinonia**, "fellowship," is translated "contribution," inasmuch as the contribution grew out of or resulted from the "fellowship" that the Corinthians had "unto them and unto all." Technically, the Greek phrase *tes koinonias*, "of the fellowship," would be called a subjective genitive construction, in which the word *koinonias* is thought of as producing the action; that is, the liberality or contribution.

The point is this: the "contribution" of II Cor. 9:13 is what we might call a "fellowship contribution," or a contribution that is prompted by fellowship that the Corinthians had "unto them and unto all." Now, an important question is this: Did the Corinthians have fellowship with alien sinners? Do Christians have **koinonio**, "fellowship," in any sense with alien sinners? The noun **koinonia** occurs nineteen times in the Greek New Testament, but it never denotes any sort of relationship of Christians and non-Christians.

The obvious relationship of **koinonia** and "all" in II Cor. 9:13 vitally limits the meaning of *pantas*, "all." It is this very relationship that causes textual scholars to conclude that "all" refers to other "saints." In illustration of this point, I would like to present a few quotations from recognized scholarly works.

Whether **kai eis pantas** be a sudden afterthought or not, it points out to the Corinthians that a benefit conferred on the brethren at Jerusalem is a benefit to the whole body of Christians (Alfred Plummer, **A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians**, p. 267). ... and for the liberality of your contribution unto them and unto all. This would suggest that the rich Corinthian Church had been liberal to other Churches besides that of Jerusalem, but we have no knowledge of anything of the sort (J. H. Bernard, **The Expositor's Greek Testament**, vol. 3, p. 94).

The closing words, 'and toward all,' may imply that a benefit to the Jerusalem saints serves the whole church, or that this specific gift will be matched by other acts of helpfulness to 'all' other Christians as opportunities arise (Filson, **The Interpreter's Bible**, vol. 10, p. 379), for the single-mindedness of (your) fellowship with them and with all, i.e., for your spiritual fellowship and communion. It is this fellowship of the Corinthians which extends not only to those saints who are being helped at present but to all God's saints, whether they are helped or not (Lanski, **Interpretation of I and II Corinthians**, pp. 1185, 86).

The writer wishes to doubly emphasize that **not all that is written** by the above scholars is accepted. Further, the "voice of scholarship" neither proves nor disproves any proposition. The above quotations were introduced because it is the earnest conviction

of the writer that objective Greek scholars recognize a very vital connection between **koinonia**, "fellowship," and **pantas**, "all," in II Cor. 9:13.

#### CONCLUSION

It is clear that the "contribution" of II Cor. 9:13 is a "fellowship contribution," or, as Thayer puts it (p. 352 of his **Lexicon**), "a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship." Therefore, it is certain that "all" in II Cor. 9:13 refers to people with whom the Corinthians had **koinonia**, "fellowship." If we judge on the basis of the New Testament use of **koinonia**, the Corinthians, as all other Christians, never had **koinonia**, "fellowship," with alien sinners.

## COMMENTS TO EDITORS

"Wish you would consider Searching The Scriptures as a weekly!" — Wm. C. Tuggle, Nashville, Tenn.

"Your paper is one of the best and I look forward to getting it each month." — James R. Trigg, Port Arthur, Texas.

"I don't want to miss an issue. Personally I think it's a fine paper. My wish is that every member of the Lord's church would read it for one year. I'm sure many would realize that the things facing the church today are more serious than what they thought. My prayer to God is that more people will read this paper and truly 'search the Scriptures' and obey them." — Walter U. Lancaster, Sr., Nashville, Tenn.

"I truly enjoy your paper." — Leo Rogol, Hopewell, Va.

"Here is my subscription for Searching The Scriptures for another year. I enjoy the paper. It is well written and I believe should do much good." — H. Edward McCaskill, Las Cruces, New Mexico.

"We enjoy your efforts in your wonderful work." — Mrs. William Westbrook, Pine Bluff, Ark.

"The paper has been a great help to me in understanding some of the Scriptures." — Mrs. Betty Jenkins, Gainesville, Fla.

"We enjoy Searching The Scriptures so much and think it is one of the best papers printed. Enclosed is a list for subscriptions to Searching The Scriptures. Keep up the good work." — Walter Bunnell, Horse Cave, Ky.

"I continue to enjoy Searching The Scriptures, and look forward to receiving my copy each month." — Tom Wheeler, DeLand, Fla.

"I greatly enjoy reading the paper and keep all of the issues for future reference." — Buford Wrather, Jr., Fountain Valley, Calif.

"You are doing a very fine work in giving us the fine lessons in Searching The Scriptures. We pray the Lord's blessings to be with you in this good work." — Sam W. Garrison, Nashville, Tenn.

"I enjoy and appreciate each number of Searching The Scriptures." — Irene S. Foy, Nashville, Tenn.

"For about a year and a half I have really enjoyed Searching The Scriptures. The only thing I can see wrong with it is it does not come often enough and

is not long enough. Keep up the good work." — Covie Renfro, Lexington, Tenn.

"Searching The Scriptures is really fine." — Harold Dowdy, Jacksonville, Fla.

"I do not want to miss any of the wonderful and good that is in the paper. It helps me very much." — Harold D. Smith, Minerva, Ohio.

"May the Lord bless you in your work." — Eugene Persell, Pascagoula, Miss.

"We enjoy your good paper and know much good is being done through its pages. May the good continue." — W. B. Phillips, Dickson, Tenn.

"We do so appreciate you and brother Miller for putting out such a good magazine." — Mrs. E. G. Gaylord, East Palatka, Fla.

"I enjoy the good articles very much." — Calvin D. Allen, Beaumont, Texas.

"You are doing some excellent teaching in Searching The Scriptures." — Cecil B. Douthitt, Fort Smith, Ark.

"I am enjoying the good lessons in Searching The Scriptures. Keep up the good work." — Sam W. Garrison, Nashville, Tenn.

"Your paper is certainly appreciated by me and others who receive it in this area. It is truly one of the best papers of the day. I love the truth of God as it is revealed in your paper, and pray for God to bless you to continue faithfully to His word." — James L. Davis, Gray, Ga.

"I appreciate very much the work that you are doing through this paper. It is an excellent publication, and worthy of wide circulation. May God bless you." — Maurice W. Jackson, Jr., Titusville, Fla.

"I trust all goes well with you... Keep up your fine work." — Ward Hogland, Greenville, Texas.

"I have received one edition that was given to me, and enjoyed it very much." — Dearl R. Hooten, Vacaville, Calif.

"I got the June issue of Searching The Scriptures this morning and have read most of it. Eternity will reveal the good you are doing through the paper." — Carl McCullough, Belfast, Northern Ireland.

"We enjoy the paper and hope your good works will continue." — J. A. Dawe, Miami, Fla.

performing them, but to establish the truth of God which makes men free.

The miracles of Jesus established the truthfulness of his claim to be the Son of God and verified his divine mission. "And when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:2-5). Observe here the use Jesus made of his miracles. These miracles and the preaching of the gospel to the poor satisfied prophecy concerning the Messiah. These were the needed evidences that he was the Christ and to be heard and obeyed. "And many other signs truly did Jesus in the presence of his disciples which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:30-31). It is not necessary for Jesus to continually remain on earth and perform miracles to establish his divinity for he did this when here "in the presence of his disciples," competent witnesses, who recorded their testimony concerning the evidence of the divinity of Christ. That testimony is unimpeachable. The veracity of the witnesses cannot be doubted in light of all the evidence. The written records of the actual witnesses to these events is valid evidence to the claims of Jesus and the man who rejects this evidence would have spurned the Lord had he actually seen them with his own eyes. The miracles of Jesus accomplished the purpose for which they were intended.

While Christ was on earth he did not deliver to his apostles all truth. Rather he promised them that they would be sent the Holy Spirit to guide them into the things which he had to reveal, but which they could not then bear. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall take of mine, and shall shew it unto you" (Jno. 16:12-14). Jesus said to the Father "as thou hast sent me into the world, even so have I sent them into the world" (Jno. 17:18). Since they were sent into the world with a divine commission, as Jesus had been sent into the world with a divine mission, even so it was necessary that they have the means at their disposal for establishing the certainty of what they said. The Spirit would guide what they said. They would be guided into all truth. But truth must be confirmed and verified. Therefore the Spirit which guided them into all truth enabled them to produce the "signs of an apostle," one divinely sent. To the church at Corinth Paul said "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II Cor. 12:12). The miracles they wrought, including healing the sick, attested to the divine mission on which they were sent and the divine source of what they preached. These men were the "earthen vessels" of II Cor. 4:7.

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

**"THINK ON THESE THINGS"**

Phil. 4:8

### MIRACULOUS DIVINE HEALING (No. 2)

Connie W. Adams, Akron, Ohio

An error common to those who claim present day miraculous divine healing is a failure to understand the purpose of miracles in the New Testament. They were not only signs calculated to produce wonder and amazement on the part of those who witnessed them, but were intended to confirm or verify the certainty of the truth believed or taught by the one performing the miracle. They were not performed for the personal popularity and advantage of the one



The message was then in inspired men. Their miracles were their credentials, their badges of authority.

There are passages which prove that this was the purpose for which their miracles were performed. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). Notice the purpose served by these signs. As they were sent, so they went forth and preached — there is the emphasis. Did God bless their preaching? Yes, he worked with them. How? He confirmed (established as true beyond a doubt) their "word" with signs following. What were the signs for? They were to confirm their word. Now if the recorded miracles of Christ established his divinity and divine mission, then the recorded miracles of the apostles confirmed for all time to come their divine mission and the authority of what they preached. When the message was in men, they worked signs to confirm it. Now that message is recorded in the inspired volume, together with the evidence of the miracles wrought in order to confirm it. Truth once confirmed by undeniable evidence is forever confirmed. To demand that it be repeatedly confirmed is to express doubt as to the sufficiency of the evidence already recorded. The Hebrew writer wrote of the great salvation "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:3-4).

Having examined the purpose served by miracles in the New Testament, we raise the question as to why modern claimants perform their so-called miracles. Is it to establish the deity of Jesus? Do they doubt the evidence which is "written that ye (we) might believe" ? Is it to confirm or verify the divine origin of what the apostles preached ? Do they doubt that?

But what of the miracles wrought by those upon whom the apostles laid their hands? These spiritual gifts were designed to confirm the word as it was revealed through prophets, and to edify the church in the absence of complete revelation, during the time when God was delivering it through inspired men and getting it into the written record: "Even so yet, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (I Cor. 14:12). Now that the faith is "once delivered to the saints" (Jude 3) we have everything essential to establish the deity of Jesus, the divine mission of the apostles and the heavenly source of what they preached, and to edify the church in every way. This is a far cry from the purpose served by the so-called healers of our day. They have missed the purpose of miracles in the New Testament. The next article will show that miracles have ceased, having served their appointed purpose in God's scheme of things.

### A TRIP TO THE BEACH

Donald P. Ames, Aurora, Illinois

"Twas a beautiful sunny morning  
As she set out for the beach;

A lovely day to go for a swim —  
And soon the water she would reach.

She donned her suit — tho' somewhat scanty,  
And paraded across the sand. She got  
her whistles and her looks —  
Ah, everything was well in hand!

A refreshing dip to cool off,  
A towel to bathe in the sun, She came  
to swim — but would admit  
A healthy tan was part of the fun.

Two little kids who played nearby  
(Their sand castles her interest arose)  
She overheard — to her regret —  
"She's wearing colored under-clothes."

Her first reaction: to tell them off —  
They were too little for her to hit;  
But as she pondered, she observed An  
awful lot of truth to it.

A fast trip back — it seemed so far,  
The whistles no longer appealed.  
She blushed with shame now as she realized  
They whistled only for what she revealed.

### TAPES OF THE MILLER-WALLACE DEBATE

Clear and complete tapes will be available of the Miller-Wallace Debate, Tampa, Florida, August, 1965, recorded at 3 3/4 speed. These tapes can be played on any tape recorder. One tape for each night. Proposition first two nights:

*"It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other Orphan Homes and Homes for the Aged that are among us."* G. K. Wallace affirms — James P. Miller denies Proposition last two nights:

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James P. Miller affirms — G. K. Wallace denies

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# The News Letter Reports

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

## NEW CHURCH IN AUBURN, ALABAMA

Dennis L. Reed, 1744 Steiner Ave., S.W., Birmingham, Ala. — I am indeed happy to report that a new congregation has been established in Auburn, Alabama. A meeting place has been obtained at 227 Magnolia, which is only about one and one-half blocks from the Auburn University campus.

The elders here at Berney Points in Birmingham, Alabama have for a long time been interested in helping to start a strong congregation in the Auburn area. The church here will provide the full support to send a faith preacher to work with this congregation. The elders are now looking for an able man who would be interested in moving to this area. We are indeed fortunate to have secured the help of Dennie Trotter of Columbus, Georgia to do the preaching for the church at Auburn until arrangements can be completed for a preacher to move there who can devote his full time to the work. Brother Trotter is certainly an able preacher of the gospel and will do a good work with these brethren.

If there should be anyone who would desire to worship with this congregation or would like to obtain further information concerning this new work, they may write to the church there at the above address.

**William H. Lewis**, 2986 So. Roena St., Indianapolis, Ind. 46241 — This is to inform you of a change of address effective August 1, 1965. If the Lord wills, I will begin work with the LaFayette Heights church of Christ, corner Troy and Roena, Indianapolis, Ind. on the above date, after three years with the 9th Avenue congregation of St. Petersburg, Florida.

**Carter Stinson**, Macon, Ga. — Last Sunday (July 4, 1965) five families met for the first time in the Macon area to form a new church free from all the innovations now in many churches. 19 were in attendance and the contribution was \$50.00. John Gassaway was the preacher.

**Brent Lewis**, Culver City, Calif. — The Lord willing, I shall be in a gospel meeting with the Trilacoochee church of Christ in Trilacoochee, Florida, (located 6 miles north of Dade City, Florida on U. S. Highway 301). This meeting is scheduled for July 18-27. I will then be with the Clearwater church of Christ, Clearwater, Florida on Wednesday, July 28, and Sunday, August 1.

**Maurice W. Jackson, Jr.**, Titusville, Fla. — We completed an eight day meeting on June 4th with Earl Robertson of Moundsville, West Virginia doing the preaching. Brother Robertson did a good job. Three were baptized and two were restored. In addition, two were restored the Lord's day preceding the meeting. The church in Titusville is increasing in number and spiritual knowledge. Peace and harmony are in evidence. We feel that the future looks bright

for the church in this area. We urge all faithful brethren passing through the city to worship with us.

**James L. Davis**, Gray, Ga. — Brother H. F. Sharp of Conway, Ark. is to move to Gordon, Georgia (Hardy Chapel) on December 1, 1965 and labor with us in this area. Brother John Gassaway who is now with us plans to begin a new work in Macon, Georgia on July 4.

**Tom Wheeler**, DeLand, Florida — I preached in a gospel meeting in the little town of Dundee, Florida, June 13-19. Brother Earl Morris is the faithful gospel preacher for this group of Christians. Much work had been done to advertise this meeting and brethren came from several miles to lend encouragement. Though there were no responses to the invitation, many were present who were not members of the body of Christ, and the seed was sown. Brother Morris is to be commended for his hard work and the sacrifice that he is making for the cause of Christ in that area. The church here in DeLand continued my support in this effort.

**C. O. Tucker**, Jacksonville, Fla. — We have just concluded a week's meeting here at Marietta on July 4th. Brother Harold Dowdy from the Southside church was the speaker, and as usual did a wonderful job in presenting the truth of God. There was one young man added to the Lord and two were restored. The work here is going along well with brother Gene Dortch as our faithful evangelist. With two men who work as brethren Dowdy and Dortch do, the church of the Lord will continue to grow.

**R. C. Swindell**, Nashville, Tenn. — We had a good meeting with brother Ferrell Jenkins in June. Three were baptized at Perry Heights in Nashville.

**W. B. Phillips**, Dickson, Tenn. — Our work in Cumberland Furnace, Tenn., is meeting with some success, as we had 8 baptisms and two restorations in 1964. We also had the pleasure of baptizing a young lady from the Catholic church two weeks ago. Brother Edwin Hayes from Palmetto, Florida was with us for 11 days beginning the first Sunday in July.

**J. Frank Ingram**, Blue Ash, Ohio — I have just finished a two weeks meeting at Beecher Street in Cincinnati, Ohio, at an all negro congregation. They have a beautiful building and are working hard. It was their first time to have a white minister to hold their meeting. Crowds were large, interest good throughout this effort. Their confidence and encouragement was heart-warming. One was baptized and four restored. I am now looking forward to a good meeting at MacDill Avenue in Tampa, Florida in October.

**Bennie P. Ener**, Orange, Texas — After thirteen

months work with the Joaquin, Texas church I have moved to Orange, Texas to work with the 9th and Burton Street church. Brother **J. T. Smith** of Vidor, Texas will replace me at Joaquin.

### ALONG THE U.S.-MEXICO BORDER— SIX MONTHS' REPORT

**Charles F. House**, P. O. Box 641, San Luis, Arizona, U.S.A. 85349 — I held or had part in six meetings in Spanish at Sonoyta, Caborca, and San Luis R.C., all in the state of Sonora, Mexico, plus El Centro and Coachella, California, U.S.A., in both Spanish and English, in addition to local work at San Luis. There were a total of 13 baptisms, three confessions of faults, and two identified.

**January:** Construction begun on new class room at San Luis. Furnishing of the auditorium also begun.

**February:** Unity attempted three times with the San Luis liberal church, with no results.

**March:** Face to face discussion held with a Salvation Army couple at San Luis. **Fidel Gonzales** abandoned by his family for not giving up the New Testament church and returning to the Catholic church. Fiancee of **David Quesnay** broke off engagement to be married, for same reason. **Hermano Nacha**, formerly of the liberal church at San Luis, returned clothing received from them, after learning the truth.

**April:** **Fidel Cisneros** of Sonoyta-Caborca preached in our meeting at San Luis.

**May:** Radio Breakthrough in Mexico — The whole Gospel was preached for the first time in Mexico, over radios station XEKT at Tecate, Baja California, when a 30 minute program was begun on May 2nd. **Charles House** does the preaching and **Santos Gomez** does the announcing. The Catholics still won't let us preach on other radio stations along the border yet. Pray for us.

**El Centro-Coachella, Calif., U.S.A.:** House to house work, passing out tracts, plus public services in Spanish begun here two nights per week. **Andres Gutierrez**, who regularly preaches in Mexicali B.C., Mexico, will work here regularly. He is being supported by the white churches at Brawley and Coachella, California.

**June:** **Jesus Sanchez** was baptized June 11, 1965 by **Andres Gutierrez** after several study sessions with **Andres** and **Charles House**. **Jack Frost Jr.**, preacher for the Inglenook Church in Birmingham, Alabama, together with two of his daughters, **Glenda** and **Rita**, spent three days with us, viewing and visiting the work along the U. S.-Mexico border.

In addition to our outside activities outside of the local congregation here at San Luis R.C., Marvel still teaches four classes of children, and I preach Fridays and twice on Sundays, and at times on Wednesdays when we are here. July and August plans call for our visiting the "liberal camp" in the Tijuana area, in the hope of confirming them in the truth through love. Pray for us.

### A WORD AND A PLEA FROM BELFAST, NORTHERN IRELAND

**Carl McCullough**

We want to share with you "a word" of good news.

There is a congregation of the church in Belfast, Northern Ireland worshipping and working according to the New Testament pattern. My wife and I arrived in Belfast the last of October 1963 determined, with the help of God and prayers and support of many faithful brethren, to plant, root and ground the Cause of our Lord in this busy, industrial, densely populated Capitol city. Our disappointments were many. The work was discouraging and frustrating from the beginning. Finding a place to live was a problem and a place to meet just as difficult. We would find a hall and just as we seemed to be making some progress something would happen which would necessitate our looking for other facilities. Finally in March of this year we had opportunity to rent two connecting rooms in a good location on the main road leading from Belfast to all the northern section of the country. The work immediately began to prosper. A man of thirty-four years was baptized and three were baptized during the month of June. The people renting to us stipulated in our agreement that this was to be a temporary arrangement and on a month to month basis. Knowing these conditions exist in regard to meeting facilities, we have since shortly after arriving here been looking for a property the church could call its own. Land and suitable properties are very hard to come by in Belfast. We have prayed to God continually that in His own way He would make a suitable piece of property available to the church. All the while we looked and searched and several times found what we thought would be ideal but was always defeated. Sure, we were disappointed many times but always felt God was leading us. About three weeks ago a vacant piece of ground and a large house were made available to the church. The ground and the house are a perfect combination for the needs of the church now and in the future. I was amazed when the lady who owns the property said she wanted \$8,400.00 for the ground and her house. Brethren, I know the value of property in Belfast and a property like this could not be touched for less than twice this figure. Two days later I signed to buy this property and paid \$840.00 down on it. We are to get possession the first of September. Our Solicitor (lawyer) whom I have personally known since shortly after arriving in Belfast told me that the ground alone was worth more than the price for the whole thing. He said, "Mr. McCullough, I would like for you to buy property for me." When I told this good news to brother Sammie Miller he said, "Carl, did you tell the Solicitor who is on our side?" You would have a difficult time convincing Ruth and I and the babes in Christ that God did not have a hand in this.

### OUR PLEA IS TWOFOLD

First — there is a great need for more workers in Northern Ireland. There are two liberal congregations in Belfast, one in Coleraine fifty miles to the north and one in Lisburn twelve miles to the southwest. Four or five liberal preachers and their families are to arrive in Belfast in July. The two liberal congregations do not associate with each other. It all is confusing to those to whom we speak but we must let them know we are divided. This cannot be covered up nor coated over.

I know how hard it is to raise support for a work like this and the attitude of many brethren regarding

foreign work but won't some of you preachers put forth the effort and come help in this work. If you cannot come, do you know of another whom you could encourage to do so? Frankly, my wife and I need someone to encourage us and the new converts would be much encouraged to see other faithful gospel preachers coming to assist in this work. Would you give serious consideration to this plea and write me about it? While I am pleading for additional workers let me include also one on behalf of brother Brian Boland. Brother Boland is an engineer with Chemstrand who was transferred from Northern Ireland to England, Oxted Surrey, about eight months ago. This is south of London. Brian is alone in his effort and must travel many miles across London to meet with a liberal congregation. This man is conservative, has studied the issues and will stand for the Truth. Could you come to England and work with him?

Second — The second part of our plea concerns the property.

#### THE PROPERTY

The property consists of a piece of vacant ground and a big two story brick house next to it. The house can be used for a meeting place for a few years until such time as the local brethren can build a building suitable to their needs. With very little alteration we can make an auditorium in the existing house 15 feet by 40 feet.

#### THE LOCATION

The location is the thing that made this property ideal. It is about three blocks from where we are meeting at present on a main street and only seventy yards off the main road leading to the northern part of the country. No less than six bus routes from all parts of the city pass by the property or at the corner seventy yards away. Across the street is a small park and the old water works. The City is to spend 280,000.00 dollars developing the old water works into a huge park area. It is as good a location as could be found in the whole north end of Belfast.

#### OUR NEEDS

We need between 5,600 and 6,000 dollars. We are to pay 3,000 dollars down on the property by the first of September and we will need the rest for alterations, repairs, painting, furniture to use in the meeting hall, and to construct a baptistery. Brethren, please do not turn a deaf ear to our plea. We must have this property. The people in this area must see some evidence that we are here to stay. This amount can be realized very easy with hundreds of brethren giving just a little. If you don't have the ready cash, consider going to the bank or other sources and borrow 25 or 50 dollars and send it to us. You will be blessed for the sacrifice made. Let me also appeal to you not to delay, but someone of you take the lead and get a contribution together for this property. I have believed for several years that such help should be on an individual basis. Please help.

#### HOW TO SEND

Your personal check or any kind of money order can be exchanged for the British pound. Mark it "for property." Send it air mail which is 15 cents per half ounce. An accounting will be given of all money

received.

Pray for us and your new brothers and sisters in Christ.

Carl McCullough 30  
Glenhurst Drive  
Newtownabbey, Belfast  
Northern Ireland

#### VACATION AT THE SOO

Elvis Bozarth, Chicago, Ill.

Sault Ste. Marie, Michigan is a good place to take the family on a vacation. One can take trips into Canada and into both the Upper and Lower Peninsulas of Michigan. August is a very fine time to go there. August 10-22 is the best time for Christians to camp out at the Soo because they can also aid in conducting a gospel meeting. Several gospel preachers and other Christians will preach the gospel both publicly and from house to house. More help is needed. We plan to start a door-to-door teaching and advertising effort on Tuesday, August 10. Mornings there will be classes in the public park camp grounds. The afternoons will be used in door-to-door work. Night preaching will be conducted Sunday, August 15 through Sunday, August 22. The church meets at 1702 Davitt.

Preachers who will participate are **Rolland Fritz**, Sault Ste Marie; **Elvis Bozarth**, Grand Avenue, Chicago; **William Murrell**, Griffith, Ind.; **Elvert Hines**, West Gary, Ind.; **Paul Caldwell**, Pekin, Ind.; and **Glenn Shaver**, Burbank Manor, Oak Lawn, Illinois. Preachers are being supported by their home churches. Some are taking camper trailers or tents. The rest will be housed and fed by the brethren at the Soo. Initial plans are being coordinated by the writer and he would like to hear from more who can participate. There are about 7,000 residences; we hope to go to every one of them.

**J. Edward Nowlin**, 1959 Barberrie Lane, Decatur, Ga., — After 18 years, I returned to the Kentucky mountains for a meeting in the mining town of McRoberts, one mile from Neon where I held a meeting in 1947. Neon started an opposition meeting as usual. McRoberts meeting closed July 25th. Our Spring meeting was held by Franklin T. Puckett the last of May. We are beginning a new congregation in Southwest Atlanta next Sunday, meeting in the YMCA building at 2220 Campbellton Rd., SW. Don Ross Patton will work with them.

**Kenneth Hirshey**, Hannibal, Mo. — A new congregation began meeting at Bowling Green, Missouri July 18, 1965. This new congregation is composed of three families, at present, with a weekly attendance of about 15. Bowling Green is a town of about 3,000 which previously had no Lord's church meeting in its immediate area. Located at the intersection of U. S. Highways 61 and 54, about 100 miles northwest of St. Louis.

The new congregation was established as a result of these three families seeking to follow the New Testament pattern and to provide a "thus saith the Lord" for all which is taught and practiced, in opposition to the present unscriptural innovations being introduced into the church and resulting in wide-

spread division.

Preaching is being furnished on alternate Sundays by men of the sound congregations of the St. Louis area and by Kenneth Hirshey, a member of the new congregation.

Those knowing of anyone in the Bowling Green area who should be contacted, please write P. O. Box 105, Bowling Green, Missouri. This group meets in a rented store building at 115 North Court St.

Wiley Adams, Waynesburg, Pa. — The middle of June we closed out our work with the church at Newport, N. C. We have worked a total of four years with these brethren. We first came to them in the summer of 1955 and stayed two years. We returned in the summer of 1963 and stayed two years. There were 30 baptized the first two years and 16 the two just finished. Brother Leslie Sloan of Jasper, Ga., follows me in the work at Newport. Our new address is 1053 Seventh St., Waynesburg, Pa. 15370. We are now looking forward to a good work here in this challenging area. In your travels through the Tri-state area around the W. Va. panhandle we invite you to worship with us. The church meets at the corner of Sherman and 7th St.

Leslie E. Sloan, Jasper, Ga. — After three years with the church in Jasper, I will be moving August 9, to work with the good church in Newport, N. C. The church here in Jasper is desirous of contacting a sound man to move here. If you know of such, please contact D. L. Gattis, Box 336, Jasper, Ga., or call him at 692-3760. My new address in Newport will be: Drawer I, Newport, N. C. 28570. When in the area worship with us.

\*\*\*\*\*  
 Institutionalism      *"I Am Set for The"*      Premillennialism  
 Materialism      **DEFENSE OF THE GOSPEL**      Communism  
 Socialism      Phil. 1:17      Modernism  
 \*\*\*\*\*

**WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION**

**Leo Rogol, Hopewell, Virginia**

(Continued from Last Month)

**ORIGIN OF THE SABBATH**

The mere fact that Christians worshipped God on a day that pagans worshipped idols is no proof that the Lord's day was branded by marks of paganism. By the same token, an unfair or unjust treatment of the origin of the Sabbath observance would lead a prejudiced mind into thinking that it also resulted from heathen practices, that it was also branded with paganism, and that it was incorporated by Hebrews into their worship as a result of contact with heathen nations. Let us observe a few statements dealing with the origin of the Sabbath:

"The Sabbath appears to have been an institution of religion long prior to Moses. It is said that it was borrowed by him from the older nations, such as the Egyptians. Such Latin writers as Seneca and

Ovid give intimations that the veneration for the seventh day found some favor among early Romans" (Encyclopedia Americana, "Origin of Sabbath," emp. mine — L.R.).

"It is now held by many that the Sabbath is Babylonian in origin . . . the cuneiform inscriptions containing two equations of importance in this connection, shabattu 'day of appeasing the heart.' Consequently, the Babylonian Sabbath was a day of penance. Both the Hebrew 'Shabbath' and the Babylonian 'shabattu' must, therefore, mean rest" (Schaff-Herzog Religious Encyclopedia, "Sabbath"). "It is still far from clear whether or not the Hebrew Sabbath was a derivative from Babylonia" (Encycl. of Religion and Ethics, edited by Hastings). We all know that God gave the Jews the Sabbath, and that it was not "borrowed." But by an unfair treatment of the origin of the Sabbath, by changing, confusing facts and truths, anyone could skillfully blend the idea of pagan observance of the Sabbath with Hebrew observance of it and accuse the Jews (and Adventists) of worshipping upon a day which was originally pagan.

Of course, no one, except one who rejects the Bible, uses such arguments against the Sabbath. To do so would be highly unfair and an unjust treatment of the subject concerning the Sabbath in the Old Testament. Yet Adventists will resort to such measures when dealing with the origin of worship on the first day of the week by ascribing the Lord's day to pagan customs. So, as the Jews did not observe the Sabbath because the heathens did, but because God commanded it, so Christians, since Pentecost, observe the Lord's day upon the first day of the week, not because pagans worshipped the sun, but because of the authority given by apostolic example in the New Testament and because Sabbath observance is condemned by Paul in Colossians 2:14-17.

**SCRIPTURES ARE SILENT ON SABBATH-KEEPING IN OUR DAY**

We know that the apostles and elders forbade the invasion of pagan rites into the church among the Gentiles. This is known from the command issued: "That ye abstain from eats offered to idols, and from blood, and from things strangled, and from fornication . . ." (Acts 15:29). Each of these was peculiar to pagan practices and they were warned against such things that would contaminate their faith by idolatrous inclinations. Isn't it strange that these Gentiles, who previously were accustomed to worship the "sun god" on the "venerable day of the sun" had no instructions concerning Sabbath observance? Would this not have been the most opportune time to instruct them in the observance of the Sabbath, which Jewish converts were very zealous in observing? Yet, the strange thing is that they did not receive a single command or instruction concerning Sabbath observance, while at the same time the Jews were restrained from imposing upon them the Jewish law! This is undeniable proof that Sabbath observance was not a command given in the New Testament. We should then marvel that Paul was inspired to say: "Now the Spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits, and doc-

trines of devils" (I Tim. 4:1). Isn't it strange that Paul warned Timothy concerning- those "forbidding to marry," and "commanding to abstain from meats," whom Adventists claim are the Catholics, and did not warn him concerning these same Catholics changing the Sabbath? Either inspiration failed to reveal all the dangers of apostasy, or Paul failed to reveal all that inspiration revealed, or the Sabbath was abolished and hence no need to warn him concerning a change of something that did not exist. Since God's word is infallible, we may certainly believe the latter.

But instructing Gentiles in Acts 15, we are further informed concerning the Mosaic law, that the apostles and elders said: "... to whom we gave no such command" (vs. 24). To stress further their freedom from this law which contained the Sabbath they stated: "Wherefore my sentence is, that we trouble not them, which from the Gentiles are turned to God" (vs. 19). The fact that the Gentiles "are turned to God," and that the apostles and elders "gave no such command" proves that in turning to God one does not have to command to observe the Sabbath.

### CONCLUSION

It is impossible at this time to give all evidence from scripture concerning the abolishment of the Sabbath command, and the command to "break bread" upon the first day of the week (II Cor. 3:7-11; Acts 20:7; I Cor. 16:1-2; Rev. 1:10). But since Adventists always point to the pope or some other individuals for proof of the change of the Sabbath, it seemed best to refute these statements and show their inconsistent position. By doing so it has been demonstrated that there is no foundation to their claim that the Sabbath was changed from the seventh to the first day of the week. Adventists have attempted to trace the change down the ages of time. Each time they thought they found the exact time of the change, abundant proof or testimony has been given that observance of the Lord's day had already been established before that time. And so, going back even further, to various popes and finally to Constantine, history again defies their claims by giving abundance of proof that it was observed long before then. Tracing back in history we ultimately come to the days of the apostles and arrive at the conclusion that by the authority of Christ the Sabbath was abolished, and that after the establishment of the church, Christians assembled for worship upon the first day of the week.

Knowing that this is their chief argument (pope changing the Sabbath, supposedly in fulfillment of Daniel 7:25 and other related passages of scripture) against the Lord's day as it is called in Rev. 1:10, and that all Adventists are thoroughly drilled in these arguments, I have learned that to undermine their "evidence" upon this position is the most effective weapon to destroy their views by which they are prejudiced against that which they choose to call the "pope's Sabbath," the Lord's day. They find it impossible to determine which pope "changed the Sabbath from the seventh day to the first" in order to make it the "pope's Sabbath."

## 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 Cormenin. It was translated from the French and published in the United States in the year 1846. The copy to which I have access was formerly in the convent library of the Sisters of St. John the Divine, in Toronto, Ontario, Canada.

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

We copy as follows:

\* \* \* \*

Concerning the time of Sylvester, the 34th bishop of Rome, 314 A.D.: "At the same period, a council was held at Ancyra, which has become famous for its canons. The tenth runs thus: If deacons, at the ordination, have made protestation that they intend to marry, they shall remain in the ministry, by the permission of the bishop. But, if they have not made any protestation before their ordination, and they contract a second marriage, they shall be driven from the ministry.' This confirms us in the opinion, that the celibacy of the priesthood was unknown in the apostles times, and for a long period after. Still, it is impossible to determine from what period it was that ecclesiastics have preferred 'to burn than to marry.' Historians show that, during the third century, priests, being more exposed to the fury of the persecutions than the laity, with difficulty found wives, and were accustomed to live in a state of celibacy" (page 55).

\* \* \* \*

"The famous Cornelius Agrippa blamed severely the law, which compelled ecclesiastics to deprive themselves of wives. He accused the bishops, opposed to the marriage of priests, of permitting concubinage, in order that they might draw from it large revenues. He adds, that a certain bishop boasted that he had in his diocese, eleven thousand priests, living in a state of concubinage, who paid him a crown of gold yearly, to tolerate their mistresses. This motive alone had induced him to oppose the marriage of priests" (page 56).

\* \* \* \*

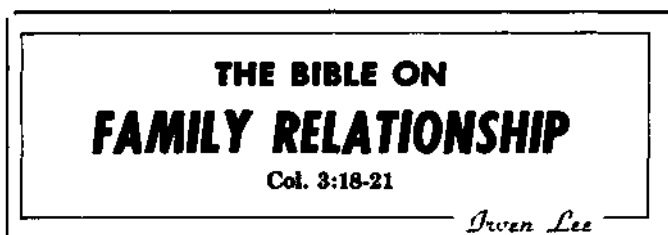
"We will also remark, that the council of Nice (325 A.D. L.W.M.), granted to the bishop of Alexandria the same privileges as to the pastor of Rome.

The authority of the pope was then enclosed within the bounds of his diocese; he had no jurisdiction nor power over the other bishops; on the contrary, he was compelled to submit to the decrees of councils, and the judgment of his colleagues" (page 57).

\* \* \* \*

Concerning Mark, the 35th bishop of Rome, A.D. S36: ". . . His pontificate lasted eight months, and we are ignorant of any of his actions.

"In the works of St. Athanasius is found a letter from the bishops of Egypt to pope Mark, in which they ask of him copies of the proceedings of the Council of Nice — but the Protestants regard it as supposititious. The learned of our own communion (Roman Catholic. L.W.M.), deny the authenticity of this letter, and of the pretended reply of the pope, in which he takes the proud title of universal bishop" (page 57).



#### WHERE ARE THE FATHERLESS?

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Pure religion . . . is this! This is an important theme, and it is, therefore, very necessary that we understand it. A man must keep himself unspotted from the world. He must also minister to the fatherless and widows in their affliction. These fundamental principles are as important as religion. Without them, there is no pure religion for people able to serve.

Sincere people are sometimes shocked at the suggestion that the modern church supported benevolent society is not scriptural but has the power to divide the church of the Lord, and to open the door for a dozen more unscriptural practices. They sometimes ask where, then, can fatherless children find care? They also ask how may we "visit" the fatherless? People who are obviously in poor position to take children into their own homes feel left out, and unable to visit the fatherless. At least, they so profess. This effort is to help locate these children so that we can help them. We must be interested in them, and we certainly cannot help them unless we can find them.

In passing, let us also notice that this verse in the first chapter of James also mentions widows and their affliction. It is very probable that we need to be aroused and made aware of the aged and other adults that are in need and unable to earn sufficient income to provide the necessities of life. Our hearts can be touched by the needs of a child. Are we blind to the needs of the elderly and pain ridden grandmother who may be no more able to earn than the child? Even her mental faculties may be weakened

by age. This, of course, is especially the responsibility of children and other relatives (I Timothy 5:4, 8, 16). The church may relieve those who have no such relatives. In such cases, the church is the family to which they may look and of which they are a part. This can be done without sending the widow away from the home community.

Thousands and thousands of fatherless children live with their widowed mothers. If you are in good health and live in a thickly settled area, it is almost certain that you could easily walk to such a home. Then, they are not so difficult to find, are they? In one visit you could visit both the fatherless and the widow. A box of groceries from your own garden or deep freeze maybe, or cash for the rent or fuel, or perhaps clothes could be given quietly. This would not be mentioned in the paper by your name, but the Lord would know (Matthew 6:1-4; 19:21; 10:42; Hebrews 13:16; I John 3:17-19; James 2:15,16). By this means the one who keeps himself unspotted from the world can practice his own pure religion. This is as it should be.

The mother of these fatherless children needs the encouragement and financial aid necessary to keep the family together. She does not need to be told of a place where she can "place" her children and forget them while she goes her merry way. I heard of a woman who was left with six children and no known way to earn their support. The elders told her they were willing to help her "place" them. At the institution she cried and begged for them to take her, too, and let her work. They did. It would take six hundred or a thousand dollars each month to pay the expenses for the six in the institution. For MUCH LESS the mother could have been their matron in a private home. The elders may have wanted to send ten dollars each month to the corporation and talk of how they are strong believers in benevolent work. The "home" could press churches everywhere to send in the money. Is it ninety-seven percent of the children in these "homes" that are similar? Did I hear the correct figure? "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

Some of the children may be with grandparents who may be able to care for most of their needs. Could you help one go to college or to get vocational training? Age may hinder grandparents in their efforts as the children approach the age of college or marriage. Are you standing by and ready to be a father? You may be a blessing and be blessed as you stand by the fatherless.

In many cases children are cared for by relatives when the parents are taken. This has been happening ever since Lot went to Uncle Abraham and Esther went to Cousin Mordecai (Genesis 12:5; Esther 2:5-7). In most cases these children need no special help. They can pay their own way by growth and gratitude as one's own children pay their way as they go. Let me ask why there are not more children taken into homes of relatives. Why should an able bodied and well supported preacher seek to place his nieces in Childhaven for expensive support from churches? Can we feel no responsibility? Tens of thousands of orphans have received loving care in homes of relatives they already knew and loved. In such cases it is not necessary to adjust to an entirely new family. Christians, are you willing to take

responsibility when health, age, and other conditions permit and where the need arises?

The states have their departments of pensions and security. Effort is made to protect the children and see that they have the best care that is in reach. Normal children that need homes that the state can find are taken as wards of the state and placed in foster homes or adoptive homes according to conditions under which the state has the children. Many thousands are placed in homes that are eager for children. Homes without children are in need of children as children without homes are in need of homes (Psalms 127:3). There are many such homes that are too selfish to realize their need, but there are far more homes looking for children than there are children looking for homes. The state officials may select and use their best judgment in placing these children. Let more Christians apply. This is a simple and correct way to arrange for more children to get training to be Christians from those who believe in proper child care. Some effective teaching on this opportunity to have children can do more to provide homes than one hundred thousand dollars can do through some corporation. Why should an institution be given ten thousand dollars or more from the church treasury to bring up one child without the love of parents when there are many homes that could provide parental love and every dollar needed for the upbringing? Many, many more are cared for in adoptive homes than in institutions now, and with more teaching more Christians could be persuaded to apply. Let us encourage fine Christians who cannot have children to hurry to the local department of pensions and security and make known their desires. Aged people and those with their own large families need not apply.

Let them visit the widow near them and help her support her fatherless children.

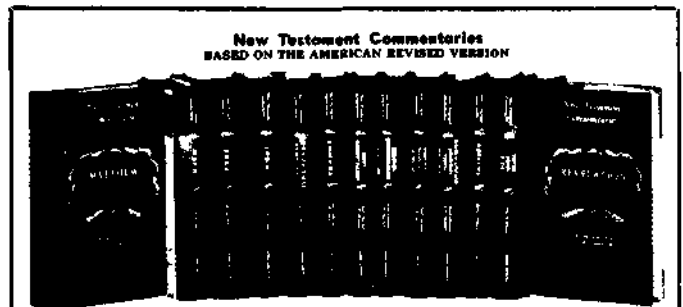
Foster home care is often for a temporary period while a mother is in a hospital or for some other reason the home is not able to function as it normally would. These children need care and they are capable of being trained to be Christians. The states vary in the amount paid, but the state does pay for this type care. In Alabama the amount is thirty-five dollars per month per child until the child is sixteen. This is not a way of earning money. It is a way of being a real blessing to a child.

The officials generally are well trained and will give very helpful advice and supervision. If you find that you are unable to cope with some child's problem, the child will be placed in another home. If your home is licensed you will not be forced to take children. Eternal blessings have come from Christians working with the states on these cases. Could you take such a child? Then ask at your local court house for information. You might, at least, investigate.

Every state—all fifty of them—has abandoned the "orphan home" or institutional care for the normal child as being too expensive, unfair to the child, and unnecessary, if I am correctly informed. About fifty years ago churches of Christ began to

support one little institution for child care. In the last twenty years a score of them, more or less, have been pressing for millions of dollars as the idea mushroomed. People now ask what would we do with the children if we did not have the institutions. What was done in all the centuries before this? I do not know the percentage, but a good guess is that ninety-nine and forty-four hundredths per cent of them now receive their care outside "our" institutional homes. The institution is not the answer. We have the homes already when the teaching is done that will open the doors.

The number of orphans in proportion to population in America is smaller than at any other period in our history, and we see articles and hear remarks that indicate that this growing problem has overwhelmed us. If you and the state officials find more children than you can find homes for, let it be known and maybe others can help you. Homes are for children and children are for homes.



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