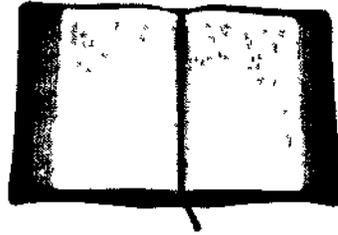


# SEARCHING *the* SCRIPTURES



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

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

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## AM I THEREFORE BECOME YOUR ENEMY?

H. E. Phillips

When the apostle Paul wrote by the Spirit the epistle to the churches in Galatia, he asked: "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). Some very strong things were said by Paul — their removal to "another gospel" and their false teachers were directly spoken of by the apostle, yet Paul assured them that it was in no sense a personal pleasure to have to shame them. Now, was he to be looked upon by them as an enemy just because he told them the truth about their departure from the faith?

It is an act of kindness, an expression of love, a sign of sincerity, to tell another the truth, even when it "hurts" the one to whom the truth is told. Gospel truth, more than any other, tends to make enemies of those who tell it to erring and sinful men. This is an experience that many of us have known who preach the gospel of Christ. There are many former friends who now consider us enemies for no reason other than that we told them the truth of God's word.

There are possibly three different things about telling the truth to sinful men that make the hearers consider the bearers of truth as enemies: (1) It hurts personal pride and ambition of most people. They consider it a personal attack rather than an attempt to help them. (2) It requires more sacrifice than the individual is willing to make to repent and correct the error. It sometimes demands a complete denunciation of the very things or persons that caused the sin to begin with. (3) Truth is usually considered to be what one believes rather than what God says. To say that we tell someone the truth about a certain matter is not usually convincing to him because he denies that we are telling him the truth. His view of the matter is that truth is what he already believes, and error is what we are trying to get him to accept. Truth, of course, is determined by what God says and not by speculations and opinions.

I have known men and women in years past who were considered the closest of friends, but who now stand so far apart as not to even speak to each other. This parting of the way did not result from an evil act by one toward the other. It came about because one told the other the truth touching spiritual things, especially regarding some of the cur-

rent problems involving the church. One of the most regrettable things to me is that some who now consider me their enemy were once my best friends and closest brethren in the Lord's work. They encouraged me in the preaching of the very things that now make me their enemy. This is by no means an unusual experience to me; thousands of brethren know exactly what I speak of in this matter.

Let us note two or three things about this passage in Galatians 4:16. First, Paul did not ask, "Have you become my enemy because I tell you the truth?" It was not from Paul's point of view that this alienation between himself and the brethren in Galatia existed. The one who preaches the truth is doing so for the purpose of helping the one in error. Paul did not write to these brethren because he did not love them, but because he did love them and wanted them to be blessed by the truth.

I have been accused of writing or speaking because I did not love certain ones. If it were true that I did not have any love for them, it would be far easier for me to leave them alone and not even waste the energy on them. If I knew of a step that was missing in a dark stairway, and one whom I did not love was approaching that stairway, how could I better express my dislike than to tell him nothing of the missing step and let him fall? On the other hand, if I saw one whom I loved approach, how could I better express my love and concern for him than to stop him and tell him the truth about the missing step? But he might say to me (if he wanted to climb the stairway more than he wanted the truth): "You are my enemy; you do not love me because you are trying to keep me from doing what I want to do." This, of course, is childish, but it is exactly the same in principle as the truth of the gospel in saving those who are lost.

Second, Paul asked: "Am I **BECOME** your enemy . . . ?" In plain words, "Have I ceased to be your friend?" He had **become** their enemy at some time and for some reason. The reason stated is: "because I tell you the truth." The time was between his teaching the gospel to them at first and as he now writes to them.

In Galatians 4:13 Paul tells about his first preaching the gospel to them. At this time they had received him tenderly. His infirmity in the flesh did not keep them from receiving him "as an angel of God, even as Christ Jesus." He also says that at that time they would have "plucked out" their own eyes "and have given them to me." This was the

affection they held for Paul when he first preached the gospel unto them, but now he asks, "Have I therefore BECOME your enemy . . . ?" Paul did not change his preaching. Any other gospel was condemned (Gal. 1:6,7). The time between his first preaching to them and the time of this epistle Paul writes, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6,7). Somebody had perverted the gospel of Christ and the Galatians had been "removed" to another gospel. Paul spoke against this change to "another gospel" and became their enemy.

But the Galatians may have said, "Oh, we have not changed. We believe the same old gospel you preached to us. We have learned more and have grown under these teachers of Judaism. But you, Paul, are the one who has changed." Now what difference does it make whether one changes or not if truth is at stake? Paul admitted his "change" in this very letter, but not a change from what he preached to them in the beginning. "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it..." (Gal. 1:13,14). But Paul is showing that he had changed FROM the very traditions of Judaism that they were now changing toward. He taught them the gospel truth after he had learned it. Paul had changed! It is no point in proof to claim that "I have not changed." Sometimes to make such a claim is to admit continuing in error. But the Galatians had "changed" by turning back again to the "weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 4:9).

Paul had BECOME their enemy because he told them the truth about their change from the true gospel to "another gospel."

Third, Paul asks if he has become their enemy "because I tell you the TRUTH." The "truth" means different things to different people. Mathematical truth must be determined by the science of mathematics. Scientific truth must be determined by the proved experiments and conclusions of science — the facts of science and not the theories of scientists. Gospel truth must be determined by the New Testament of Jesus Christ. Any gospel that does not come from the New Testament is not the truth. Infant baptism is not gospel truth because it is not taught in the New Testament. Keeping the law of Moses is not the truth which Paul preached because it is not taught in the New Testament. This is the heart of the issue between Paul and the churches of Galatia. False teachers had invaded this area with the law and their traditions and had "bewitched" the Galatians not to obey the truth. Paul exposed these false teachers and teaches the truth. For this Paul asked if he had become their enemy.

One of two choices is before the person who has been told the truth. He can accept the truth and repent of his sins and obey the truth, or, he can continue in the sin and consider the person who tried to teach him the truth as his enemy. Our best friend may be the one who "hurts" by telling us the gospel truth, but if we consider the truth, our friend will not become an enemy because he tells us the truth. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful" (Prov. 27:6).

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## Editorial . . .

H. E. PHILLIPS

Another year is gone and a new one is before us. We begin with this issue our sixth year and the subscribers have increased each year. We are grateful to all who have been of such great help in circulating this paper in an effort to encourage a more careful study of God's word. During the past year a large number of new congregations were started in many parts of the country. Several faithful gospel preachers have been sent into new fields with adequate support, and a large number have turned from the trends toward apostasy.

There are many of you who are now receiving this journal for the first time. A friend or relative has subscribed for you for the coming year in the hopes that you will continue to receive it by renewing when your subscription expires. If you know someone who might be interested in receiving a sample copy, please send us their names and addresses.

\* \* \*

Brother Irvan Lee of Jasper, Alabama will begin a series of articles on **Family Relationships** as taught in the Bible. The first appears in this issue. I am sure you will enjoy and profit by the study of these good lessons. Brother Lee is the editor of **Sword Of Peace**, a monthly paper published in Decatur, Alabama. He is well known across the country as a sound and capable preacher of the gospel. He is exceptionally well qualified to write on the subject we have asked him to deal with.

Brother William Lewis of St. Petersburg, Florida will also begin a series of articles on the church. Brother Lewis is also a very capable preacher, sound in the faith. We are certain you will enjoy and profit from these articles.

\* \* \*

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...will rejoice, I will divide      name for ever, t

...em, and mete out the      perform my vow

...y of Sūc'cōth.      PSALM

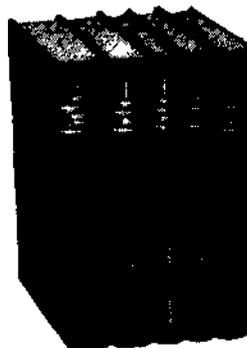
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# I MARVEL

GAL. 1:6

*James P. Miller*

The greatest victories which it is possible for one to win in this life consists of victories over self, and these are won when we surrender our wills to Christ. He is the Captain of our salvation and in his army are no conscript soldiers. He gave himself for our sins in order that he might redeem to himself a peculiar people, zealous of good works, and the people he came to redeem are required to give themselves to him as volunteer soldiers for his cause. He never lost a battle, and won his greatest victory when his enemies thought he was vanquished. Thus it will be with all who obey the gospel and keep themselves unspotted from the world.

Like their leader, these soldiers will always be victorious, though the world will not regard their victories. A demonstration of this is found in the case of Paul, the close of whose earth-life was grand and glorious. When called of Christ he held no conference with flesh and blood; when entreated by brethren with tears not to venture to Jerusalem he said that he was willing to die for Christ. To the Philippians he wrote that he counted all things loss for Christ. When he came to die he said, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6,7). Then looking forward into the future he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day: and not to me only, but unto all them also that love his appearing."

When Paul thus wrote he was about to close his eventful life, and his language shows that he had no regrets concerning the past and no fears concerning the future. This was the most glorious victory for him; and thus to close our earthly pilgrimage will be the most glorious victory which it will be possible for us to secure. I marvel that the majority of men today are not as concerned with the victory of faith as they should be. I marvel that so many in the church are so unconcerned with the good fight of faith.

## COMMENTS TO EDITORS

"Would you please renew my subscription to Searching The Scriptures? The articles are of the very best to help keep our feet on the straight and narrow way." — Kermit Puckett, Clintwood, Va.

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## GROUND'S UPON WHICH WE CAN REFUSE FELLOWSHIP

**Jimmy Tuten, Jr., St. Louis, Mo.**

(Continued from Last Month)

Even though it is admitted that we can cease to recognize people who violate certain principles (i.e., with reference to the Deity of Christ), it is said that "withdrawing fellowship" is not in the Bible, hence "you cannot put one out of fellowship." We will frankly confess that the exact expression is not in the New Testament, but we fail to see how this play on words helps, for the principle thereof is clearly taught. There are certain grounds upon which we can refuse fellowship to certain individuals. Since accepting God's revealed standard of Truth (2 Jno. 9; 2 Pet. 1:3) is the basis for fellowship in the first place, the continuation in the Truth by means of active participation in the things enjoined therein constitute the basis for continued fellowship. How else are we to interpret 2 John 9? It says, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." This embraces more than just the teaching with respect to Christ's Deity. It includes all that God "hath in these last days spoken unto us by his Son" (Heb. 1:1-2). All the Lord taught personally and all that He has revealed unto His apostles constitutes His doctrine. "Doctrine" refers to the teaching of certain individuals

(1 Tim. 6:3; Col. 3:16; Matt. 7:28; Lk. 4:32), in this instance, that of Christ. The teaching of Christ is revealed in the New Testament, and beyond the New Testament there is no Truth or doctrine (Jno. 14:26; 16:13,15). Practices engaged in by "believers in the Deity of Christ" which are not found in the New Testament are certainly not within the bounds of the doctrine of Christ. Since fellowship with God and Christ depends upon one's continuing to embrace the teaching of Christ, those who fail to remain within its limits have no fellowship with those who faithfully "walk in the light." The inspired writer says, "if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:6-7). While "withdraw fellowship" may be an expression not found in the New Testament, one certainly can refuse to fellowship another whom we know is not walking according to the precepts of God. Those who do not embrace Truth have no fellowship with Jesus Christ. Under these conditions, how can we have fellowship with that person? This is certainly a matter of "doctrinal error."

The matter is clearly illustrated in 1 Tim. 4:1-3. Departing "from the faith" and turning aside to "doctrine of devils" involves doctrinal matters. Paul condemns these people, and he certainly has no fellowship with them. Since what the Apostles bound on earth is bound in heaven, we must condemn those who practice those things condemned by the Apostle Paul. We must have no fellowship with them. There can be no fellowship in matters that are contrary to "sound doctrine" (1 Tim. 1:10). In fact, we are commanded to reject those who hold not to the doctrine of Christ. Inspiration says, "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 Jno. 10). If we fellowshiped all who believe in the Deity of Jesus regardless of affiliations, we would violate 2 Jno. 10. Our loyalty to Christ and our refusal to fellowship those who embrace error is God's way for one to be "nourished up in the words of faith and of good doctrine" (1 Tim. 4:6). One cannot amalgamate the conflicting doctrines of the sects and claim Biblical fellowship with them. Instead, we are to "withdraw" ourselves from those who walk not after the "tradition (Divine ordinance, jt) which he received of us" (2 Thess. 3:6).

### CONCLUSION

There is no fellowship amid the area of conflicting doctrines and practices. To encourage fellowship of the sects is to encourage liberalism, and to rob the church of its distinctive plea and character. If we take the position that there are children of God in all the sects, then we throw the towel into the ring and cease to fight the good fight of faith- It would be fruitless to continue to try to convert those of the denominational world. Such would cause us to abandon the citadel of faith, and join ranks with those who seek to bring about a merger of the sects. Should such take place, Matthew 7:21 would still stand: "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (*Italics mine, jt*).

## ANSWERS FOR OUR HOPE

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I Peter 3:15

— Marshall E. Patton

QUESTION — Does I Cor. 14:34, 35 forbid women to ask questions and make comments in a Bible class composed of both men and women? Please explain also I Tim. 2:11, 12. — K.H.

ANSWER — Neither of the above passages forbid women to participate in the discussion of a Bible class composed of both men and women, if they act in harmony with the fundamental principle governing such. An example of this principle, as set forth in both references, should clarify the matter.

The context of the Corinthian passage shows that the order (I Cor. 14:40) of a general assembly in which the revelation of truth was made and the edifying of saints was done under the direct influence of the Spirit is the primary thing under consideration. In such assemblies women — even though they were inspired (Cf. I Cor. 11:5; Acts 21:9) — were forbidden to participate. Had they done so, they would have been out of place as women in relation to men because of God's order. The nature of this meeting and its transactions made it man's responsibility. Hence, women were to keep silence; they were not permitted to speak, but were commanded to be under obedience (I Cor. 13:34). Furthermore, this was not anything new for Paul added, "as also saith the law." The same principle governing order here is the same principle that governed order under the law of Moses. Of course, since the passing of the age of miracles, we have no such assemblies today. However, let everyone note that the principle governing the order under consideration here applied under the law; it applied in this particular meeting, and it applies today! Let everyone learn the fundamental principle involved in this order and be careful never to violate it.

Notice that Paul said "as also saith the law." Whatever the fundamental principle is, it may be found in the law. Paul stated it clearly in our text when he said, "they are commanded to be under obedience." He stated it more clearly perhaps in the other passage submitted by our querist: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:11-14).

The law makes it clear that by order of creation the woman is under obedience to man. After the fall of man the law makes it even more clear: "... and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Even the fall of man is accounted for upon the grounds of woman getting out of her place of subjection to man and acting with unwarranted independence. Thus, God's

order for woman is **under obedience, in submission** — not usurping authority over man.

These verses do not forbid women to teach. If so, they contravene other passages authorizing them to speak or teach, e.g., Titus 3:5; Col. 3:16; Acts 18:26; 21:9. Women speak and teach in the general assembly when they sing, confess Christ, or confess their sins. However, in none of these acts is she out of her place as woman in relation to man. She takes the place of no man and no man can take her place in these matters. She is under obedience — the control, direction, and authority of man. God's order prevails.

Likewise, she is under obedience when she participates in the class arrangement wherein teaching is done by the question and answer method. Here is an arrangement the design, plan, and objective of which differs in many ways from the assembly of I Cor. 14. Even the very **method** and **type** of teaching differs. Hence, some change in order might be expected so long as the fundamental principle under study is observed throughout. Such a class does not partake of the nature of the assembly of I Cor. 14. Furthermore, in such a class she is under the control, direction, and authority of man — the teacher. Or, at least, she should be. I think I have seen some women take over the class with their forward and domineering attitude and conduct and thereby violate the fundamental principle under study. The restriction imposed on women in the matter of speaking and teaching spiritual things does not have to do so much with **place** as with conditions and circumstances under which they teach. She may teach a class of women, children, and perhaps under other circumstances so long as she does not take the **place** of man — usurp his authority. For this reason she cannot teach a class of men. Such an arrangement would demand direction and control on her part over the men that contravenes God's order. For the same reason she can not be a public proclaimer of the Word — a preacher. He is commanded, "These things speak, and exhort, and rebuke with all authority — "epitage"— (Titus 2:15). The woman on the other hand is commanded to be under authority—"hupotage"— (I Tim. 2:11). God's order must not be violated. It has prevailed from creation.

## DANGERS FACING THE CHURCH

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

*Thomas G O'Neal*

One of the dangers that the Lord's church faces in many places is that of having those within her membership who became such, or of those who are becoming members because of their desire for personal gain. In many communities the Lord's church may be the largest church in town, or there may be more local churches in a given town than there are those of the denominational bodies. In such instances, it may be popular to be a member of the church of Christ. Where this is the condition, there are those who are entering into or already have done

so, not because of any convictions on their part that the church is God's plan, but to be identified with faithful Christians affords many contacts for personal gain.

In such instances, men in business see good potentials in making a success at their jobs because they can call upon the members of the church to sell them their products. Were some denomination the largest body in town, they would just as soon be a member of that denomination. These people look upon the Lord's people as a way to further their cause. A person remarked to me one time that it was the thing to do to be a member of the Lord's church in Nashville, Tennessee. This person was speaking from the standpoint of making contacts and being well known because of being a member of the church. But if it is the thing to do to be a member of the Lord's people in Nashville, it is the thing to do to be among the people of God regardless of where one lives, whether it is popular or unpopular, whether the church has 10 members in town or 10,000 members in town.

These individuals who are members of the church because of personal gain pose a problem to the church because they measure everything from the viewpoint of the dollar. If the ungodly are to be disciplined, they want no part of it and will usually let it be known that they do not approve, because they know that if it is learned that they stood behind the truth in the practice of discipline some of their contacts would do business with someone else. When any other problem comes up these gain seeking people can always decide on the solution to the problem by looking as how it will affect them. I am convinced, as well as other preachers, that one reason many brethren have chosen the path of institutionalism and the social gospel of modernism in the church today is because they can see that it is on that side where the money is. And if they had been able to see where they could have made more money, then they would have taken their stand with truth.

The faithful child of God should not let these personal gain seeking people affect his stand for truth because these kind of men also lived in the days of Christ and the apostles. Jesus Christ while here on earth was constantly followed by people who were not interested in what he had to say but in what they' could get out of him from a material standpoint. So it is today with many in the church. We might not be able to know each of these, but we need not forget that the Lord knows (II Tim. 2:19). Christ can look into the hearts of men and know exactly for what reason they follow him. After many days in his preaching the multitudes continued to follow him, Jesus said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). These were not interested in following Him because they knew by His miracles that he was the Christ, (John 3:2; 20:30-31), but because they had their bellies filled by his miracles. And when they ceased to profit by following him, they stopped and went away (John 6:60-66). Just so today, when these in the church cease to profit by being in the Lord's church they turn to the" denominations of men.

Men who follow the Lord for personal gain need

to have pointed out to them that they are perishing, that they are lost in that condition. In Acts 8, there is the record of a man who attempted to profit with the Lord's way and he was told in no uncertain terms that his soul stood in danger. Peter said unto him, "Thy money perish with thee,... thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:20-23).

Men should follow Jesus regardless of the number knowing that there never will be many in comparison to the number in the world, (Mat. 7:13-14), that will follow Jesus. We should follow Him when we are in the majority or the minority. We should always follow Jesus. My friend, why do you follow the Christ? For personal gain? Or because you are convinced from the testimony from the New Testament that he is the Christ of God? May it never be said of us that we ceased to follow Jesus when we ceased to gain material wealth by so doing.

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### EVEN ROMAN CATHOLICS MUST DEPEND UPON 'PRIVATE JUDGMENT'!

Students of Holy Scripture are sometimes maligned and ridiculed by Roman Catholic believers because the Papal followers allegedly have an unerring Pope to follow in matters of faith and morals, etc. Those who depend upon God's word, as did the Bereans (Acts 17:11); as did the New Testament Christians (John 20:30-31); as Paul instructed Timothy (II Timothy 3:16-17 and 2:15); as did the Colossian Christians (Col. 4:16); as did the Thessalonian Christians (I Thess. 5:27 and II Thess. 3:14) . . . not only have ample inspired precedent for following the written word of God, but we're in excellent company as we obey the writings of God (I Cor. 14:37 and I Cor. 4:3).

### THE HIERARCHY TEACHES CATHOLICS TO AVOID PRIVATE JUDGMENT!

In 1870, when the Vatican Council passed the Papal Infallibility Decree, a scholar who had been a Catholic priest for 49 years wrote:

"In future every Catholic Christian when asked why he believes this or that can and may give but one answer: 'I believe or reject it because the infallible Pope has bidden it to be believed or rejected' " (J.J.I. von Dollinger, *Declarations and Letters*, pp 100). Cardinal Manning wrote: "The appeal to antiquity (Thus to the Bible. LWM) is both a treason and a heresy. It is a treason because it rejects the divine voice of the Church at this hour, and a heresy because it denies that voice (of the Pope.) to be divine" (*Temporal Mission of the Holy Ghost*, 4th edition, page 238).

Cardinal Manning later made this statement even stronger when he wrote:

"The appeal from the living voice of the Church to any tribunal whatsoever, human history included, is an act of private judgment and a treason because that living voice is supreme; and to appeal from that supreme voice is also a heresy because that voice by divine assistance is infallible" (*Daily Telegraph*, Oct., 8, 1875).

### FOR A CATHOLIC TO ACCEPT THE BIBLE RATHER THAN THE POPE IS TREASON!

Yes . . . it's there in bold black and white on page 5, of the *Daily Telegraph*. If the devout Catholic APPEALS to ANY source whatsoever, for religious information, OTHER than the 'living voice' . . . the Pope... then that devout Catholic is declared GUILTY OF TREASON AND HERESY! Is it any wonder that otherwise sincere and intelligent Catholics are scared-to-death to think for themselves?

But we maintain . . . that EVEN the most devout and most faithful Roman Catholic has HAD TO EXERCISE 'PRIVATE JUDGMENT' sometime in their lives.

(1) The Devout Catholic believes that there is a God . . . but he MUST have judged or concluded this . . . even as a child, for himself.

(2) The devout Catholic believes that Christianity comes from God.

(3) The devout Catholic also believes that Christ promised an infallible source of authority for believers of all future centuries to follow.

The foregoing three basic, fundamental premises are also either accepted or rejected by those who embrace any shade or degree of so-called Christian faith. The atheist, agnostic or skeptic has rejected them, but persons who have accepted them, did so and do so upon the basis of PRIVATE JUDGMENT! And, in this respect, and to this point, there is no difference between the devout Catholic and an equally devout non-Catholic believer.

Incidentally, THE BIBLE clearly teaches the above three basic truths. Here, however, the departure begins . . . because, (4) The devout Catholic has been convinced, and has accepted it, that the INFALLIBLE SOURCE OF RELIGIOUS AUTHORITY, resides within the 'living voice' of the Church of Rome! THIS THE BIBLE DOES NOT TEACH . . . but, since it is treason and heresy for the believer of the (4th) premise to use the Bible as a separate source of religious authority, the Catholic believer from this point forward . . . forever... resigns the use of his or her 'private judgment' and unquestioningly accept the decrees of the Hierarchy!

Once the devout Catholic has crossed the threshold to complete and total thought-control on all matters of religion and spirituality, then he or she is indoctrinated into the thinking that all others who STILL RELY upon the freedom of speech, judgment and worship . . . free under God . . . "Ye shall know the truth, and the truth shall make you free." . . . "Sanctify them through thy truth, thy word is truth!" . . . (we repeat) . . . the devout Catholic considers all of us who rely upon the freedom to think and reason concerning these matters, to be entirely lost . . . wrong . . . incorrect!

Therefore, we have penned this brief study. The Catholic cannot afford to forget that once . . . sometime in the past... perhaps almost as an infant...

before mature mental ability had been reached . . . that they had to **DECIDE FOR THEMSELVES!** They supposedly have been kept free from making any errors by their infallible Pope since that time . . . but how can they be sure that their mental decisions of 'private judgment' led them to a true and authentic institution, ordained of God?

The fact of the matter is . . . that the devout and sincere Roman Catholic, made a grave error in 'private judgment' when they accepted the (4th) premise, i.e., that Christ set up the 'Papal succession theory' and that the Popes are incapable of committing an error in doctrine, etc.

Devout Catholics may ask . . . "If Christ didn't establish the Papacy, then **WHAT IS THE INFAL-LIBLE TEACHING AUTHORITY?** Here's the answer:

"... 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" (John 20:31).

Peter wrote: "... The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Pet. 1:25).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

"Sanctify them through thy truth; thy word is truth" (John 17:17). **IT ENDURES FOREVER!!** It will never be replaced except at judgment!!

**THE BIBLE ON  
FAMILY RELATIONSHIP**

Col. 3:18-21

*Iwan Lee*

### BEGIN AT HOME

Our nation is plagued with delinquency among the youth and among the adults. There is much talk about juvenile delinquency, but we should never overlook the fact that these youths were innocent children a few years ago before they were influenced so seriously by the world the adults control. The vulgar, money-loving men and women have created an atmosphere which contaminates and defiles the hearts of the innocent. It is a vicious cycle. One generation defiles the next.

What can we do about this condition? The two of us — you and I — will not be able to do much about this nation's ills, but we ought to be able to help a little. We might write to Washington and make suggestions. Some have suggested they think that more of us "good" people ought to write to Washington. My impression is that my letter to Washington would not be worth the cost of the envelope. The paper, ink, stamp, and time would be a total loss. Let Washington do what it will. Let states do what they will. Let the P.T.A. do what it will. We wish them all well in any worthy endeavor, but the children we wish to save are at home under the influence of the parents or the hireling or roaming the streets. I suggest we talk to parents rather than to the senators. Spend time with the children rather

than in an effort to find a legislative solution. Some who "Write to Washington" may neglect their own children. Parents, you have a good place to begin this task of making America better. Start there in your living room with the little one who would so much like to sit in your lap for a private talk with you. He needs your time more than Washington needs a letter.

I know the task of seeing the precious baby girl become the virtuous woman whose price is far above rubies is a difficult task, but it is worth the effort. How can a father in this vulgar age bring up a son in the way he should go? How can we see that son become a man after God's own heart? Maybe we could talk to the elders! Some tell the elders that "We are going to lose our young people if we do not do something for them." What should the church do? Should it be expected to take this fearful responsibility off the hands of parents? Can we find any suggestion in the sacred writings that the church should provide for the social life of the young, or that it should direct their play, and feed them the hamburgers they like so well? No!

The great need of the young is not for another game or party. They hardly have time to come home to eat and sleep enough now, even in communities where the church has not built its "fellowship hall" or "youth center." Many denominations have tried to make the world better by entertaining the newly discovered group called "Teenagers." Their fellowship halls, in many cases, have become dance halls. Is this what our nation needs? The work of the church is to teach. It is to teach the young and it is to teach the old. Yes, the church should do something for the young people! It should teach them! They need the same lessons that all the rest of us need. This need is desperate. Let the church do its work well.

If Congress will pass laws and the churches will build "youth centers," will delinquency cease? The answer is No! Books are full of laws and the "fellowship halls" are numerous among denominations. Our brethren are ready to copy this social gospel plan which infidels suggested in vain. Our "youth ministers" will help some learn soft ball rules, but that does little for the soul. If the church moves more and more toward material display, entertainment, and foolishness, it will miserably fail in the soul-saving, business, and will even fail to be a moral uplift society.

Let the church carry out the great commission while fathers bring the children up in the nurture and admonition of the Lord. Let mothers help their children know the sacred writings from their childhood days. If every man trains his child in the way he should go there will be no crime. This, unfortunately, will not be done, but you can train yours, and help, maybe, with others.

What can the preacher do for the young people? He can preach the whole counsel of God. This is the way to be pure from the blood of all men. All young people need to hear sermons on all Bible principles. The preacher can preach to parents, too, and help them know the truths in verses like the following: Titus 2:3-5; Ephesians 6:4"; Proverbs 22:6; I Timothy 5:14; II Timothy 3:14,15; Deuteronomy 29:29; Deuteronomy 6:6-9; Proverbs 13:24; Hebrews 12:5-11; and Psalms 127:3-5.

## *Matters of Controversy*

"Earnestly Contend for the Faith"—Jude 3

*Ward Hogland*

### "IF IT COULD BE ANY OF MY BUSINESS"

One of the reasons I know many people are reading *Searching The Scriptures*, is because of the mail received. I wrote an article some time ago about my conversation with brother Gayle Oler at Boles Home. I have received a great deal of comment on that article. It was said years ago, that one could say anything he pleases about the church, but if he criticizes our(?) institutions he had better take cover! It seems that this is so. I received a letter from brother Roger W. Hawley, who preaches for the East Hill Church in York, Nebraska. York college is located there and this congregation has a membership of about three hundred. Here is the letter. Dear brother Hogland,

"I had the pleasure of meeting you about fourteen years ago in Morrilton when you came over from Fort Smith to perform the wedding ceremony for the Reynolds' girl. Since then I have heard of you from time to time.

"I recently read an article by you under the title of "About Ten Thousand Dollars." It concerned Boles Home in Quinlan, Texas. I was interested in the comments' you had to make regarding the home.

"Your article, however, raised in my mind a question or two. If it could be any of my business as a fellow Christian, I would be interested in knowing if you have found an opportunity to take homeless children into your own home? I would also be interested in knowing if the congregation for which you preach is making any provision for the care of the fatherless. I have a good friend, Faye Starr, who when I saw him, was of your point of view regarding the care of the fatherless. Although he and I differed in regard to the care of these children, I found myself deeply respecting Faye because he backed up his point of view by taking three or four children into his own home. This, it seemed to me, made his convictions stand out very strongly.

"I shall be looking forward to hearing from you and to be happy to hear your point of view on the questions I raised as well as anything else you may wish to add. I hope things are going well with you."

A brother in Christ,  
Roger Hawley

I want to thank brother Hawley for his letter. I have written him a personal letter, but since many people have been disturbed by the same questions I want to make this public. What I am about to say may seem a little rude but it is not intended that way. Brother Hawley says if it could be any of his business he would like to know how many homeless children I have in my home. Well, actually it isn't any of his business! Now before you judge me please read the reasons why it isn't any of his business.

Here they are: First, one's ability to take care of homeless children has to do with his money. It is limited by his bank account or finance. Certainly everyone knows that a person couldn't take care of a child without money!

Now, what would you think of a person who would walk up and ask to see your bank statement? Or what would you think of the person who would ask you how much money you had — or the value of your property. You would probably tell him to get lost, that such was none of his business. When a person implies to me that I should have orphans in my home when he knows nothing about my ability or opportunity he is treading on private territory. Brother Hawley made the same mistake of many in the church. He said that brother Starr had backed up his view and made his convictions stand out as a result of taking children into his home. This implies something which isn't so! It implies that anyone who opposes orphan asylums like Boles home must, in order to be consistent, adopt one or more children. Who said so? Where did this start? I deny the assertion. I maintain that under some circumstances it would be sinful for a person to adopt children. Every command of God is limited by **ABILITY AND OPPORTUNITY**. Brother Hawley mentioned **opportunity** but left out **ability**. It is implied by some that every person could rear at least one orphan. I deny this. Some of my brethren aren't able (financially) to do a good job of rearing their own. Paul said in first Timothy five, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." What about the man who adopts children knowing fully well he cannot support them? Would this not be sinful? If not why not? Let us take the case of brother Starr. I am sure that brother Starr had both the **ABILITY** and **OPPORTUNITY** to care for those children or he wouldn't have assumed the responsibility. Now let us say, for the sake of an illustration, that brother Starr was not financially able to care for even one child. Would this have made his position on making donations to Boles home weaker? Certainly not! His **ABILITY** doesn't have one thing to do with the scripturalness of Boles home or any other organization.

It is implied in these questions that everyone has the ability to care for some children. I deny this assertion and demand the proof. I have never denied that many in the church fail in caring for the homeless, widows and others. This is not the question. If people fail in their duty God will certainly punish them. But for me to go all over the country implying that James 1:27 teaches that **ALL** people must take children into their homes is foolish! There are a number of reasons why many cannot take care of children. It could be poor health, lack of money or an improper age. Whether one is able to do this work is between that individual and God. One should never be guilty of teaching that James 1:27 teaches that everyone must help support a homeless child. In order for me to imply that one should have children in his home, it would be necessary for me to know about the person's health, age, finance and opportunity! This I do **NOT** know.

I notice in brother Hawley's letter he did not question any thing I said in the article about Boles

Home. I have answered the personal question and in a private letter I told him of the benevolent work this congregation has done through the years. It amounts to a great deal. Brother Hawley said that brother Starr's convictions stood out strong when he took children into his home. I agree. But I notice that such conviction did not change brother Hawley. If I could produce thirty or forty cases of families adopting children, would this change brother Hawley? Certainly not! I can produce more than that. The thing he should be interested in is the teaching of the scriptures. It is wonderful to see the good examples of our brethren but such is not the standard of authority.

Gentle reader, in closing let me remind you that liberal brethren all over the country have implied that James 1:27 teaches every man who does not give to an orphan asylum is obligated to adopt one or more children. Such is absolutely false! No man can know enough about the business of his brother to sit in judgment on how many children he should adopt. Peter said, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or a busybody in other men's matters (I Pet. 4:15). If there is any matter under heaven which is ONLY between the individual and the Lord it is his ABILITY in the field of benevolence. Let us not be a busybody in other men's matters.

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

### **"THINK ON THESE THINGS"**

Phil. 4:8

## **"SOUND" AND "LIBERAL" CHURCHES**

William H. Lewis, St. Petersburg, Fla.

The church of our Lord is woefully divided today over the church support of HUMAN INSTITUTIONS that have set themselves up to do the work of the church, and the combining of the resources and talents of a number of congregations under the "over-sight" of a "sponsoring church," who has ASSUMED the over-sight of some "brotherhood-wide" project in the field of edification or evangelism. There are honest and sincere brethren who teach that it is not a violation of the scriptures to do these things. There are honest and sincere brethren who believe that such is a violation of the organization and autonomy of the "local church," the ONLY organization known to the church of the New Testament (Phil. 1:1). There are those who consider these matters in the "realm of faith," while others consider them all in the "realm of OPINION." This difference has caused the body of Christ to be disgraced in the eyes of the world, and has "set back" the church for generations yet unborn. On the one hand brethren who consider these things over which we are divided in the "realm of faith" CANNOT violate their conscience by having part in something which they believe to be wrong. On the other hand brethren who consider such things simply in the "realm of opinion" could, BUT WILL

NOT, yield to the conscience of their brethren who consider such matters a violation of God's law, for the sake of the UNITY for which our Lord prayed as recorded in John. 17:20,21. Yes, the church is divided.

As a result of this division, different terms have been "coined" or "borrowed" in describing those with whom they may differ. On the one hand, those who believe in the church support of HUMAN ORGANIZATIONS and the "sponsoring church" arrangement, use such terms as "antis," "trouble makers," and "church busters," in an effort to discredit those with whom they may differ in these matters. On the other hand those who believe that the church support of HUMAN ORGANIZATIONS is a violation of the scriptures sometime refer to their brethren with whom they differ as "liberals," while they refer to themselves as being "sound in the faith."

It is not the design of this lesson to study the use, or the misuse of these terms as they are used today. I am concerned only with the term "sound," when it is used with regards to preachers, congregations, and individual Christians. (I am not saying that preachers are not Christians.) Needless to say, but I consider myself as a "sound preacher." (What preacher doesn't? I consider the congregation with which I am working as a "sound" congregation. (What preacher doesn't?) But I am afraid that the term "sound" to one "side" of the issues facing the church today has come to mean about what the term "anti" means to the other side! It is a well established fact that the term "anti" refers ONLY to those who opposed the church support of HUMAN INSTITUTIONS, and the "sponsoring church" arrangement, such as the Herald of Truth, the Gospel Press, etc., in the minds of far too many brethren. To those who are in sympathy with the church support of such things, the term "liberal" is applied to them by those who oppose such. (I am not concerned with the merits or the demerits of the term "liberal" as it is used today. I have another subject to study.) We all know by now that the term "anti" refers ONLY to those who oppose the two above mentioned things. To be "anti" something, is to be AGAINST it. Anytime a person is AGAINST something he is an "ANTI" in the true sense of the word. But to say that the term is rightly used when referring ONLY to the issues dividing the church today is a MISUSE of the term. Common sense reveals that.

To be "sound," either as an individual, or a congregation, they must be opposed to MORE than the church support of HUMAN INSTITUTIONS and the Herald of Truth! We have gotten to the point, ON BOTH SIDES of the issues facing the church today, that the only thing that will make one an "anti" one hand, and be branded as "sound" on the other hand, is the stand we take on the issues facing us today.

I think that it takes just a little more than opposition to the church support of HUMAN INSTITUTIONS, and the "sponsoring church" arrangements to be classed as "sound."

To be "sound" one must respect the authority of the scriptures IN EVERY RESPECT! I will give a few examples of what I mean.

(Continued Next Month)

# The News Letter Reports

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

## IN LOVING MEMORY OF KATHERINE STEVENS

devoted wife of Grover Stevens, who past to her eternal reward while asleep in the early hours of the morning of December 21, 1964.

Funeral services were conducted by Robert Jackson (a close friend of long standing) at the Embry-Bosse Funeral Home on December 23. Burial was in Resthaven Cemetery.

Katherine was well known in the Louisville area, her husband, Grover Stevens, having served as evangelist for the following congregations in the city: Taylor Blvd. 6 years, Wendell Ave. 1 year, and Park Blvd. 2 years. For many years she had patiently suffered from various bodily afflictions until it was practically impossible for her to live a pain-free, normal life. Yet, in the midst of her numerous ailments, she maintained a vital interest in the cause of Christ, a forthright stand for the truth, and a sense of humor that was always pungent and refreshing. Her bright outlook on life in the midst of almost unbearable suffering was a constant source of amazement to those who knew her.

She will be sorely missed by her husband, Grover; her children, Phillip and Sharon, and a multitude of admiring friends. To each of these we extend our warmest condolences, and for them are offered our most fervent prayers.

So far as humans are able to know, we believe the following scriptures are appropriate:

"Blessed be the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13).

"Precious in the sight of Jehovah is the death of his saints" (Psalms 116:15).

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (II Cor. 5:1).

— James P. Needham in The Weekly Reminder

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(The editors and writers for Searching The Scriptures extend their deepest sympathy to brother Grover Stevens and the children in their great loss. May God give them strength in this time of their sorrow.)

## STATEMENT FROM BROTHER WALTER MILTON

Brother **Walter Milton** former minister of the Poinsette Drive church of Christ, would like for the church here at Merritt Island to know that he stands in opposition to the Poinsette Drive church of Christ in Cocoa respecting their eldership and general laxity in conduct, and also respecting present issues which are dividing brethren.

He wishes it known that he repudiates all this and wishes to stand identified with the congregation here at Merritt Island and to be used, to further

the cause of Christ.

Read to the Merritt Island congregation on December 6, 1964, at the morning worship hour by **Lee Gunter**, the evangelist for the Merritt Island church of Christ.

Lee Gunter, Merritt Island, Fla.

**Glenn L. Shaver**, Oak Lawn, Ill. — I was at West Frankfort, Ill. in a gospel meeting, October 26-November 4. I preached in a meeting here at South Laramie church in Oak Lawn, Ill., November 15-22. Nine were baptized, four were restored, and one identified with this congregation. The attendance was good with visitors from various places each night. We believe that the saints were edified and God glorified.

## UNIVERSITY HEIGHTS CHURCH OF CHRIST

**Dave Bradford**

**Westvue Messenger, Murfreesboro, Tenn.**

October 1, 1964, 7:30 p.m. marked the beginning worship service of the University Heights church of Christ in Murfreesboro (Tenn.). Since that time progress has been made which would be of general interest among brethren. Especially, would a report of progress be of interest to members at Westvue because of the part the Westvue church had in the beginning of the church at University Heights, as well as the present preaching arrangements which call for **Dave Bradford**, the preacher at Westvue, to preach one Sunday a month at the University Heights church.

Of those now forming the University Heights church, twenty-two of these were formerly members at Westvue. Their leaving was the culmination of plans on the part of the elders at Westvue, together with the efforts of other Christians, to begin a congregation in the area of Middle Tennessee State College (which is soon to be called Middle Tennessee State University). The peaceful and good spirited separation was effected by the desire to begin another church in that part of Murfreesboro. The location is 1412 East Main Street which is just east of the main entrance of the State College. Several college students now worship regularly with this church.

**David Arnold**, **Dave Bradford**, **Harris Dark**, and **Paul Hutchison** have been asked to preach one Sunday each month until arrangements are completed for one to work regularly with them as an evangelist. These, together with **Jack Bailey**, **Jack Kelton**, **Earl Pribble**, and **Howard See** have done the preaching so far.

**Max Ogden**, Horse Cave, Ky. — The Bear Wallow church, near Glasgow, Ky., conducted a week's meeting November 16-22; with Arthur Ogden of Somerset, Ky., doing the preaching. One was baptized.

## MY EXPERIENCE

The year of 1964 has been one of experience to

me. I was called into a meeting where brethren "were having a discussion over present day issues where the church was divided. Four brethren were on the side with the issues and one was standing for the truth. I was called in by the one who was alone, as a witness to the occasion.

When the four arrived a preacher was among them. About the first question asked me by the preacher was: "Is the church where you preach 'ANTI'?" I asked what he meant by 'ANTI' to which he replied, "Do you support Herald of Truth, and Orphan Homes?" I replied, "We have never supported The Herald Of Truth and do not contribute of the treasury to Orphanages." His next question was: "I want to know where you stand?" I replied, "I stand on the Book." I was asked for the meaning of the statement, to which I replied, "If you can find one place in the Testament where any congregation ever sent a donation to any Orphanage or organization like Herald of Truth, then I am in favor of it." To which he replied, "That disqualifies you from being in this meeting." He informed my good brother that unless I left the meeting he would not discuss the purpose of the meeting; so I had to leave.

I had a letter from a congregation requesting that I be with them in a meeting in 1965. The letter was signed by the preacher and one elder. I answered the letter stating that I could be with them at the time they suggested. I stated in my letter that his congregation was aware of the fact that I preached only what I could read in the Bible, and did not endorse any other practice. A few days later I was called by one of the elders asking that I forget about the meeting. I asked the reason why. He said that he would tell me when he saw me. I had preached much for this church. He did not see fit to tell me when he saw me.

**L. L. Applegate, Cottdale, Fla.** — A man 76 years of age was restored today, Lord's day, December 20. He was baptized six years ago at Nebraska Avenue in Tampa, Fla., but moved away and was overcome by the Jehovah Witnesses. He was with them two years propagating their error. When I showed him how erroneous they were and that they would not meet me in debate, he came today truly repenting and asking the prayers of the church for him as he quoted James 5:16 for same. This makes three baptisms and one restoration in Vernon, Fla. To God be the praise through our Lord and Saviour Jesus Christ.

**D. E. Lively, Ruskin, Fla.** — **Foy W. Layton** of Madisonville, Texas will be in a gospel meeting in Ruskin, January 31 to February 14, 1965. This is an effort to start a new congregation, faithful to the Book, in Ruskin, Florida. The meeting will be in a rented building across from the Post Office in Ruskin. We would be interested in contacting some self-supported preacher to move to this area and help in this new work. If any preacher is interested in this effort, please contact: D. E. Lively, Box 657, Ruskin, Florida.

**Daniel L. Tam, Punta Gorda, Fla.** — The Punta Gorda church of Christ concluded a very successful gospel meeting, November 18. Our meeting lasted 10 days, with brother **J. T. Smith** of Wauchula,

Florida doing the preaching each evening. We had one baptism and one person restored. We also had visitors from outside the body each evening of our meeting. We believe that many doors have been opened for the work of the Lord through this series of efforts.

**Dana Halstead, San Antonio, Texas** — Our work is going along very good. Attendance up, baptism, restorations, and placing membership total of 25 in four and one half months labor here. **Carl Vernon** did a good job here. He left the work in good shape.

**Don Brown, Gardena, Calif.** — The brethren here in Gardena are happy to report that the month of November was one of special rejoicing here. One young lady was baptized and three other precious souls were restored to their first love.

**Wiley Adams, Newport, N.C.** — During October I held meetings at Paisley, Pa. and Moundsville, W. Va. **Andy de Klerk** held a fine meeting here November 8-15. One was baptized during the meeting and one two days later. Also recently three were restored here.

**Wallace H. Little, Mesa, Ariz.** — The South Mesa church of Christ, now worshipping at 146 East Glade Avenue, Mesa, Arizona, will hold a gospel meeting during the period February 12 through 21, 1965, God willing. Brother **Hubert Moss** of Baytown, Texas will do the preaching. The brethren here exist as a local church because others, more numerous, saw fit to work from God's silence, rather than his word. This has brought us some growth, and some trouble. Our first gospel meeting in March, 1964, showed the visible results of four baptisms and two restorations. Since that time, there has been one baptism and six restorations. However, seven have moved to other locations, two have returned to the church where they worshipped prior to the existence of the South Mesa church, and two have departed our midst over doctrinal differences. The net, however, is that we are larger, numerically, than we were originally, and certainly much stronger spiritually. We need this gospel meeting to encourage us to grow, and to make us more aware of the concern we should have for a world lost in sin. We solicit your prayers and cooperation in this. If you know of any Christians in the Mesa, Arizona area, particularly those who are not attending worship, we would be very grateful if you would send the names and addresses to me at the address given above. A conscientious attempt will be made to contact all names provided.

**Kernit Puckett, Clintwood, Va.** — We have just finished a fine gospel meeting here at Clintwood with brother **Martin Lemon** of Franklin, Tennessee doing the preaching. This was made possible by the good brethren of West End church. The preacher for Clintwood church is brother **Leonard Salyers** who is partly supported by Eastland congregation in Nashville, Tennessee. The work goes well here and for this we are thankful to God.

**Vernon R. Butler, Orange Park, Fla.** — During November we had three restored to duty in the

vineyard of the Lord. This is a small congregation but we have taken a definite stand against the errors of the "Liberal" movement. We have a gospel meeting scheduled with brother **Billy Murrell** of Indianapolis, Ind., January 18-24, 1965. If you are traveling in this area, worship with us.

**Bobby Witherington**, Owensboro, Ky. — On September 27, 1964, the Southside church of Christ here in Owensboro met for the first time in their new meeting house, located at 2920 New Hartford Road. From September 28-October 7, 1964, we were engaged in a gospel meeting with brother **James Needham** doing the preaching. It was a good meeting accompanied by one baptism and seven restorations.

**O. L. Mouser**, Tullahoma, Tenn. — A new congregation in Tullahoma, Tennessee is in need of a full time preacher. There are 15 members with an average attendance of 28. Partial support has been promised. The work will be hard due to strong opposition from liberal brethren. If interested contact, O. L. Mouser, Box 360, Rt. #2, Tullahoma, Tennessee 37388 or call 455-9425, Area Code 615.

**Connie W. Adams**, Orlando, Florida — I will spend the month of February in gospel meetings in Norway. We had a part in the beginning of the work in that country in 1957 and thus have a close interest in it. I will conduct meetings at Lillehammer in eastern Norway where **James C. Jones** is laboring, in Stavanger where **Bill Pierce** preaches, and in Bergen where we labored from 1957 to 1959, and where **Bob Tuten** now preaches. In addition to these meetings, the brethren are arranging for me to preach several nights in Haugesund and Aalesund, both on the west coast of Norway. Though it has been five years since we were there, I will still be able to preach in the Norwegian language. The good church here at Pine Hills will continue my salary during that time and my travel expenses will be provided by Par Avenue in Orlando and by the church at Merritt Island. No sponsoring church is involved, just simple New Testament cooperation. We covet the prayers of all the saints in the interest of this work and for safety of travel together with safety and protection for my family which will remain here during that time. The work at Pine Hills continues to be pleasant and to show progress. Recently we baptized two former Methodists and restored two.

## Science and Truth

I Tim. 6:20-21

*William D. Burgess*

Of all areas of supposed organic evolution, the one that has created the greatest interest and the least data is probably that which concerns the evolution of man. In general, most evolutionists contend that man and the lower primates arose from a common ancestor. This contention makes it somewhat

easier to emphasize likeness and disregard the differences in these supposed related forms. One of the major problems is the small number of fossils of these so-called pre-human forms. These that have been discovered are often only a few bones or bone fragments from which men have "built" the forms which they present as the ancestors of man. One method which is used to show the evolutionary history by these fossil finds is to measure and compare brain size and cranial capacity. This does not necessarily give an accurate measure of likeness or prove relationship. Even today there is a wide variety of head and brain sizes than his father but this does not mean he is less intelligent. Brain size as compared to body weight is said to be a good indication of intelligence. This method of course cannot be used with fossil and is not quite as good as claimed even on living specimens. For example, it is said that a South American squirrel monkey has a brain weight of one seventeenth of its total body weight while man has a brain weight of about one thirty-fifth of his total body weight. By using this method you can easily see that the squirrel monkey is quite a bit more highly developed and intelligent than man. As is the case so many times, what proves enough often proves too much.

## BIBLE WORD STUDIES

IN THE GREEK NEW TESTAMENT

*E. V. Snygley, Jr.*

### WORDS THAT DIVIDE US: Concluded

"BELIEVE"

Adherents of the "faith only" doctrine have arrived at that conclusion largely as a result of a misunderstanding of the Bible meaning of the word "believe."

Our English verb "believe" is commonly the translation of the Greek verb **pisteuo**. This Greek verb is used in different senses in different contexts. For instance, the term sometimes means only, in the absolute sense, the acceptance of the fact of something. It is used in this sense in James 2:19b. Cf. the lexicon of Arndt and Gingrich, p. 666. As Thayer puts it, **pisteuo** sometimes means only "mere acknowledgment of God's existence," **Lexicon**, p. 512. In this sense, even the demons believe. And yet, this is precisely the meaning that "faith only" advocates must attach to the word in the plan of salvation that they propose. Obviously the faith that saves is not the faith of James 2:19b.

When the term "believe" is used of the faith by which one embraces Jesus it means, according to Thayer, "a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ," **Lexicon**, p. 511. In this sense, "believe" and related words are used in innumerable passages in the New Testament, John 3:16; Rom. 5:1, etc. In all the choice "faith only" passages, faith is used in this broad sense of obedient trust.

## "WORKS"

It is commonly asserted by some that salvation does not involve works of any sort. This is an erroneous position that results from failing to observe the different meanings of the term "works" in different contexts.

The New Testament certainly does teach that we are not saved by works. This is obviously the meaning of such passages as Rom. 3:20, 28; Gal. 2:16, etc. In these passages, however, the term "works" refers primarily to the works of the Law of Moses. It is fallacious to contend that these passages condemn all works.

It is also true that any work of human merit is disclaimed as a means of salvation. This is clearly the teaching of such passages as Eph. 2:8, 9; and Tit. 3:15. But, again, we cannot logically conclude from this that all works of all descriptions are condemned.

The New Testament positively endorses a certain class of works. These are the works of God: that is, the responsibilities that God places upon man in the matter of human redemption. These requirements do not give ground for boasting; they do not originate in man's own mind. According to John 6:28, 29, the works of God include faith. Surely, then, it is apparent that not all works are excluded from our salvation. Further, it is stated in Acts 10:34, 35; and James 2:24 that our redemption is predicated upon a certain class of works.

### THE 1964 GRIDER-TOTTY DEBATE

J. R. Snell, Laurel, Miss.

Early in 1963 brother A. C. Grider and brother W. L. Totty met in a discussion of current issues in Meridian, Miss. In the course of that discussion brother Totty challenged brother Grider to sign other propositions for debate and agreed if he signed the discussion would be held at the Garfield Heights building in Indianapolis, Ind. In the face of the prejudicial wording of the proposition, submitted by brother Totty, perhaps no one was more surprised at the signing than was Totty. Apprehensiveness was generally prevalent, even among those in agreement with Grider's position. Several feared irreparable harm to the cause of truth. Some even went so far as to impugn motives by suggesting pride and vain glory motivated the signing. Others charged poor judgment in his signing. However, a review of the highlights should establish beyond the shadow of a doubt that the situation was well handled even in the face of several admitted handicaps. It is the judgment of this writer that the truth was competently presented and that no adverse criticism of brother Grider is justified, even with respect to this proposition and its defense.

Two nights, December 3rd and 4th, were devoted to the discussion. Brother W. L. Totty was in the affirmative of the following proposition the first night, "The Bible teaches that it is in harmony with the Will of God to take money from the church treasury to supply the need of destitute children." Brother A. C. Grider was in the negative. Each speaker had three 20 minute speeches.

(Continued Next Month)

### GARNER-GRIDER DEBATE

Albert Garner, Missionary Baptist, and A. C. Grider, will discuss four propositions of difference between them on January 18, 19, 21, 22, 1965. The discussion will be in the city auditorium in Wauchula, Florida located on Main Street. The propositions to be discussed will be:

"The Scriptures teach that water baptism is essential to the salvation of the alien sinner." — A. C. Grider will affirm and Albert Garner will deny.

"The Scriptures teach that the alien sinner is saved at the point of faith in Christ before and without water baptism." — Albert Garner will affirm and A. C. Grider will deny.

"The Scriptures teach that a child of God cannot so sin as finally to be lost in hell." — Albert Garner will affirm and A. C. Grider will deny.

"The Scriptures teach that a child of God may so sin as to be finally lost in hell." — A. C. Grider will affirm and Albert Garner will deny.

Remember the dates: January 18, 19, 21, 22, 1965. This will be Monday, Tuesday, Thursday and Friday of the third week in January.

### TAPES TO BE AVAILABLE

According to agreements in this debate only two recorders from each side will be permitted to make recordings of the debate. Phillips Publications has obtained these rights and copies of the debate will be made available to all who want them. Professional equipment will be used and complete copies of each night's discussion will be on one reel. New 1 1/2 mil "Mylar" tape will be used and the discussion will be clear and can be played on any tape recorder. If interested, place your order early and you will receive your set a day or two after the debate. Orders will be filled as they are received. The price will be \$3.00 per tape. The entire debate will be \$12.00.

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**JANUARY 25-28, 1965 Theme:**

**Immorality — The Tragedy of Modern Man**

**Monday, January 25**

7:30- 8:25 P.M. "Relativism and Absolutism" ..... Harris Dark  
8:30- 9:25P.M. "Moral Revolution in America" ..... Claude Worley

**Tuesday, January 26**

9:30-10:25 A.M. "Conscience Struggle of the Organization Man" ..... Ronald Mosby  
10:30-11:25 A.M. "Works of the Flesh" ..... Art Ogden  
11:15-12:00 Noon "Moral Implications in the Fall of Nations" ..... Homer Hailey  
2:30- 3:15P.M. "Love not the World" ..... Foy Vinson  
3:20- 4:15 P.M. "Immoral Dispositions" ..... Stanley Lovett  
7:30- 8:25P.M. "Base Causes of Divorce" ..... Harry Pickup, Jr.  
8:30- 9:25 P.M. "Moral Responsibility of Communication Media" ..... Bill Fling

**Wednesday, January 27**

9:30-10:25 A.M. "Let it be Corban" ..... Howard See  
10:30-11:25 A.M. "Morality and Spiritual Mindedness" ..... Jim Rury  
11:15-20:00 Noon "Moral Implications of Capital Punishment" ..... C. D. Hamilton  
2:30- 3:15 P.M. "Moral Implications of Gambling" ..... Gene Frost  
3:20- 4:15 P.M. "Bribery and Perversion of Justice" ..... Ray Ferris  
8:30- 9:25 P.M. "Moral Implications of America's Public Health Enemy #4" ..... James R. Cope

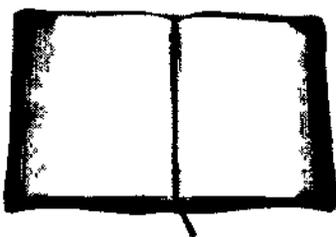
**Thursday, January 28**

9:30-10:25 A.M. "Fruit of the Spirit" ..... Steve Hudgins  
10:30-11:25 A.M. "Morality and Judgment to Come" ..... David Tant  
11:15-12:00 Noon "Moral Implications of Organized Benevolence" ..... Melvin Curry  
2:30- 3:15 P.M. "Why Florida College?" ..... A. C. Grider  
3:20- 4:15 P.M. Alumni  
3:20- 4:15 P.M. Alumni  
7:30- 8:25P.M. "Technique of the Big Lie" ..... Robert Jackson  
8:30- 9:25 P.M. College Program

Luncheon for visiting ladies, Noon, Thursday, sponsored by college girls. Luncheon for visiting men, Noon, Thursday, sponsored by college boys — Roy E. Cogdill, Guest Speaker.

# SEARCHING *the* SCRIPTURES

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



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

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VOLUME VI

FEBRUARY, 1965

NUMBER 2

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## HOW A "LIBERAL" MAKES USE OF THE SCRIPTURES

Luther W. Martin, Rolla, Mo.

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

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

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

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

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

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

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

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

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

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

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

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address. It costs 10 cents for every copy returned because of change of address, and you miss that month's issue of the paper. Please notify us of your correct address.

## COMMENTS TO EDITORS

"I enjoy the paper very much and don't want to miss an issue. Keep up the good work." — Mrs. C. H. Carter, Trenton, Tenn.

"Thank you very much for sending this month's sample copy. We are sure we will enjoy it regularly." — Mr. and Mrs. Jardine McKerlie.

"I have never taken the paper, was given a sample copy by a neighbor. I believe it is sound gospel." — Mrs. Denta Moss, Horse Cave, Ky.

"I hope they enjoy the paper as much as I do. It's a wonderful work." — Joan Neel, Tampa, Fla.

"The good not seen probably far surpasses the good that is seen, by the paper we are talking about of course. We continue to like it and look forward to getting it each month . . . May the Lord give you brethren the strength and courage to continue to 'fight the good fight.'" — Ronald D. Chaffin.

"I just noticed that my subscription to Searching The Scriptures expires next month. I sure don't want to miss an issue as Mary and I look forward to each one and read every article." — Harold Ray, Tompkinsville, Ky.

"Enclosed is my subscription to your fine paper. We enjoy it very much. Hope your paper continues with great success." — Henry H. Evans, Jr., West Monroe, La.

"Thanks for the good teaching which we find in Searching The Scriptures." — Albert K. Heusel, Granite, Okla.

"Several in this area receive your paper and I continually hear words of commendation for it. One brother said that he read it until he digested all of it. I also continue to enjoy it and hope that you can keep up the good work." — Jimmy Thomas.

"We enjoy Searching The Scriptures and pray that you may continue in the good work." — Mrs. E. Comolli, Sweetwater, Texas.

"I continue to enjoy the paper and look forward to receiving the bound volume to go with the last volume." — Karl Diestelkamp, Milwaukee, Wis.

"I enjoy reading the good instructive, and edifying articles by capable brethren. You are doing a good job in selecting material for your paper. Keep up the good work." — Glenn L. Shaver, Oak Lawn, Ill.

"I continue to enjoy Searching The Scriptures. It is truly a fine publication." — Billy W. Moore, Butler, Mo.

"We enjoy it so much." — James Shirley, Orlando, Fla.

"I have been a subscriber from the first issue and enjoy every article . . . In the last issue I like the articles by brother Lee and brother Lewis and I think they will be very inspiring to many who read them. I also like the editorials and articles by you and brother Miller. I am in my 89th year and of all the religious papers yours is one of the best." — D. B. Whittle, Palmetto, Fla.

"Please renew my subscription to Searching The Scriptures. I enjoy it very much." — Arthur A. Young, Bradenton, Fla.

## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

### WELCOME

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

### OUR POLICY

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

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

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

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

If you want to help encourage someone to become more interested in the word of God, you will send Searching The Scriptures to him. A single subscription is \$2.50 per year. A club of four subscriptions is only \$7.50.

We are deeply indebted to a few loyal and dedicated men who have from the beginning sent this paper into areas where it would otherwise never have gone. These good men continue to help each month. Would you like to join them in sending 36 subscriptions for only \$5.00 per month, or 75 subscriptions for only \$10.00 per month? You can send them either in a bundle or to the individuals. You supply names or indicate the area and we will furnish the names.

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# I MARVEL

GAL. 1:6

*James P. Miller*

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

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

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

I marvel that a congregation will go to all the work and expense of having a gospel meeting and not have a list of those they hope to save. Many times great pains are taken to have every thing ready and in order but the very thing that the meeting is conducted to accomplish. The time spent in making a list of lost men and women and spending the time and effort required to get them to the services is in many ways the most important part of all. I cannot remember, as I look back over the years, a single meeting failing when the brethren had men and women in mind that needed to obey the gospel and did what they could to encourage them. The day of simply announcing a gospel series and expect strangers to find the meeting house by themselves and obey the gospel with out encouragement is past. It may come again but it takes a personal contact from some one some where to even get people to come much less obey. We need to have a plan for the success of the meeting. Any plan that is scriptural and manifests a true interest in the lost will work if we work it. Brethren, we need to have some idea of what we hope to accomplish in a gospel meeting and not have a meeting just because it is that time of the year. I marvel.

### DEBATE TAPES

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

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**Proposition:** "The Scriptures Teach That The Alien Sinner Is Saved At The Point of Faith in Christ Before And Without Water Baptism." Albert Garner affirms — A. C. Grider denies

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

**Proposition:** "The Scriptures Teach That a Child of God May So Sin As To Be Finally Lost In Hell." A. C. Grider affirms — Albert Garner denies

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## ANSWERS FOR OUR HOPE

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35 West Par Ave.  
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I Peter 3:15

— Marshall E. Patton —

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

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

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

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

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

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

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

## *Matters of Controversy*

"Earnestly Contend for the Faith"—Jude 3

*Ward Hogland*

### "WHAT ABOUT A SOLO?"

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

Dear Ward:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

Irven Lee

### THE VIRTUOUS WOMAN

Irven Lee

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

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

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

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

*Have You Mailed Your Renewals?*

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

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

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

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

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

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

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

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 Institutionalism      **"I Am Set for The"**      Premillennialism  
 Materialism      **DEFENSE OF THE GOSPEL**      Communism  
 Socialism      Phil. 1:17      Modernism  
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(Brother Leo Rogol of Hopewell, Va. left the Adventist church in 1954, leaving his family in that denomination. He is qualified to write on this subject and the articles that follow will be an effort to expose this error and show the truth of God. In his own words to me: "But I appreciate the truth so much, that after having obeyed it I wanted more than anything to teach the truth and oppose error. That is why I am a gospel preacher and why I would like to have this article in Searching The Scriptures." We commend the following articles to you.—editor).

## WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia

### INTRODUCTION

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

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

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

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

#### POSITION WEAKENED

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

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

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

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

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

(Continued Next Month)

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

#### **"THINK ON THESE THINGS"**

Phil. 4:8

#### **"SOUND" AND "LIBERAL" CHURCHES**

William H. Lewis, St. Petersburg, Fla.

(Continued from Last Month)

#### **WORLDLINESS IN THE CHURCH**

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

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

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

### THE MODERN DANCE

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

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

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

# The News Letter Reports

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

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

(Continued Next Month)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### MOVING BACK TO FORT SMITH, ARKANSAS

Cecil B. Douthitt

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

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

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

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

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

### A REVIEW OF THE GRIDER - GARNER DEBATE

J. T. Smith, Wauchula, Fla.

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

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

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

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

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

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

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

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

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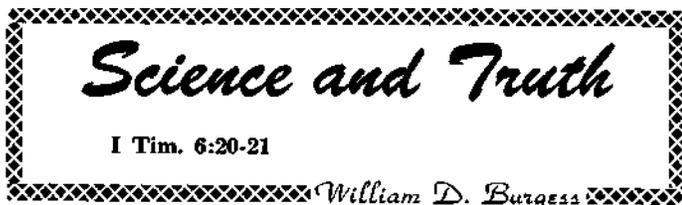
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When the evolutionist attempts to show relationships between the anthropoids and man he will go to great lengths to stress similarities. This is done because, he contends, similarity proves decent. Since these forms descended from a common ancestor,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

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



**"ANTIPOPE" . . . ITS DEFINITION**

The Catholic Encyclopedia defines "Antipope" as follows:

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

"Hippolytus (?), III century. Novatian, 251. Felix II, 355-365. Ursicinus, 366-367. Eulalius, 418-419. Laurentius, 498-501. Constantine II, 767. Philip, VIII century. Anastasius, 855. Leo VIII, 956-963. Boniface VII, 974. John XVI, X century. Gregory, IUI2. Sylvester III, 1044. Benedict X, 1058. Honorius II, 1061-1072. Guibert or Clement III, 1080-1100. Theodoroc, 1100. Aleric, 1102. Maginulf, 1105. Burdin (Gregory VIII), 1118. Anacletus II, 1130-1138. Victor IV, 1159-1164. Pascal III, 1164-1168. Calixtus III, 1168-1177. Innocent III, 1178-1180. Nicholas V, 1328-1330. Robert of Geneva (Clement VII), 1378-1394. Adameus of Savoy (Felix V), 1439-1449." (Page 582, Vol. I.)

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

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

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

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

## THE 1964 GRIDER-TOTTY DEBATE

J. R. Snell, Laurel, Miss.

(Continued from Last Month)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued Next Month)

## Searching The Scriptures

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### DISCUSSION IN EAST TENNESSEE

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

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

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

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

At length brother Wilson of Maryville answered the call.

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

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

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

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

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

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

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## DON'T THEY LOVE OUR SOULS??

J. T. Smith, Wauchula, Florida

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

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

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

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

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

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

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

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

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

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

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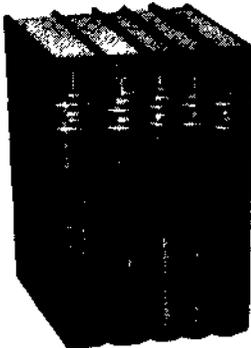
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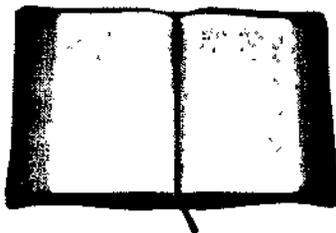
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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39



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

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VOLUME VI

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## "WOMEN PROFESSING GODLINESS"

H. E. Phillips

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

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

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

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

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

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

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

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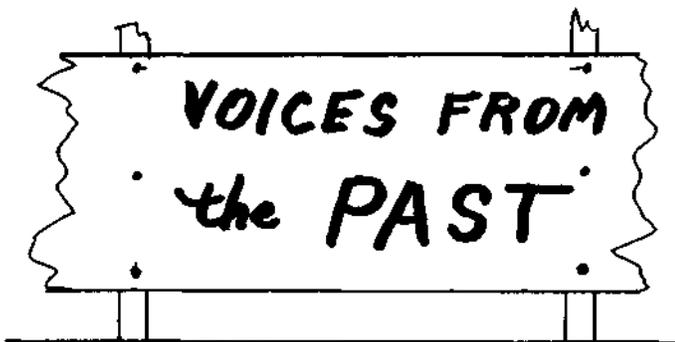
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(The following article, was written by W. Curtis Porter and appeared in the September, 1943 issue of *The Bible Banner*, Vol. VI, No. 2, Page 8.—Editor)

## PROGRESS OF THE UNITY MOVEMENT

W. Curtis Porter

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

### TIME FOR ACTION

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

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

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

### WITH OR WITHOUT

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

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

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

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

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

#### LEAVE IT TO THE MAJORITY

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

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

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

#### THE DIGRESSIVES HAVE SOMETHING

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

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

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

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

#### THREE REALMS OF RELIGIOUS ACTIVITY

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

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

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

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

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**I MARVEL**

**GAL. 1:6**

if it *James P. Miller*

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

**MURRAY, KENTUCKY IS CALLING**

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

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

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

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

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

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

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

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

## *Matters of Controversy*

"Earnestly Contend for the Faith"—Jude 3

*Ward Hogland*

### "WHEN DID IT START?"

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

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

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

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

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

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

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

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

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

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

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

## Science and Truth

I Tim. 6:20-21

William D. Burgess

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

## ANSWERS FOR OUR HOPE

Address questions to:  
35 West Par Ave.  
Orlando, Florida

I Peter 3:15

Marshall E. Patton

### A BAPTIST PREACHER ON CHURCH SOCIALS

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

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

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

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

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

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

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

Luther W. Martin — Rolla, Mo.

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

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

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

Affirm —

Deny — Luther W. Martin

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

Affirm — Luther W. Martin

Deny —

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

Affirm —

Deny — Luther W. Martin

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

Affirm — Luther W. Martin

Deny —

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

Affirm —

Deny — Luther W. Martin

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

Affirm — Luther W. Martin

Deny —

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

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

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

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### THE ROMAN CATHOLIC MARRIAGE

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

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

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

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

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

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

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

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

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

#### "AGREEMENT AND PROMISES TO BE SIGNED

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

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

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

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

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

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

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

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

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

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

## COMMENTS TO EDITORS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### "THINK ON THESE THINGS"

Phil. 4:8

## "SOUND" AND "LIBERAL" CHURCHES

William H. Lewis, St. Petersburg, Fla.

(Continued from Last Month)

### IMMODEST APPAREL

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

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

## SOCIAL DRINKING

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

### CURSING

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

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

# The News Letter Reports

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

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

(Continued Next Month)

## TWO MEXICAN MEETINGS

Charles F. House,

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

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

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

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

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

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

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

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

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

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

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

Visible results of my two meetings at Sonoyta

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

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

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

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

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

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

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

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

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

Some of the questions we received were the following:

What is God?

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

Christianity?

What is the true meaning and purpose of baptism?

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

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

He was.

## W. CURTIS PORTER LOAN FUND

Thomas G. O'Neal, Orlando, Fla.

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

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

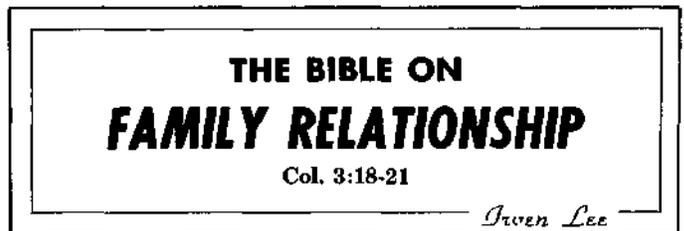
There is probably no individual that would be more interested in this than the gospel preacher. Yet any one gospel preacher probably doesn't have the money to set up such a fund. But if every gospel preacher who reads these lines would contribute just one dollar (\$1) the W. CURTIS PORTER LOAN FUND will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

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

effort is not limited to gospel preachers.

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

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



## THE STRANGE WOMAN

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

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

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

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

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

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

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

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

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

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

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

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

## THE 1964 GRIDER-TOTTY DEBATE

J. R. Snell, Laurel, Miss.

(Continued from Last Month)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia

(Continued from Last Month)

### DOCTRINAL ERRORS

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

Christ. III. Their teachings on the Sabbath.

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

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

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

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

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

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

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

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

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

### CONTRADICTIONARY STATEMENTS

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

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

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

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

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

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

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

### DILEMMA OF ADVENTISM

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

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

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

himself to man.

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

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

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

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

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

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

Now notice this contradictory "inspired" statement.

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

Let us make several important observations:

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

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

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

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

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

(Continued Next Month)

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# 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

APRIL, 1965

NUMBER 4

## SALVATION BY FAITH ONLY

H. E. Phillips

Dr. Albert Garner, who participated in a discussion in Miami with James P. Miller in 1959, with Ward Hogland in Lakeland in 1964, and with A. C. Grider in Wauchula, Florida in January of this year, distributed a booklet entitled "A Few Aspirins For Campbellism." To begin with he either shows his ignorance or dishonesty in applying the term "Campbellism" to a people who disown it. No honest and enlightened person would call a person something religiously which he denounces. If Garner repudiated the term "Baptist" I, for one, would never again call him a Baptist.

In his opening paragraph of chapter II, page 5 he says: "Among the falsehoods usually circulated by Campbellites to dupe their victims and keep from attending other churches is the falsehood that Baptists and others teach that one is saved by 'faith only.' When you hear the charge that there are those who teach that one is saved by 'faith only,' you should take special notice. They make such claims either through ignorance or dishonesty. This you will find to be true: the fellow who makes such claim will cite no representative man of any faith as having ever made such a claim. So far as I have been able to find there has never been any recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'"

We know that James, by the Spirit of God, said, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). And Garner knows that verse is in the Bible. In order to avoid direct conflict with this verse he just changes the wording to say "at the point of faith one is saved." There is not any real difference between "faith only" and "at the point of faith" when Garner explains his doctrine. But that is not the point of this article. He says that he knows of no "recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'"

Either Garner is entirely too uninformed to be writing on this subject, or he is deliberately trying to deceive people. Hear this: "Wherefore, that we are justified by **faith only** is a most wholesome doctrine, and very full of comfort." (**Discipline of The Methodist Church**, 1960, The Articles of Religion, Art. IX, Sec. 69.) Methodists teach it. Did the "Doctor" know about this? But that is not all.

"... that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness which we have done, but **solely through faith** in the Redeemer's blood . . ." (**McCConnell's Manual For Baptist Churches**, Declaration Of Faith, Article V, page 18). **Webster's New Twentieth Century Dictionary** defines **solely** as: "alone, only; without another . . ."

"... that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but **solely through faith** in Christ . . ." (**The Standard Manual For Baptist Churches**, by Edward T. Hiscox, Articles of Faith, V. Justification, page 62). About the same words are used by J. M. Pendleton in his **Church Manual For Baptist Churches**, page 48.

In **The Baptist Catechism** by John Rippon, revised by Paul King Jewett, on page 24, we read: "Q. 37. What is justification? A. Justification is an act of God's free grace, wherein he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by **faith alone**." There it is in the Baptist Catechism!

**The Confession Of Faith Of The Presbyterian Church**, chapter XI, Sec. 2: "Faith thus receiving and resting on Christ and his righteousness is the **alone** instrument of justification . . ." (page 48).

Glenn V. Tingley of The Christian Missionary Alliance debated W. Curtis Porter in Birmingham, Alabama in 1947 and affirmed: "The Scriptures teach that alien sinners are saved by **faith alone** before and without baptism." (**Porter-Tingley Debate**, page 180). In his affirmative speeches he made almost the same arguments Garner made with Miller, Hogland and Grider, and used the same scriptures as proof.

On page 7 of his booklet Albert Garner says: "Next time you hear the chant of '**faith only**' charged against Baptists, stick this article under their noses; ask them if they can produce any authoritative evidence that **any one** believes he can be saved by 'faith only.' Thus you can help stop the mouth of these religious racketeers and promoters of the witch doctor chant that all except their little group are going to hell. Use this article and it will soon stop their lying and seeking followers by peddling the faith only falsehood."

Garner, like most Baptist preachers, needs to study his lesson before he rushes into print with

these misleading and inaccurate statements. He is out of step with all the leading Baptist Manuals, and is either ignorant of what Baptists and other denominations teach on this matter, or he is deliberately dishonest in his statements. His position as the head of a Baptist school makes it easier to believe that he deliberately tried to deceive than that he is ignorant of what Baptist Manuals teach on "faith only."

The truth of the matter is that he knows the Bible says we are NOT justified by **faith only** (James 2:24), and he wishes to change the language a little to avoid this scripture. Perhaps if some of this information were stuck under the nose of Garner, his mouth would be stopped on these false charges. He should examine his Baptist Manuals before rushing into print with the statement that none of them teach that one is saved by "**faith only**."

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*Editorial . . .*                      **H. E. PHILLIPS**

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#### SOUTHWESTERN OKLAHOMA

Brother Roy E. Cogdill wrote in the **Newbern Admonisher**, Vol. 8, No. 26, Dec. 31, 1964: "Oklahoma is my native state. I grew up at Hobart in southwestern Oklahoma and started my preaching as a boy of fifteen in that section. I went to school at Cordell and did my first 'local' work at Frederick. For two years before moving to California I made my home in Oklahoma City and our home is still there."

After telling about the growth of the Christian Church after the battle over the missionary society and instrumental music in worship, and the liberal churches now in that state and their numerical and financial power, he said: "For some time this condition has grieved me and I have sought ways and means of getting something done about it. Had I the resources I would have done something about it myself. There are now two men who are ready to undertake the task of going into this section of the state to see what can be done to re-establish the cause of Truth and Righteousness . . ."

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Brother Jesse Kelley is now in Altus, Oklahoma. His address is 800 Denise. I received a letter from brother Kelley dated January 15, 1965 in which he says: "As soon as I can get lined out in this area I want to find a good church some place that will send 300 or 400 papers (Searching The Scriptures) each month to people in the S.W. Okla. area. This is a vast area filled with large liberal churches."

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### COMMENTS TO EDITORS

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## ANSWERS FOR OUR HOPE

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I Peter 3:15

*Marshall E. Patton*

**QUESTION** — Does the child of God have everlasting life now? Please explain John 5:24. If a child of God has everlasting life now, how can he sin so as to be finally lost? —CD.

**ANSWER** — The above questions are according to the view of those who hold the doctrine "once saved, always saved." This doctrine is sometimes called "The Impossibility of Apostasy" or "The Security of the Believer." It solemnly affirms that one cannot fall from grace. It is argued that because of the present tense "hath everlasting life" (Jno. 5:24) the believer cannot lose it; that if he could lose it, it would not be everlasting.

However, it should be noticed that the passage does not say that the believer has everlasting life in possession. If so, then it contradicts many other passages. When any meaning is given to any passage that contradicts other verses that are too plain to be misunderstood, then that meaning is wrong — necessarily so. Truth is harmonious!

The Bible does teach that the believer has everlasting life in promise (I Jno. 2:25); that he is in hope of eternal life (Titus 1:2); that one does not hope for that which he seeth or is, in possession of, but rather patiently waits for it (Rom. 8:24, 25). This is corroborated by other verses which show that eternal life is a reward for the faithful to be received in the world to come: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mk. 10:29,30). Again, Paul says that God "will render to every man according to his deeds" — to the righteous, eternal life, and to the wicked, punishment — "in the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5-11). All of these verses make eternal life something to be received by the righteous as a reward after the day of judgment and in the world to come.

The argument of our querist grows out of a failure to understand the use that is sometimes made of the present or past tense in the Holy Scriptures. When the certainty of the thing promised is to be emphasized, the present or past tense is often used. In Gen. 17:5 God said, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." At the time of this statement from God, Abraham was not the "father of many nations." Yet, the promise was so certain of fulfillment that it was spoken of as an accomplished fact. Again, we read, "And the Lord said unto Joshua, See, I have given

into thine hand Jericho, and the king thereof, and the mighty men of valour" (Joshua 6:2). Yet, at the time of this statement from God Jericho had not been given unto Joshua. The very next verse begins by laying down conditions to be met in order that he might receive the city. Nevertheless, the promise of God was sure — so certain of fulfillment that the past tense ("I have given") was used. When Jesus instituted the "Lord's supper," he said, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). At the time of the statement His blood had not been shed, yet the tense used implied that it was an accomplished fact. The tense used emphasized the certainty of it. So it is with our Lord's statement, "He that... believeth ... hath everlasting life." "It should also be noticed that the everlasting life and freedom from condemnation in John 5:24 is conditioned upon belief — "He that... believeth." Just as surely as one can cease believing just that surely he can fail of the promise of everlasting life. The Bible teaches by precept and example that one can cease believing (Lk. 8:13; I Tim. 1:19; 5:8, 12, 15; 6:10, 21). Hence, the warnings: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12); "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Pet. 1:10).

Since the child of God does not have eternal life now, but only in promise — and that conditionally — it follows that he can so sin as to be finally lost.

### BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Suggley, Jr.*

#### KANON, "RULE"

One who has never studied the Greek word kanon ("rule," Gal. 6:16) will be surprised by its wide variety of meanings, especially in ancient Greek literature. Indeed, Souter remarks, "The word kanon has had a history unsurpassed in interest, perhaps, by any other word in the Greek language."

It is hoped that some studies of the word kanon will arrest the attention and interest of those who, heretofore, have not been particularly interested in Greek word studies.

#### THE ETYMOLOGY OF KANON

Rouse, a friend and colleague of J. H. Moulton, concluded that the original meaning of kanon was "an official description." He believes it has this meaning in II Cor. 10:13. (J. H. Moulton, *The Vocabulary of the Greek New Testament*, p. 321.)

Most scholars favor the connection with kanna "a reed," a word which may be of Semitic origin. Souter observes that kanon is cognate, perhaps, with kane (kanna), "a reed (and so, 'a pipe')," a word which is borrowed from some Semitic language. He thinks, then, that kanon denoted a reed, especially when used as a tool, and then a tool, whether made

of wood or not. (The Text and Canon of the New Testament, p. 141).

### KANON IN CLASSICAL GREEK

In classical literature the noun *kanon* denotes, literally, "a straight rod," "a bar"; especially, one used to keep a thing straight. We will observe first numerous instances of this literal use.

#### "STAVES"

In the plural the noun occurs with the meaning "staves." It is so used of staves which preserved the shape of the shield. "... for he hid beneath the cover of his shield that was well-balanced upon every side, the which he was wont to bear, cunningly wrought with bull's hide and gleaming bronze, and fitted with two rods (*duo kanoness'*)..." (The Iliad 13.407).

#### "WEAVER'S ROD"

The noun *kanon* occurs in the literal sense of a straight rod in passages where the reference is to a weaver's rod, to which alternate threads of the warp were attached. For example, we have, "Then speedily the son of Oileus forged to the front, and close after him sped goodly Odysseus; close as is the weaving-rod (*kanon*) to the breast of a fair-girdled woman, when she deftly draweth it in her hands..." (The Iliad 23.761).

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

#### "SHAKING OUR FAITH"

In the Dallas Morning News of February 21, there appeared a long article on the "Nature of Man." This had to do with a required course for freshmen in Southern Methodist University. It is rather amusing to read the wild theories of modern day infidels. We stand in amazement as we observe what is happening to the country and the church. Perhaps, we would not be so alarmed if we knew what kind of teaching many students are baptized with in a modern day class room.

In this course called the "Nature of Man," Mr. Jackson, the instructor says, "Many freshmen, for religious or traditional reasons, had rejected the theory of evolution. Many were horrified by scientism. They found it hard at first to understand that SMU would teach doctrines and theories without believing them all; I think most of them understand this now." Mr. Jackson went on to say, "In the first semester, we dealt with biology and evolution first, freshmen even studied the philosophy of scientism, which denies the necessity for belief in God." After one of the students had been indoctrinated for several weeks he told his teacher, "You succeeded in the first two weeks of college in causing a lot of us to

question God, motherhood, and patriotism." Now isn't that fine! A college course designed to cause students to question God, motherhood and patriotism. How in the name of common reasoning could anyone fail to see what is wrong with this country? I have always believed that the very foundation of this country was based on God, motherhood and patriotism.

We are certainly living in an age of skepticism and doubt. It is a poor and unprofitable business in which the infidel is engaged. He goes through the country under the pretense of making people "think" by creating doubt. He offers no solution to the problem. As the young man in SMU said, "You succeeded in causing us to question God, motherhood and patriotism." The most unfortunate thing about this entire matter is that after the doubt is created, nothing is given the student to replace this gap in his life. One doubt leads to another, until the student is a "bundle of doubts." If the infidel could say with assurance that this is wrong and I will now give that which is right, the matter would be different. But instead he says, "This is wrong and we don't know what is right!"

Mr. Jackson in the article freely admitted that evolution was a THEORY. If it is a theory it certainly couldn't be a fact. He went on to say that students rejected it because of religion. Rejected what? The theory of evolution, of course. I would like for the professor to tell me why any man should accept a THEORY. I always thought intelligent people accepted FACTS and studied theories! But I can guarantee you that ninety percent of the instructors do not teach it as a THEORY. They teach it as a confirmed FACT. If you don't believe it just listen to one.

Several years ago, Dr. C. B. Billingsley, an elder of the church and good friend of mine, gave me some excellent advice. I was preparing for my first public debate. He said, "Ward, keep your opponent in the defensive." I have found this very effective advice. It is easy to stand back and ask the other fellow questions. But gentle reader, this thing should work both ways. The infidel likes to ask the Christian questions but he FEARS interrogation. Some demand to know the details about the Genesis account of creation. Certainly, I do not claim to know anything which has not been revealed. The Lord told Peter that some things were none of his business (John 21:22). I feel the same way about creation. Some things about creation are none of my business!

There are two points on which the Christian and infidel can agree. They are the existence of both man and the earth. We are here, from whence did we come? The earth is here, from whence did it come? The Christian has his answer in divine revelation. Now, let us put the infidel in the "defensive." If you ask an infidel how the earth came into being, he will not tell you. The reason is obvious—he doesn't know. He might give you a half dozen theories but no facts! He admits the possibility of many theories but never the Bible account of creation. How can he be so sure the Bible is false when he isn't sure about anything else? Really, what does the infidel know about this matter? He knows nothing! One of the trade marks of all infidels is, "We don't know for sure." The only exception is the Bible. He KNOWS it is not so.

I once sat in the class of an Infidel instructor, he

said, "Now students we don't know for sure about the creation of the earth." Such expressions create doubt. One frustrated student said, "I am so confused I don't know what to believe." This is the purpose of all infidel teaching. Its desire is to create doubt. Certainly, there are many questions which a Christian cannot answer, but this does not negate the fact that God created both man and beast. A man once said to me, "Hogland how did the Indian get to America?" He went on to ask, "Do you think he came by Alaska or South America?" I said, "My friend, I don't know. But you are looking into the eyes of a quarter Chichasaw Indian now, and that is enough evidence to me that they made it!" It isn't necessary to know the details of a situation to believe it exists.

## The Menace of Catholicism

II Thessalonians 2:3,4

*Luther W. Martin*

### ONE FOLD AND ONE SHEPHERD

Correspondence with a Roman Catholic gentleman in Ohio, brought about the compiling and writing of this article. The Catholic correspondent's erroneous premise at the very outset of his statement, proved to be his downfall. We copy as follows: "Christ made Peter the first Shepherd of His

sheep. His sheep are still here but Peter is gone.

Will you tell me who is the shepherd that takes Peter's place?"

The thing that our Catholic friend needs to prove or establish, is that which he has apparently accepted without any study or investigation, i.e., that "Christ made Peter the first Shepherd of His sheep." This I emphatically deny, and ask for the proof!

#### JOHN 10:14-17

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again."

In the above, we have copied the words of Jesus as he addressed the Jews of His day. At this time, neither Jesus nor His disciples were making any attempt to contact the Gentile peoples with this teaching. They were confining their efforts in behalf of the lost sheep of the house of Israel. It was not until after Christ's resurrection that he gave the instruction to "Go ye therefore, and teach all nations..." (Matt. 28:19).

The "other sheep" to which Jesus referred, were the Gentiles who were not of the Jewish fold. This middle wall of partition which served to separate the Jew from the Gentile, was removed by the death of Christ upon the cross (See Eph. 2:11-16).

In summarizing Christ's teaching to the Jews, we list as follows: (1) Christ was (and is) the Good

Shepherd. (2) Christ knows His sheep and His sheep know Him. (3) Christ laid down His life for His sheep. (4) Other sheep (the Gentiles) would also be brought into the fold. This was yet in the future. (5) There SHALL be one fold and one shepherd.

Next, we need to determine if Christ ever ceased to be the one Shepherd.

#### MATTHEW 26:31-32

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee."

In this scripture, Jesus warns his disciples at the last supper of His impending doom. In it, he quotes the prophecy of Zechariah 13:7, applying the term 'shepherd' to Himself. We must notice, however, that Christ states that He would rise again and lead them into Galilee. In the previous reference (John 10:14-17), Christ had promised that He laid down his life "that I might take it again." In each instance, indicating that as the resurrected Saviour, He would still be the Great Shepherd over the sheep.

#### HEBREWS 13:20

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

Does this sound as though Christ ceased being the shepherd over the sheep? No, of course not. This was written about 63 A.D., thirty years after the death of Christ. Yet, "A Catholic Dictionary" edited by Donald Attwater, lists Peter as bishop of Rome from A.D. 43 to A.D. 67. If the Hebrew writer by inspiration still called Christ "that great shepherd of the sheep" in A.D. 63, then Peter could not possibly have been also 'the shepherd' simultaneously. Actually, Peter was NOT the shepherd in Christ's stead. Only tradition, not historical facts, claim that Peter was ever in Rome.

#### WHAT ABOUT JOHN 21:15-17?

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

In gaining proper understanding of the above passage, we need to be completely familiar with Peter's past relationship with Christ.

In the sixteenth chapter of Matthew, we read of Peter's confession of the divinity of Christ. Upon that occasion Christ promised the 'keys of the kingdom' unto Peter.

In the 26th chapter of Matthew (52 verse), Jesus

rebuked Peter for taking a sword and cutting off the ear of Malchus, a servant of the high priest, with whom Judas had associated in betraying Christ. In the 56th verse, ALL the disciples forsook Christ and fled.

After Christ was taken captive, Peter followed at a great distance to avoid being identified with Christ (Matt. 26:58). Later, as Christ has foretold, Peter denied Christ without equivocation, three distinct times.

Immediately after the resurrection of Christ, Christ made an appearance unto Peter, seemingly for Peter's particular benefit, as if Peter needed more reassurance of Christ's resurrection than would the other apostles (See Luke 24:34 and I Cor. 15:5).

Next, Christ appeared before the eleven, which, of course, included Peter, (See John 20:19-20), and yet another time at the sea of Tiberias (John 21:1-4). This, of course, leads up to the last of John's record concerning Christ, and to the verses quoted above (John 21:15-17).

With an adequate knowledge of Peter's previous instability and his specific three-time denial of Christ, we can readily understand the import of Christ's three-time instruction to Peter, to "Feed my sheep." Christ's personal teaching was now at an end. The only way or method which Christ left on the earth for mankind, His sheep, to be instructed, was through the teaching of the Apostles. Peter had previously been promised the opportunity to use the 'keys of the kingdom,' the word of the gospel of Christ, in figuratively 'unlocking the doors of the church' on Pentecost. Peter fulfilled this duty when he proclaimed the first gospel sermon to the Jews on Pentecost and the first gospel sermon to the Gentiles (other sheep) at the house of Cornelius (Acts 10).

Once Peter had exercised his prerogative in first preaching the gospel to both Jews and Gentiles, he appears to have been designated as an apostle to the Jews. Paul wrote, "... the gospel of the uncircumcision (Gentiles. L.W.M.) was committed unto me, as the gospel of the circumcision (Jews. L.W.M.) was unto Peter; "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:..." (Gal. 2:7-8).

Paul the apostle wrote, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). He also said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I **wrote** unto you are the commandments of the Lord" (I Cor. 14:37). Please notice Paul's use of the word WRITE. The same Apostle Paul warns against thinking more of **men** than we think of that which is WRITTEN (I Cor. 4:6). He also said, "I kept back nothing that was profitable unto you . . ." (Acts 20:20). And, he declared ALL the counsel of God (See Acts 20:27).

In view of the above New Testament statements, we charge our Catholic friend in Ohio, with having made an unfounded assertion that Christ ever made Peter or anyone else, "the first Shepherd over His (Christ's) sheep." Secondly, Peter, Paul and the other New Testament writers, still speak to us, still

teach us through the written word of the New Testament ... and if my friend is a 'spiritual man' he MUST accept Paul's writings as the commands of God. Thirdly, no one is qualified to take the place of any of the Apostles of Christ, Peter included . . . other than Matthias who met the qualifications set forth in Acts 1:20-26, and took the place of Judas. No one in any succeeding generation can qualify as a witness of the personal ministry, death, burial, resurrection and ascension of Christ. . . and that's exactly what any so-called successor of an Apostle would have to do. Obviously, it can't be done, and has never been done.

In conclusion, the requirement made by Jesus of Peter, as recorded in John 21st Chapter, was to discipline Peter. This took place in the presence of the other Apostles and no doubt proved quite embarrassing to Peter. In fact, the record said that Peter was GRIEVED at the third repetition of the question. It wasn't a compliment as Catholics claim, but to the contrary served as a chastening which was not joyous but grievous (Read. Heb. 12:11).



## MAN'S PLACE IN THE HOME

Irven Lee

The Bible deals with the home relationships as well as with the church. Christianity regulates all of one's life and not just his worship and service to God. To the Bible then we turn to find the principles that apply to man in his duties in the home. In I Timothy 5:8, we find, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." In this verse we find the word "provide." This may be something of a key word in describing man's place in the home. He is a **provider**. **Woman** is a **keeper** at home.

We can say that a man has fallen pretty low when he refuses to provide for his own. Our text says such a person has denied the faith and is worse than an infidel. He has refused to follow God's law and is, indeed, low in heaven's esteem. Sins are not generally compared in the Bible, but failure to provide is worse than infidelity.

A man who provides things money can buy is not necessarily all that God wants him to be. This verse is not praising him and telling how good he is if he provides. It is, on the contrary, telling how low-down he is if he will not provide. Even the birds feed their young. Man is not even true to his animal nature if he will not provide for his own.

II Thessalonians 3:10 teaches Christian people not to feed a man who will not work. God planned long ago that man should live by the sweat of his face (Genesis 3:19). This task of earning a living is not so easy. Most people work day in and day out as long

as health permits. The Lord, in His wisdom, planned it this way. Genesis 3 and 4 tell of His causing thorns and thistles to grow. It is evident as can be that the plants that produce our food are tender. They produce only if seed is planted at the right time in carefully prepared soil, and then only with cultivation and proper seasons. In the same garden, weeds and grass grow that were not planted and are fought in cultivation. Idleness is not for our good, and it is not God's plan for us.

While it is difficult to earn a living, it is not impossible or unreasonable. Matthew 6 is a wonderful chapter on the providence of God. It begs us not to be anxious concerning what we shall eat, drink, or wear because God knows our needs. He feeds the birds and clothes the lilies, and we are of more value than they. The thirty-third verse of this great chapter 6 of Matthew promises that these things shall be added if we seek first the kingdom of God and His righteousness.

There are joys that come from being needed. Man struggles to support his children and educate them, but they add purpose to life. He will not count it a better day if the time comes when he does not feel needed.

Man is to provide things money can buy, but this is not all. He is to provide proper discipline for his children. Listen to Hebrews 12:9-11. "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the moment seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Is it correct to say that fathers generally are doing better at providing money than discipline for the children? Does the Bible not assign both tasks to him? Righteousness is important in this world and essential to the life to come. It is a fruit of proper exercise of chastening or discipline and not a product to be bought with money. When a man's daughter roams the street in immodest dress, the reflection is on the father. When a man's son in vulgarity and low morals sows wild oats the father bears the responsibility.

Listen to Ephesians 6:4. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This did not say send them. It said bring them. They are to be brought up in an environment that will nurture and admonish that which is good. It might be good to repeat that we are talking of man's place and reading verses that mention him specifically. Fathers are responsible for bringing the children up in the right way. In I Samuel 3:13, Eli is condemned because his sons made themselves vile, and he restrained them not.

Some may pretend that they love their children and cannot punish them. Listen to Proverbs 13:24. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." This, of course, does not encourage abuse. It does say that if a man loves his son as he should, he will punish as needed to make a righteous character. Some big universities

of my generation have had teachers who do not agree with the Lord, but the Lord is right. He has clearly expressed Himself, too, on this and other vital themes. Fathers, we need to be reminded that the pronoun is masculine. He that spareth the rod — he that loveth his son. It is proper at times to discuss woman's work, but now we are reading verses which tell man what he should do.

It is hard to see how the man can do his work if he is almost never at home. Money is not the only thing to consider when we apply for a job. Man is to provide things money cannot buy. He is to be more than a piggy-bank where the children go for money. They have a right to look to him for leadership and example. He is to correct them and train them — not just feed and clothe them.

There may come a time in the life of a child when it is too late to train him. Proverbs 19:18 says, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Does this not clearly imply that there will be a time when there is no hope if the task is neglected? If a child roams unguided and untrained while father and mother hunt money and pleasure until he is 18 and sowing wild oats, it would be vain for the father to try to correct him then. The period of hope is gone. I wish I knew how to get the attention of young parents. Great are their responsibilities now. The time may come when great are their sorrows. Failure to bring children up in the nurture and admonition of the Lord brings eternal results, and yet some parents say they are too busy to even attend worship services. They are too busy with things that perish with the using even to be interested in things eternal. Nothing is more important in our lives than our souls and the souls of our children. Let us recognize this and act accordingly.

I Corinthians 15:33 says: "Be not deceived: evil communications corrupt good manners." When a man is thinking of providing, should he not be concerned with the environment of his children? They will tend to become like the company they keep. The business that is built for loafers is not a good place for our children. Christian homes could provide wholesome recreation. A family can provide for their children and their children's friends at home better, by far, than some juke joint. When fathers think more of providing good environment, proper discipline, good examples, and other such things of importance, and not just money, it will be a good day for the home, the church, and the community.

In closing, I mention Ephesians 5:22-33. Among other practical principles, it teaches that the husband is head of the wife. Hers is a place of submission. His is a place of leadership. Every school needs a principal; every industry needs a president; every government needs a head. How unfortunate for each if there is poor leadership. How unfortunate for the home if the husband does not furnish proper leadership. It is his part to lead the family to worship, to set and demand high morals, set high standards of attainment and help the children reach them. Following in a rut with no leadership is a bit like a school without a principal or a business without a manager.

What greater thing can a father provide than spiritual leadership? We live in a confused world. Let him feel his obligation to take his Bible and

learn the truth and teach his children. The Bible was given to guide men who love the truth. We are not without instruction. A man could take a concordance and find everything the Bible says on baptism before this day is over. Is it sprinkling or a burial? Is it for infants or penitent believers? Is it for remission of sins 'or not? The Bible answers clearly. Is it a father's task to learn and teach the truth on this and on dozens of other topics? How can he bring his children up in the nurture and admonition of the Lord unless he studies the word of the Lord?

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

### "THINK ON THESE THINGS"

Phil. 4:8

## "SOUND" AND "LIBERAL" CHURCHES

William H. Lewis, St. Petersburg, Fla.

(Continued from Last Month)

### ADULTERY

I call our attention to a passage of Scripture that is "omitted" from the pulpit and classroom far too many times today. There are good reasons for this, as just about every congregation in the land (I said "just about" every congregation in the land) has those who are living in adultery. It is not conducive to the health of the preacher's wife for the preacher to preach on this subject in many places. Hence, if he were to preach on it in some places, he knows that he will soon "have to move to another climate for health reasons." And because of such conditions prevailing in the church today in some places, it seems that there will be a lot of "church members" who will spend eternity in hell! Let us read Matthew 19:3-9: "The Pharisee also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." In this passage we find the law of Christ concerning the matter of marriage, divorce, and remarriage. Christ lived under the law of Moses. (Gal. 4:4) During that time He told His disciples to obey the law of Moses while it was in effect (Matt. 23:2, 3). At the death of Christ on the cross the law of Moses came to an end (Col. 2:14; Rom. 7:1-4; Heb. 8:7-13).

During the personal ministry of Christ He gave laws that would be effective when His kingdom would be established (Matt. 18:15-18; 19:3-9). In Matthew 19:3-9, Jesus drew a contrast of what Moses taught and what Christ taught on this subject. Note these points in this passage: (1) Those Pharisees were not interested in what Christ taught on this, or on any other matter! They came "tempting him." They tried to show that the teaching of Moses and the teaching of Christ were different. They tried to array Christ against Moses. (2) Verses 2-4 gives God's original purpose of marriage. It was: "One man for one woman at a time." (3) Because of the "hardness of hearts" of the people Moses "suffered" (allowed) God's people to "put away their wives" for many causes, "but from the beginning it was not so"! It was not God's original purpose for the sacred bond of marriage be treated so lightly. (4) Verse 9 gives the law of Christ on this matter: (a) It is broad in application—"whosoever." (b) There is ONE—not more than ONE—not less than ONE—just ONE "exception" in the matter. THAT IS FORNICATION! (c) The "putting away" does not constitute adultery! (d) The passage says: "and shall marry another, committeth adultery." The "adultery" does **not** come until the second marriage is contracted where the first marriage was NOT broken "because of fornication." (e) Not only is the one taking the action of getting a divorce and remarrying guilty of sin, but the "other party" of the first marriage will be guilty of sin when they marry again, if the first marriage was not broken because of fornication! Such a "mess" CAN involve a lot of people. Such a disrespect for God's law will send a lot of people to hell. Oh no, that is not the only sin that will send one to hell, but it is at least ONE that will!

Now, how "sound" is the congregation where you worship? Is it truly "sound," even if it "takes a stand" against the church support of human institutions, and the "sponsoring church" arrangement, if adulterous marriages go unreprieved? Will the leaders of the church where you worship demand that such teaching be done? We must be "sound" in every respect—on all points, as much as is humanly possible. There is no difference in those who are "unsound" on the "institutional issues", or the "music question," and those who are "unsound" on Christian living teaching! (Jas. 2:10). We can't afford to be "sound" on one point, to the exclusion of other points that are just as important in obeying God. The question that all preachers, including myself, should ask themselves is: "Am I a sound gospel preacher?" God knows what we are, and it is to Him that we must give an account in the day of judgment, through His Son (Rom. 14:12; Acts 17:31). (Continued Next Month)

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address. It costs 10 cents for every copy returned because of change of address, and you miss that month's issue of the paper. Please notify us of your correct address.

# The News Letter Reports

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

## GOSPEL MEETING

**CHURCH OF CHRIST IN FOREST HILLS  
TAMPA, FLORIDA**

**Hear Harris Dark of Nashville, Tennessee**

**APRIL 12-18, 1965**

**SERVICES 7:30 EACH EVENING**

Jack Hobby, Tampa, Fla. — Andy de Klerk was in a gospel meeting at Henderson Blvd. in Tampa, February 21 through February 28. His lessons were clear, scriptural and easily understood. Brother de Klerk is soon to return to Africa to work among his people there.

Conway Skinner, Beaufort, South Carolina — In the words of brother Miller and the apostle Paul, "I marvel." With three different military installations in this immediate area utilizing about 8,000 military personnel, I thought when I moved here that I would be hearing constantly from the parents and loved ones back home informing me of the fact that their children had moved into our area. In nearly two years now, I have received only two such letters. Please, if you know of Christians presently stationed at Paris Island Marine Training Base, the Beaufort Marine Corp Air Station, or the Beaufort Naval Hospital, won't you write to me giving me their names and addresses? I assure you that we will make an effort to get them to continue to serve God while in our area.

God willing, we shall move into our new facilities on April 18th. We hope to begin a series of gospel meetings that very week with brother A. C. Grider doing the preaching.

I am to be at the Panama City Beach church for a meeting March 22-28th, and in Mayo, Fla., the following week, March 29th-April 6th.

Ward Hogland of Greenville, Texas will be in a gospel meeting at the Seminole church in Tampa, Florida, March 14-21. Services each evening at 7:30 with morning services Tuesday, Wednesday and Thursday at 10 a.m. James P. Miller is the local evangelist at Seminole.

H. F. Sharp of Conway, Arkansas was the speaker in a gospel meeting at Temple Crest in Tampa, Florida February 14-21.

Harris Dark of Nashville, Tennessee will be the speaker in a gospel meeting at Forest Hills in Tampa, Florida, April 12 through 18. Services at 7:30 each evening. H. E. Phillips is the evangelist at Forest Hills.

### NEW CONGREGATION IN TAMPA

A new congregation is now meeting at the Civic Center at the south end of Town and Country Blvd.

Elmo Hazelwood is doing the preaching and is being supported by the North Street church in Tampa. Their schedule of services are: Sunday morning Bible study at 9:30 a.m.; morning worship at 10:30 a.m.; evening service at 7:30 p.m. and midweek Bible study on Tuesday evening at 7:30 p.m. You are invited to worship with this congregation when possible.

Charles F. House, San Luis, Ariz. — All brethren everywhere will be pleased to know that of the two baptisms during December at San Luis R.C. Mexico, one was a denominational preacher, who is now preaching the Gospel of Christ. During my two meetings in Sonoyta and Caborca, Mexico in January, we had five baptisms. During this month of February, there were three baptisms at Sonoyta. Fidel Cisneros is the faithful preacher there.

At San Luis R.C. Sonora Mexico where I regularly preach every Sunday when I'm not away in meetings, we have started construction on the baptistery, two dressing rooms, and a good sized class room. The church here recently began meeting in the newly constructed auditorium several weeks ago. Gifts from individual brethren are making it possible for us to have an adequate building. As explained above, it is not entirely completed, thus we need further help from individual brethren yet.

During this month of February, the Secretary of the Interior through the Bureau of Reclamation will release land for sale here in San Luis, Arizona USA, owned by the federal government. It has been planned for over two years to buy lots and eventually build a small building here on the USA side of the border. Continue to pray for us that God's Will might be done and that He might be glorified in all things. Write for the printed monthly report of the work along the far western U.S.-Mexico border.

### REPORT FROM NORTHWEST HOUSTON AREA

W. D. Medlin, Cypress, Texas

In addition to at least four larger conservative churches, there are four small congregations in this quarter of Houston and Harris County that are worthy of note.

At 5402 Fulton Road a new congregation of 40 to 50 people is now meeting in a business establishment owned by one of the members. Billy Dollar is preaching there and each Sunday on station KIKK at 8:15 a.m. Brother Dollar is a very able evangelist and this is an extremely strong church.

And then at 4247 Lang Road just off Hempstead Highway, the Northwest church meets. This congregation of 60 to 70 has just completed a new auditorium built largely by their own work. It is a model of modesty, beauty and good sound effect. No acoustical tile ceiling to kill the sound. A tremendous gospel singing was held February 19. Fred C. Melton is the dedicated preacher.

At 21000 Hempstead Highway the Cypress-Fair-

banks church meets in their own building completed a few months ago. This group of 30 to 40 publishes a printed monthly paper reaching 1,000 homes. During the last gospel meeting attendance ranged from 50 to 80. James E. Wilson is the dynamic and devoted evangelist.

Further west on Hempstead Highway at the county line, the Waller congregation of 30 to 40 is just completing their building. Brother Wiggins is doing a commendable job with this group of very devoted brethren. They have shown a great love for the cause of the Lord.

Each of these four churches are sound, friendly and evangelistic minded. They are all young and small, but are concentrating more on evangelism than on material buildings. Each of the four evangelists is working in secular activities to support their families. These men are certainly deserving of more support that they might work more in God's work. There are at least one-quarter of a million people in here. It is certainly a joy to live and worship in Northwest Harris County.

### RELIGIOUS DISCUSSION

Last Sunday afternoon at 2:30 we had a service at which time I spoke on the subject of "Miraculous Divine Healing." We advertized in last week's bulletin that any so-called miraculous divine healer present would be given opportunity to reply to what I said. At the conclusion of the lesson opportunity was given. My friend, Mr. E. G. Ford, who preaches for the Evangel Tabernacle Assembly of God, came forward to respond to some of the things that I said. After he spoke, I responded to some of things he said.

In Mr. Ford's speech, he invited me to come to the building where he preaches to discuss with him the subject of miraculous divine healing. We accepted his invitation. Propositions were signed and we have agreed to have a four night discussion next week. The first two nights, Monday and Tuesday will be conducted in the building where Mr. Ford preaches; the last two nights, Thursday and Friday, will be conducted in the meeting house of the Azalea Park Church of Christ.

Below we give the necessary information about the discussion. We urge everyone to attend this discussion which will be conducted in an orderly manner.

#### PROPOSITION TO BE DISCUSSED

"The Scriptures teach that the gift of healing which was among the spiritual gifts of the New Testament age continued until this age." Affirm

— Signed: E. G. Ford Deny —

Signed: Thomas G. O'Neal

Monday and Tuesday, March 15 and 16 the discussion will be held at the Evangel Tabernacle Assembly of God, 452 North Lake Barton Road, at 7:30 p.m.

### A SOUND CHURCH IN THE AREA OF OUR NATION'S CAPITOL

J. W. Evans, Alexandria, Va.

After four years with the Thomas Boulevard church in Port Arthur, Texas, I have moved to work with a small group of brethren in the area of our

Nation's Capitol. This church formerly met in the Chevy-Chase High School in Bethesda, Md. We now meet in the Belvedere Elementary School, 8213 Columbia Pike, Falls Church, Va. (near Annandale). This meeting place is more centrally located in the greater Washington area. We cannot receive mail or any communication at the school where we meet, therefore all communications should be addressed to me: 5335 Duke St., Apt. 201, Alexandria, Va. 22310. My telephone number is: area code 703, 354-7903. Please write me of any members or prospective members you might know of in this area. Following is a brief history of the church here and its status quo.

In August of 1962 brother Glenn Ellis, a faithful Christian who had recently moved into this area, arranged for me to hold a meeting in what turned out to be a "liberal" church in Hagerstown, Md. I preached on "the issues" most of the meeting and needless to say, "the fat was in the fire." It was at this meeting that several from Washington, D.C. attended and most of them are now members of the congregation of which I write. In May of 1963 about 12 or 15 members started meeting in the Bethesda Chevy-Chase High School. I conducted meetings in '63 and '64 with this congregation, being sent by the Thomas Blvd. church. Several members came out of different liberal churches in the area and identified themselves with these brethren. Other sound members have moved into the area and "joined themselves" to these disciples. The present membership is about 35. Since I moved here (Jan. 16th) two have placed membership and one has made confession of sins.

The brethren here contribute more than half of my salary and house rent. Three other churches contribute to my salary: Par Ave. of Orlando, Fla., Thomas Blvd. of Port Arthur, Texas, and Fourth and Groesbeck of Lufkin, Texas. The church here should be relieved of at least \$50 per month of its contribution to my support. It had accumulated a surplus with which it supplements the present weekly contributions in meeting its portion of my support and \$125 per month rent for the school building and other incidental expenses. If some other churches or individuals would relieve the church here of some of my support it would allow us to "stretch" our surplus as a "working fund" with which to carry on a reasonable program of work. We need a mimeograph machine and other smaller office items and working tools necessary in a beginning work. We would like to consider using the PRACTICAL PRINCIPLES OF FAITH radio program. The cost of newspaper media is to us practically prohibitive. The radio program and time may also be but we are going to investigate. Further details of the work here will be furnished to any church or individual who may have a desire to consider contributing to my support as aforementioned. Financial reports will be sent all contributors.

The work is most challenging and I believe "the field is white unto harvest." To be sure it will be a battle. The "Liberals" hold full-sway, having simply led the churches into the current and multiple digression without a battle. But a "beach-head" has been established, a "Gideon's army" marshalled, and the battle will be fought in the "valley of Jezreel" of our Nation's Capitol, so help us God.

## PREACHER NEEDED

**Dorris V. Rader, Campbellsville, Ky.**

The church in Campbellsville, Ky., will be needing a full-time preacher around June 1st. The church here is small numerically, but is in a growing, thriving city of over 7,000 population. New industries are springing up around, which indicates a continuous growth in population. There is only one church in this county, and only one in Green county nearby. Thus, this is a "mission" field.

Some outside support for the preacher is required here. However, it is possible that a considerable amount of support which now comes to the preacher will be available for the next man. Naturally, this is a matter which the next man will take up directly with the churches which have helped here before. In the past some "liberal" churches have tried to entice the brethren into allowing them to pay the full salary of a "neutral" man concerning the issues (as if there is such a man). These brethren have expressed their steadfast determination to resist any such sneak attacks.

There is an urgent need for a good sound man to move here as soon after June 1st as possible. The brethren hope that there will be no lull in the present program of work.

I have been with the church here for a little over four years. It has been a most enjoyable stay. And I am not leaving because of any disturbances or disagreements between myself and the brethren. There is no part of the truth which has been considered "off-bounds" and our relationship has been good. There is a good work to be done here, and the prospects for growth is improving. I am moving to Tullahoma, Tennessee to work with the newly established church in that city.

Any preacher of the gospel interested in the work, or anyone knowing of such a preacher available may write me or one of the brethren below. I'll be happy to pass any information along to the brethren. Lunod Lobb, Meadow Brook Drive, Campbellsville, Ky. or J. T. Wilson, South Columbia Ave., Campbellsville, Ky.

Anyone writing might state your experience, age, some references or other pertinent information.

**A. C. Grider** was with **Dennis Reed** and the Berney Point church in Birmingham, Alabama March 8-12. His lessons dealt primarily with the digression over benevolent societies, sponsoring church arrangements, and the social gospel concept.

Oaks **Gowen** of Jacksonville, Florida was the speaker in a gospel meeting at the West Bradenton church, Bradenton, Florida. **Hugh Davis** is the preacher in Bradenton. Brother Gowen was formerly with the West Bradenton church before moving to Lakeshore in Jacksonville.

**William H. Lewis** has been laboring with the 9th Avenue congregation in St. Petersburg, Florida for the past three years. He plans to move after school is out. If any congregation is interested in his services, he may be contacted at 5121 23rd Aye. No., St. Petersburg, Florida. He has a weekly radio program on WFLA each Lord's day morning. Brother Lewis is a sound and sincere preacher of the gospel of Christ.

**Karl Diestelkamp**, Milwaukee, Wis. — On January 24 through 31, I did the preaching in a meeting with faithful brethren meeting in Grinnell, Iowa. One was baptized and two unfaithful Christians made public confession of sins. Opportunities for good growth look fine in Grinnell. Brother **Glen Riddle**, one of the local members is preaching for the church at this time and is doing a good work.

**Henry Gilbert**, Miami, Fla. — On February 8-14 brother **Roy E. Cogdill** did the preaching in a gospel meeting with the 7th Avenue church in Miami, Florida. Two were baptized and two were restored during the meeting. We believe the church will continue to reap the benefits of brother Cogdill's preaching. The truth was presented in a simple yet forceful manner in each lesson. We had a number of visitors in our services who were not members of the church. We are glad they had an opportunity to study with us in this meeting.

Our Bible correspondence course is nearing the 400 mark in enrollment at the present time. We take courage in the strength of Truth and will continue to press the battle in Jesus' name.

**Donald R. Givens**, Coalinga, Calif. — One was baptized into Christ on February 7, 1965 at the East Elm Street congregation in Coalinga, California. Brother **Robert H. West** will preach in our gospel meeting scheduled for April 4 through 11, 1965.

**Harold Dowdy** of Jacksonville, Florida is to be with **Bobby K. Thompson** and the North Miami Avenue church in Miami, Florida, beginning March 21. If you are in this area you are invited to attend this meeting.

## WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

**Leo Rogol, Hopewell, Virginia**

(Continued from Last Month)

### II. Christ's Priestly Ministry

Adventists teach that Jesus did not immediately upon his ascension enter into the most holy place of the heavenly sanctuary. According to their views, Christ waited more than 1800 years to do this. At this time, according to their doctrine, Christ began the "investigative judgment." Their doctrine on this point is based upon their interpretation of Daniel 8:14, "... unto two thousand and three hundred days; then shall the sanctuary be cleansed." They do not hold that the 2300 days (or years as they count) referred to the Jewish sanctuary, but to some event that would take place in the heavenly sanctuary. According to their calculation, this period of time, the "transgression of desolation" ("... transgression that maketh desolate" vs. 13 — ASV) was to have ended in 1844, and at that time the "cleansing of the sanctuary" was to have commenced. Though they deny it, their theory concerning the "investigative judgment" teaches partial, or incomplete atonement by Christ upon the cross.

Their doctrine concerning Christ's priestly ministry in the holy of holies embraces several un-

**scriptural concepts.** After the great disappointment of 1844 (when Christ did not return as they had predicted), several of the Adventists evolved the theory that, instead of referring to Christ's second coming to earth, Daniel 8:14 and other **symbolic prophecies** referred to Christ's closing work of atonement in the holy of holies. This work of "investigative judgment" involved the examination of the records of all the living as well as of the dead, beginning with Adam and continuing down to those who will remain alive when Christ returns. It must be noted that none of the Adventists who were of importance in Miller's Advent Movement accepted this theory.

Here are some Adventist statements, setting forth their doctrine on this subject: "Once a year, on the great day of atonement, **the** priest entered the most holy place for the cleansing of the sanctuary" (**Great Controversy**, p. 419). "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. ... in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement" (G. C., p. 421-422).

#### DAY OF ATONEMENT IN 1844

Adventists teach that 1844 is that implied by the day of atonement, and not A.D. 33 at which time Christ ascended into heaven and sat down on the right hand of the throne of God. That the ascension is alluded to on the day of atonement in Israel is shown by the fact that the high priest then entered the most holy place. The question then must be asked, "was this work performed on the day of atonement a part of the old law, and was that old law done away on the cross?" (Even Adventists admit that this was a part of the "ceremonial law" and contend that **only** the "ceremonial law" was nailed to the cross.) Now, if this was a part of the old law, and granting for the sake of argument that it was in the "ceremonial law," then before 1844 all things were not fulfilled "which were written in the **law** of Moses and in the prophets, and in the psalms concerning me" (Lk. 24:44). Yet when Adventists quote Matthew 5:17-18 they contend that Jesus did fulfill **all** of the "ceremonial law." But according to their doctrine concerning the "cleansing of the sanctuary" the day of atonement of the Mosaic law was a "shadow of good things to come" more than 1800 years after the cross!

The statement, "The blood of Christ... secured their pardon and acceptance with the Father, yet their sins still remained upon the book of records" also destroys Christ's statement that all things written in the **prophets** must be fulfilled. "I, even I, am he that **blotted out** they transgression for mine own sake, and **will not remember thy sins**. I have **blotted out**, as a thick cloud, thy transgressions, and as a cloud thy sins . . ." (Isa. 43:25; 44:22). If the sins are written on the book of records, and Isaiah stated God would blot them out, how can they remain on the records? Is there some other place where these sins are written and where they have not been blotted out?

Peter, on Pentecost, urged the people to obey the gospel and receive the remission of sins: "Repent ye, and be baptized every one of you ... unto the remission of your sins" (Acts 2:38). Also later he said: "Repent ye therefore, and turn again, that your sins may be **blotted out...**" (Acts 3:19). If they had remission of sins their sins were blotted out. And if they were blotted out, they were removed from the "book of records." Paul said: "In whom we have redemption through his blood, even the forgiveness of our sins" (Eph. 1:7). Thus Adventists would teach partial, or incomplete atonement through the blood of Christ, which is contrary to all scriptural evidence.

Mrs. White's statement, "... in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the **closing work of atonement**" (emph. mine — L.R.) proves that according to their views on the priestly ministry of Christ, he did not complete the atonement by his death and resurrection, but that it is in the **process** of being completed.

Notice again: "But when the ministration in the first apartment ended, the ministration in the second began. When in the typical service the high priest left the holy on the day of atonement, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work, and he still pleaded his blood before the Father in behalf of sinners" (G. C. p. 429).

To understand what was accomplished on the day of atonement we must understand what the word atonement means. It simply means, "at-one-ment," being at one, or reconciled. It commonly means the sacrifice, or ransom when used in the Old Testament, the **means** employed by which reconciliation was effected. This word **atonement** appears once in the new testament in Rom. 5:11. Here it means the **work** of reconciliation itself through Christ. Thus Christ was not only the ransom or sacrifice necessary in reconciliation, but the High Priest who effected the reconciliation of man with God.

**This work of atonement was not accomplished during the services of the first apartment, but only when the priest entered the holiest.** Thus Mrs. White's statement, "So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work . . ." would teach that for eighteen centuries Christ had not made the sacrifice by which reconciliation was effected for the believer, for he was ministering in the first apartment of the sanctuary, according to their views. And again we emphasize that under the Old Law, there was no work of atonement in the first apartment, but only in the holiest, after the high priest entered "within the veil." Thus their views imply that Jesus' sacrifice upon the cross did not constitute the atonement, Christ did not reconcile man to God until about 1800 after his atoning work on the cross. Yet Paul wrote: "And all things are of God, who **hath reconciled** us to himself by Jesus Christ... we pray you in Christ's stead, **be ye reconciled** to God" (II Cor. 5:18,20).

But the scriptures teach us that Christ was the ransom or sacrifice for forgiveness of sins through

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his blood, by which reconciliation with God was accomplished (read Rom. 3:25; Heb. 9:8-14, 24-28; Heb. 10:9-19). The scriptures teach us that he was also our high priest who performed this work of atonement, or reconciliation (Heb. 7:22; 4:14; 5:10; 3:1; 10:2). We have undeniable proof from the Bible that the work of atonement was accomplished upon the cross through the shedding of his blood, and that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ..." (II Cor. 5:19).

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

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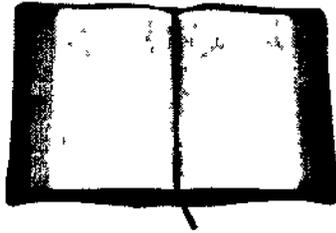
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# SEARCHING *the* SCRIPTURES

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



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

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## 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

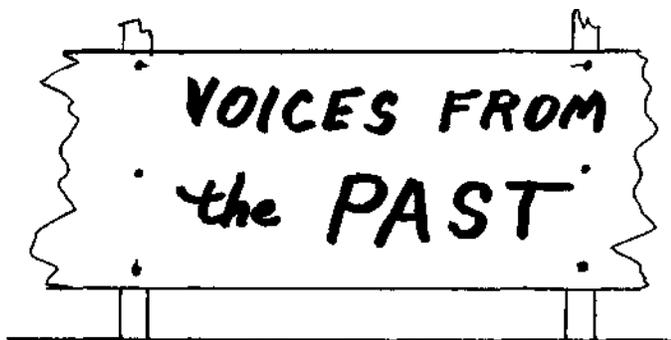
The church is the Bride of Christ (Rom. 7:1-4).

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

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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.

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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.

"Lena and I appreciate the good work you and brother Miller are doing in the journalistic field as well as in the oral endeavors."—B. G. Hope, Bowling Green, Ky.

"We enjoy your paper so much . . . You and brother Miller are doing a great work and may our Heavenly Father give you both many more years to continue this good work."—W. L. Foshee, Bowling Green, Ky.

"You and brother Miller are doing such a tremendous job with Searching The Scriptures that for this reason and others, I hope nothing happens to hinder either of you in this great work."—Edwin Hayes, Palmetto, Fla.

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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.

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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).

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Sygley, Jr.*

### 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.

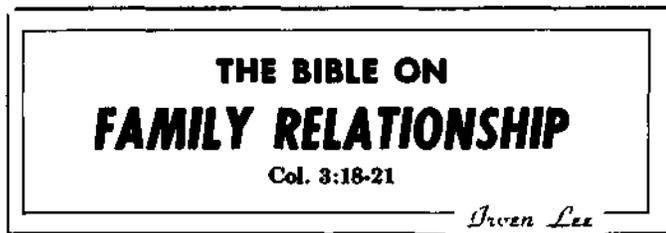
In Plinius **kanon** is used in reference to a statue by Polyclitus which furnished a model of proportions. Hist. Nat. 34.55.

#### "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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# The News Letter Reports

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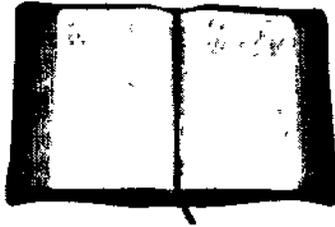
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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39



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

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VOLUME VI

JUNE, 1965

NUMBER 6

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## THE BLOOD OF CHRIST

H. F. Sharp, Conway, Ark.

Many times I have heard denominational preachers state over the radio that preachers and members of the church of Christ do not believe in the blood of Christ. We have been falsely accused of believing one is a child of God by just getting wet. I do not know what many of the preachers believe but if they believe the Bible, as I do, then we are the only people who believe in the blood of Christ. This seems to be a rash statement but let me prove\* that to be the very truth.

In Hebrews 9:18-22 we have this truth stated. "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

From the very beginning of God's dealing with man, in his sin, it was necessary for blood to be offered. There were many sacrifices but never was an offering made for sin where blood was not involved. One may look back to faithful Abel and see the difference in what was acceptable in God's sight as to the offering of Cain and Abel. Further we see in Hebrews 11:4 "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." This was an offering by faith — as God had directed. This was an offering that pleased God unto man.

When God had given the law to Moses, even though it came from God and the law was just, holy and good, it was not used until it had been sanctified, dedicated, made holy with blood. In Hebrews 9:18 "Neither the first testament was dedicated without blood." The law was good. A thing that is good accomplishes that for which it was given. The law did not bring salvation, there salvation was not the design of the law. It was a school master to bring them to Christ. Today the person who believes in the blood of Christ is the man that is guided religiously, by the law that has been sanctified by the

blood of Christ. Hebrews 9:16-17 "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Christ sealed the new testament with His blood and the man who does not believe in the blood of Christ is the man that is guided by his creed, written by some men or group of men. This is the reason that those who believe in the blood of Christ object to, and refuse to be regulated in their religious life, to a creed written by uninspired men.

We learn further that even though the Israelites were God's chosen people and a holy nation unto the Lord they too, had to be sprinkled with blood. Today the man who believes in the blood of Christ is the man who will contact the blood. We learn that the blood of Christ was shed in his death. If I am to contact His blood I must get into the death of Christ. The Bible tells me how to get into the death of Christ, Romans 6 tells us that one is baptized into the death of Christ. Now, the man who tells me I do not need to be baptized is the man who does not believe one must contact the blood of Christ which was shed in His death. You see friends, that person that will humbly submit to the act of baptism for the proper purpose with a child-like faith is the one contacting the blood of Christ and the person that will not bow in subjection to the will of the Master in baptism is the one that does not contact His blood.

Again I learn that even though the pattern of the tabernacle was given from God and Moses built all things according to the pattern which God gave him it was yet necessary to sprinkle the tabernacle with blood. God being infinitely perfect and will not allow anything in his presence that is contaminated with sin, so, he had the law, the people, the tabernacle, the vessels of the ministry sprinkled with blood. The tabernacle is the type of that, that the church is the anti-type. (MAYBE I SHOULD NOT HAVE SAID ANTI-TYPE FOR SOME MAY NOT FINISH THIS ARTICLE.) Christ purchased the church with His blood. Acts 20:28 "Take heed to yourselves and to the flock over which the Holy Ghost hath made you overseers, to feed the church of the Lord which he hath purchased with his own blood." Now just who refuses to believe in the blood of Christ? Now the man who believes that one must be in the church to enjoy the blessings of the Lord, (salvation, all spiritual blessings, inheritance, redemption, forgive-

ness of sins, completeness, etc.) is the man who really believes in the blood of Christ. The man who says the church is non-essential, unnecessary, etc. is really the man who does not believe in the blood of Christ. It has been difficult for me to understand any person's thinking who would think the church of no value when the price paid for it was so great. What man would give his life for something that is of no value? Are you wiser than the Lord? Would he give his life for a non-essential institution? Would he die apart from his father when nothing valuable was involved? One should readily see who believes in the blood of Christ.

Further, the Lord had Moses to sprinkle with blood all the vessels of the ministry. That is all the pots, pans, shovels, flesh hooks, tongs, all things used in worship to Him. That, my friends, is the reason we believe in doing only that in worship which is revealed in the blood-sealed law.

In the New Testament we are taught to meet on the first day of the week. We are to observe the death of the Lord, sing songs of praise, pray to the Father, give of our money according as we have prospered and teach the will of God. The man that will bring in instruments of music, brings in that which has not been dedicated, sanctified, made holy by the blood of Christ. That is the real reason for not using instruments of music in worship to God. We can afford them, financially, if God will permit them but he does not. We may even enjoy using instruments in the worship but we should not do what we enjoy but what pleases Jehovah. The man who believes one may use instruments of music, miss the assembly, fail to pray, fail to teach the New Testament and withhold a part of that which he has been prospered does not believe in the blood of Christ. The man who believes one may make up money for the church in any way except the free will offerings is the man who does not believe in the blood of Christ. That is a very simple reason for not having pie suppers, cake walks, rummage sales and even having church owned parking lots which are rented out for a fee. Is it impossible for us to understand this principle?

Summing up, the man who believes in the blood of Christ is the man that believes one must be regulated in his conduct by the new testament, be baptized for the remission of sins, be a part of the church purchased by the blood of Christ and assemble on the first day of the week to sing, pray, teach, observe the death of Christ and give a part of that which he has been prospered. Those who believe otherwise do not believe in the blood of Christ. Now it is easy to see that the Lord's people are the only people on earth that believe in the blood of Christ.

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## Editorial . . .

H. E. PHILLIPS

### HOW FAR WILL LOVE GO?

Love is one of the greatest words to the human race, especially as it concerns man's eternal hopes. Love is the key word to God's provision for man's salvation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ..." (I John 3:1).

While love is the very nature of God, and this expression of love provided salvation for man, it does not follow, as some seem to think, that love will excuse man in his disobedience and rebellion against God. Even the love of God (we mean the benefits of His love) is limited by the channels of His word. No man can expect to benefit from the love of God as it is given through the death of His Son unless that man is willing to appropriate that love by obedience to God's word. Nevertheless, millions today have been led by denominational doctrines to believe that the love of God will save under any and all conditions. The philosophy seems to be: Profess religion; do as you please, and the love of God will save you. Such is the doctrine of the Devil and in no sense the love of God.

Jesus made it clear that love is shown in obedience to his commands. "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:19). But how does one **continue** in his love? The next verse: "If ye keep my commandments, ye shall abide

in my love ..." Could it be plainer? We must continue in his love, but to continue in his love is to **keep his commandments**. This means that the benefits of the love of Christ abides when we keep his commandments. By the same token, we show our love for Christ by obeying his commandments. "If ye love me, keep my commandments" (John 14:15). Now then, when one does not obey the commandments of Christ, he does not love Christ and Christ's love does not abide in him.

One came to Jesus while he lived upon earth and asked what he should do to inherit eternal life. Jesus told him to keep the commandments. He answered: "Master, all these have I observed from my youth." Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). Jesus LOVED this man, but when he went away and would not do as the Lord had directed, Jesus did not follow him and beg him to reconsider. Even though Jesus loved this man, his love would not bless him in his disobedience. This is the limit of God's love.

In this age we live under a different covenant from the one Jesus told this man to keep. We are not under the law, but the gospel. When those to whom Peter and the apostles preached on Pentecost in Jerusalem asked what to do — and of course they were asking what to do for the remission of sins — Peter did not tell them to keep the law. He told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38). Those who obeyed this command showed their love for the Lord, and, of course, the love of Christ began to abide with them. On the other hand, those who refused to obey this command indicated that they did not love the Lord, and the benefits of Christ's love were not theirs.

This concept of God's love that He will save men in any state relating to His word is nowhere taught in the Bible. It is one of the doctrines of the Devil and its consequences will drive millions more into the eternal destiny of the Devil and his angels. God's love will save if we will love him. We love him when we obey his will.

## THE IRON CURTAIN

By J. T. Smith, Wauchula, Fla.

This expression is familiar to all, because it describes that which separates the free world from Communist controlled countries. Yes, they have a literal physical, iron curtain. Those behind this curtain are told only what their leaders want them to hear, and are not allowed to think for themselves.

There is another kind of iron curtain—a figurative one that is in the United States of America; yea even in the church of our Lord. No, you do not have to try to "crawl" under it or "climb" over it, but the people behind it are so BRAIN-WASHED that they do not even seem to realize it. They have no desire, seemingly, to learn anything other than what their preachers and leaders tell them. I'm talking about those who are making the Lord's church a stepping-stone to "human institutions." At least, I have found it so in Central Florida. However, even though it is not a "literal," "physical" curtain of

iron, the leaders have no less hold on their people.

I have been in Florida for about three years. Since I have been here, I have used every means possible for the up-building of the cause of Christ. I have preached the gospel from the pulpit, on radio, in bulletins, in tracts and from house to house. I have written letters and sent propositions to preachers and elders trying in every way possible to get "liberal" preachers and elders to allow their members to be exposed to what those of us whom they refer to as "antis," believe and teach to be the truth from God's Word. I have urged elders to allow us to have an exchange of pulpits with their preachers. I have "challenged," yea even "dared" them to put their doctrine out where it can be exposed in the light of what the Bible teaches—by anyone that they might choose to defend it—but to no avail. What is wrong??? Their leaders know that it cannot be successfully defended, and they dare not let anyone try. Oh, they are going to SPLIT THE CHURCH ALL RIGHT!! !But they will not do it in the open and let their doctrine be put to the test. Yes, it's pitiful!! Our own brethren behind an IRON CURTAIN and don't realize it. What a pity for the Lord's church to be behind an IRON CURTAIN. Why not ask your preacher or your elders what's wrong that they won't get someone to defend what they practice and preach. I know why!! Every time this is done, the "liberals" lose ground AND THEY KNOW IT.

God being my helper, I shall stand with the apostle Paul who "ceased not to warn every one night and day with tears" (Acts 20:31).

## Debate Tapes

Mr. Albert Garner, president of Florida Baptist Institute & Seminary, and brother Ward Hogland of Greenville, Texas engaged in a discussion on instrumental music in worship, conditions of salvation and apostasy in the May hall Auditorium in Lakeland, Florida, April 6, 7, 9, 10, 13, 14, 16, 17, 1964.

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- Reel 4—"The Scriptures teach that the alien sinner is saved from sin at the point of faith in Christ before and, without water baptism." Garner affirms, Hogland denies.
- Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.
- Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms. Garner denies.
- Reel 7—"The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell." Garner affirms, Hogland denies.
- Reel 8—"The Scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell." Hogland affirms. Garner denies.

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# I MARVEL

GAL. 1:6

*James P. Miller*

## PAUL WAS NOT MOVED

James P. Miller

Thousands of sermons have been preached and hundreds of articles have been written about the apostle Paul. No human being in history has been the subject of more phrase or ridicule. All of this is as it should be for this great Christian invited it when he said "be ye followers of me even as I am of Christ." His strength of character has long been a source of strength for the saints who have followed after and he knew that in his boldness "others would take courage." In his farewell to the elders of Ephesus he uttered these words. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24). How wonderful are the words of the great Christian, NONE OF THESE THINGS MOVE ME. God needs men today that are not moved. He needs men that are planted by the rivers of waters and not reeds shaken in the wind. There were many things that could have moved Paul. He was a man subject to every temptation of the flesh. He was a proud man, proud of his birth and accomplishments in the religions of his fathers. He had much to lose by becoming a Christian and even more if he stood steadfast. Yet with it all the apostle was not moved.

## PAUL WAS NOT MOVED

### BY FORMER TEACHERS AND FRIENDS

Suppose for a moment that after the Lord appeared to Paul in Acts 9 he had said, "Lord I will have to consult my old teachers and elders in Jerusalem." He would have gone to Gamaliel, the greatest teacher in Jewish history, for advice and would have been told. "Paul, wait and see." "Do not do anything in a hurry. Take your time and see how this new religious works out." "If it be of God, ye cannot overthrow it." And in the same way if this work be of men, it will come to nought." Just think of the church of the first century with Paul waiting a life time to see how it would prosper. Oh, how God must hate a "middle roader" and think how impossible it would have been for the church to ever have a beginning if the apostles had waited to see. As great as Gamaliel was he was a "issue straddler" and nothing more. No man had greater respect for his elders and teachers than Paul but he took his stand and was not moved. Thousands of brethren today belong to the "wait and see" club, founded by Gamaliel nearly two thousand years ago. While they wait the Lord sweeps on into denominationalism and the battles won at such cost in years past go for

nought. They even take pride in the fact that they are not on one side or the other and have ignored the words of Christ when he said, "He that is not with me is against me." The truth has never been in the middle of the road. It has never advocated a "wait and see" attitude. Paul was not moved by his former teachers nor by the elders of Israel.

## PAUL WAS NOT MOVED BY MONETARY CONSIDERATION

It is sad but true that when a stand for truth has to be made brethren are moved by the "almighty" dollar. How many brethren in the first century gave up all they had to follow Christ? How few are willing today? Time after time we heard the old story. I know that these departures in the church are not right but if I oppose them it will hurt my business or I might lose my job. A stand for the truth will cost me money. I just cannot afford to do what I know is right. My brother, every call on the hands of the apostle, torn by the heavy material from which he made tents cries out to your shame. He counted it "but dung" that he might win Christ. What joy can there be in the money that comes at the cost of conscience or what relief can be found in worship when you know the church is not standing for the truth? You are sinning against your conscience and in turn against the God of heaven. Pay the price, regardless of the cost in dollars and look in the mirror and know you are a man. No, Paul was not moved by the material cost of discipleship.

## PAUL WAS NOT MOVED BY A LOSS OF FAME

In a small community it is a wonderful thing to "belong." To be one of the group means so much and to be an outcast is to many a fate worse than death. It takes courage to say I am not moved. Two or three decades ago thousand of brethren in many parts of the nation when they moved to town left the true church and "joined" the "Christian" church for they wanted to belong. They were ashamed of the little meeting house on a side street and the preacher who did not have a degree. When they went home to the rural sections they waited on the table and played with all their strength at being sound but the minute they went back to town it was a different story. How sad it is to see the story repeated over and over today. Men and women who are so afraid of being marked and talked about that they close their eyes on every kind of departure and say nothing are not worthy of Christ.

## PAUL WAS NOT MOVED BY FAMILY TIES

Very little is known of the family of the apostle to the Gentiles. We know that he had a sister and she had a son and that they were concerned with his welfare. We also know however, that the roots of Paul's heritage went as deep as any man's in recorded history. In II Corinthians 11:22, we have this great affirmation. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." There is a relationship that transcends even our duty to family and that is our responsibility to God. How well the Savior knew this truth. He expressed it with a directness that through the years has been called cruel by the modernist and the skeptic. Let us close this article with this great quotation and let those who will not be moved give ear.

In Matthew 10:34-39.

"Think not that I come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter in law against her mother in law. And a mans foe shall be they of his own household. He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

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"We enjoy Searching The Scriptures and think it one of the best papers out. Keep up the good work." —Wm. Clyde Sutton, Sweet Home, Oregon.

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## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hoolland

### A FRANK ADMISSION

A frank and free admission was made in the **Firm Foundation** on March 30, 1965. For several years, brethren who have opposed making donations from church treasuries to orphan asylums have insisted that liberal brethren gave very little to the so called homes. We have tried to show that these asylums were being used as a wedge to bring other innovations into the church. In many surveys, it has been proved that the average member gives only seven cents a week to the so called homes. In spite of this small amount, they are willing to divide the body of Christ and hold it up to contempt and shame before the gazing eyes of infidels and men who hate the truth!

In the **Firm Foundation** on March 30th, Alan Bryan, a staunch liberal, made an important admission. This brief article proves that we have not misrepresented the liberals and their actions on this subject. Here is the entire article called "Who Is Caring for Orphans?"

"The brotherhood has just gone through a period of discussion, doubt and sometimes ill feeling concerning whether or not it is scriptural for individuals or congregations to support orphan homes. We now have some brethren who violently oppose the support of these orphan homes, being classified as 'anti.'

"I checked 104 church budgets of congregations who are known for being for orphan homes, and who in any way would not be classified as 'anti' and in over half of these budgets, it was obvious that more was being spent for utilities than the care of orphans and in an amazing number of budgets, no amount at all was even designated for orphan homes.

"Even in the budgets where 'so-called' large amounts were designated for orphans, the figures were so small that if these 'anti' brethren actually realized how little we are caring for orphans, I honestly believe they could extend full fellowship to all concerned.

"The amazing thing to me is the fact that churches have been spit, heartaches have come forth, and the church divided over something that actually we weren't practicing anyway. Until our brethren want to support orphans in any sizable amount, we must all admit that we are all 'anti' in practice, if not in theory."

Let us now observe some interesting points in this article. First, he says that in checking 104 (liberal) churches, he found that an amazing number gave nothing to the orphan homes! Gentle reader, if I believed in orphan asylums strong enough to divide the BODY OF CHRIST I would certainly see that the congregation where I preached gave to them! What about a group of people who divide the church

over something to which they won't even give? This proves we were right years ago when we said the orphan issue was being used to bring in other innovations.

Alan says, "If these 'anti' brethren actually realized how little we are caring for orphans, I honestly believe they could extend full fellowship to all concerned." No, Alan, you are wrong. I hate to disappoint you but we still couldn't fellowship you. There is no such thing as a little sin. One can't commit a little adultery, or tell a little lie or steal a little. When any church makes a donation of even ten cents to a lumber company, hospital, orphan asylum or missionary society, it is still wrong!

He goes on to say, "The amazing thing to me is the fact that churches have been split, heartaches have come forth, and the church divided over something that actually we weren't even practicing anyway." Now, this is the kind of admission I appreciate. He puts the blame where it belongs. Alan doesn't say the liberals split the church but he does say that churches have been split over something "WE" (the liberals) are NOT EVEN PRACTICING!! Now you may draw your own conclusions. He freely admits they are inconsistent. He says, "We must all admit that we are 'anti' in practice, if not in theory." This proves these brethren don't love the orphan asylums as much as they pretend.

Remember, gentle reader, these statements came from a man who is a rank liberal. We have been accused to misrepresentation but when one reads the above article, one can see we have told the truth. I still say that the orphan asylums have never been the real issue. The real issue is a LACK OF RESPECT FOR THE AUTHORITY OF GOD'S WORD!

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## 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:

"We will follow, during these obscure times, the same chronology as the Cardinal Baronius, and place the elevation of Alexander (7th bishop of Rome) to the chair of St. Peter, towards the year 121 A.D. . . We know nothing particularly of the life or death of this pontiff. . . We suppose, with St. Ireneus, that he died in peace, though the church places him in the number of her martyrs, and grants to him the honors of canonization.

"The institution of holy water is attributed to this father, as well as that of bread without leaven for the communion. . . Platinus and Father Pagi have been simple enough to adopt this fabulous tradition. The Cardinal Baronius confidently asserts that the institution of holy water does not belong to Alexander the First, and the reason which he gives is curious. According to him, an invention so sacred could only come from the apostles, and he wishes that we would accord to them the honour of it. The Protestants pretend, with more reason, that the holy water is but an imitation of the lustral water, which the church has borrowed from the pagans, as well as many other of their ceremonies." (page 25).

"After the death of Alexander, the See of Rome remained vacant for twenty-five days. . . Sixtus was chosen by the faithful to exercise the functions of the episcopate. . . We know of none of the acts of this bishop. The learned are not agreed concerning either the beginning or the end of this pontificate.

"Sacred historians attribute to him the institution of Lent, and pretend that he commanded the priests to make use of a linen communion cloth, on which was placed the body of Jesus Christ. They add, with equally little foundation for their story, that he introduced the custom of singing the "Holy of Holies," and prohibited the laity from touching the holy ves-

sels. Though these things are said on the authority of the pontifical writings, it is impossible, in the opinion of those who wish to judge dispassionately, to pass them off as the doings of the holy father.

"The two decretals which appear in the name of this pope, are evidently fables, as Main and Baluze have proved. The title of one of these decretals is too proud for the times of the primitive church: 'Sixtus, Universal Bishop of the Apostolic Church, to all Bishops, health, in the name of the Lord.' Father Pagi himself is convinced that this title was unknown to the pontiffs of the first ages.

"The Catholics have involved themselves in this error, in their contest with the Protestants, who refuse to yield to the pope the title of universal bishop, as unworthy of a bishop who assumes the title of servant of the servants of god . . ." (page 26).

\* \* \* \*

Regarding Telesphorus "the 9th bishop of Rome": . . . "According to a glossary inserted in some editions of the Chronicles of Esuebius, it is said that the church is indebted to this holy father for the institution of Lent. The priests, who wish to derive from the apostles the present usages of the church, tell us that Telesphorus only re-established it. Cardinal Baronius boasts that he has demonstrated this pretended truth, but the reasons which he adduces are very weak. Others affirm that this pontiff was neither the restorer nor the institutor of it, and that he only established the seventh week, which we call Quinquagesima. We will demonstrate, that this ceremony was not in use in the church until five hundred years after the death of this holy father. The church also attributes to him the institution of the midnight mass at Christmas. Platinus and some historians have transmitted to us this fable . . ." (page 26).

\* \* \* \*

Concerning Pius I, 'the 11th bishop of Rome'... "Gratian speaks of several decrees published in the name of Pius I, the falsity of which it is easy to detect. Fabulous traditions add, that Hermes or Hermas, the same of whom we have spoken under the pontificate of Clement, was a brother of Pius I, and the author of a book which he wrote by command of an angel, who appeared to him in the form of a shepherd. This Hermas was a visionary, who, in his book of the Pastor, relates ridiculous histories, and stupidly invented fables.

"We must also pass by two decretals in the name of Pius the First, which are evidently false . . ." Page 28).

\* \* \* \*

Concerning Victor, the fifteenth bishop of Rome, A.D., 194: ". . . He condemned at the same time the old errors of Albion and some other heretics, who appeared desirous of reviving them, through the means of the peace which the church then enjoyed.

"But as infallibility was not then established, Victor allowed himself to be seduced by the Montanists. Tertullian, who had declared in favour of these innovators, assures us that the bishop of Rome approved of the prophecies of Montanus . . ." (page 31).

\* \* \* \*

Concerning Zephyrinus, the 16th bishop of Rome, A.D. 203: "The bishops of the holy city commenced, towards the close of the second century, to claim for themselves a jurisdiction over other churches, which they had not received from the apostles; and

in the third had already abandoned the precepts of humility taught by Christ. The first was the golden age of the church, if we may borrow the expression from Cardinal Lorraine; but in proportion as we are removed from the apostolic times, has corruption increased, and the despotism of the clergy weighed down the people. Victor had prepared the way for the nomination of the pontiff, and his successors did not neglect on any occasion to extend their power" (pages 33-34).

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Snygley, Jr.*

### KANON, "Rule": No. 3

At this point, it should be observed that the classical uses of the Greek noun **kanon** never included the application of that term to an authoritative collection of religious books that is, the ecclesiastical meaning of **kanon** is conspicuously absent from classical literature. To the contrary, the noun was constantly used of a straight rod or bar; especially, one used to keep something in line or straight. This use occurs both literally and figuratively.

#### KANON in the LXX

In the LXX (Septuagint, the Greek Old Testament) the noun **kanon** occurs only three times: Judith 13:6; Micah 7:4; IV Mac. 7:21. (It is to be noted that only Micah 7:4 is contained in our canonical Scriptures.) In Judith 13:6, **kanon** is used to denote a bar located at the head of a bed. Here the term preserves its ancient meaning of a bar for the purpose of keeping something straight.

In Micah 7:4 **kanon** is used, figuratively, to denote a rule or line by which something walks.

In IV Mac. 7:21a **kanon** is used to denote the rules or standards of philosophy.

It may be seen, then, that in the LXX we have both the literal and figurative meanings of **kanon**, but we do not find the ecclesiastical use of the term: a body or collection of authoritative Scriptures.

#### KANON in Hellenistic Greek

The New Testament was originally written in the koine or Hellenistic- period. Often, words found in the Greek New Testament occur in contemporary, non-Biblical literature. These non-Biblical uses make the New Testament uses much more meaningful to us.

In non-Biblical Hellenistic literature, the noun **kanon** occurs in passages where it denotes a straight rod or level which might be used in the construction of the temple. The term is used figuratively to denote the model or ideal man.

Moulton cites no passage in Hellenistic literature where the term denotes "a measured area" or "province" as the meaning of the term is in II Cor. 10:13, 15.

After the time of Diocletian the noun **kanon** is

commonly used to denote a regular contribution or charge for public service. The term is used to mean "taxes" in a papyrus of the fourth century AD.

An investigation of **kanon** in non-Biblical Hellenistic literature reveals again the literal meaning "straight rod," "bar," as well as the metaphorical meaning derived from this, but not the ecclesiastical meaning that the word later has. We may turn next to an investigation of **kanon** in the New Testament.

## MIRACULOUS DIVINE HEALING (No. 1)

Connie W. Adams, Orlando, Florida

It is confidently believed by those who accept the Bible as the infallible word of God, that the miracles recorded in it verily happened just as they were reported by inspired witnesses. We accept without question Moses' account of creation, the virgin birth of Jesus, the miracles he wrought, his resurrection from the dead and the reported miracles of the apostles and those in the New Testament era endowed with spiritual gifts. All who believe the Bible to be verbally inspired do not agree as to the purpose and duration of miraculous powers. Some, failing to understand the design of miraculous demonstrations, insist that they continue until the present day. Such insistence is responsible for the host of so-called healers who travel throughout the land and the world, advertising salvation for the soul and healing for the body. The more notable of these "miracle workers" are to be found among those within the "Holiness" movement, though for years the Catholics have published their reports of miraculous healing, as have the Mormons, Christian Scientists and others. Within recent years, an effort has been made within the "Holiness" movement to impress the public with the fact that these demonstrations are acclaimed by the rich and mighty as well as the poor and lowly. To that end, a number of them have formed an association which publishes a magazine reporting on great businessmen and clergymen in various denominations who believe in miraculous divine healing, and showing pictures of great banquets held in the ballrooms of some of the greatest hotels in the largest cities of our country. This is an obvious attempt to elevate the attitude of the public toward such and to remove something of the stigma which people in yesteryear attached to such displays. It is the purpose of this series of articles to examine what the Bible teaches about miracles in general, healing in particular, and the nature, purpose and duration of miraculous powers. We shall then devote some space to the arguments generally made by the proponents of modern day miraculous healing, to their claims and to exposing them for what they are.

**WHAT IS A MIRACLE?** People of our time are quite free with the use of the word "miracle." Any unusual happening is glibly labeled a miracle. Things which are purely coincidence are called miracles. The fact that an explanation is not readily perceivable in some phenomenon does not mean that there is no natural explanation of it. The fact that the providence of God may intervene in some circumstance, does not necessarily argue that God intervened by miraculous demonstration. God works through natural channels even in heeding the prayers of the saints for the sick. When a person, near death, and

who has been the object of the fervent prayers of the righteous, begins to rally, the medicines begin to take effect where they had not before, and the body gradually recovers its strength, it may be said that the providence of God intervened, but he did not do so miraculously, for if he had, there would have been an instant recovering separate from anything wrought by the medicines and treatment being employed. A miracle is a demonstration of supernatural intervention either directly upon an object or person, or through some person or agent, in which no natural force is responsible for the effect produced. In Heb. 2:3-4 we have some information on miracles we would do well to heed. "How shall we escape, if we neglect so 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?" This passage sets forth the design of miracles. They were signs, divine testimonies in behalf of truth. Next, the nature of them is presented. They were wonders, supernatural acts calculated to excite wonder and amazement from those who witnessed them. The origin of them is then set forth in that they were called miracles (a form of the word *dunamis*), meaning the exercise of supernatural power. This is the word used of Stephen in Acts 6:8. "And Stephen, full of faith and power, did great wonders and miracles among the people." Paul said "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:5). The same general classification of supernatural events is given in II Cor. 12:12. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." The expression "gifts of the Holy Ghost" in Heb. 2:4 denotes the miraculous gifts imparted to some in the early church and describes the source of them. They were of the Holy Spirit. A miracle then, either transcends natural law or suspends it in order to achieve an effect desired by the Lord. The term should not be used lightly. Note the difference between divine healing and miraculous divine healing. By laws of nature set in motion by God himself, certain things are brought to pass and thus are divine. But miraculous divine healing is that which is accomplished by divine power without any natural law having any part, exercise any authority over the churches. There was considerable excitement across the brotherhood. The controversy resolved itself into two major arguments. One was that the church could not do its work and therefore the society was necessary. The second argument was against the formation of such a society. They ask, "Where is the authority?" Pendleton, who favored the society, answered the question. He said, "We concede the point there are no scriptures, So what? Is everything unscriptural wrong?" Here we have the real issue expressed. The motto which they had been using for years, speak as the oracles of God, was now changed. It took on a new meaning. Prior to this time most brethren understood this to mean the unauthorized was forbidden. They understood that they could not and should not do that for which there was no authority. They had used this to sweep everything

and challenge the sectarian bodies. So when brethren projected the missionary society, others naturally inquired, "Where is the authority?" Many individuals and congregations were lost to digression but the church weathered the storm and the faithful came out stronger. It was assumed that the principle was now understood about the authority of the scriptures. But what we thought was understood apparently was not.

The controversy then is the same as now, now the same as it was then. Today we have many brethren contending that the church can't do its work. They are suggesting that the wisdom of man is wiser than the wisdom of God. With the issues at hand we hear the echo of Pendleton in the words of brethren today, saying, "We concede that there is no scripture, but is everything unscriptural wrong? We thought that they had learned this lesson years ago but apparently not. There is probably no one as inconsistent as a member of the church on the road of digression. In questions of current interest, (societies, hospitals, homes for the unwed, orphan homes, colleges), we hear the cry, "we don't need scriptures." Yet, scriptures are demanded of others! They need them but we don't! The denominational world is asked for authority (scriptures) for the names they wear, for the way they worship, the type of organization they have. We demanded it of those who introduced instrumental music and the missionary society. Then should we not also demand it of those who introduce into the church: benevolent societies, sponsoring churches, gospel press, colleges? Is this asking too much? Are we unfair?"

As in all cases of apostasy of the past, the present problems resolve themselves into two parts: (1) The question of authority. (2) The problem of organization. The question regarding authority is not an unfair question for it was used in answer to a problem in the days of the apostles in Acts 15:24.

The wishes of man to change the organization as established by God has always been a major cause of all apostasies. From the time that the children of Israel desired a king, to the great apostasy in the early years of the church, and the establishment of the missionary society; men were trying to change the way God had planned the organization. Now, today we are faced with the same two problems: organization and authority. Men are contending that the church as God has organized it cannot do that which it must do. Therefore they need to reorganize and devise a better plan. However, in order to change the organization of the church they are forced to the position that they do not need authority. So they find themselves contending for that for which there is no scriptural authority. Once this position is taken then we open ourselves to all kinds and/or forms of digression. Now they even take up a contribution, not on the first day of the week, but on Thursday or some other day during the week. Where is the authority? It doesn't matter they say. They have no authority for their contributions to colleges, orphan homes, hospitals, neither do they have one for their mid-week collections. As Pendleton said, "is everything unscriptural wrong?" It is! but some brethren have yet to learn this lesson.

# The News Letter Reports

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

## GOSPEL MEETING

JUNE 7-13, 1965

**H. E. PHILLIPS, Speaker**

**Berney Points, Birmingham, Ala.**

SERVICES 10:30 A.M. and 7:30 P.M. DAILY

**Dennis L. Reed, preacher**

**Leo Rogol**, Hopewell, Va. — **Robert A. Bolton** of Lancaster, Texas was with the Rivermont church of Christ in a series of gospel meetings from April 25 through May 2. Two were restored to the Lord during this meeting and many visitors from the community had the opportunity of hearing the gospel.

**W. Eural Bingham**, Griffith, Ind. — A new church began in Corinth, Miss. in February of this year. These brethren seem determined to stand firmly for the truth in all things and zealous toward the work of the Lord. They have acquired a dwelling house on Shiloh Road (highway 22) in the northeast part of town and converted it into a temporary meeting place. The Lord willing, I shall move to Corinth in June to begin work with them.

**C. K. Prentice**, Alachua, Fla. — Brother **Colin Williamson** of Jonesboro, Tenn., did the preaching in a well attended gospel meeting at the Santa Fe Hills church in Alachua, Florida. The meeting began March 28th and continued through April 7th. Many Baptists, Methodists, and Liberals attended, and in as much as the truth was clearly and forcefully presented we feel that much good was accomplished and the church strengthened.

**Alton Elliott**, Perry, Fla. — I closed a good meeting with the Stanley church of Stanley, La., April 21. One was baptized and one restored. I will be with the South-Side congregation and brother **John Gilbert** in Myrtle Beach, S.C., May 24-30.

**Charles E. Beaty**, Houston, Texas — We have changed our name from church of Christ in Home Owned Estates to church of Christ in Northshore, 13510 Rochester, Houston, Texas. It has been my pleasure to hold a gospel meeting for the church in East Houston and the church in Greenwood Village (both of Houston), in April, 1965, and to conduct a singing school here in Northshore. I am scheduled for a gospel meeting at the church of Christ in South Park, 4828 Alameda-Genoa Road, June 6th through the 12th. For the first four months of the year we are happy to report that three joined the disciples here, seven were restored, and one was baptized. My personal address will change June 1, 1965 from 13322 Corpus Christi, Houston, Texas to 12896 McNair, Houston, Texas. Correspondence may be addressed to P. O. Box 9615, Houston, Texas 77015.

**Tom Wheeler**, DeLand, Fla. — On April 25th we closed a gospel meeting with **Henry Gilbert** of 7th Avenue in Miami doing the preaching. One confessed error, and the church was edified during this effort. Our meeting place is on highway 17-92 in DeLand, Florida. Everyone is invited to worship with us when in our area.

**C. A. Brannan** — Recently I have accepted work with Florida College in Tampa. At present I am preaching for the Stanley Street church in Andalusia, Alabama, making the round trip weekly. After school closes I expect to move my family to Tampa. It is my desire to preach for some congregation in the vicinity of Tampa (at least within driving distance thereof). I can be contacted at either of the two above mentioned places should anyone have a need and desire my services.

## TO CHURCHES AND BRETHREN SUPPORTING ME IN HUNTSVILLE, TEXAS

**Earl Hartsell**

Last Sunday marked a milestone for the Southside church. One year ago, (the first Sunday in April) the Southside church in Huntsville met to worship together for the first time. There were 7 brethren present yesterday that made up the congregation one year ago. We had 37 present for the morning worship and one brother was restored. This is not the largest number that we have had in attendance but is about our present average attendance. We thank the Lord for the continued increase and strive to look to the future and not to the past. We are also thankful for such men as Jim McDonald and Bob Franks without whose foresight and courage this congregation would not be a reality today.

The congregation was 3 months old in July when my family and I moved to this community to labor with them. As I look over the records that we have kept since here I find that 27 have been added to this number, (3 baptized, 17 identified, and 7 restored). About 12 of these are college students who go home most weekends but worship with us on Tuesday nights and when here.

The attendance and contribution for March was as follows:

|             | Attendance | Contribution |
|-------------|------------|--------------|
| Sunday Mom. | Evening    | Tuesday B.S. |
| 7th —32     | 33         | 31           |
| 14th —35    | 26         | 37           |
| 21st —37    | 36         | 40           |
| 28th —48    | 37         | 42           |
|             |            |              |
|             |            | \$61.00      |
|             |            | 46.75        |
|             |            | 60.25        |
|             |            | 64.00        |

Brother J. D. Tant will be with us in a Gospel Meeting from April 19th through 25th. We are looking forward to a good meeting and hope all of you who possibly can will come.

We thank you for your continued support and hope that in the not too distant future we will be able to do for others what you are doing for us. You are to be commended for your liberality and sacrifice

and my His richest blessings be yours in Him.

Wayne Sullivan Waycross, Ga. 31501 403 College St. May 5, 1965 Dear brethren,

We are still making preparation to leave New York July 7th for Port Elizabeth, South Africa. We have taken the required shots and some that are not required. Our big problem is still the monthly support. The following congregations have promised to help on the monthly basis: Riverside Drive, Nashville, Tenn., \$50.00; Sardis Springs, Athens, Alabama, \$50.00; Pittsburg, Texas, \$25.00; Monticello, Kentucky, \$20.00; Lake Wales, Florida, \$10.00. I have some promised from individuals.

Brethren if you intend to help us on our monthly support, then please let us know and indicate the amount you can send. Please take the time to write me a line if you can help. Some had said they would help, but as yet I have no confirmation and I need to hear from you even though you may not be able to help. We have about five hundred books of S & H green stamps that **individuals** sent for our travel, but we still lack four hundred and twelve books. If there are **individuals** who can still help us with our travel by use of stamps, they need to send them before the first of June. We still lack at least eight hundred dollars to ship our furniture and car over. This eight hundred is needed by the first of June.

Brethren, I realize that lot of money is involved but I don't know of any other way to get to South Africa and spread the gospel there. Will you help us spread the gospel in South Africa? I read a very fine article a few months ago in which the author stated that if men would plan to go, then congregations would help them go by taking care of their financial needs. My family and I are willing and ready to go, but we need your help and we need it now. Can we count on you?

May the Lord continue to bless you in all your efforts to serve Him. Please remember us in your prayers.

Yours in Christ,  
Wayne Sullivan

#### A TENT MEETING IN MURRAY, KENTUCKY

Thousands of members of the Lord's church call Western Kentucky and Western Tennessee home. They have gone to the great cities of the north and south to find work and make a living and many have learned the truth on the dangers that are destroying the church of the Lord. I am asking all of them to come home the second and third weeks in July and help with a tent meeting at Murray, Kentucky. Brother Irvan Lee preached in Murray in a short meeting in February and a small congregation was started. They now meet in the Luther Roberts school. Present plans call for us to start the meeting July the 11th and continue into the second week. Brethren in all of this section with a hundred churches or more have not had the opportunity to hear the truth. The preachers were able to keep out thee men who believed in the perfection of God's plan for his church and they know only what they have been told. In

addition to this they have been threatened with withdrawal and some have been put out simply for attending brother Lee's meeting. It is hard to believe that this could happen in America but that is the condition at present. If loyal brethren will just take their vacation at this time and spend a few days with their kin we can overcome some of this fear. There are hundreds of good people who do not know what is happening and who will stand fast if we can just get the message to them. The time is definite and the place will be publicized as soon as it is known. It will not be hard to find however in a town the size of Murray. I hope I will see you from July 11th to the 21st in Murray.

James P. Miller

Will all bulletins that might reach Western Kentucky and Western Tennessee people please copy.

**Jimmy Tuten**, St. Louis, Mo. — Brother **Homer Hailey** just completed an excellent meeting with the Spring and Blaine church, 3800 Blaine Ave., St. Louis, Mo. During May 3-9 two services daily were conducted. The meeting was extended to the 12th with evening services only. This meeting was the best attended meeting since I have been with the Spring and Blaine Church. Brother Hailey did his usual outstanding job of presenting the Gospel of Jesus Christ. There were three baptisms, one restoration and two identified during this meeting.

I preached a meeting for the Garden City church, Savannah, Ga., February 1-7. These brethren are looking for a preacher and are capable of giving full support. The prospects look good for this congregation of God's people.

I will be in a meeting at St. James, Missouri during May 23-30. **Norman E. Sewell** preaches for this church.

In July I will be at the Vivion Road church (July 12-21) where **Bill Haynes** is doing a good work in this part of Kansas City, Missouri.

During July 26-August 1 I will be with the church at Lilbourn, Missouri.

**Homer Hailey**, Tampa, Fla. — I am having good meetings. One baptized at Eastland in Nashville, Tenn., and three baptized here at Spring and Blaine in St. Louis, Mo. I go next to Houston, Texas.

**CHURCH AT RUSKIN, FLORIDA D. E. Lively**, P. O. Box 657, Ruskin, Fla. 33570 — William L. Miller of San Antonio, Texas, a finishing student at Florida College this year, has been work-ing with the church in Ruskin. The following churches have been supporting him:

|                                  |                 |
|----------------------------------|-----------------|
| Nebraska Ave., Tampa, Fla.....   | \$ 50 per month |
| Clearwater, Florida church ..... | 100 per month   |
| Temple Terrace, Tampa, Fla.....  | 50 per month    |
| Ocala, Florida church .....      | 25 per month    |
| Palmetto, Fla. church .....      | 25 per month    |

This makes a total of \$250.00 per month, but brother Miller does not think he and wife can live on this amount. Unless some others can help in his support he will have to move elsewhere. If you know of someone who can work for this amount or if you can help in the support of brother Miller, please let me know.

## THE STATE OF THE LORD'S WORK IN NORWAY

Connie W. Adams, Orlando, Florida

Having just returned from a month of gospel meetings in Norway, I thought it in order to make some kind of a general report on the state of the work there. Many congregations and individuals throughout the land have supported the several preachers who have labored or are yet laboring in that country. I have also caught wind of several rumors to the effect that the work in Norway is a dead cause and that no more money should be spent in support of men to go there and preach. Since I had a part in the beginning of the work in Norway in 1957, lived there two years, and have since maintained a close contact with those who have preached there, I thought the brethren generally might be interested in my impressions of the work and the prospects for the future.

The Pine Hills church in Orlando, Florida, where I work, continued my salary for the month of February with the Par Ave. church of Orlando and the Merritt Island congregation supplying my travel fund. I preached thirty-one times on the trip to a total of 151 who were not members of the church. I doubt if many gospel preachers in the states preached to that many "outsiders" during the month of February. My first meeting was in Stavanger with Bill Pierce and the small congregation there. That work was established in 1961 and has made steady, though slow, progress. Bill and Mary Lou Pierce have been in Norway now six years. They would like to come home but are unwilling to leave unless someone else comes to carry on their work. They have a small but pleasant place to meet on the second floor of a building which is well located. Bill speaks the language well and he and his family seem to be well "Norwegianized."

A stabilizing influence in Stavanger is the presence of the Olaf Reinholdtzen family. Olaf and his wife are members and are bringing up their two children in the fear of the Lord. Just recently, Olaf began working full time with the church. He has been a member two years and knew his Bible well even before that time, for he had been studying at home and searching for some time for the New Testament church. He is 42 years old, zealous, quick-witted, and an excellent personal worker. It was my pleasure to have him as a working companion in all the meetings I conducted. He is presently working with only \$75 a month assured in support. He needs at least \$250 a month. I am convinced that the brethren could make no better investment in the future of the Norwegian work than to support this mature, native preacher. The hope of any foreign work is to convert the native people, ground them in the truth, and then let them convert their countrymen. There are several good prospects in Stavanger and we believe some who attended the meeting will obey the gospel soon. They have a number of good tracts in Norwegian which they distribute, teach in private studies where possible, and put out a monthly paper called "The Old Paths" which is sent to a mailing list of prospects and carried from house to house. They have a Bible correspondence course which has already led two to obey the gospel. Several are in the process of studying it now.

The second meeting was at Haugesund, a town of 28,000 located four hours by boat north of Stavanger. We had a total of 29 visitors in three services there. Enough interest was shown to justify plans for brethren Pierce and Reinholdtzen to go up there every Monday night for services. This meeting was the first effort in that town. We were pleased with the interest shown. I also preached four nights in Aalesund, a town of 18,000 located thirteen hours by boat north of Bergen. This was also the first effort there. The results were not what we hoped for in that place but at least we delivered our souls in the effort.

The most encouraging meeting of all was at Bergen where we lived from 1957 to 1959. Since that time many heartbreaking things have happened in Bergen. The first convert, a young man who in time began preaching full time, made shipwreck of the faith. He helped to take some other members away. He was unduly influenced by a supposedly converted Baptist preacher whom the liberal brethren in Oslo had accepted into fellowship and by a young lady whom he married who was not interested in the Lord's church. Then it was discovered that one family was working against the church from within. Much of their damage was done before their purpose was discovered. When all of that had about settled down, about a year and a half ago there arose a difference between two American workers in Bergen as to the maintaining of any sort of working relation with liberal brethren in Oslo and other Scandinavian cities. The liberals in Oslo on three separate occasions while I was in Norway, sought to clear checks through the church in Bergen, first for tracts, then for workbooks and then in the form of a check which went from Arcadia, California to Lubbock, Texas, to Oslo, each time being deposited by the receiving church and a check being written on their account. So finally it came to Bergen. Each time the checks were sent back with a letter explaining why we could not accept such. The first time, we could overlook as an innocent mistake, but the other instances could not be considered such. By the time Mason Harris returned to the states, there wasn't much contact with the liberals anyhow. They had little use for Mason. But in the past two years the liberals have stepped up the pace of the same type of unscriptural antics which they have pulled in the states. James Jones and Bob Tuten with the agreement of Bill Pierce, decided that all ties with them must be severed for the protection of the remaining members on the west coast of Norway. A report had been circulated in this country to the effect that this was an unwise move precipitated by hot-headed action on the part of the preachers just named. I have read the complete files of, the church in Bergen covering this whole matter. It is my judgment that the action taken was absolutely necessary to the preserving of the work that had been done.

The final straw which led to this action was the decision of the liberals in Oslo to accept a Pentecostal preacher who lived in Bergen, into fellowship when the brethren in Bergen rejected him on the ground that he had not obeyed the gospel. They accepted him in Oslo anyhow, got support for him and he is presently preaching for the liberals. But he has been to Bergen since that time and preached for the Baptist church there. Some Pentecostal people at-

tended one of my meetings in Sandnes while I was over there and told me this man Sunsdal had just been in a meeting with them. Things that are unscriptural in America are not made scriptural in Norway or anywhere just because "sound" brethren might get lonesome.

I found the Tutens hard at work in Bergen. They are doing well with the language and seem to have no particular problem with Norwegian customs. They also have several tracts, use the same correspondence course used in Stavanger, and publish a monthly paper called "Back to the Bible." Bob Tuten has an offset press and knows what to do with it. He is saving the church much money on printing bills by the use of this machine. I found three faithful members in addition to the Tutens. It seems that old wounds are healing. We revived some old contacts and made some new ones. I believe there will be some fruit seen from these efforts. The interest and enthusiasm in the meetings mounted to the concluding service. I left them much encouraged. They still have 25-30 children in Bible classes each Sunday. During the meetings I was made to see the good that can come from this long range work. An 18-year-old girl came to the meeting who was in a class I taught and later was taught by Mason Harris. She is engaged to a boy who was also in these classes. She has a pretty good understanding of the truth and I believe will obey it. She is now taking the correspondence course. The church in Bergen has a nice meeting place and the problems about the house where they are meeting are much improved. It is some distance from the center of town but a bus line stops right in front of the building. I believe the work in Bergen is on the verge of an upswing and think it would be disastrous for brethren to stop supporting that work now.

Tuten, Pierce and Reinholdtzen are all deserving of support. The Pierce family needs someone to replace them in Stavanger. Bill is willing to stay long enough to help whoever comes to learn the language. The Tutens plan to stay four years in all and have already been there one and a half. There is a need for men to go not only to Bergen and Stavanger, but there are other sizeable cities where nobody is at work, places like Kristiansand, Trondheim, and several in north Norway. Men are needed who are mature in judgment, sound in faith and who have the patience to learn another language, new customs, and who can weather disappointments without coming "unglued." It is a mistake to send a man to such a work who speaks with an uncertain sound on the issues which have divided the church in the states. There is a need for men who know how to work with other faithful men. One reason why the work has been so slow has been the language barrier. Another reason, and the principle one, is that the thousand years of tradition which has produced a built-in indifference to religion. Then there is the old problem of people being confused by all the different churches. If you would be interested in learning more of the work in Norway, or would like to have a part in preaching in the country, contact: William Pierce, Madlaveien 49, Stavanger, Norway; Olaf Reinholdtzen, Musegt. 4, Stavanger, Norway, or Bob Tuten, Natlandsveien 84, Bergen, Norway. It was a pleasure to preach once again in the land of the midnight sun, to sow seed in hearts where it had not been sown before, to water that sown by others and to do what

I could to encourage the two little, but faithful churches there. The brethren there are doing much hard work and deserve our support and prayers.

Ross Saunders, Lake Wales, Fla. — I was in a meeting at Cache Lake, Arkansas, April 7-14. This is a recently established congregation about twenty miles north of Paragould on route 135. The tide of digression has taken its toll in the past in that area. My next scheduled meeting will be in Winter Haven, Florida, May 2-8. After June 1, I will be free to hold more meetings, and I trust that our opportunities will be many."



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

Leo Rogol, Hopewell, Virginia

(Continued from Last Month)

#### III. Teaching on The Sabbath

Since Adventists do not accept the scriptural fact that the Sabbath was a part of the Mosaic law **which** was **done** away (II Cor. 3:7-11), and that Christians are to assemble for worship to "break bread" upon the first day of the week (Acts 20:7; I Cor. 10:16), they desperately attempt to locate in history the manner and by whom the Sabbath was "changed from the seventh day to the first." They refer to Daniel 7:25 which says: "... And he shall. . . think to change times and laws . . ." and assert that somewhere down the line of history our calendar was changed and also the Sabbath by some pope. But they **cannot** prove, either by the New Testament, or by history by whom or when this change occurred. They merely assert, but in the light of holy scriptures cannot prove such a change of the Sabbath "from the seventh day to the first" by the Catholic church.

Before continuing, let us correct one false view commonly held by the religious world. The doctrine that the Sabbath was **changed** from the seventh day to the first is wholly without support from the Bible. The Bible plainly teaches that the Sabbath was **abolished** and that the Lord's day was then instituted as a new day of worship in the New Testament (Col. 2:14-17; Acts 20:7; Rev. 1:10).

Many comments have been made concerning the "Lord's day" in Rev. 1:10. But let us briefly observe a few facts concerning the meaning of this term. (1) The word "Lord's" is from the Greek, kuriakos, "of, or pertaining to the Lord." It is found only twice in the New Testament: I Cor. 11:20 and Rev. 1:10. (2) The seventh day was always properly designated as the "sabbath, both in the Old and New Testaments. (3) All writers in the first few centuries were careful to distinguish between the

"Sabbath," the seventh day and "Lord's day," the first day of the week. Never did the writers of the New Testament use any other term to designate the seventh day except "Sabbath." And so in all the writings of the so-called "fathers" in the early centuries the "Lord's day" was distinguished from the seventh day, the "Sabbath."

The strongest argument of the Adventists to refute the observance of the Lord's day is that it did not originate with Christ or the apostles, but that it came as a gradual departure from truth. In presenting their position they lean extremely on **writers of history** for support. They will quote one writer after another (and often changing the original meaning of their writings) in an effort to establish their arguments concerning the change of the Sabbath, for if they can persuade people that it was done by either pagan elements creeping into the church, or the apostate church itself, then they can convince their readers and followers that prophecy already foretold this (Dan. 7:25) and that the change was of the devil. But anyone else who would dare to resort to history or writings of others is scoffed and ridiculed as having no scriptural basis for his belief and therefore must rely on human tradition.

#### **RIDICULE OTHERS FOR USING THEIR METHODS**

Using such methods, when others quote other writers to support the teaching concerning the Lord's day, as they so heavily do when they teach concerning the change of the Sabbath, they resort to statements as the following: "Why does he not cite Christ, Paul, Peter, James, John, Matthew, and the other apostles and New Testament writers, as the 'first witnesses for the Lord's day'?" (**In Defense of the Faith**, p. 162, by W. H. Branson). Again: "Failing to a 'Thus saith the Lord' for their doctrine on this point, they find the next best thing — a Catholic priest of New York, who **thinks** the Sunday command was given to the disciples by the Lord' for their doctrine on this point, they find the next best thing — a Catholic priest of New York, who **thinks** the Sunday command was given to the disciples by the Lord during the forty days after his resurrection!" (p. 138).

Now the case in question in this last statement concerned Mr. Canright's argument against Adventists' resorting to Catholic catechisms for proof that they (Catholics) changed the Sabbath. (Canright, formerly a leader in the Adventist movement, wrote several books telling why he left it.) Adventists have always appealed to these catechisms for **proof** of the change of the Sabbath. When Canright exposed their error in their claims by resorting to Catholic catechisms, Adventists suddenly found it very amusing that someone else might turn to these for "their doctrine on this point." Mr. Canright was merely pointing out the fallacy in the methods used by Adventists in resorting to Catholic writings. Catholics, Adventists claim, took the liberty to change the day of the week. Canright stressed the fact that Catholics claim to have made the change **upon the assumption that they are the original New Testament church**, and that they did so by the **authority and example of the apostles!** Adventists do not want the people to know that it is upon this argument that Catholics base their

claim for the observance of the first day, but would rather have them believe that Catholics have done this **after** they became the apostate church several centuries after Christ. It matters not whether Catholics deal with the Peterine doctrine, infallibility of the pope, Mariology, etc., they still **claim they are the original apostolic church!** But when it comes to the Sabbath question, Adventists suddenly lose knowledge of the Catholic claim that they also did this as the original, apostolic church, by the command of the Lord and holy apostles.

(Continued Next Month)

## **"SOUND" AND "LIBERAL" CHURCHES**

**William H. Lewis, St. Petersburg, Fla.**

(Continued from last month)

### **PREACHING THE GOSPEL**

Not only must members of the Lord's church abstain from all sinful practices but they must put forth an effort to discharge their duty in carrying out the mission of the church, which is primarily to "teach the gospel (or the word) to the whole world" to both saint and sinner (I Tim. 3:15). The individual has the responsibility of teaching his friends and neighbors the way of the Lord (Acts 8:4). The "church as such," collectively, as a unit, must do all it can to "preach the word." This is done through the local congregations, and not through some Missionary Society, Gospel Press, or through some "sponsoring church" arrangement. A congregation may be "sound" in its stand against "institutionalism," "worldliness in the church," and other sinful practices, but, if it is not doing all that it can to carry the gospel to the lost, it is not a "sound" church! (Rev. 3:14-19). The early church "sounded out the word" (I Thess. 1:18). The church in far too many places today is "sounding in the word." Too many congregations seem satisfied with what they are doing for the Lord when they have a "full-time preacher," and have one "gospel meeting" per year at home, when they could do better. God doesn't expect anything of a congregation that it can't do, but he does expect it to do all it can to evangelize the world. It seems that there is room for improvement in this respect even in "sound" churches. Some brethren can't seem to see a lost soul for the \$-\$-Souls involved in the matter of supporting a preacher. The gospel is the **ONLY** power that God uses to save men from their sins (Rom. 1:16,17.) That gospel is to be preached (I Cor. 1:21). It is to be preached by "faithful men" (Heb. 5:12-14). It is to be preached so as to please **GOD** and save men (Gal. 1:10, 4:15,16; I Cor. 9:16; I Thess. 2:4). It is to be preached "to all the world" (Matt. 28:19,20; Mk. 16:15). If it is not preached to the extent of the ability of the congregation, can it be said that it is a "sound" church? What do you think?

Sinners must be taught the word (John 6:44,45; Heb. 8:11). The "gospel" (or word) is to be preached to the church (Rom. 1:15; I Cor. 15:1,2); Gal. 1:8-9). The "ways" or "means" of preaching or teaching the word is left up to man's better judgment. It can be done by radio, TV, the printing press, from the pulpit, from the classroom, from house to house,

etc. The 'ways' and 'means' for the congregation to preach the gospel are not bound by the Book. (This does not justify the Missionary Society, Gospel Press, Herald of Truth, 'and such like,' for the "congregations" are to preach the word — not some human missionary society. It is the "local congregation" that is the only organization that the church has on earth. The job can be done through the local congregation. Just like the job of caring for the needy can be done through the local congregation. (See "Where There Is No Pattern," p. 9, by bro. Athens Clay Pullias). If he said that it can be done through the local congregation, who am I to question him?) It is the "church" that is to support the gospel (Eph. 3:10; I Tim. 3:15). The "church" doesn't even have to depend on any of "our schools" to survive! A "school" doesn't even have to be established in a mission field before a congregation can be started. The church made it pretty well for about 1900 years before ANY of "our schools" were established. Just as the church cared for its needy some 1900 years before any of our benevolent societies were born. I believe that the church will continue (Dan. 2:44) even if ALL of our schools go out of business. Be it understood that a "school" has a right to exist. It can do a lot of good in helping people prepare for this life, which will, to some degree, help prepare for the life to come. But it is not the business of "our schools" to form "policies" for the church, to say who the church can, or cannot, employ as a preacher. It is not their prerogative to "place preachers." It is not the responsibility of the church to support any of "OUR SCHOOLS"! When the schools learn and apply this lesson they will then deserve the moral and financial support of all who can and will support them. Until they learn this lesson, they should not have any kind of support of ah those who love the church more than they do human institutions! If we continue as we are going now, it won't be long until the church will be divided over the subject of the "church support of schools." This was tried a few years ago, but it met with such opposition by "faithful gospel preachers" that our attention was turned from the "church support of colleges," to "the church support of benevolent societies." The church support of human benevolent societies met with far more success than did the church support of "schools." This was true because of the "sympathy for the less fortunate" attached thereto! Now the time is ripe for another effort to get the "schools in the budget." It will come. I believe that bro. N. B. Hardeman said something like this: "If the church can support an institutional orphan home it can support a college." (These may not be the exact words used by him, but they express the idea.) I think so, too. I appreciate his consistency. I think that they both stand or fall together. But, I believe that neither can be supported by the church! Now, is a congregation a "sound" church when it will not do all within its power to preach the gospel to the whole world? What do you think that the Lord would think about this matter?

### **PAYING THE PREACHER**

This is a much-neglected subject because of a number of reasons: (1) a gospel preacher feels ill at ease to preach on this subject "at home" for fear that some good brother will say: "Oh, the preacher

must want a raise." (It is not too hard to find a church member who will say that.) (2) Usually there are many in the congregation who will say: "The preacher makes more than I do." Someone has said that "the most sensitive nerve in the human body is the one that leads to a man's pocketbook"! When the preacher starts preaching about "money" he stops preaching and starts meddling. Is a congregation "sound" when it will not support a preacher, either in local or evangelistic work, enough to care for himself and those dependent upon him? It is not! Certainly the preacher has the responsibility to preach the gospel anywhere and at anytime that the opportunity presents itself. A preacher who won't do this is a disgrace to the ministry. But, it is just as much the responsibility of the church, and individuals, to support the preacher in his work, as it is for the preachers to preach! A congregation manifests its interest in the success of the church, the salvation of the lost, and the welfare of men who preach the gospel by how well it supports those who preach the gospel. What does the Bible say about this? Matthew 10:10 — "For the workman is worthy of his meat." Luke 10:17 — "For the laborer is worthy of his hire." Galatians 6:6 — "Let him that is taught in the word communicate unto him that teacheth in all good things." I Corinthians 9:14 — "Even so the Lord ordained that they which preach the gospel should live of the gospel." Charles B. Williams translates that verse like this: "Just so, the Lord has issued orders that those who preach the good news should get their living out of it." II Corinthians 11:8 — "I robbed other churches, taking wages of them to do you service."

There are a number of ways that a preacher can receive his support while preaching the gospel: (1) Paul worked with his hands (Acts 20:33-35). (Some brethren think that the only way to work is to "work with the hands.") Such should not be below the dignity of a gospel preacher when he finds himself in the same position as was Paul. But it is a disgrace for one to have to divert his attention from his studies and work to "work with his hands" simply because the brethren are too tight to give him proper support! (2) Paul was supported by some other than those whom he was teaching at that time (II Cor. 11:8; Phil. 4:15-19). Far too many today think that unless they can get the personal benefit of the services of a preacher they do not have the responsibility to support such a fellow while he preaches the gospel in other fields. (3) Paul had the right to be supported by those whom he was teaching (I Cor. 9:4-14). (4) Paul received support from individuals (Gal. 6:6; I Cor. 16:17). There are a number of different "ways" by which Paul received his support. By any of these ways a gospel preacher may receive his support today. The ways or method is not specified in the Bible. But the Bible does teach that the "church as such" and that the "individual as such" are to supply the needs of those who preach the gospel, when they can. It can be by a "stipulated salary," house and utilities furnished by the church, time off with pay for holding meetings, or taking vacations, the paying of his social security, car expenses, etc. The how is not specified. All of the above-mentioned things, and others could be mentioned, go to constitute the support of the preacher. All such is in the realm of opinion. Such is to be agreed upon

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by the parties involved. But, the fact remains, nevertheless that the Bible teaches that "they which preach the gospel should live of the gospel." The cost of living goes up for the preacher just as it does for everyone else. If a preacher deserved a certain amount of support when he preached the gospel ten years ago, does he not deserve more than that today due to the rise in the cost of living of everybody? Is it asking too much that preachers be supported in proportion to the rise in the cost of living? If a congregation supported a preacher a certain amount to "hold a gospel meeting" five years ago, are they doing right to ask a preacher to work for the same that was paid five years ago? If a congregation paid a preacher so much to do "local work" five years ago, is it right to pay him the same amount now? Is a congregation really "sound" when they will not properly support their preacher enough not to be under a financial strain? I say again, it takes more than just being against the church support of human institutions, to be "sound" in the faith. If more brethren would look more at the lost souls of men and women and less on the "treasury," far more people could hear the gospel, believe it, and obey it. The church in each town should make an agreement with the bank that if the bank will not save souls, the church will not save money! The church is to save souls — not money. (I am not talking about saving money for a specific purpose where there will be a need for additional money, but to congregations that had rather save money than support the preaching of the gospel at home or elsewhere.)

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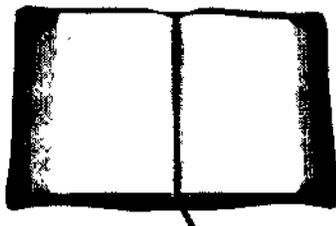
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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39

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

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## A WIDOW INDEED

J. T. Smith, Wauchula, Florida

Throughout the years, there has been a grave mis-understanding about the widow indeed and what constitutes a widow indeed. Many have thought that there was only ONE widow considered in I Tim. 5:3-16. This idea is erroneous. There are, in fact, five different classes of widows mentioned in I Timothy 5.

There are also three different duties set forth with regard to the widows. They are: (1) The responsibility of the individual with regard to his own widows. (2) Those to be **helped** by the church. (3) Those to **be taken into the number** by the church. Much of the confusion is due to a mis-understanding about those who may be helped (relieved) by the church, and those **taken into the number** by the church. These represent two **different** subjects altogether. Thus we shall endeavor to distinguish between them in this article.

1. The first of these widows is the "widow indeed." This widow mentioned in verses 3,5,16, is one who according to verse 5, is desolate. The word *memonemene* in the Greek that is here translated desolate in the King James version means: "to leave alone, to forsake or without children" (Mr. Henry Thayer's Greek-English Lexicon, Page 418, Column 2). Thus the "widow indeed" is one without children who is destitute and without any support whatsoever. If she is a faithful Christian — one who trusts in God and continues in supplications (petitions) and prayers — seems to be the concluding statement that would qualify her as a "widow indeed." This woman could conceivably be an old or young woman without any living children or parents; and if she is a faithful Christian she may be relieved by the church (I Tim. 5:16b). This widow, however, is a **different** widow from the widow that is to **be taken into the number** as we shall show when we come to her.

2. The second widow mentioned is not "a widow indeed," but is one who has relatives. Instructions are given to the relatives with regard to their showing piety at home, verses 4,8, and thus points out the first consideration that we mentioned in paragraph two of this article. Those who have widows of their own family are responsible for them, and are given a severe rebuke and a very vivid explanation as to how God sees them if they will not

provide for their own.

3. Now since the church has been charged with the "widow indeed," (I Tim. 5:16b) a contrast is given in verse 6 by discussing the widow who "lives in pleasure." Paul does not charge the church with "relieving" her, but says she is dead (spiritually) while she is living her life, fulfilling her desire for pleasure, instead of following God and His ways.

4. Those to **be taken into the number**. We may not understand all there is to know about this, but the next six verses (9-14) deal with something entirely different from simple "relief." We are going to try just here to determine what is meant by "taken into the number."

It would seem that the widow to "be taken into the number" is **NOT** a "widow indeed." In fact, the things that were being performed by her — brought up children, lodging strangers, reported of for good works, relieving the afflicted — would suggest to this writer that she was a woman of considerable means. Not only this, but you will recall that the "widow indeed" did **NOT** have children, and this woman does. Hence, from the age limit-60- and having all these qualifications, it would seem that this was something unusual or different that the apostle was giving instructions about—but definitely not a "widow indeed."

The Greek word *katalegestho*, translated here "taken into the number," carries with it the idea: "to sit down on a list, register, or enroll." (Thayer's Greek-English Lexicon, page 333, column 1). Thus, it was not simply a matter of "relief," for the text actually says **nothing** about "relief" for this widow; and, as we have already suggested, this widow that was to be "taken into the number" may well not have needed relief.

We are not sure just what this enrollment involved, but it is suggested by most scholars that this woman, because of her qualifications, was "enrolled" by the church to do that which Paul instructed the older women to do for the younger in Tit. 2:3-5. No one, of course, can say for sure. But by now, it is obvious that this widow to "be taken into the number" is **NOT** the things that would qualify a woman to be a "widow indeed."

5. Now fifth and last, is the young widow that is to be refused. Is she to be refused "relief?" Certainly not! If you will study the context carefully, you will notice that Paul is talking about the younger widows being "taken into the number" or "enrolled," and discourages this and gives his rea-

sons for discouraging it.

We hope this will help to clear up the mis-understanding that many have had about these passages and those that are involved.

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## Editorial . . .

H. E. PHILLIPS

### PROVING WHAT IS ACCEPTABLE

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (Eph. 5:6-13).

Some people do not know a scriptural argument in proof of a proposition when they hear one. They do not know the difference between proof and an "off-the-issue" emotional appeal. Error grows best in the emotional appeals to prejudiced minds. When one wants to believe a proposition, it is not necessary for him to have proof; he finds ways of approving his position in the clouds and mists of confusion that result from emotional assertions. Paul said the deceiver uses "good words and fair speeches" to bring about "divisions and offences contrary to the doctrine" (Rom. 16:17,18). If the heart wants to believe a certain thing it is all the more convincing.

The Baptists want to believe in the doctrine of salvation by faith only. It is not necessary to find a passage that teaches this; all that is needed is to pervert a series of statements from the word of God and make them sound like "salvation by faith only." The Methodists want to believe in sprinkling instead of baptism. A suggestion or two from some unrelated passage is sufficient "proof" for this practice.

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The Catholics want to believe in the authority of tradition, even above the word of God, and a perversion of some passage is enough to "completely prove" this. The Christian Church wants to believe in instrumental music in the worship. A misapplication of a few passages in the New Testament coupled with practices under the law of Moses "proves" it.

We say these people do not have Bible authority for these practices, but they contend that they have "proved" them from the Bible. The reason why they make such a claim is that they do not realize a scriptural argument when they hear it. Their prejudiced minds and the "good words and fair speeches" of their promoters make for easy convincing.

A segment of the church today has developed the same attitude toward the authority of God as these "other denominations." Upon the emotional appeal to matters that do not touch the question they are made to believe (because they want to) that the human benevolent institutions are actually divine; that the churches should "cooperate" in supplying the funds for them to operate; that the church can do anything with its resources that the elders decide to do. Never mind about scriptural **proof**; they use the same perversions and vain assertions the "other denominations" use.

In addition to this some of the self-styled champions of the liberal cause completely misinterpret the fact that preachers will not engage them in debate. They appear as the roaring giant of the Philistines, charging right and left. The fact is that their deceit, lack of respect for the word of God, and total disregard for personal integrity are the reasons. When one will not debate the **issue**, it is a waste of time and effort to even try. "Ephraim is joined to idols; let him alone" (Hos. 4:17). "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind . . ." (Matt. 15:13,14).

We stand ready to "give an answer to every man" for our faith, and we shall do so by the authority of the Lord. We shall speak boldly "disputing and persuading the things concerning the kingdom of God" (Acts 19:8), with any man of integrity and respect for God's word. But we do not purpose to provide an audience for these to slander and vilify who have no respect for God's word.

preaching sphere. He asserts that his sphere extends even unto Corinth. Thayer remarks that **kanon** refers to "a definitely bounded or fixed space within the limit of which one's power or influence is confined; the province assigned one; one's sphere of activity." Lexicon, p. 324. He cites II Cor. 10:13 as an illustration of this meaning.

One wonders whether **kanon** in II Cor. 10:13 means "that which has been measured," or "that by which something is measured." The phrase under study is **to metron tou kanonos**, "the measure of the rule." Undoubtedly, Paul is speaking of his province or sphere of activity. But what is his province? Is it the metron? Or, is it the **kanonos**? Is Paul saying, "the measure which is the rule"? Or, is he saying, "the measure made by the rule"? It is my conviction that the use of **kanon** in II Cor. 10:13 is a clear allusion to the practice of surveying plots of land with a "rule" of some sort. I believe, then, that Paul's "plot" or "province" (**metron**) was his preaching sphere; the **kanon** that determined it was God's will. I believe, then, that **kanon** in II Cor. 10:13 is seen in its active metaphorical meaning, "that by which something is measured."

We clearly have the passive metaphorical meaning of **kanon** in II Cor. 10:15. Here, again, Paul speaks of his preaching province or sphere, but in this place he uses **kanon** in the sense, "that which has been measured." He is saying, "my province that has been measured by God's rule (**kanon**)." This same passive metaphorical use of **kanon** occurs in II Cor. 10:16.

In Gal. 6:16 **kanon** is clearly used to mean, figuratively, a rule or norm by which human actions are to be judged.

An examination of the use of **kanon** in the New Testament reveals that the term is used only in the figurative sense (active and passive). It is to be especially noticed that many of the uses of **kanon** in classical Greek do not occur in later writings; that is, in the LXX and in Hellenistic literature. Still fewer of the classical meanings occur in the New Testament. On the other hand, in the post-apostolic period **kanon** takes on meanings that are completely unknown in earlier Greek literature. These later advances in the meaning of **kanon** shall be studied in the last article of this series.

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Sztybel, Jr.*

### KANON, "RULE," NO. 4

#### Kanon in the New Testament

In the best Greek Testament the noun **kanon** occurs only four times. The noun occurs in the following passages: II Cor. 10:13, 15, 16; Gal. 6:16. We may with profit examine the use of **kanon** in these places.

In II Cor. 10:13 the general meaning of Paul is clear: he is speaking of the limits or bounds of his

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# I MARVEL

GAL. 1:6

*James P. Miller*

Too many people today believe that if the church is ever right and is the true church of Christ any thing it does is right. They answer any who ask for chapter and verse for the things they do by simply saying this is the church of Christ. This reminds me of an incident many years ago when a good sister served a meal with tea without ice for dinner. When the song leader who was eating with us asked where the ice was for the ice tea she looked up and said, "Why this is ice tea." It was ice tea to her with or without ice for she thought that was its name. The idea that if the church was right, it is right is a dangerous doctrine.

The Jews made this argument many times in the ministry of John the Baptist and Christ. They were the chosen of God and would always be His chosen people regardless of their action. John told them in Matthew 3:9 that before God would save them without repentance He would raise up of stones children to Abraham. Paul warned the churches of Galatia of the danger of losing their identity and called them "foolish Galatians," in the third chapter and the first verse. The church at Ephesus was instructed to return to first love and repent of their lack of it or have their candle stick removed from its place (Rev. 2:5). The church at Smyrna was teaching false doctrine and the Lord told John to tell them to repent or He would come and "fight against them with the sword of His mouth" (Rev. 2:16). This just means that the minute a congregation begins to preach or practice anything for which they can find no authority they are in great danger. And not only is this true, but if they refuse to repent of this error in due time, after they have been given place to repent they will cease to be the church of the New Testament. The great Roman church today is an apostasy from the one and only true church of Christ. Read II Thes. 2, and this is foretold.

Others believe that the elders in the church are lawmakers: that they have a right to decide for the church without Bible authority. This also is false doctrine. Just as the word of God charts the course for a Christian it also demands book, chapter and verse from the elders. These men simply carry out the instruction of the head of the church, Jesus Christ. Before they can spend one dime of the Lord's money they have to have the authority. For a thing to be expedient it must first be lawful. This is too clear to miss in I Corinthians 10:23. For a thing to be lawful it must be within the law. In this case for it to be lawful for the church it would have to be in the doctrine of Christ. This is exactly the teaching of II John 9: If the Lord had authorized human institutions to do the work of the church then it would be a matter of expediency as to which one would be supported, but this is not the case. There is not one verse of scripture in all of the New Testament that gives the elders power to give to any of them for they are

completely without Bible authority. Therefore, they are not lawful and could not be expedient.

Simply because there is a congregation, or for that matter a section of the country, where these things are practiced without opposition is no proof that they are right. They are opposed by the God of heaven for going beyond His will if they never hear one word of opposition from any man. Liberal brethren quote Romans 16:17 to prove that when these digressions are pointed out the one who does so is dividing the church. They seem to forget completely the last half of the verse, "contrary to the doctrine which ye have learned." This puts the matter in an altogether different light. The one or ones who teach or practice that which is not a part of the apostles doctrine (see Acts 2:42) are the ones who are responsible for the division. It is always the one who goes beyond what is written that makes us differ, I marvel.

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

(Through an oversight all of brother Adam's article did not appear in the last issue of this paper. The importance of this subject and the relation of the omitted material to the article requires us to re-publish the whole article as it should have appeared — Editor).

## MIRACULOUS DIVINE HEALING (No. 1)

Connie W. Adams, Orlando, Florida

It is confidently believed by those who accept the Bible as the infallible word of God, that the miracles recorded in it verily happened just as they were reported by inspired witnesses. We accept without question Moses' account of creation, the virgin birth of Jesus, the miracles he wrought, his resurrection from the dead and the reported miracles of the apostles and those in the New Testament era endowed with spiritual gifts. All who believe the Bible to be verbally inspired do not agree as to the purpose and duration of miraculous powers. Some, failing to understand the design of miraculous demonstrations, insist that they continue until the present day. Such insistence is responsible for the host of so-called healers who travel throughout the land and the world, advertising salvation for the soul and healing for the body. The more notable of these "miracle workers" are to be found among those within the "Holiness" movement, though for years the Catholics have published their reports of miraculous healing, as have the Mormons, Christian Scientists and others. Within recent years, an effort has been made within the "Holiness" movement to impress the public with the fact that these demonstrations are acclaimed by the rich and mighty as well as the poor and lowly. To that end, a number of them have formed an association which publishes a magazine

reporting on great businessmen and clergymen in various denominations who believe in miraculous divine healing, and showing pictures of great banquets held in the ballrooms of some of the greatest hotels in the largest cities of our country. This is an obvious attempt to elevate the attitude of the public toward such and to remove something of the stigma which people in yesteryear attached to such displays. It is the purpose of this series of articles to examine what the Bible teaches about miracles in general, healing in particular, and the nature, purpose and duration of miraculous powers. We shall then devote some space to the arguments generally made by the proponents of modern day miraculous healing, to their claims and to exposing them for what they are.

**WHAT IS A MIRACLE?** People of our time are quite free with the use of the word "miracle." Any unusual happening is glibly labeled a miracle. Things which are purely coincidence are called miracles. The fact that an explanation is not readily perceivable in some phenomenon does not mean that there is no natural explanation of it. The fact that the providence of God may intervene in some circumstance, does not necessarily argue that God intervened by miraculous demonstration. God works through natural channels even in heeding the prayers of the saints for the sick. When a person, near death, and who has been the object of the fervent prayers of the righteous, begins to rally, the medicines begin to take effect where they had not before, and the body gradually recovers its strength, it may be said that the providence of God intervened, but he did not do so miraculously, for if he had, there would have been an instant recovering separate from anything wrought by the medicines and treatment being employed. A miracle is a demonstration of supernatural intervention either directly upon an object or person, or through some person or agent, in which no natural force is responsible for the effect produced. In Heb. 2:3-4 we have some information on miracles we would do well to heed. "How shall we escape, if we neglect so 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?" This passage sets forth the design of miracles. They were signs, divine testimonies in behalf of truth. Next, the nature of them is presented. They were wonders, supernatural acts calculated to excite wonder and amazement from those who witnessed them. The origin of them is then set forth in that they were called miracles (a form of the word *dunamis*), meaning the exercise of supernatural power. This is the word used of Stephen in Acts 6:8. "And Stephen, full of faith and power, did great wonders and miracles among the people." Paul said "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:5). The same general classification of supernatural events is given in II Cor. 12:12. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." The expression "gifts of the Holy Ghost" in Heb. 2:4 denotes the miraculous gifts imparted to some in the early church and describes the source of them. They were of the Holy Spirit. A

miracle then, either transcends natural law or suspends it in order to achieve an effect desired by the Lord. The term should not be used lightly. Note the difference between divine healing and miraculous divine healing. By laws of nature set in motion by God himself, certain things are brought to pass and thus are divine. But miraculous divine healing is that which is accomplished by divine power without any natural law having any part.

It is to be noted in studying the Bible that all three great Bible dispensations were ushered in by miracle and then proceeded according to law. The Patriarchal age began in miracle with the creation of the world and the things therein. The planets were made by miracle but function now according to certain laws of nature which God himself set in motion. Adam was made of the dust of the ground and Eve from a rib taken from his side, but thereafter a natural law of procreation was operative. After the creation account, there were six miracles recorded in the first 2500 years. The Mosaic age also began in miracle and then continued according to law. God called Moses from the burning bush, sent him to Egypt with a rod which could be turned into a serpent as a sign, visited ten plagues on the Egyptians, led Israel miraculously through the Red Sea, gave them water from the rock and manna from heaven in the wilderness, and gave the law under fearful circumstances as the mount smoked and quaked, the voice of God thundered to Moses and his own power engraved the ten commandments on tablets of stone. These were all mighty works. These miracles did not need to be repeated in every century of the history of Israel, for God made provision for them to remember them and instructed them to teach their children what mighty works God had wrought during that time. Things then proceeded according to law. There is a scarcity of miracles throughout the rest of the Old Testament. Even so, the Gospel era was ushered in by miraculous demonstrations. Some miracles were performed only once, such as the virgin birth of Jesus, the transfiguration and his resurrection. The miracles of the New Testament were of five classes: (1) Power over nature, as in the stilling of the tempest; (2) power over disease, as in the healing of the blind and lame; (3) power over demons; (4) power over material things, as in the feeding of the 5,000; and (5) power over death, as in the raising of Lazarus and Dorcas. In each category the power exerted was supernatural and either transcended or suspended natural law as a sign of divine authority provoking wonder or amazement on the part of those who saw them and attesting that the one who performed the miracle was heaven sent and approved. The next article will deal with the purpose of miracles in the New Testament.

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## ANSWERS FOR OUR HOPE

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I Peter 3:15

— Marshall E. Patton —

QUESTION — (NOTE: Questions continue to come in on the matter of **fellowship**. This article and, perhaps, one more will cover all of the questions at hand. Most of the questions center around the following: (1) Can a church withdraw **fellowship** from an ungodly member? (2) Can a church withdraw fellowship from another congregation? We shall deal with the former in this article.)

ANSWER — When Paul "assayed to join himself to the disciples" in Jerusalem (Acts 9:26-28), he sought **fellowship** with the church there — "he endeavored to get them to count him as one of them." This involved sharing together with them in the responsibilities, privileges, and blessings of the Jerusalem church. According to the true meaning of the term, this is **fellowship**: "Communion, . . . sharing in common" (W. E. Vine).

When the church withdraws from an individual it withdraws only that which it formerly shared with him as a church. One cannot withdraw that which never existed. This limits the withdrawal on the part of the church to only those things in which the church can scripturally have fellowship with its members. Hence, the withdrawn member no longer enjoys the acceptance, good will, and endorsement of the congregation. The church no longer recognizes him in any of its responsibilities, privileges, and blessings — such fellowship is withdrawn. All of this is involved in the church action authorized in I Cor. 5:4,5.

This fellowship is established by **mutual agreement** on the part of the individual voluntarily seeking membership in the local church and the congregation itself as both endeavor to function in harmony with the will of God, which fellowship, in the final analysis, is controlled by the congregation (Acts 9:26-28). Furthermore, this fellowship differs from that referred to in I John 1:7. In the latter, reference is made to that "fellowship" — spiritual communion — existing among individuals who walk in the light and between themselves and God.

It is a mistake to think that a break in this fellowship (I John 1:7) automatically and at the same time brings about a break in church fellowship. The break in church fellowship **follows** the break in fellowship of I John 1:7 and then only **after** the scriptural course of procedure has been followed. In I Cor. 5 we have one in fellowship with the local church who did not enjoy the fellowship of I John 1:7. True, the former was not approved by the Holy Spirit, nevertheless, it did exist. The lack of approval was because of dereliction of duty and not because of a lack of simultaneous action. The facts revealed show that there are two different fellowships involved and that they are not established and broken at the same time. Furthermore, the fellowship of

I John 1:7 depends upon God's judgment and is never in error. Fellowship with a local church depends upon human judgment and sometimes is in error. In III John 9,10 we find some who were not in fellowship with a local church (because Diotrephes and others "casteth them out of the church) but who still enjoyed the fellowship of I John 1:7. These passages establish at least two fellowships for the Christian — fellowship with God and all who "walk in the light" (I John 1:7) and fellowship with a local church (Acts 9:26-28; I Cor. 5:4,5). In a withdrawal of both the latter follows the former in due course and has for its design disciplinary measures.

When disciplinary action has been taken by the church (I Cor. 5:4,5), **individual** Christians have an added responsibility to withdraw all social intercourse (a third fellowship) from the one being disciplined. Paul says that we are to have no company with them "with such a one no, not to eat" (I Cor. 5:9-13). This is individual action — not church action. The church does not have such fellowship in the first place — some liberals to the contrary notwithstanding. That is why it is wrong to speak of, much less have, "church fellowship halls," "church fellowships," etc., when reference is made to social activities. The church knows no such fellowship — not by divine authority! A failure to distinguish between individual and church action and the respective fellowships involved accounts for some arbitrary use of the word "fellowship" among us today.

Some would have us restrict our phraseology to the Biblical expression "withdraw yourselves" (II Thess. 3:6). However, this expression, of itself, is not clear. It must be understood in the light of its context. Otherwise, we are forced to face these questions: In what sense and to what extent do we withdraw ourselves? So that we are never found in the same building or room with each other? Or meet on the same street? When and how far apart must we remain? The context shows that we withdraw **socially**. Hence, we withdraw social fellowship, as individuals. But there is also a collective or church withdrawal — "when ye are gathered together... To deliver such an one unto Satan" (I Cor. 5:4,5). This involves what the church, as such, shared in common with him — its responsibilities, privileges, and blessings — as well as, in subsequent action, individual Christians withdrawing social fellowship.

Just as surely as we can speak of "scriptural church cooperation" in the absence of the word "cooperation" in the Scriptures, just that surely we can speak of "a church withdrawing fellowship" from ungodly members, though the word "fellowship" does not appear in that connection in the Scriptures. Both words when properly understood and used express accurately Bible ideas and contribute to brevity and clarity of thought in the absence of any context.

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## The Menace of Catholicism

II Thessalonians 2:3,4

Author: W. Martin

### CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

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

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

We copy as follows:

Concerning Urban I, the 18th bishop of Rome, A.D. 226: "Authors say that this bishop introduced into the church the use of precious vessels; if this be so, it places his conduct in strong contrast with that of Alexander Severus, who wanted neither gold nor silver in the temples of the idols, and said with reason, 'that gold could not be of any advantage to religion.'

"The origin of the temporalities in churches is deduced from this bishop; it is added that he appropriated to the wants of the clergy the goods and lands which Christians offered to him . . ." (page 36).

\* \* \* \*

Concerning Antheros, the 20th bishop of Rome, A.D. 237: "The letters attributed to him, were never written by him; and we can place no confidence in historians, who affirm that permission was given by him to bishops, to take other sees, not for their own advantage, but from the necessity of the case, or the advancement of religion; for, at this period, these prelates would not have recourse to the bishop of Rome, to authorize these arrangements, since the jurisdiction of the pontiffs was confined within the bound of their diocese. Nevertheless, we ought to know that this usage, then unknown to the faithful, has been scandalously introduced into the church" (page 37).

\* \* \* \*

Concerning Fabianus, the 21st bishop of Rome, A.D. 238: "Some days after the death of St. Antheros, Fabianus, who was a Roman or Italian by birth, and a son of Fabius, was chosen pope, in a singular manner, if we can believe Eusebius, and the authors who have followed his account. They say that Fabianus had returned to Rome from the country, in order to be present at the elevation of the new

pontiff. The faithful had assembled in a church, for the purpose of the election; and several persons of consideration were proposed, without any thought of Fabianus, though he was present. Of a sudden, a white dove descended from above, and alighted on his head. Then the faithful, recalling to their recollection that the Holy Spirit had manifested itself, in a like form, at the baptism of Jesus Christ, exclaimed that God had exhibited to them his will. Immediately Fabianus was proclaimed pope, and conducted to the Episcopal See, without other formality than the imposition of hands. At this time, the custom of prostrating themselves before the pontiff of Rome, immediately on his election, nor of kissing his feet, had not been adopted.

"According to some traditions, the holy father introduced the use of renewing the holy oil every year, on Holy Thursday . . ." (page 37-38).

\* \* \* \*

For some years at the beginning of the fourth century, the bishopric of Rome was vacant. Concerning the state of the Christian religion at that time, the author states: "The faithful were forced to assemble by night, in private houses, in upper rooms, in the baths, under porticos, in the cemeteries, and even in the tombs, in order to administer the eucharist, and pray.

"But Christians, animated by a holy zeal, assembled at these places, regardless of a shameful and violent death. The priests read the Old and New Testaments, as the Protestants now do. The people brought bread and wine, for the administration of the eucharist. The communion was distributed, in both kinds, (both bread and wine. L.W.M.), to all who were baptized, and the ceremonies, terminated with a collection for the poor of the church.

"In the first century, fountains and rivers supplied the baptismal water. Then this sacrament was administered to the sick, and children, in private houses, and in prisons. Next they went further from apostolic simplicity; for, in the time of Tertullian, infants were anointed, and they presented honey and milk, making many signs of the cross, and the baptized were clothed in a white garment.

"The communion was administered indifferently; either in the morning, fasting, or in the evening, after supper. The eucharist — that is, the consecrated bread and wine — was carried to the sick and absent. As for fasts, they were discretionary, and no one was constrained to observe them.

"In the second century, the faithful adopted the custom of praying for the dead; and, according to Tertullian, the prayers were preceded by many signs of the cross. . .

"In the third century, a difference arose as to the administration of baptism to children; and, at the same time, the fast of Saturday, in commemoration of the burial of Jesus Christ, was introduced at Rome. But this custom was not approved of by the Orientals.

"Christian worship had not yet altars. A single table of marble, served for the communion of the faithful . . .

'Sub-deacons were then established in the church; but history makes no mention of patriarchs, archbishops, or metropolitans. The bishops of the principal sees, unjustly arrogated to themselves superior-

ity over those of the same country, and sometimes over those of several provinces, when these were dependent on the great cities. The popes, in their turn, put in the same pretensions, and the cowardice of the magistrates has rendered too real, their imaginary rights of jurisdiction, both spiritual and temporal" (page 52).

## *Matters of Controversy*

"Earnestly Contend for the Faith"—Jude 3

*Ward Hogland*

### EATING IN THE MEETING HOUSE

In the field of controversy several articles have been written the last few years on eating in the meeting house. Some of the arguments would be funny if the matter were not so serious. I am printing a short article by James D. Bales, professor of Bible at Harding College. Brother Bales probably does as well on this subject as anyone I know. In answering his arguments I have written another article using almost the identical words of brother Bales. This was done to show the fallacy in his reasoning. Notice that Brother Bales says we must keep our social activities and worship services separated by time! I have done that in my article making them an exact parallel.

Here is brother Bale's article on eating in the meeting house:

"The meeting house is not the church. It is no more holy than the house you live in.

Some brethren presume to tell others that they cannot do certain things in a meeting house; things that are not wrong within themselves. They tell you what God authorizes and what he does not authorize to be done in the meeting house, which God has not even required us to build.

Who made the church building such a holy place that social activities cannot take place there? There are some brethren who think one can smoke on the front steps but cannot cook a meal in a room in the building. Is it right to use the church's money to build a kitchen in a home for a preacher but wrong to use it to put a kitchen for the use of the brethren in the meeting house?

What about I Cor. 11:22-24? Is Paul discussing the purpose of a worshipping assembly or the sacredness of a meeting house? Is he saying that we must eat in a house and that we cannot have an outdoor picnic? Is he maintaining that we must eat at our home and not some brother's home?

If I Cor. 11:22-24 means that a Christian cannot eat in a building in which they assemble for worship, then where did Priscilla and Aquila eat? (Rom. 16:3-5). Did Paul deprive them of the very place where he told the Corinthians they could eat — their house? Their home was the meeting place of the church. Was it wrong to have a kitchen in it?

Is it wrong to eat in the meeting house but right

to drink water there? I Cor. 11:22,24 speaks of drinking as well as eating.

Is it right to eat together? (Acts 2:46; 10:48 and 11:3; Jude 12). Who has the right to legislate as to where it is to be or not to be, just so long as it is not in connection with the Lord's supper? So long as we keep our worship service separated from our social activities in point of time, by what authority does anyone legislate as to what may or may not be done in a meeting house, if the thing is not wrong? The church is a family. Is it wrong for a family to eat together? The church is a brotherhood. Is it wrong for brethren to engage in social activities?"

Here is my article called, "Serving steak **on the communion plate.**"

The communion plate is not holy. It is no more holy than a plate you would serve steak on in your home.

Some brethren presume to tell others that they cannot do certain things with the communion plate; things that are not wrong within themselves. They tell you what God authorizes and what he does not authorize to be done with a communion plate, which God has not even required us to use.

Who made a communion plate such a holy thing that steak cannot be served there? There are some brethren who think one can smoke on the front steps but cannot serve a little steak along with the unleavened bread. Is it right to use the church's money to build a kitchen in a home for the preacher, where he serves steak as often as he can afford it, and refuse brethren the right to serve a little steak on the communion plate?

What about 1 Cor. 11:22-24, is Paul discussing the purpose of a worshipping assembly or the sacredness of a communion plate? Is he saying that we must eat steak in a house and that we cannot serve steak in an outdoor picnic? Is he maintaining that we must eat steak, on a plate at home but not on some brother's plate?

If I Cor. 11:22-24 means that Christians cannot eat steak on the communion plate then where did Priscilla and Aquila get a plate to eat their steak? (Rom. 16:3-5). Did Paul deprive them of eating steak on a plate? They ate steak in their home where the church met. Was it wrong to eat steak on a plate there?

Is it wrong to eat steak on the communion plate but right to drink a sip of water? I Cor. 11, speaks of drinking as well as eating.

Is it right to eat steak on plates together? (Acts 2:46; 10:48 and 11:3; Jude 12). Who has the right to legislate as to where the steak is served, just so long as it is not mixed with the unleavened bread? So long as we keep the bread on one side of the plate and the steak on the other side, by what authority does anyone legislate where we might serve steak? After all, our minds can be Christ centered while we eat the unleavened bread, and then shift to physical things when we eat the steak. How long does it take for a Christian to shift his mind anyway? Where is the scripture which says how long we must keep our minds on Christ and him crucified when we eat the bread? Who can legislate on a matter of time, After all, we will be eating our noon meal within the hour anyway. What is the difference in three seconds and one hour? Some brethren are always wanting to legislate where God has not. The im-

portant thing is that we keep them separated on the plate, and by a little time. The only possible way it could be unscriptural is to take a grinder of some kind and grind the bread and steak together! This would make it unscriptural because you have mixed the two together. As long as you keep them separated on the plate and control your mind, the Lord is well pleased when you serve steak on the plate. After all, it isn't wrong to have social activities in the church building anyway!

## COMMENTS TO EDITORS

"I want to commend you for Searching The Scriptures. It is an excellent paper and full of truth." — Tommy Thrasher, Hartselle, Ala.

"Please send me a copy as I don't want to miss it, enjoy it so much." — H. H. Evans, Kreole, Miss.

"The money order is for renewing of Searching The Scriptures. I enjoy it very much. Keep up the good work." — Mrs. James Russell, Cleveland, Ohio.

"I think you and brother Miller have done a wonderful job with your work in Searching The Scriptures in past years. You have some good help with other writers along. I would like to be able to have hundreds of copies sent out." — T. E. Lindsey, Trenton, Fla.

"The paper is fine and I enjoy it." — Luther G. Roberts, Salem, Oregon.

"I, of course, enjoy the paper." — Colin Williamson, Jonesboro, Tenn.

"We look forward each month to receiving that month's issue of Searching The Scriptures." — Mrs. Van S. Jones, Lewisburg, Tenn.

"Keep up the good work. The only way the paper could be better is to have more of it." — Mrs. May Adkins, Brooks ville, Fla.

"I enjoy reading and approve of Searching The Scriptures, and I endorse and support your willingness to stand strong for the unpopular way of truth in the Old Paths. May God bless you in your efforts for the sacred truth." — James M. Smelser, East Orange, New Jersey.

"I sure enjoy it." — Mrs. H. C. Ludwick, Tampa, Fla.

"Keep up the fine work." — Thomas A. Thornhill, Tampa, Fla.

"I enjoy receiving Searching The Scriptures." — Vernon R. Butler, Jacksonville, Fla.

"I was visiting a friend and read this paper. Would like to subscribe. Enclosed is check to cover same." — Virginia N. Banks, Nashville, Tenn.

"I continue to enjoy Searching The Scriptures. It is one of the best papers I receive. Keep up the good work." — Frank Thompson, Carmichael, Calif.

"I am happy to send you the enclosed list for subscriptions to Searching The Scriptures. It is truly an outstanding publication among the brotherhood and I know that those who will be receiving it will be greatly benefited. It is my prayer that the Lord will continue to bless you in health, strength and determination to carry on this work. Never allow anything to discourage you from this work you are now doing, as it is so badly needed today in view of so many dangers facing the church." — Leo Rogol, Hopewell, Va.

"Keep up the good work with Searching The Scriptures. I will continue to urge people to subscribe to it." — William H. Lewis, St. Petersburg, Fla.

"I enjoy reading your paper very much and there are surely some good writings in it." — Mrs. W. E. Hudson, Texarkana, Ark.

"I enjoy the paper from month to month. May the Lord bless you with health and strength to carry on." — L. E. Sloan, Jasper, Ga.

"Searching The Scriptures is a fine paper, and I continue to enjoy the good variety of articles. I pray that you may continue to use the good judgment of the past in selecting material." — Ross T. Saunders, Lake Wales, Fla.

"Please renew my subscription for another year, and Godspeed in your efforts directed through the Righteousness of Him who created us all." — Hayse Reneau, Phillips, Texas.

"I like the paper and am in accord with your teaching." — Mrs. Ina Hynes, Cleveland, Ohio.

"I have been a subscriber from the first issue and do not want to be without the paper, so here is my renewal." — E. G. Creacy, Horse Cave, Ky.

"We enjoy it and pass it on to our neighbors." — Mrs. Helen Malloy, Orlando, Fla.

"Will you please start sending me your monthly copy of Searching The Scriptures. I have read it several times in the home of my in-laws and enjoyed it very much . . . Keep up your fine work on this wonderful paper. If there were more men in this world who stood for the truth, maybe the world wouldn't be in such a bad state and the churches of Christ wouldn't be so split and bitter toward one another." — Mrs. Larry Brannan, Columbus, Ga.

"Best wishes to you in all your worthy efforts." — Irvn Lee, Jasper, Ala.

## DEBATE TAPES

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

Very clear and complete tapes are available of the entire four nights of the debate. New 1 1/2 mil polyester "Mylar" base strong tape that will not stretch will be used, recorded at 3 1/2 speed, and may be played on any tape recorder. One 7" reel will contain the entire discussion of one night.

Proposition: "The Scriptures Teach That Water Baptism is Essential To The Salvation Of The Alien Sinner." A. C. Grider affirms — Albert Garner denies

Proposition: "The Scriptures Teach That The Alien Sinner Is Saved At The Point of Faith in Christ Before And Without Water Baptism." Albert Garner affirms — A. C. Grider denies

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

Proposition: "The Scriptures Teach That a Child of God May So Sin As To Be Finally Lost In Hell." A. C. Grider affirms — Albert Garner denies

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# The News Letter Reports

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

## DEBATE AT TAMPA, FLA.

There will be a debate on the issues before the church today in Tampa, Florida, August 16-20, 1965. G. K. Wallace and James P. Miller will discuss the following propositions.

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.

Affirmative — G. K. Wallace

Negative — James P. Miller

Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the "Herald of Truth" is without Scriptural authority.

Affirmative — James P. Miller

Negative — G. K. Wallace

The first two nights will be held at the Florida Avenue church building, 12720 Florida Avenue. This will be August 16th and 17th. The last two nights, August 19th and 20th will be in the Seminole church building at Rome Avenue and Wishart Boulevard. There will be no Wednesday night session since all have a prior commitment.

## REMINDER, MURRAY, KENTUCKY MEETING

This is to remind the brethren everywhere of the tent meeting in Calloway County, Kentucky. The effort will be under a tent close to Murray. The exact location of the tent is not yet known but will be determined in the next few days. The first service will be on Lord's Day morning July the 11th in the Luther Robinson school. The first service under the tent will be on Lord's Day evening of the 11th. All brethren who have kin in that section are urged to come home and not only attend the meeting but to encourage their people to come. A small band of Christians are already meeting in Murray. This will form the basis of a strong church there and in a short time there should be sound congregations in Mayfield, Benton, Paducah, all in Kentucky and in Paris, Tennessee. Remember the meeting in Murray, July 11th through the 21st.

James P. Miller

**Lloyd Barker**, Hammond, Ind. — During services last Lord's day evening (May 9) brother **Robert Killebrew**, one of our two elders, was taken to St. Margaret Hospital with severe pains in his chest. The next day, Monday afternoon, he passed away. He leaves behind a godly wife and a faithful Christian son, also many grieving brethren here at Highland Street where he shared the oversight with brother Thatcher. We have lost a dear and faithful friend and the cause of Christ has lost a champion. This writer is not able to put into words the many things

that might be said about him. In Acts 4:13 the scripture tells us that when they saw the boldness of Peter and John they marveled: "and they took knowledge of them, that they had been with Jesus." I want to change this passage a little and then apply it to brother Killebrew: "You had to take knowledge of him, that he walked with Jesus." This sums up all the things that I knew about him. Burial was in Dresden, Tennessee at 2 p.m. and this writer conducted the services.

**Ross O. Spears**, Tompkinsville, Ky. — After three years of the most pleasant work of my life, with the Grandview church, of Christ in Tompkinsville, Ky., I am moving June 15, to Mustang, Oklahoma to work with a small group of Christians presently meeting in a small converted dwelling.

The church here in Tompkinsville is now well established and self-supporting. Brother **Donald Townsley** will begin work here July 1st. I am confident the work will go on to greater things with his able help. This congregation will continue to be an influence for soundness throughout the years. My new address is: Box 27, Mustang, Okla.

**Donald R. Givens**, Coalinga, Calif. — At the E. Elm Street church in Coalinga, California, one was baptized on May 16, and one was restored. About the middle of June, I will move to start preaching for the church in Novato, California. My new address is: 1309 Chase St., Novato, Calif. 94947.

**Morris D. Norman**, Plant City, Fla. — A young wife and mother was baptized here at Plant City Lord's Day, May 16, 1965. After over four years labor with the church in Plant City, Florida, I will move to Akron, Ohio to begin work with the Southeast church on July 11. I will follow **Tom Hickey**. The elders here have not yet selected a man to follow me. I will continue publication of the Southeast Sower and would like to exchange with all brethren reading this who publish a bulletin. My new address will be: 877 East Archwood Ave., Akron, Ohio 44306.

**Ross T. Saunders**, Lake Wales, Fla. — I have just completed one of the finest meetings that it has been my pleasure to engage in for quite some time. The meeting at Winter Haven, Florida, scheduled May 2-8, was going so well the brethren decided to extend it until May 12th. It resulted in fifteen responses: eight baptized and seven restored. The brethren at 34th Street in Winter Haven worked very hard for the meeting, and their efforts are a living example of what a gospel meeting can do if brethren are will-ing to work for it.

The Lord willing, we shall move from Lake Wales, Florida, June 7, and will be working with the 2nd and Walnut Street church in Paragould, Arkansas. Our address will be: 401 N. 3rd Street, Paragould, Arkansas. The brethren there have offered to send me to hold meetings where the need is great and funds are low. This I appreciate very much, and

shall be looking forward to our work with this congregation.

### PREACHER NEEDED

**Hugh A. Hendrix**, Pompano Beach, Fla. — The Northside church in Ft. Lauderdale, Florida will be needing a full time preacher around June 13. Brother **Roland Warren** has been preaching for us but is leaving in June to work with the church in Gainesville, Georgia. We can offer a 3 bedroom, 2 bath home which is next to the meeting house, plus partial support. The church at Northside is sound and at peace. There is a good work to be done here and the prospects for growth are improving. Any preacher of the gospel interested in the work or anyone knowing of such a preacher available may write to me at 181 S.W. 14th St., Pompano Beach, Florida.

**Walter D. Bunnell**, National City, Calif. — I am told that in 1942 the church of Christ in National City was one of the largest churches in southern California. Internal strife took its toll of the church, and today there are two factions: one no-Bible-class-one copper congregation and one liberal church in National City in addition to the faithful church for which I preach. Due to internal strife the membership of the church has decreased on two different occasions. The church here is at peace and harmony among the members is at its best. We are endeavoring to follow the truth in its ancient simplicity. We enjoy the fellowship of other conservative churches in the San Diego area.

On Friday evening, April 2, brother **Roy Crowe** of El Cajan preached for us. On Friday evening, April 16, brother **Tommy McClure** of El Cajan preached for us; and on Sunday, April 25, brother **George Tyler** of San Diego preached for us. If you publish a bulletin, please put me on your mailing list. Walter D. Bunnell, P.O. Box 423, National City, Calif., 92050.

**H. E. Phillips**, Tampa, Fla. — I enjoyed the responsibility of speaking in a meeting at the Berney Points church in Birmingham, Alabama, June 7-13. This is a fine congregation with the best spirit among its members. They have three fine elders who are highly respected by the members of this congregation, and a sound gospel preacher in **Dennis L. Reed**. Brother Reed is doing a very effective work in this area. Eight were baptized and one restored during the time I was with them. **Eugene Britnell** and **Hiram Hutto** were in meeting in the Birmingham area during the time I was there. The work among faithful churches in the Birmingham area is making good progress.

**James E. Gunn**, Eau Gallie, Fla. — Our work here continues to move along in an encouraging way. Last month we baptized two and had one to be restored and identified. We are hoping to be self-supporting by the beginning of 1966. There will be many Christians from Florida and other states who will be visiting the Cape Kennedy and Patrick AFB, Florida's most photographed attraction, area during the year. The cape is only open for tours on Sunday afternoon from 1 p.m. till 4 p.m. We would like for them to know there is a church close by that they can worship with. Anyone desiring to do so would have

plenty of time to worship with us and get to the cape by the time the gates open. Our building is located on Sarno Road just two blocks west of Highway No. 1.

**D. M. Black**, Jacksonville, Fla. — After working with the Hyde Park church in Jacksonville for almost two years, I have been asked by the faithful church in Lafayette, Georgia to come and work with them. According to our plans, June 13 will be our last Sunday at Hyde Park. We have mixed emotions about leaving Hyde Park and Florida, but we are looking forward to a good work in Lafayette. This fine group of Christians left the unfaithful group about nine months ago after much pleading and efforts to unite on what the Bible teaches. We are praying that those who are presently members of the unfaithful group there (and everywhere) will not continue to swallow the "installment plan" of digression. Lafayette is about 25 miles south of Chattanooga, Tennessee. We extend to all an invitation to visit with us when in that area.

**Thomas A. Thornhill**, Tampa, Fla. — In September I will have completed my first year with the church at MacDill Avenue, and I can say that I have benefited greatly by my association with this fine group of brethren and also in being a co-laborer with brother **Harry Pickup**. The brethren have asked me to stay another year and for this I rejoice. The brethren here will allow me to hold two meetings a year and will continue my support during that time. If there are any congregations who need a meeting but cannot afford to pay, I will be glad to assist them. Write to me: 5008 So. MacDill Avenue, Tampa, Florida 33611.

We will have a meeting with different speakers, July 26-30, 1965. The theme will be: God's Program Of Positive Action. The speakers will be: Monday, James P. Miller: "Evangelistic Work-Reaching the Lord." Tuesday, Roland Lewis: "Scriptural Worship — Public and Private Devotion." Wednesday, Jack Hobby: "Personal Purity — Spiritual Cleanliness." Thursday, H. E. Phillips: "Training for Leadership — Responsibility and Work of Elders and Deacons." Friday, James R. Cope: "Benevolent Work — Caring for the Needy."

**Wayne G. Francis**, Terre Haute, Ind. — I moved to Terre Haute, Ind. September 1, 1964 and started worshipping with a new congregation of people standing for the truth. Following is the brief history of Central church of Christ.

On May 3, 1964 a few faithful Christians began meeting at the Red Men Hall in Terre Haute, Indiana. Because the facilities were only available on Sunday, the mid-week Bible study was held in the home of one of the members. After six months of handicap and discouragement, prayers were answered and a building was available. The original group of 14 members had now grown to 20. The building was purchased and the Central church of Christ at 201 Kent Avenue, Terre Haute, Indiana was a reality. After one year of service this group has had two gospel meetings. One was held in December with brother **Mel Myers** of Indianapolis, Indiana speaking, and the other in April with brother **Robert Jackson** of Nashville, Tennessee doing the preaching.

The congregation was set in order and two elders, brother **M. L. Darrow** and **Ray Harris** were appointed in December. Both had served as elders in other congregations in town.

Terre Haute is located on Highways U.S. 40 and 41. Central church of Christ is the only sound church within a 50 mile radius. There is much good work to be done in this area. Brother **Bill Farris**, Salem, Ohio, has agreed to move to Terre Haute in August. The congregation cannot support a man full time without outside help. If you are interested in helping brother Farris, please let us know.

### PREACHER WANTED

**W. C. Sawyer**, New Albany, Ind. — The Silver Street congregation in New Albany, Indiana is looking for a qualified preacher. This is a fine congregation with a bright future. I have worked and have had an enjoyable work. The five elders and I have worked together as near perfection as is humanly possible. I will be moving just across the river into Louisville, Kentucky to work with the South End congregation. A sound, qualified man is being sought. If interested contact one of the elders (**Roy Phillips, Fred Jewell, William Roberts, Sam Jeffers** or **Orel Gilliatt**), or write to the elders in care of the Silver Street church of Christ, New Albany, Indiana.

**Luther G. Roberts**, Salem, Oregon — The work here goes fairly well. Three identified and one restored recently. I have preached in meetings at Fairview, Santa Ana, Calif., Kent, Washington, Sunnyvale, Calif., so far. I am to preach in meetings at Dillard, Oregon, June 27-July 3; Dallas, Oregon, August 15-22; Santa Clara, Calif., October 20-27; New Haven, Tenn., November, the date not specified yet. It is good to be kept busy.

**Jerry D. Eubanks, Rector, Ark.** — The Sunday of July 25 marks the end of almost four years laboring with the Ninth Street church in Rector, Arkansas. My family and I will be moving to Atlanta, Georgia to begin work with the Northeast congregation on August 1.

**E. Paul Price**, Borger, Texas — On June 20th I will begin work with the church meeting at 5510 Hogaboom Road in Groves, Texas. My address will be 5515 Sonnier Lane, Groves, Texas 77619. We are leaving one of the most pleasant works that one could desire. The church is at peace and loves the truth. Brethren A. R. Cox and Hayse Reneau will do the preaching for the time being.

**Choice L. Bryant**, McMinnville, Oregon — My family and I have been living in McMinnville, Oregon and have been working with this small struggling church since September, 1963. Of recent date, however, due to some unavoidable circumstances, I find myself in need of some support. The need that we stay here and continue our work with this small church, in this mission effort, is so great that my family and I have decided to do so even in spite of the inadequate support. If there is a church, or an individual, that would like to put some "mission money" into this work, please let me know. I can use the help. Please address your correspondence to: Choice L. Bryant, 620 East

14th Street, McMinnville, Oregon 97128.

Due to a change in my schedule of work, I am now available for some protracted meetings and/or singing schools than I have been in the recent past. All who may desire my services, please contact me at the above address.

**Ralph Givens**, Sunnyvale, Calif. — **James P. Needham** of Louisville, Kentucky will be with the church in Sunnyvale, Calif., in a meeting July 11-18.

**Connie W. Adams**, 303 Selden Ave., Akron 1, Ohio — After three very pleasant years with the Pine Hills church in Orlando, Florida we have moved to Akron, Ohio where we are working with **Cecil Willis** and the Brown Street church. The Pine Hills church is one of the best congregations I know of anywhere and is well blessed with many talented people who can do many things to advance the cause of Christ. Several of the men are capable preachers in their own right and are often called on to preach in the area, or to fill the pulpit at Pine Hills when the regular preacher is gone. The records show that 30 were baptized, 38 restored and 40 were identified with us. **Jere E. Frost**, formerly with the 77th Street church in Birmingham, Ala., is the new preacher at Pine Hills. The plan at Brown Street is for one preacher to be in the field in meetings while the other is at home. We will divide the time equally and hope to accomplish much for the Lord, especially in the North. I will also do several weeks of work a year in Canada. Please note the change of address.

**Jimmy Tuten, Jr.**, St. Louis, Mo. — A telegram bearing sad news of the death of Merita Packard, Ft. Lauderdale, Florida brought to my mind the faithfulness of this saint who has pillared her head in rest and joined the multitude who sleep in Christ. She passed from this life June 4 at 10 a.m. Though an invalid, crippled with arthritis, she did not become bitter in her suffering. She knew that: 'For every pain we must bear, for every sorrow, every care, There is a reason.' 'But, if we trust Him as we should, all will work out for our own good; God knows the reason.'

Uncomplainingly, she demonstrated to onlookers the reality and power of true religion in suffering. Though carried as an infant, she attended services when weather and health permitted. She will be remembered most for what I call "wheel-chair evangelism." She never passed up an opportunity to teach New Testament Christianity to those willing to listen. I know of at least two ladies baptized through her efforts. She stood firm against digression and innovations, though these meant the sacrifice of friends. She has been rejected and scorned in her firmness against liberalism. Who knows but that her sickness was for the glory of God (John 11:4)?

**Colin Williamson**, Jonesboro, Tenn. — We had a good meeting with brother **Earl Kimbrough**. Five were baptized and two restored. Since the meeting two more have been baptized. Five of these were adult individuals. Brother Kimbrough's lessons were

fine and just packed with scriptures — the kind we all need.

Flavil Wallace, Pontiac, Mich. — We, the members of the Gingellville church of Christ, beseech you to respond to our plea. The congregation here consists of thirty-two (32) souls, representing twelve (12) families. In the Detroit and suburban area — an area containing in excess of six million people — there are only three or four faithful congregations including the one located here at Gingellville. Only one of the congregations to our knowledge has a "full-time" preacher and we at Gingellville have not had a preacher for the past seven months. We are currently sharing the responsibility for the edification of the congregation by having each of the men of the congregation prepare and present a lesson at the various services throughout the week.

The congregation was formed in May 1962, when a nucleus of Christians became dissatisfied with the growing apostasies occurring in a local congregation that was at one time faithful but has fallen away. These dissenting brethren wanted to preach and study the Word of God in its pure form without being subjected to the encroaching modernist doctrines of "church kitchens", "church recreation halls", "church orphanages", "church schools", and all the many other earthly organizations not authorized by the Word of God. They met for a time in their homes and finally were able to obtain a loan and buy the property now occupied in Gingellville. The property which included a small (20x28) one room building costing \$6,500 and is located approximately one mile from Interstate 75. The loan for this property has been repaid through the diligent continuing effort and determination of the members. We have, to date, had no outside financial aid. The building is totally unsuited for the congregation of any number of people and in fact has been condemned as a health and fire hazard by the local authorities and rightly so. Plans are now under way, the foundation is being laid, and a loan is being obtained for the sum of \$12,000 to finance the construction of a new building. This building will be 30 by 50, have a full basement, and central heating. We plan to have a construction company build the shell and the members of the congregation do the finish work themselves. We have also made arrangements with the construction company to provide them with labor from the congregation on a part-time basis and thereby further reduce the expense of the building.

We are desperately in need of aid in order to continue the work here. For the Christians in this area, it is imperative that this congregation continue to exist because there are no other faithful congregations within a forty mile radius of the Gingellville community.

We at Gingellville particularly need your financial aid to help us with the construction of a suitable meeting house and to help us acquire a preacher to supply impetus and direction to our efforts to carry on the work of Christ in this neglected area.

If you can aid us in any way, please contact us at 4193 Baldwin Road, Pontiac, Michigan.

## DANGERS FACING THE CHURCH

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

*Thomas G O'Neal*

As we study together in this article, I want to call the readers attention to another danger the church faces, that is, the lack of qualified elders.

There are a number of faithful men serving as elders in churches over the country, doing a good job and often these men do not have the appreciation expressed to them that the congregation should show them. Where men like this are in the eldership, the church moves forward. On the other hand, where men are elders while being unqualified the church will have a multitude of problems.

A congregation will not rise above its leadership. Elders are to lead and direct the church. Where there is no direction forward there is movement backward. There is no stand still position in the Lord's service.

Often the church faces a danger in selecting men to serve as elders. Sometimes the attitude is found that if a man is successful in business, is socially prominent in the community, has shown marks of being wealthy, or some other similar mark, that he is put in to serve as an elder. When such is done, disregarding the qualification given in I Timothy 3 and Titus 1, one is not a HOLY SPIRIT MADE ELDER. These marks mentioned above may be good in certain places, but they are not the ones the Lord set for men to meet in being elders.

Often the eldership is a popularity contest. The man is made an elder if he can swing the most in his favor to vote for him. A man who is qualified according to the Scriptures often is rejected for a man who is able to exercise a certain amount of political pull within the congregation.

The elder is to "tend the flock" (I Pet. 5:1-4). Some "desire the work" but when made an elder will not tend the flock or do the work. They have the idea that the eldership is a position of honor and not one of service. How often have men desired to be elders and when so made, would not WORK. Often some would become unfaithful to the Lord and the elders would not make an effort to watch for their souls. They are so charged in the Scriptures (Heb. 13:17).

Again the Bible teaches elders are to oversee the flock (Acts 20:28). They are to watch for those among themselves or from without leading away disciples after them by false doctrine. In connection with this, elders are to be apt to teach. Some are apt to teach — apt to teach error because they are ignorant of the Scriptures. They are not willing to make the necessary sacrifice in order to study to learn the word of God. I heard an elder one time telling how hard he had studied one afternoon and when he told what he had done he had looked up some verses that mention the word "sword" and upon another occasion had looked at some passages that mentioned the word "fox." Certainly a church with such a one for an elder could not be sure to have the attention, at least from that elder, that it should have. It is elders like this that when a class is being taught in such books as Romans or Hebrews that the elder will sit through the entire class week after

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week without any comments to make and the reason is that his knowledge of the word of God is so shallow that he does not see what the apostle is teaching.

Elders are charged with "Hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Elders are to be men of ability to not only see the wolf coming into the flock of God, but when they do see him not to become "unglued" but rather know where and how to start to answer his cunning false doctrine. Elders are the watchdogs of a congregation. Within the congregation there will be those that are babes in Christ that will not detect error at first, but elders are to be those constantly on the look out for such and when they see the wolf, get to work skinning the wolf. They have the responsibility to not only show the flock where the false teacher is in error, but even the ultimate goal to show the false teacher wherein he is wrong in bringing him to a knowledge of the truth.

Churches that have elders who are qualified according to the Scriptures have men that can guide them into paths of greater usefulness and service to the Lord. What a beautiful picture it is to see a church with qualified men in the eldership holding the confidence and good will of the congregation working night and day in the service of Christ to the end that the gospel is preached both at home and abroad, saints are edified and built up in the most holy faith. Churches like this can be towers of strength for the Lord in every area where they are found. Brethren, remember, the Lord wants elders in every church just as soon as qualified men can be found, but the Lord doesn't want men who are not qualified. The fact that a church doesn't have at a particular time, qualified men, doesn't give them the right to appoint the "best they have." God has never been pleased with the best men have, in the place of what he has said.

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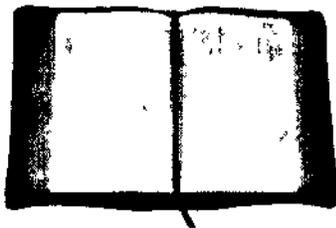
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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39



"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.

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## ANSWERS FOR OUR HOPE

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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.

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"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.

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"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

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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 Gasaway 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.

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-

\*\*\*\*\*  
 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

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).

\* \* \* \*

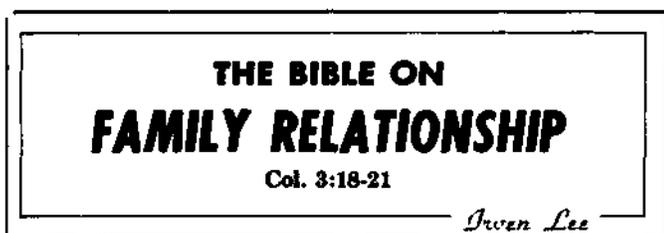
"We will also remark, that the council of Nice (325 A.D. L.W.M.), granted to the bishop of Alexandria the same privileges as to the pastor of Rome.

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.

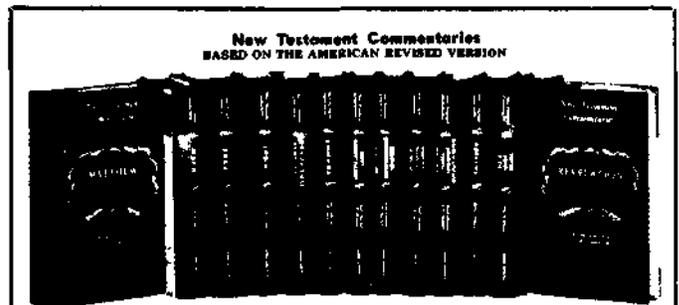
Foster home care is often for a temporary period while a mother is in a hospital or for some other reason the home is not able to function as it normally would. These children need care and they are capable of being trained to be Christians. The states vary in the amount paid, but the state does pay 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.

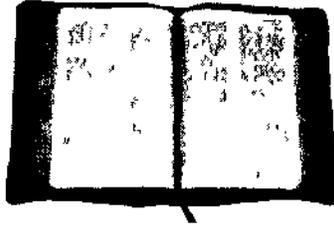


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# SEARCHING *the* SCRIPTURES



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

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

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VOLUME VI

SEPTEMBER, 1965

NUMBER 9

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## THE PURITY OF THE CHURCH-- No. 2

Leslie E. Sloan, Jasper, Ga.

Last week we began a study of this subject and noticed three things in which the church must be kept pure. These were WORSHIP, NAME and DOCTRINE. Today we want to continue this study and notice some more things in which the church must maintain purity.

1. **The Church Must Be Kept Pure in Origin.** This has to do with both time and place. The origin of the church is important because it serves as a matter of identification and divides the Covenants. Thus the question, WHEN AND WHERE DID THE CHURCH BEGIN?

Isaiah prophesied that the Lord's house would be established in the last days (Isa. 2:2-4). The Lord's house is the Lord's church (I Tim. 3:15). Daniel said that God would "set up" His kingdom "in the days of these kings." Daniel was giving the interpretation to king Nebuchadnezzar's dream. Daniel saw four world kingdoms beginning with the Babylonian, as king Nebuchadnezzar represented by the head of gold on the image. Succeeding or subsequent kingdoms to this one was the Medo-Persian, under Darius and Cyrus; the Grecian or Macedonian kingdom, under Alexander the Great; and the Roman, under the Caesars. According to Daniel's prophecy, God would establish His kingdom during the reign of one of these kings. It is a fact that the Roman kingdom was in power when the Lord announced in Mark 1:14-15 that, "The time is fulfilled, and the kingdom of God is at hand." There can only be one answer as to what **time** and what **Kingdom**. It must be the time of Old Testament prophecy and the kingdom of Daniel 2:44. The Lord said, "The kingdom is at hand." This meant that it was imminent — soon to appear. The kingdom of God is the church (Matt. 16:18-19; Col. 1:13-14; Mark 9:1; Rev. 1:9; Heb. 12: 22-28). Daniel's prophecy was fulfilled in Acts 2, when the church came into being.

Joel prophesied (Joel 2:28-32) that God would pour out of His Spirit on all flesh "in the last days." This prophecy was also fulfilled in Acts chapter 2.

Peter affirms in Acts 2:17 the presence of the "last days" in which both Isaiah and Joel said significant events would transpire relative to the origin of the church. Jesus said the kingdom would come with power, and the power would come with the Spirit. This happened in Acts 2. Thus the Spirit came, it

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was in the "days of **THESE** kings," it was in the "last days," the time of Old Testament prophecy was fulfilled, and the Lord's house was established. **Prior** to Acts 2, the church or kingdom was always spoken of as being future, but **after** Acts 2, the church is always spoken of as being in existence.

The church began in Jerusalem. The prophets had designated this as the place. "I am returned to Jerusalem with mercies: my house shall be built in it" (Zach. 1:16). Also Isaiah 28:14-18 is a prophecy dealing with laying the foundation of the church in Jerusalem. It is preposterous to even suspect that God laid the foundation of the church in Jerusalem and then built the church somewhere else. We should give God credit for being a better architect than that.

So it is abundantly clear that the church came into existence in AD 33, on the first Pentecost after the resurrection of Christ, as recorded in Acts 2. It is just as clear that the place was Jerusalem (Luke 2b: 49-53 Acts 2:1-47). When the gospel was preached, the people heard it, they believed it and asked what to do. They were told to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). All those who did this were added to the church (Acts 2:47). They became members of the Lord's church by this process. All who refused to obey this, never entered the Lord's church. They remained outside. It is the same today. Man cannot change it.

The presence of the church on earth today does not depend on a continuation without interruption until this day, for the church (like everything else) is preserved by seed. This presence on earth today, however, does depend on planting the pure seed, which is the word of God. The same word that was preached on Pentecost that brought the church into being, must be preached now, if we are to have the same church. Other churches have sprung up since

Pentecost due to the planting of other seeds. These plants or churches cannot be the true church of our Lord, and Jesus said they will be rooted up (Matt. 15:13). In order to establish the true church, one must stress FAITH, REPENTANCE and BAPTISM as did Peter in Acts 2. Anything else will produce an impure church.

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"I enjoy each issue of the paper and hope to be able to get all the members here to read and benefit from the fine articles you print. We appreciate the fine work you are doing." — Walter H. Stephens, Lexington, Ky.

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## Editorial . . .

H. E. PHILLIPS

### MILLER-WALLACE DEBATE

The debate between James P. Miller and G. K. Wallace is now history. We believe it will be one of the outstanding debates of the generation. The conduct of the disputants throughout the debate was excellent. Not one time was there a point of order called; not one time did either speaker speak from his chair. No one in the audience disturbed the discussion in any way. It was from first to last one of the most orderly debates I have ever attended. W. L. Totty moderated for G. K. Wallace and Marshall E. Patton moderated for James P. Miller.

The first two nights brother Wallace affirmed that churches of Christ could build and maintain benevolent organizations like Boles Home, Tipton Home, Tennessee Orphan Home and other orphan homes and homes for the aged that are among us. He never once dealt with the proposition that churches could build and maintain benevolent organizations — human societies — through which the church could do its benevolent work. He constantly insisted that the poor little orphan must be cared for by the church and the only way it could be done was in a "home." He spent most of his time trying to show that Miller and the Seminole church had changed and now taught a "new revelation." He tried to show that Miller had taught his side of the proposition some years ago and quoted from material many years ago as proof of his charge. One of the striking points of Wallace's speeches was that he seldom used Scripture, and when he did he generally misapplied it. He appealed to the "pioneers" and men of nearly three quarters of a century ago and said that these great men did not learn of this "new doctrine."

In the Firm Foundation of December 13, 1949,

page 11, G. K. Wallace said under the heading: **Orphan Homes:** "A great deal is being written these days about orphan homes and how they should operate. The appeal has largely been to tradition. Catholic priests say that tradition is equal in authority with the word of God. Many of my brethren today are that much like the Catholic priests. The priest tries to prove his point by tradition without reference to the word of God. The appeal made by many preachers today is to Larimore, Lipscomb, Harding, and the pioneers. The Catholics appeal to the church fathers and these preachers appeal to the pioneers."

One of the most outstanding features about the speeches of G. K. Wallace was his appeal to the **pioneers** to prove his position, and the lack of scripture he used. His appeal was to emotion and the old position of the pioneers, yet in 1949 he said this was like the Catholics prove their doctrine.

James P. Miller presented some charts on the benevolent societies that Wallace would hardly notice. This had a telling effect on the audience, numbering over one thousand each night. Wallace refused to come to the issue of benevolent organizations, but instead he said churches gave to a "home," then to the "children" and finally to a "cause." Many of his own brethren indicated disappointment in his efforts the first two nights. These first two nights were in the Florida Avenue building.

The last two nights were held in the Seminole building and were devoted to the Cooperation of churches such as the Herald of Truth. Miller affirmed that such cooperation was unscriptural. Miller showed the comparison between the Herald of Truth and the Missionary Society, and clearly proved that they were both unscriptural. In reply Wallace said Miller misrepresented both the Christian Church and the Herald of Truth, but never showed how they were misrepresented. Wallace charged that Miller, James R. Cope and Homer Hailey had led the digression, as he called it, to oppose the Herald of Truth. He charged that Miller had changed in the last fifteen years, but denied that he had changed, even in the face of a number of statements Miller read from the pen of Wallace in past years.

The matter of church support of schools was pressed by Miller. He charged that Wallace and his moderator, W. L. Totty, and the preacher at Florida Avenue, Kenneth Franklin, did not really represent the liberal brethren in Florida because they did not believe churches should support colleges. The only reply by Wallace was that he did not ASK churches for money. He never admitted that he believed churches could support colleges.

In Miller's last speech he asked Wallace to use his influence to get a debate on the same propositions in Montgomery, Alabama; Nashville, Tennessee; Abilene, Texas; or Henderson, Tennessee where one of the liberal colleges exists. He had the propositions ready to be signed. Wallace promised that he would use his influence to bring such about. Our guess, however, is that it will never come to pass.

Wallace denied throughout the debate the force of an example without a "backup" command. This ruled out Acts 20:7 in taking the Lord's Supper on the first day of the week. Miller forcefully showed

the disastrous consequences of his false doctrine on this matter. The last two nights Wallace made about the same speech four times, bringing charges against Miller, Cope and Hailey and the Seminole church in changing and bringing in a "new revelation." He did not use the word of God in trying to show Miller's affirmative wrong.

There is no doubt but that Miller was the master of the situation throughout the debate. The cause of Christ in the Tampa area and in the state of Florida was strengthened by this discussion. I believe it will be one of the living debates of this generation.

Tapes are available of this debate. You can listen to every word for yourself and see exactly what was said by both speakers. These tapes are 1 1/2 mil Mylar, recorded at 3 3/4 speed and can be played on any recorder using a 7" reel. The four tapes of the entire debate are \$12.00. Send your order to Phillips Publications, P. O. Box 17244, Tampa, Florida 33612. Your order will be filled as soon as possible. The discussion is clear and complete. This debate will also be published by Phillips Publications as soon as possible. Watch for publication date.



## KANON, "Rule" (Concluded)

### The Ecclesiastical Use of Kanon

In previous sections of the present investigation it has been observed that early Greek literature contains no ecclesiastical uses of the noun **kanon**. In no instance is the term applied to an authoritative collection of religious books. In early literature we do not read of "the canon of Scripture," "the canon of faith," or "the canon of truth." This use of the word kanon is post-apostolic in origin.

In patristic writings, however, the word is commonly used both as "a rule" in the widest sense, and especially in the phrases "the rule of the church," "the rule of faith," "the rule of truth." Apparently, the noun was sometimes used of the abstract standard (**kanon**) found only in the "Church." However, the term was also used of the concrete creed (kanon) which set forth the facts from which eternal life was to spring.

In the fourth century AD decisions of councils were called "canons." The discipline by which ministers were bound was the "canon." Those thus bound were styled 'canons.' In the phrase "the canon of the mass," the passive sense is also seen.

According to some writers, the first direct application of **kanon** to the Scriptures was in the verses of Amphilochius (c. AD 380) who uses the term in his well-known catalogue of Scriptures. In the Latin writers the term is commonly found from the time of Jerome and Augustine.

Other writers contend that the earliest use of

kanon as it applies to the Scriptures is in the fifty-ninth canon of the Council of Laodicea (AD 363), "No psalms of private authorship can be read in the Church, nor uncanonical books, but only the canonical books of the Old and New Testaments." In this same Council of Laodicea, the uncanonical books were described as "those without" or "those uncanonicalized (akanonista)."

I have referred several times to the difficulty of determining the sense in which something is a kanon. Here, we have the same problem. In what sense are the Scriptures the "kanon"? The evidence seems to indicate that the title "canonical" was first given to writings in the sense of "admitted by the rule (kanon)," and not "as forming part of and giving the rule (kanon)." Probably both senses are seen today, with the primary stress on the former.



### PARENTS--YOU ARE RESPONSIBLE!

This article will not shake the earth or make international headlines, but it does deal with precious material. The earth needs shaking enough to give parents an awakening jolt. There is a fearful responsibility on their hands, and so many seem not to realize it. They are in a mad rush for money and in a frantic search for some sort of happiness at a bowling alley or a movie house. The mad rush and the frantic search could be left off, and contentment could be found at home in fulfilling the divinely ordained task of making a home (I Timothy 2:9-15; 5:14; Proverbs 31:10-31; I Peter 3:1-6; Ephesians 5:22-23).

Where is the pre-school son or daughter? That easily influenced child is with the foul talking baby sitter and the TV almost every waking hour. He knows nothing of worship for he never goes. He can play "cowboy," but he knows nothing of the Christ or the great heroes of faith (Deuteronomy 6:6-9; 29:29; Ephesians 6:4; II Timothy 3:14-15). His training is from Hollywood and the dancing, smoking, baby sitter who is cheap. (In several ways!) If she were more diligent and capable, she could earn more working with machines than she does molding the lives of precious children who possess eternal souls. Parents, can you see the danger?

Where is the mother? She is at the office or factory working so she can earn money to pay more income tax, pay the maid, pay for the second car she needs to get to work, pay for the extra laundry and clothing bill, etc., since she is not at home to see about things, pay for the bowling and movies and all the expenses of "recreation" after the mad (insane) rush for money. If she came home to love and care for her children and to provide a happy (restful) home for her husband, the frantic search could cease. She could then see that the Lord knew

best (Titus. 2:3-5). Where did the idea originate that it would be better to leave home in search of contentment and things of true value?

Where is the father? He works forty hours per week. Fine! He must provide (I Timothy 5:8; II Thessalonians 3:10; I Thessalonians 4:11-12). But the week has one hundred sixty-eight hours! Yes, but he must sleep and eat. Of course, there are chores about the place and items of business to occupy time. Does he walk and talk with his boy? Does he have time for his boy to sit on his knee or walk by his side and ask his childish questions? Would the father have time to listen to him as he tells his imaginative tale? Do they go worship God together? How sad the answer. The father must sleep late on Sunday. This is his (Is it?) day off. He and his nervous and overworked wife must have recreation. But what about the children?

The prodigal son (Luke 15) asked for and received his inheritance. I suppose he had many good things, but he wasted them and had nothing but failure as a harvest. Parents who serve mammon rather than God will find no satisfying harvest. None can serve God and mammon (Matthew 6:24). Many provide for the carnal man but make no provision for the soul. Must they continue on this course? The damnation of their souls and the heart-breaking loss of their children are in the road ahead.

The pleasures of sin are but for a season (Hebrews 11:25). "Godliness with contentment is great gain" (I Timothy 6:6). Must those of us who preach feel that we are trying to burden people with an undesirable life? May we feel that we have the blessed privilege of proclaiming the heavenly wisdom — the good way? Is that couple who rushes to work and play but never to worship and the place of parental responsibility the happy couple? We all know that it is not.

Worldly parents may not be vile and mean. They may have failed to set their affections on things above (Colossians 3:1-5). They may have been unfortunately influenced by the pleasure mad associates (I Corinthians 15:33). They may, at times, realize that they are working hard for no real reward. They are eating the husks with the swine! They are living below their possibilities. It will soon be too late to save their children. It will soon be time for them to fall into the hands of the living God (Hebrews 10:31; James 4:13-17). Are any who read this article blind to your responsibility as parents? If not, are you near some whom you might awaken from their lethargy? (Romans 13:11-14; Ephesians 5:1-21).

These parents that serve mammon bowl for rest and recreation but come in tired. They work to get money only to learn that happiness is not for sale (Ecclesiastes 2). They smoke (Is there an exception?) for that "satisfaction" that is talked up in the deceptive advertisements. It is very common for alcohol to be invited into their lives that it may mock and wound (Proverbs 20; 23:29-35). No drunkard inherits the kingdom after a while or peace now (I Corinthians 6:9-10; Proverbs 13:15). "The way of transgressors is hard." Is there any way under the sun to get through to these worldly parents who are starving themselves and their children spiritually?

Bad habits bring disappointing results that humiliate and embarrass. Liquor may break the home. Sin may make ashamed and depress so that victims see no hope. Christ tasted of death for every one (Hebrews 2:9). He commanded all men everywhere to repent (Acts 17:30). His gracious invitation is to all (Matthew 1:28-30; Titus 2:11-14; Revelation 22:17). Even those who killed the Prince of life were told to repent and be baptized. They were taught to continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and prayer. They were added to the church (Read Acts 2). The Father ran to meet the prodigal son.

You, prodigal parents, who may read, and your neighbors, who live as you do, have time now to repent, but time is hastening on for all of us. You have tried the ways of the world. Now try the way of the Lord and see the difference (Mark 10:29-31). Plan now to stand with your children on the right hand at the last day (Matthew 25:3-33).

This article is not intended to imply that all baby sitters are cheap and immoral, nor that all working mothers have the attitude discussed herein, nor that all fathers are interested only in their own interests to the neglect of their children. It is intended to apply to those cases described to which it obviously does apply.

**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:

\* \* \* \*

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 Comelius 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. 336: ". . . 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).

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## REPORT ON MURRAY, KENTUCKY MEETING

July 11-21, 1965 James P.

Miller, Tampa, Fla.

It is with great joy and thanksgiving to our Father that I make this report of the meeting at Murray. The news is that the liberals were not able to keep us from having a good hearing, and many brethren who already had some misgivings about the course of the church today were taught and confirmed in the truth.

I arrived at the lot where the tent was erected on Friday afternoon to find all in readiness. Weldon Thomas and others had done their work well. Eastland in Nashville sent the tent, chairs, and lights, and the brethren helped the tent people erect the tent. A heavy rain Friday night made the ground soft and early Saturday morning brother Thomas stuck two or three times in coming in and out. It did not rain another drop the entire 11 days of the meeting. This was most fortunate for we would have been in trouble if it had continued raining.

The crowds under the tent and the people in cars who listened over a loud speaker ran from 70 at the lowest to a possible 140 at the highest. Brethren from Indianapolis, Indiana to Birmingham, Alabama to support the meeting. This was one of the most wonderful efforts in scriptural cooperation I have ever seen. At the start, brethren coming from other places would about equal the local people, but as the meeting progressed the balance turned until on the second Sunday night with an audience of about 100, only a handful were from away with 90 in the audience being local.

Twenty-three families in Calloway, Graves, and Marshall Counties, Kentucky, will take a stand with the West Murray church. Some of them are ready now and others will wait longer but they are already committed and know the truth. It is hard to break old ties and here is our greatest problem. It is hard to make brethren see that the churches where they attend with liberal elders and institutional preachers cannot be saved. These brethren, because of their love for the truth and their constant attendance at the meeting, are already marked by the liberals around them and will go where they can worship and work scripturally.

In addition to the 23 families in Kentucky, there are 10 families just over the line in Henry County, Tennessee. These brethren are from two congregations in the vicinity of the State Park and Inn at the Tennessee River. The courageous stand of young brother George Eldridge on the issues at New Liberty resulted in making some of the brethren think and some have been put out of the congregation because they stood with brother Eldridge on the issues. Among these was one of the elders, J. R. Gean. Present plans call for these brethren to secure a loan and build a meeting house on Highway 79 between Paris and the Tennessee River. This will make the second place where the full gospel can be taught.

The visible results of the meeting were good also. Three were baptized and among them was my brother's wife. This was a cause of great joy to my

family. My brother, Robert, who is the County Judge stood by me and helped make the meeting a success. Three were restored.

It is my prayer that the church in Murray will find the right preacher and go forward with the work. We have the names and addresses of 23 families waiting for him.

## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### WOMAN'S FUNCTION IN THE CHURCH

A matter of controversy for a number of years has been woman's function in the church. Paul said, "Let the woman learn in silence with all subjection. But I suffer not a women to teach nor to usurp authority over the man but to be in silence" (I Tim. 2:11-12). Then Paul says for the aged women to be "teachers of good things" and also to teach the young women their duties (Titus 2:3-4). This sounds paradoxical but it isn't. Like all scriptures they must be kept in context. Paul said, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

God's universal law governing the function of women from the time of the garden of Eden until now was given in our first scripture. God has never allowed woman to teach (over) or usurp authority over man in any way. The reason is given by Paul in these words, "For Adam was first formed then Eve. And Adam was not deceived, but the women being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

I would like to emphasize that a woman may teach man in SUBJECTION but never in AUTHORITY. There is a difference. The word teach simply means to convey a thought or idea to someone else. It would be foolish for a man to say his wife had never taught him one thing! However, the Bible makes it clear that she must not usurp authority over him or else she stands condemned. I maintain that a woman may teach a man if she will do it in subjection.

Now let us notice the application of this universal law. First it is applied to the inspired woman in I Corinthians 11. Paul says, "Every woman that prayeth or prophesieth," which shows he is talking about an inspired woman. A prophet in the early church was simply an inspired teacher. Some women had this gift. Paul knew they would be on the floor teaching over men since they were inspired to do so. He gave a law in this chapter to prohibit women from teaching over man. He said in verse 10, "This is why woman ought to wear upon her head a symbol of man's authority" (Williams translation). Godspeed says in his translation, "That is why she ought to wear upon

her head something to symbolize her subjection, out of respect to the angels, if to nobody else." These **inspired** women wore some kind of a veil or covering over their head to symbolize their SUBJECTION to man WHILE THEY TAUGHT! Since we have NO inspired women today this law does not apply to our women. For example, Paul said certain men were to keep SILENT in the church (I Cor. 14:28). Does this apply to all men? Certainly not. It applied to men who spoke in tongues and had no interpreter.

Paul said in Eph. 5:10, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Paul says we **speak** when we sing. This is the participial form of the same word used in I Cor. 14:34, when he told women not "to speak" (laleo). This shows that I Cor. 14:34 could not apply to women in our assemblies who sing! Paul tells us when we sing we both speak and TEACH. I said all of this to emphasize that women are not restricted from all teaching.

If I wanted to condense this matter and put it in simple form this is the way it would look:

1. God has never allowed woman to teach over or usurp authority over man.
2. This applied to both **INSPIRED AND UNINSPIRED** women.
3. The inspired woman is found in I Cor. 11. Notice "prophesieth." She was to wear a covering on her head to symbolize her subjection to man. This doesn't apply to women today, for the same reason the law regulating tongues does not apply to men of today. The women of I Corinthians 11 were a select group even in that day.
4. Uninspired women in apostolic times were under consideration in I Cor. 14:34. These women were the wives of inspired prophets. They were told to "ask their husbands at home" rather than causing a disturbance in the assemblies. This cannot apply to all women for three reasons. First, some women have no husbands. Second, some are married to men who are not even in the church. Third, some of the women in the church today know much more than their husbands! This rule was given to a special group of uninspired women in apostolic times.
5. God's universal law for women both in apostolic times and now is given in our first scripture, I Tim. 2. This means that a woman can teach other women. She can teach when she sings, because the Bible (Col. 3:16) says she does. She can teach man if she does not usurp authority over him to do it. Since she cannot usurp authority over man this is ONE thing which makes a female ministry unscriptural.

Several years ago while in debate with Van Bonneau of Dodson, Texas, he asked me what he considered was a very difficult question. He said, "Hogland may a woman teach a men's Bible class?" My answer was positive. I said, "She certainly could teach a men's Bible class if she did it in SUBJECTION. However, I emphasized that she could not take over the class as the teacher because the teacher is in authority over the class. I pointed out that she could teach or convey a thought, to the class, as a member of it, but not as a teacher OVER the class. What did he say about my answer? Nothing.

I felt obligated to ask him a question while on the

floor and this is it: "Brother Bonneau, has a woman, in the church, ever TAUGHT you ANYTHING, ANYWHERE, ANYTIME? He paused a moment and said, "I don't intend to answer that question."

Gentle reader, don't make the mistake of thinking that teach always means with authority. If that were so a woman could get up and preach a sermon just like she could sing a hymn in the pew.



## MIRACULOUS DIVINE HEALING (No. 3)

Connie W. Adams, Akron, Ohio

The power to heal the sick miraculously was possessed by the apostles of our Lord and certain ones upon whom they laid their hands. Healing is listed as one of the spiritual gifts of I Cor. 12:8-10. If it can be shown that miracles have ceased, this will, of necessity, include the gift of healing, for it was miraculous in nature. Whatever the Bible says on the subject should be the end of the matter with all who have an ounce of respect for the law of the Lord. All of the "testimonies" in the world cannot set aside the force of what the Bible teaches. I submit now three scriptural arguments to prove that miracles, including the gift of healing, have ceased.

1. **The New Testament taught that they would cease.** In I Cor. 12, 13, and 14 Paul discussed at length the spiritual gifts existing in the early church. In chapter 12 he listed them and showed that each one had its place and that a brother with one gift was not to despise the brother with a different gift, that they were all members of the same body. In chapter 13 he showed that unless the gifts were employed with the proper love one for another, then the exercise of the gift would not profit. In this chapter he showed that love was intended to be permanent in the church, while the gifts were designed to meet a temporary need. In chapter 14 he urged that these gifts should be used to the edification of the church. The crux of the matter is stated in I Cor. 13:8-13. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: for now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In verse 8 Paul lists three of the nine spiritual gifts listed in I Cor. 12:8-10. They are: prophecies,

tongues and knowledge (miraculous knowledge by the Spirit). They shall "fail," "cease" and "vanish away." Verse 9 shows that these gifts were "in part." That which is "in part" is not complete. God revealed part of his truth as needed in the various experiences of the early church. This was done by revelation and made known by the prophecies, tongues and knowledge of those endowed with spiritual gifts. How was the early church to meet a given need in the absence of an apostle of the Lord, or the completely written word of God? The Lord provided the need through these spiritual gifts. Their knowledge was in part, it was not complete. Miracles then, belonged to the time of partial revelation, to the age of incompleteness. Verse 10 makes it plain that they were temporary. They were to be "done away" when "that which is perfect is come." This does not refer to the second coming of Christ. It refers to the completeness of that knowledge of divine truth which was then "in part." The "when" of this verse denotes the ending of the miraculous gifts. I affirm that we now have that "which is perfect." The "law of the Lord is perfect, converting the soul" (Psm. 19:7). James wrote of the "perfect law of liberty" (James 1:25). Near the end of the age of revelation Peter said God's divine power had given unto us "all things that pertain unto life and godliness" (II Pet. 1:3). Jude placed the divine stamp of approval on that faith which was "once delivered unto the saints" (Jude 3). The word "once" means once for all, or one time for all time. It is complete, lacks nothing, and any attempt to add unto it reflects a lack of respect for its finality and further demonstrates a presumptuous spirit on the part of the man who so acts.

But Paul's argument does not end with I Cor. 13:10. He then personified the age of partial revelation and complete revelation by speaking of it in terms of his own childhood and manhood. His lesson is the contrast between spiritual incompleteness and spiritual maturity. When maturity is reached the things of childhood are laid aside. Verse 12 says "For **now** we see through a glass, darkly; but **then** face to face." Note the contrast between "now" and "then." As God revealed the truth a little at a time, it was as though they gazed through a darkened glass, catching faint glimmers of light. But "then" face to face. It would "then" no longer be necessary to see through a glass darkly. "Now" I know in part, but said he, "**then,**" I shall know as also I am known. Those who insist on the presence of miracles in this present age are unable to give any sensible explanation of these verses. They establish my point completely.

2. **The means by which these miraculous gifts were imparted have been removed.** The apostles received their miraculous powers by the baptism of the Holy Spirit. All others received them by the laying on of their hands. In Acts 8 we have the account of the conversion of the Samaritans under the preaching of Philip. Philip was one of the seven men of Acts 6 appointed to serve tables. But after the dispersion he became known as Philip the evangelist. The apostles laid their hands on him (Acts 6:6). He was able to work miracles. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8:6). But the passage proceeds to show how

Peter and John, two apostles, came down from Jerusalem, and laid their hands on the Samaritans enabling them to work miracles. Philip did not do this. "And when Simon saw that **through laying on the apostles' hands the Holy Ghost was given**, he offered them money" (Acts 8:18). In Ephesus Paul imparted these gifts by the laying on of his hands. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:6). I challenge any modern day claimant to find one passage which indicates that these gifts were imparted in any other way than by the laying on of apostolic hands. The very means God selected for imparting these gifts shows that God had no purpose to serve with them beyond the lifetime of the apostles.

3. **The need for miraculous gifts has ceased.** These miracles were for the purpose of confirming the word preached in New Testament times. How could the people know these men preached the truth of God? They worked miracles. This forever established that they were sent of God and that what they preached had to be obeyed. "And they went forth, and preached everywhere, the Lord working with them, and **confirming** the word with signs following" (Mark 16:20). "How shall we escape, if we neglect so 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). I submit that the purpose for miraculous gifts has been satisfied. The message which was then in inspired men is now in the book. A report of the miracles they wrought is also in the book. The evidence is complete.

Let the modern "faith healer" tell us what his miracles are for. Are they to establish the deity of Jesus? Does he doubt the great array of evidence we already have on that? Are they to confirm the truthfulness of what the apostles and early inspired preachers said? Does he question that? Is the truth preached by the New Testament preachers so inadequately established that it requires continual confirmation? No, my friends, the truth is that these men have learned how to fatten their pockets by preying on the hopeless condition of those who are gullible enough to be talked out of their last dime. All of the testimonies they can produce in support of their so-called healings must of necessity be arrayed against the plain teaching of the Bible. The next article will examine some of proof texts relied upon by the "healers" of our day.

## PUT THEM IN REMEMBRANCE

Dick Blackford, Owensboro, Ky.

In the past few years, I have noticed a tendency of some of the brethren to "ride the issues" in Bible classes, from the pulpits, and in their bulletins. I certainly think it is good that brethren are concerned over the all-sufficiency of the church and that it is necessary to put the members in remembrance of these things. I sincerely endorse this. The purpose of this article is not in objection to such, but I do

object to negligence of other matters which are equally important. Just opposing innovations that are creeping into the Lord's body is not, by far, all that is required to be sound in the faith.

There are congregations that are sadly hurting for plain ol' lessons on good, godly living. But this topic many times becomes easily crowded out when a subject involving much tension becomes prevalent.

Christian evidences has become a much needed topic in these days of skepticism. I predict that skepticism will be a thorn in the side of the church that can and will do more damage than the present issues if we do not try to nip it in the bud now. But again, the challenge against our faith is overlooked because the majority of our time and money is spent combating institutionalism while another enemy is creeping up behind us.

There are, no doubt, many young people in the church who are in need of counsel and advice on leadership and responsibility, but are being neglected because of something else that might seem more important. Brethren, let us not forget that the young Christians of today will be the leaders in the church of tomorrow. Some of them, I am sure, have questions on morality and other teenage problems that they would like to have answered but are afraid to ask. Let's go to their rescue.

I do not pretend to have all the answers to our problems and these remarks are not necessarily criticisms of other preachers. This writer has found it easy at times to be neglectful of needed lessons on these things, and this is his way of reminding himself to have more care. I hope this will help all of us to realize our responsibilities better and that we will not neglect to "declare the whole counsel of God."

## MATH PROVES BIBLE UNDERSTANDABLE

Bob West, Orlando, Florida

It is a popular opinion among many that they are justified in not reading the Bible because they would not be able to understand it anyway. They feel that a man must graduate from a theological seminary before he is qualified to understand what God's will is, and that such a man can explain it to us better than God did.

Of course, we know from reading such scriptures as Psalms 119:130, Matt. 24:15, and Eph. 3:4 that even the simple can understand what God's commands are by reading the Bible. But this is what God said. For those who respect the wisdom of men more than the wisdom of God, let's see what men say about it.

The following article appeared in the Changing Times magazine:

"Experts have devised several mathematical formulas to test the readability of writing. Two principle factors taken into the account are the number of words in a sentence and the complexity of the vocabulary.

"One such formula, appropriately called the 'Fog Index,' was developed by Robert Gunning. The Fog Index scores are tied to the level of education. An article rated 6, for example, can be understood by a person with a sixth-grade education. The scale runs

up to 17, the reading comprehension level of a college graduate.

"Gunning has tested all kinds of writing over the years. Researchers in one big company were turning out reports with an average rating of 16. Popular magazines generally score 8 to 12. The ones with the largest circulations test out at 10 or under. But that most enduring book of all, the Bible, averages only 7."

What about **your** ability to understand? Is your reading comprehension considerably less than the seventh-grade level? Do you read popular magazines? Do you understand them? Read again what the experts say above.

If you do not read and study the Bible so that you may know **first-hand** what God wants you to do, is it because you cannot understand? Or, is it because you care nothing about the eternal destiny of your soul?

### 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<sup>3</sup>A 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:

*"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without scriptural authority."*

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### 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

# The News Letter Reports

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

## ON GRATITUDE

W. C. Hinton, Jr., Japan

Probably one of the greatest blunders man makes in trying to get along successfully with his fellow man is a failure to express or adequately show his appreciation for things received. These "things" may be real, physical items, or prayers and concern, or may take other various forms. Possibly among all faults, none separates friends so quickly as the ungrateful disposition.

In thinking along these lines, probably into your mind, as into mine, comes the story of Jesus and the ten lepers depicted in Luke 17:11-19. The ten lepers, in their terrible, wretched condition, expelled from their society, were soon to be relieved from this by the Master. The text says "who stood afar off" possibly indicating the legal separation distance of 100 paces. With their cry of "Tame, tame" (unclean, unclean), the Master's tender compassion went out to these unfortunates. The Son of God with eloquent majesty simply said, "Show yourselves unto the priests." With implicit faith they went, and were healed as they went, i.e., as soon as their faith became active in obedience. Try to imagine their happiness . . . cured! Now all that remained was for them to present their cured bodies to the priests for a health certificate that would allow them to live and move in their society, among friends and family once again. With this uppermost in their minds, quite naturally they hurried on their way; turning back would only delay the happy consummation.

At any rate we shouldn't be too surprised at their hastening, for would we not have done the same thing? Perhaps, if it had not been for the one that did return we might have read the account over and never paused to think of the selfish ingratitude of the nine. There may have been some discussion between the one and the nine, possibly reasoning something like this: "Let us go to our homes and see our loved ones. Grateful to him? Of course, but he will never miss us, and we'll probably see him again, later." How many, many times have we not displayed this self-same attitude? Was it not Hezekiah, who after his recovery and the 15-year extension of his life by Jehovah, that in his song said, "I shall go softly (hushed or subdued spirit) all my years"? (Isaiah 38:15). Then in the next chapter we have portrayed the ostentatious attitude of pride before the messengers of Baladan. Before Isaiah he confesses what he has done and rather displays an attitude of glorying in it, only to hear the stern words of condemnation and sentence from Jehovah. In records of the great plague in London it states that there were not enough preachers, priests or services to meet the demands for prayer. In Japanese there is a proverb, "Nodomoto sugureba atusa o wasuru" which translates roughly: "upon drinking water the heat is soon forgotten." A similar American counterpart goes: Vows made in the storm are forgotten in

the calm. These examples show that the human tendency to quickly forget previous calamitous situations is recognized by all men. But a recognition of the fault in itself is not enough. A quaint quotation in Trench's Notes reads, "We open our mouths wide till God opens His hand; but after, as if the filling of our mouths were the stopping of our throats, so are we speechless and heartless."

The purpose of this article is twofold. First, is to couple our thanks to God for His tender care of us with a public notice of appreciation to the brethren that have seen to it that our needs have been cared for adequately. Second, by placing such a notice in this widely-read journal, to dispel the ugly, deliberately distorted rumor by those who have left the "pattern of sound words" and established groups, societies, and giant combines to evangelize the world, that conservative minded brethren are not interested in preaching the gospel in other areas and in foreign countries. Our presence in this country destroys too, the fabrication that one cannot enter foreign countries, especially Japan, without a sponsoring congregation. Listed below are the various congregations that are now assisting us or have in some way during the past three years sent financial help to this work. Of course, this only lists those who helped financially; the many prayers on our behalf that have helped so much could not possibly receive an adequate accounting.

ALABAMA: 4th Street in Cullman; 77th Street in Birmingham; Hueytown; Phil Campbell; and Gay Meadows in Montgomery.

ARKANSAS: Camden; Martinville; Tuckerman.

FLORIDA: Anthony; Central in McAlpin; Morrison; Holden Heights and Par Avenue in Orlando; Palatka; Palmetto; Perry; Drew Park, Henderson Blvd. and Hyde Park in Tampa.

GEORGIA: Snapfinger Road in Decatur; Lakeview in Rossville; Waycross.

INDIANA: Lafayette Heights in Indianapolis.

MICHIGAN: Romulus.

TENNESSEE: Rock Church in Charlotte; Shacklett in Kingston Springs; Westvue in Murfreesboro.

These plus the assistance of interested individuals and members of our family have made our work here in Japan possible. We are grateful!

## MEDLEY OF MATTERS

Jimmy Tuten, Jr., St. Louis, Mo.

Interested in Trading: I have extra copies of Foy E. Wallace, Jr.'s Torch which I am interested in trading to someone who can help me complete my set. I need Vol. I, No. 6 (January, 1951) and Vol. I, No. 11 (October-November, 1951). If you have either of these issues and are willing to part with them, I will be happy to purchase them from you, or trade with you. I have the following: Vol. I, Numbers 1, 2 (2 copies), 3 (2 copies), 4 (2 copies), 5, 7, 8, 9, 10 (2 copies) and 12. If you can help me complete my set,

please contact me at 6316 Pernod Avenue, St. Louis, Missouri 63139. **Struggling Conservative Church Needs Help:**

South Carolina is a difficult and hard field and churches of our Lord are scarce in the area. To my knowledge there are only several conservative churches in the entire state and most of these are not self-supporting. At New Ellington, S. C., a small band of disciples have been waging their own war against digression. Though they consist of five men, six women and 2 teenage girls (average attendance 20), they are not in debt and own an excellent building with seating capacity of 140. There are good possibilities for growth in this town of 4,000. If some gospel preacher could raise 80 percent of his support, the brethren can match the rest. These brethren have already stood up to be counted in their opposition to institutionalism and unless some help is forthcoming, the work may die in time. Brethren, instead of going overseas, why not go to South Carolina? Address all correspondence to **Doug Presnell**, care of church of Christ, New Ellington, South Carolina.

**Recent Meetings:** During July 12-21 I preached a series of meetings at Vivion Road in Kansas City, Mo. **Bill Haynes** is the local preacher and proved to be an able co-worker. The interest in this meeting was at a peak. We were delighted to see three baptized into Jesus Christ. This was an exchange meeting made possible by the members of Spring and Blaine. Brother Haynes will go to Warrenton, Mo., some time in September to assist the brethren there in exchange for my going to Vivion Road.

The meeting at Lilbourn, Mo. (July 26-Aug. 1) went beyond expectations, in view of the fact that the brethren there have just recently declared their stand on the issues. They have now come forth in a public manner in opposition to institutionalism and digression. The few who are not in accord with the conservative view toward these matters will, I am convinced, not act rashly, but will give careful consideration to the problems that divide us. There was an unusual amount of appreciation and interest shown in all the lessons which were presented. A fine family was added to the number with the baptism of two precious souls. I shall return to Lilbourn the last week of July during 1966. These brethren need help with the preaching on Sundays. If you know of anyone within driving distance who can assist in any way, contact **Tom Sloan**, Lilbourn, Mo. They need men who are not afraid to stand and face opposition. There is no reason why the conservative cause cannot grow in Lilbourn.

**Al Vaughn**, Tampa, Fla. — Brother **Jack Hobby**, who has preached for the Henderson Blvd. church in Tampa for a little over a year, has returned to work with the church at Merritt Island, Florida. As a result we at Henderson Blvd. are looking for a full time preacher for the work here. If you are interested in this work, please write to Henderson Blvd. church of Christ, 3402 Henderson Blvd., Tampa, Florida.

**Fred Liggin**, St. Petersburg, Fla. — I have moved to begin work with the 9th Avenue church of Christ in St. Petersburg, Fla. We have moved from Louisville, Ky., where I labored with the Manslick Road

church. Good progress was made at Manslick Road and these brethren will move into their new building by the end of this month.

**John A. Humphries**, Harrisburg, Pa. — The church presently meeting at 3909 Johnstown Road in Harrisburg, Pa. will move to South Front and Houck Streets in Wormleysburg, Pa. This is just across the river from the city of Harrisburg about a mile and a half from the state capitol building. The reason for this move is lack of space in the present meeting house and parking problems. This move will be effective August 8, 1965. **Guy Roberson** will be there the 15th of August to preach the gospel and get us off to a good start in our new location.

**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 Streets church. Brother **J. T. Smith** of Vidor, Texas will replace me at Joaquin.

**Ralph R. Givens**, Susanville, Calif. — On July 28 a 79-year-old lady was baptized. She had been a Methodist for 71 years. She became disgusted with modernism as taught and practiced in the Methodist church. The many church organizations, church sponsored recreation, and other forms of the social gospel. It is easy for her to see what is wrong with church supported human institutions, sponsoring churches and such like.

**James E. Gunn**, Eau Gallie, Fla. — Our work here continues to make good progress and makes us pleased to be associated with such a fine group of Christians. Brother **Rufus Clifford**, who works with the Eastland church in Nashville, Tennessee, will be with us in a series of gospel meetings Sept. 6 through 12 with services at 7:30 p.m.

**Anthony W. Crawford**, 1495 Old Kings Road, Holly Hill, Fla. — We have moved to Holly Hill, Florida and as there is not a sound, non-institutional church in the Daytona, Ormond or Holly Hill area, we would like to contact others who would be interested in establishing New Testament Christianity. If you know of any in the area mentioned above, please contact me at the above address.

**H. E. Phillips**, Tampa, Fla. — During the last week in August I enjoyed speaking in a meeting with the Jasper, Georgia church. **Leslie E. Sloan** has been with this congregation from its beginning and has recently moved to Newport, N. C. **Calvin Allen** is to begin work with this little church the first Lord's day in September. North Miami Avenue church in Miami, Florida is providing the support to brother Allen. This church has only 16 members, but they are sound in the faith and loyal in their work for the Lord. Several came from Atlanta and other surrounding towns during the meeting.

**David Crosslin**, Metairie, La. — We have now purchased a meeting house. It is located at 3000 Lake Villa Drive, Metairie, La., just off Veterans Memorial Highway, just outside New Orleans city limits. **Claude Wilsford** of Pensacola held a meeting the

last part of August. Worship with us when in this area.

Colin Williamson, Jonesboro, Tenn. — It was a pleasure to work with the Oak Ridge church, meeting in the arcade building in Jackson Square, Oak Ridge, Tenn., in a meeting during the month of August. I preached the first Lord's day and the Saturday night following. Brother Robert Jackson did the preaching Monday through Friday and brother Ed Harrell of Johnson City the last Lord's day. This young church is sound in the faith. Visit with them when in the area.

Cecil B. Douthitt, Fort Smith Ark. — On Sunday, August 29, 1965, we met for the first time in our new brick building at 2323 South 46th Street, Fort Smith, Arkansas. This congregation is only about six months old, and we already are having more people in attendance at all meetings than any other sound church in this area. Maurice Barnett of Phoenix, Arizona, will preach here in a series of gospel meetings, October 3-10.

Ward Hogland, Greenville, Texas — I have begun my fifth year of pleasant work at Walnut Street. Meetings this year include Seminole, Tampa, Fla.; Locust St., Mt. Pleasant, Tenn.; Martinville, Ark.; Thomas Blvd., Port Arthur, Texas; Union Heights, El Dorado, Ark.; Lakewire, Lakeland, Fla. Robert Jackson and Charles Holt conducted excellent meetings here this year.

### BATTS-SUTTON DEBATE

If the Lord wills, there will be a public discussion of religious matters conducted in the Coliseum in Albertville, Alabama, September 14 through 17th, 1965. The disputants in this debate will be Albert H. Batts of The Church of God (of Cleveland, Tenn.) and Carrol R. Sutton of the church of Christ. Each session will begin at 7:30 p.m. and last for two hours. On September 14th and 15th, Carrol Sutton will affirm that "The Bible teaches water baptism is a condition of pardon for an alien sinner." On September 16th and 17th, Albert Batts will affirm that "The Bible teaches Holy Ghost baptism is for believers today as in the days of the apostles."

### RECIPE FOR A DEAD CREED

Gaylon L. West, Tampa, Fla.

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that, however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth" (Essay on Liberty by John Stuart Mills).

Can a church "hold the truth" without knowing the truth? It seems paradoxical that it should be announced to a church who prides herself as holding the truth (in contrast with other religious bodies)

that a special class will be conducted in August for them to learn "enough" truth so they may teach others. This has happened and may be happening in your congregation.

A "preacher of the gospel" argues that he does not believe in arguing (debating). "Why debate those trouble makers who cannot be shown anything; it only hurts your position." This has also happened.

The above quotation from the writings of John Stuart Mill, political philosopher of the 19th century, strikes in my opinion at those would-be guardians of truth and liberty in Christ among us today. In times when lovers of freedom in America fear the encroachment on our free press, speech, and religion, I wonder if that fear has not been misdirected to foreigners while among our own some have moved swiftly and cunningly to steal away our cherished freedom under the pretense of preservation of the "pure doctrine."

One does not have to be an avid reader to observe the many suppressions of discussion within our religious papers; preachers and college teachers fired at the "drop of the hat" over their questioning the mainstream dogma; the pulpit and building controlled by a few (usually one) whom no one dare try; public speeches censored or the speaker rejected and "excommunicated" and labeled by the "faithful brethren" without full hearing. Illustrations could be quoted but they are too well known to warrant proof here. It is sufficient to comment that it is apparent that the protectors of the doctrine are more willing to have a "dead dogma" than a "living truth."

In 1938 Arthur Koestler, invited to talk to a communist society in Paris, was asked by a representative of the Communist Party to show his speech text and "to discuss it informally" before the meeting; Koestler refused. Koestler was allowed to make that speech, but that was the last time he was permitted to speak before the Party. In many churches among us today preachers are asked to show their text before delivery and on refusal are not granted the generosity afforded Koestler by the Communist Party!

### AN INFALLIBLE CHURCH

Has the church progressed so far in the Truth to have become infallible in and of herself; and therefore, there remains no reason to discuss the doctrine? Or has our dogma literally become a "dead creed," not a "living truth," and its proponents happy to have it that way? It is certainly convenient for those who would, to lie down on ivory beds and be idle (Amos 6).

But Jesus has said, "I came not to bring peace, but a sword. There must be divisions among you that my disciples may be manifest" (Matt. 10:34). Does this sound as if Jesus expected his followers to be recognized without contention? It is written, "Contend for the faith which was once delivered unto the saints" (Jude 3). Webster defines "contend": "to strive in opposition; vie; dispute or debate; assert." Again, it is written, "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet.

3:15). The Bereans were noble because they tested the apostle Paul; they "searched the Scriptures daily, whether those things were so" (Acts 17:11).

In order to live, Truth must be discussed; yes, Truth must be debated! The denominational churches discovered long ago that their cause suffered when tested in debate. Consequently most of them do not care to debate today. The Truth is hidden from their assemblies, and the members do not understand fully, if at all, their own dogmas.

In comparison we find that today the door to inquiry is closed to many of our assemblies; it is closed to those that would "contend for the faith," "give an answer," or investigate the doctrine. Indeed, these churches are SAFE. But safe from what? Have they not excluded at the minimum the nourishment for that which they think they have? What remains of truth must die, if it lived at all.

In conclusion, one can only be sanctified by God through His truth (His word, John 17:17); one must contend and debate for that truth. No matter how convinced we are that we have that truth, we must "fully, frequently, and fearlessly" discuss it, so that we will have the "living truth" and not a dead creed.

## ROCKY SPRINGS CHURCH

W. L. Foshee, Bowling Green, Ky.

Last September Bro. Jerry Bowman, an elder at Twelfth St. Church of Christ in Bowling Green, Ky., and I attended a reunion of the old Rocky Springs church of Christ, about two miles north of Bridgeport, Ala. This visit—to me—brought back many happy memories, for it was there I obeyed the gospel in the summer of 1904 and spent many happy years thereafter attending church with some of the best Christian people I have ever known.

It was indeed a friendly church, and the young people had so much clean wholesome fun together. On the occasion of our visit, however, only five, including myself, remained of this large congregation of the early 1900's—Bro. Clyde Adams and his sister, Mrs. Birdie Blazier are yet members of this congregation. Miss Allie Mae Loyd and her sister, Mrs. Bessie Barry, are now members of the Bridgeport Church of Christ. In the early 1900's it seemed to be a well-established fact that this congregation was about 100 years old. Realizing that it must be now, at this time, one of the oldest, if not THE OLDEST, ACTIVE CONGREGATION that has a continuous record without a break through all these years, and knowing that bro. Adams and sister Blaizer, their parents, and grandparents, and some members of the Adams family had been members of this church from its beginning, I asked them if they would check some of the old records for the best information available about this congregation. This they did, and I am grateful to them for their cooperation in obtaining the following history of the Rocky Springs Church.

First we have "THE OLD PHILADELPHIA CHURCH OF CHRIST AND THE RESTORATION MOVEMENT." The Philadelphia Church was an old church between Viola and Morrison, Tenn. By 1808 the only religious denominations were Presbyterians, Catholics, Methodists and Baptists. In 1808 a number of Presbyterians and Episcopalian pioneers had

moved from North Carolina and Virginia into Tennessee. They were religious people, but without a preacher. This proved to be a blessing of great magnitude. Having no "reverend" to guide them and expound to them the Scriptures "as he saw it", they turned directly to the Bible itself for their guide. As they studied together without the usual denominational coloring—accepting only the Word of God at face value—they saw their denominational differences fade away until none was left. They had become united in the one faith, and they had learned—contrary to former belief and practice—that baptism was for the remission of sins and that it was a burial, and they began to practice it in that manner and for that purpose. By 1810 these people were worshipping as one body—a church different from any they had known before, subscribing to "no creed," wearing no distinctive name, calling themselves Christians only—the church of Christ.

This group of Christians came into existence not later than 1810 and much too early to have come under the influence of either Campbell or Stone. Campbell preached his first sermon at Washington, Pa., (July 15, 1810, and Stone broke with the Presbyterians June 28, 1804, so it would appear that the Reformation began all over about the same time. There is nothing known to indicate that the pioneers of Old Philadelphia from North Carolina and Virginia had any knowledge of the work being done in Ohio and Kentucky by Stone or by Campbell in Pennsylvania. There is no escaping the conclusion that had both Campbell and Stone wiled their time away as sectarians, there still would be a church of Christ—widely spread—as a result of the Restoration Movement in Warren County, Tenn. and the old Philadelphia Church.

In 1811 a considerable number of the members of the church at Old Philadelphia moved some 60 miles south into northern Alabama into the section that is now Jackson County. It was there they saw a unique relationship between themselves and the ancient city of Antioch, so they gave the name, "Antioch," to their new home to emphasize that the disciples "were first called Christians at Antioch," and nothing more. A Bro. W. J. Hughes was an important figure in the church for several years. He was born in Old Philadelphia in 1818 and moved with his parents to Antioch in 1820. When both parents died in 1831, he was taken to be raised by his uncle, William J. Price. In 1847 he was appointed an elder in the church and died in 1882. A community grew up around the home of Bro. Price in the postroad at Rocky Springs—a post office, a tavern, an Indian trading post, a stable for changing horses and stage coaches.

On June 12, 1847, this congregation moved from Antioch to Rocky Springs into a new meeting house, thus abandoning the old one at Antioch. At that time there were 82 members, including six colored. Later this building at Antioch was taken over by the colored Christians. In those days travel was slow and people would travel as far as 75 miles to attend "protracted meetings." Two services were held daily—moming and afternoon (none at night). Some would bring lunch and spend the day. Many from distant places would "pitch camp" near the meeting place and spend several days. Sermons lasted from 1 1/2 to 2y2 hours. Such meetings were usually held once

each year, and almost always resulted in many conversions.

The Civil War was most disastrous to the church here. A letter written in 1861 stated that there were 10 widows with 35 children who were destitute in the winter that the building was burned by the Union Army. Many of the members were scattered. Some returned in 1865 and resumed worship and began to rebuild, but their apparent poverty following the war prevented them from finishing their building program until near 1870, after which the church began to grow rapidly. By 1875 the building was outgrown, and a larger one was built, due to much needed repair. A new building was built in 1922 which is still in use today. Among those who have held evangelistic meetings there are: B. W. Stone, David Lipscomb, J. W. Shepherd, and many others. Bro. R. L. Silentine was there in 1904, and it was under his teaching that I obeyed the gospel.

According to the above record, and I have no reason to doubt a word of it, I believe the Rocky Springs Church to be the oldest active congregation in the U.S.A.

### WHAT PRICE THE SOUL?

Weldon E. Warnock, Akron, Ohio

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37).

Notice the words "profit," "gain" and "lose" or "loss." Everyone has an interest in these words, but the majority are interested only from the standpoint of material goods. Jesus uses them to try to get us to recognize the value of a soul.

Worldly gains, at the most, are only temporary, whereas the salvation of the soul is eternal. Too, no man ever really gains the whole world, but if he did, would the loss of the soul be worth it? Without hesitation, we say "no," a million times "no"! However, Satan need not offer all the world for bait — just a small portion of it.

Picturing life as a ledger, observe how it looks with a great mass of mankind. On one side we put credits and on the other, debits.

| Credits            | Debits       |
|--------------------|--------------|
| Cares of the world |              |
| Popularity         |              |
| Power              | Soul         |
| Pleasure of sin    | Life of ease |

With some, they give their souls for the cares of the world, i.e. accumulation of wealth, jobs or professions, social and civic affairs, etc. Here is where their hearts are and where their time is spent. Others have more interest in being popular than they do in their souls (John 12:42-43). There are preachers who come within this class. They preach what it takes to be popular, rather than what is necessary to save themselves as well as those that hear them.

Power-hunger has taken its toll. Power might have been a factor in keeping King Agrippa from becoming a Christian. Sinful pleasures, such as danc-

ing, gambling and drunkenness, are very appealing to not a few. These things are leading millions of people to eternal perdition (Heb. 11:25).

A life of ease is going to be the downfall of many, even members of the church. Some "Christians" want an easy religion that calls for no conviction or sacrifice. But such religion can't save. Effort is required to go to heaven. "Enter ye in at the straight gate," Jesus says. Peter writes, "And if the righteous scarcely (with toil and much work) be saved, where shall the ungodly and sinner appear?" (I Pet. 4:18).

Not only is the soul worth more than any of the preceding things, but any and everything imaginable that one might list. The value of material things fluctuate, while the soul always remains stationary. From creation, the soul of man is still his most precious possession. Furthermore, it can be eternally secure, if one abides in Christ. Storms, depressions, wars and catastrophes can do it no harm. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

Even the lesser values than the soul are far more important than anything this world has to offer. For example, who would trade his health for riches, power or pleasure? What has a man profited if he would gain these things, at the expense of his health? Or what has a man profited if he should gain the whole world and lose his physical life? Yet, the soul is a million times more important than either health or life.

The great majority of people need to realize that they can't have a life of sin now and heaven later. Man can sin at the sacrifice of heaven or gain heaven for the price of giving up sin. We can't sow to the flesh and expect to reap eternal life (Gal. 6:7-8).

When the soul is lost and the day of mercy has passed, what would a man give in exchange for his soul? Everything, I am sure, if he could. The lost would willingly give ten million worlds for the redemption of his soul.

### A WIDOW INDEED

M. A. Mansur, Vinita, Oklahoma

I wish to first say that I do not consider myself as "a writer," but I have studied God's word for many years. Writing on this subject in the July issue, my beloved brother J. T. Smith makes several statements regarding a "Widow Indeed" for which I can find no Bible authority. And the Lord directed the apostle Peter to say, "If any man speak, let him speak as the oracles of God"; — by the authority of God or as God has directed. My brother says, and I quote, "Throughout the years, there has been a grave mis-understanding about the widow indeed and what constitutes a widow indeed. Many have thought that there was only ONE widow considered in I Tim. 5:3-16. This idea is erroneous. There are, in fact, five different classes of widows mentioned in I Timothy 5." Now I know of no Bible student who believes there is only ONE widow considered in I Tim. 5:3-16; but my brother certainly does not understand the Scriptures when he says there are five different classes of widows mentioned in I Tim-

othy 5. Where in God's Word can scripture be found to prove, and point out these "five different classes of widows." It certainly is not to be found in the text or the context of I Timothy 5:3-16. One may suppose most anything, but we kindly call upon my brother to quote the scripture, the Word of God, setting forth the "five different classes of widows."

Then my brother says, "There are also three different duties set forth with regard to widows. They are: (1) The responsibility of the individual with regard to his own widows. (2) Those to be helped by the church. (3) Those to be taken into the number by the church. Much of the confusion is due to the mis-understanding about those who may be helped (relieved) by the church, and those taken into the number by the church. These represent two different subjects altogether."

Now my brother says numbers 2 and 3 responsibilities above mentioned "represents two different subjects altogether." With this we cannot agree. This is what my brother must prove by the scriptures, the Word of God. My brother gave us no scriptural proof for his statement and conclusions, he stated it as a fact, and then only gave us human reasoning and opinions; supported by such evidence as, "— seem to be," "—could conceivably be," "It would seem that," "—would suggest," "It would seem," "carries with it the idea," "as we have already suggested," "We are not sure just what this enrollment involved, but it is suggested," "—No one, of course, can say for sure. But by now, it is obvious that this widow to be taken into the number" is NOT the things that would qualify a woman to be a 'widow indeed.'" Now where does the Bible draw any such conclusion? It is OBVIOUS that the Lord gave us no record of such a classification and distinctions between those to be helped by the church and those to be taken into the number. It definitely can not be found in the text of I Timothy 5:3-16.

I certainly appreciate the sincerity of my good brother, but we must have a "thus saith the Lord" for his statements and conclusions, instead of human reasoning. May I suggest that he carefully read, and study the fifth chapter of I Timothy. Such will reveal that the whole context of I Timothy 5:3-16 is dealing with widows and their care; and this care to be given them by the Christian, individually, or by the church; depending upon the widow, whether she has "children or nephews," or whether she is "a widow indeed"; as stated in verses 4 and 5. The main consideration and burden of the message found in I Tim. 5:3-16 is to be found in verse 3, which says, "Honour widows that are widows indeed." The remaining verses are somewhat of an explanation and clarification of this verse, and the duties and obligations involved therein. Also, pointing out the way that widows who were not "widows indeed" are to be supported; and why such widows could not be considered as "widows indeed"; and therefore, were not to be the burden of the church, as stated in verse 16. The support, and the non-support (relative to the church being charged), is the burden of the entire message concerning the widow indeed. Verses 5, 9, 10 describe the "widow indeed" and set forth her qualifications necessary for her to have, before she may be taken into the number to receive relief from the church. And the passage points out just which other widows, and why, all other widows are to be excluded from

being relieved by the church; which is definitely set forth in verse 4, and also in verses 11 through 16a. Verse 8 states the sin and condemnation resting upon those who would not provide for their own mothers and grandmothers; and that widows who had children were not to be taken into the number, or to be the charge of the church (I Timothy 5:9, 10 and 16b).

When the entire passage, I Timothy 5:3-16, is dealing directly or indirectly with the **care, and treatment of widows**, with the emphasis being placed on the widow indeed; there is certainly no evidence whatsoever to support any kind of a suggestion that those widows to "be taken into the number," were to be, "enrolled by the church to do that which Paul instructed the older women to do for the younger in Tit. 2:3-5," when such was not under consideration at all; the subject (of widows working as Paul had given instruction in Titus 2), had not been mentioned or even suggested in this chapter, dealing with the care and treatment of widows. Besides, Paul's instructions in Titus 2:3-5 was not given to widows, as such, but to all the older women in the church.

In an attempt to prove his conclusions my beloved brother states that the widow of verses 9 and 10 has (present tense) children. I quote, "—, but you will recall that the 'widow indeed' did NOT have children, and this widow does." Where is the scriptural proof that this widow, the widow of verse 10, has (present tense) any children at all? This, he definitely can not do; for the passage does not so state. The passage reads as follows: "Well reported of for good works; if she HAVE (past tense) brought up children, if she HAVE (past tense) lodged strangers,—" In this verse, the past tense, "if she HAVE" is used five times. She might have "brought up" several children, but now they are deceased; she now has no children to support her at all. The passage does not even suggest that she has any children at the present time; but, in the past, she had brought up children. If she met such qualifications she was to be "taken into the number" to receive relief by the church as a "widow indeed." Read verses 3, 5, 9, 10, 16. But the younger widows were not to be taken into the number to receive relief from the church, verses 11 through 15. And the widows who had children were to be supported by their own children. Verses 4, 8, and 16a.

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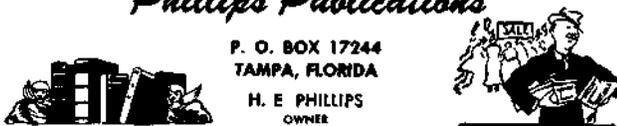
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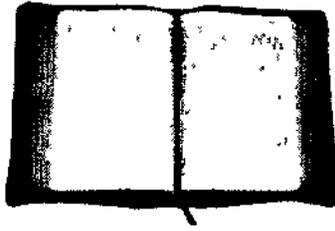
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# SEARCHING *the* SCRIPTURES



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

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

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VOLUME VI

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## WHY SO MUCH RELIGIOUS CONFUSION?

Donald R. Givens, Novato, Calif.

Have you ever wondered why there is so much confusion and division in the religious world today? Why are there so many "churches" and different groups of people all claiming to be followers of Jesus Christ? Is religious division what God desires? Or is it displeasing to God?

These questions demand an answer. They demand a true, scriptural answer. In this article we shall look into the Bible for the correct answer to the above serious questions.

Yes, there is **much** religious division in our present world. Just pick up any newspaper, listen to the radio, or walk down any street and you will observe hundreds of different religions and religious bodies claiming to follow God and be "Christians." But is Christ divided? Is Christ so confused as to what He wants us to believe and practice? All of the various groups each teach a different slant of religion and they are NOT united in doctrine and practice — this is very obvious. Is this the way God wants it? (To help you answer that question study I Corinthians 1:10-14). Does Jesus desire that we be divided? Surely not. Do you not remember the earnest prayer that Jesus prayed in John chapter seventeen? This is what our Lord prayed just before His betrayal and crucifixion: "Neither for these only do I pray, but for them also that believe on me through their word **THAT THEY MAY ALL BE ONE**; even as thou, Father, are in me and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them. **THAT THEY MAY BE ONE, EVEN AS WE ARE ONE**: I in them, and thou in me, that they may be **PERFECTED INTO ONE**; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me (John 17-20-34, emphasis mine, DRG). Therefore, as we can plainly see from the Lord's own prayer to His Father, Christ wants **all** believers to be ONE. Jesus desires that His followers be UNITED just as He and His Father are united. Christ wants all men to be ONE as He and the Father are ONE.

Now, here is the important question: Is the religious world today ONE? Most certainly not! In fact we even have people today who will thank God that we are NOT ONE and that "everybody can go to the church of his choice!" This is thanking God

that Christ's prayer has not been answered!

The fault and sin of religious division and confusion lies squarely with men and not with God. Men today have divided themselves and enforced their own man-made rules and humanly devised doctrines and denominations and have left the true gospel of Jesus Christ. Consider Galatians 1:8,9.

The reason there is so much religious confusion is because men have not been content to stay **within the bounds** of God's own commands. Too many individuals have refused to abide in the sound doctrine of Christ and have turned away their ears from the truth just as Paul predicted they would in II Timothy 4:3,4.

God is not a God of confusion (I Cor. 14:33). God desires that all men obey Him and be added to the ONE church. There is only ONE God, ONE Lord, ONE Spirit, ONE faith, ONE baptism, ONE hope, and ONE body (which is the **one church**, Eph. 1:22, 23). For proof of this read Eph. 4:3-6.

Yes, all persons can be UNITED in the ONE church or else Christ failed in His mission and died in vain. Jesus built just ONE church (Matt. 16:18; Acts 2; Eph. 1:22,23 and Col. 1:18). This is the only church you can read about in the Bible. This church belongs to Christ and therefore wears the name of Christ.

Religious division is very displeasing to God (Psalm 133:1 Prov. 6:19; and I Cor. 1:10). It cost the blood of God's only begotten Son to purchase the church (Acts 20:28) and we must not treat it lightly. Anything that is this precious and valuable is certainly necessary to our salvation. The Lord adds the obedient to the church (Acts 2:47).

Would you like to go to heaven and live forever? You can. Yes, you can become and remain a Christian in the very same way the people did in the New Testament record. You must hear the gospel (Rom. 10:17) and believe in Jesus (Heb. 11:6). Then you must repent of all sins (Acts 17:30) and confess Christ as God's Son (Rom. 10:9,10) and be buried in baptism (I Peter 3:21; Rom. 6:4). Then continue steadfastly in living a faithful Christian life (Acts 2:42) and a crown of righteousness will be yours. This is the way to become and remain a cleansed child of God, a member of the Lord's own church, on the road to heaven and eternal glory.

There is NO salvation in man-made and man-ruled denominations. No man was crucified for you. No man can forgive your sins. ONLY in Christ is salvation found (Acts 4:12). Will you not leave the reli-

gious confusion of men and become nothing more nor less than a Christian? The Lord desires that you be a Christian, a member of His body, His church (Col. 1:18) and reject all doctrines, creeds, dogmas, and denominations of mere men. This is the only way to go to heaven (Mark 16:16; Acts 22:16).

Why would anyone REFUSE TO GO TO HEAVEN? Will you?

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## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

### WHAT IS TRUTH?

When Christ was before Pilate in the judgment hall he was asked about being King of the Jews. Jesus answered that he was born to that end, and said his kingdom was not of this world. Jesus also said he came to "bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" (John 18:37-38).

Truth has a great power. It will ultimately be victorious regardless of the odds. There is no way one can avoid, refuse or resist God's truth and be happy in eternity.

What is truth? The answer to this question will vary with different people. We cannot determine the answer from men; we must turn to the word of God for a true definition.

The New Testament says Christ is truth. "Jesus saith unto him, I am the way, the truth, and the life . . ." (John 14:6). He is the very essence of truth, and the very opposite of Satan. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him . . ." (John 8:44).

Jesus is the truth because truth comes from him by the word of God. He prayed to the Father and said, "Sanctify them through thy truth: thy word is truth" (John 17:17). This word (truth) came by Christ (John 1:17).

The truth was delivered to the apostles by the Holy Spirit. To the apostles Christ said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). This truth delivered to them was the gospel of Christ. "To whom we gave place by subjection, no, not for an hour; that the truth of the

gospel might continue with you" (Gal. 2:5). "In whom ye also trusted, after that ye heard the word of **truth**, the **gospel** of your salvation . . ." (Eph. 1:13). "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the **truth** of the **gospel**" (Col. 1:5).

The truth is the word of God. "Thy **word** is truth" (John 17:17). "Of his own will begat he us with the word of truth . . ." (James 1:18). Peter said, "Seeing ye have purified your souls in obeying the **truth** . . ." (I Peter 1:22). "Being born again, not of corruptible seed, but of incorruptible, by the **word** of God . . ." (vs. 23). ". . . And this is the **word** by which the gospel is preached unto you" (vs. 25). The truth is the word of God, which is the gospel.

The Bible definition of **truth** is clearly set forth as Christ, the word of God which came by Christ and delivered to the apostles by the Holy Spirit, and the gospel by which we are saved. Anything else cannot be truth as defined by the word of God.

But how do people act toward this truth? Not everyone who hears the truth responds to it in the way to be benefited by it. The word of God tells us how one should respond to the truth. We should be willing to **hear** the truth and **know** it. Jesus said, ". . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth **heareth** my voice" (John 18:37). In John 8:32 he said, "And ye shall know the truth, and the truth shall make you free."

We should **obey** the truth when we have learned it. "Seeing ye have purified your souls in **obeying** the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22). Some who know the truth do not obey it, and thus do not receive the blessings that are promised. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (Roman 2:8). "O foolish Galatians, who hath bewitched you, that ye should not obey the truth . . ." (Gal. 3:1).

The New Testament tells us how some people treat God's truth. We have many today who act exactly as these did in New Testament days. Some change the truth of God, at least they try to do so. Speaking of some Paul said, "who changed the truth of God into a lie . . ." (Rom. 1:25). This is because they do not love the truth. "And with all deceivableness of unrighteousness in them that perish; because they receive not the **love of the truth**, that they might be saved" (II Thess. 2:10).

Some never come to a knowledge of the truth for various reasons, but primarily because they are so involved in sin. Paul said of some in this class, "Ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). The very next verse tells us that these will resist the truth. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (II Tim. 3:8).

Some people have at one time come to a knowledge of the truth, and have obeyed it. But somewhere along the line they turned away from the truth; they no longer walk in that truth. Paul said some would not endure sound doctrine "but after their

own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the **truth**, and shall be turned unto fables" (II Tim. 4:3,4). To Titus Paul said, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the **truth**" (Titus 1:13,14). The commandments of men turn from the truth. Paul rebuked Peter and those with him at Antioch because they "walked not uprightly according to the truth of the gospel" (Gal. 2:14).

What is truth? It is the word of God, the gospel of our salvation, the revelation of God through His Son Jesus Christ. To turn from what is revealed in the New Testament and go beyond is to reject the truth and walk not according to the truth of the gospel. But when we tell some that they are not obeying the truth, they become our enemies. "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). We must, however, teach the truth and try to correct any brother who errs from the truth. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19,20).

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## ANSWERS FOR OUR HOPE

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I Peter 3:15

—Marshall E. Patton—

**QUESTION:** Can a Christian belong to a labor union? I read that you cannot serve God and mammon (Matt. 6:24; Lk. 16:9-13). Also I read in Luke 3:14 that we are to do no violence and be content with our wages.—D.L.

**ANSWER:** It will help to answer the above question, if consideration be given first to the meaning of the passages cited.

Matt. 6:24 teaches supreme loyalty to Christ regardless of the **relationship** under consideration. No matter how strong the desire within **self**, it must be **denied**, if it conflicts with duty to Christ. Even if it means suffering (cross bearing), the will of Christ must be done! So far as this verse and the above question is concerned, it follows that if the labor union (or any other organization) should demand of its members a violation of the will of Christ, a choice must be made between the two—the will of Christ must prevail. There is nothing in the passage that forbids any legitimate means, whether through an organization or otherwise, of seeking an honest, equitable wage.

The objective of Lk. 16:9-13, especially verse 13, is loyalty to Christ over and above monetary or material considerations. It is right to seek and obtain a legitimate wage in honest toil, but it is wrong to allow such considerations to become our God.

Luke 3:14 has to do with repentance. In answer to the question of what they should do to show fruits of repentance, John called upon them to cease their evil and to do that which was right. The soldiers were to cease the abuse of their power as soldiers, cease their false accusations, and be content with their wages. The fact that they were told to "be content with your wages" implies that such was fair, legitimate, and proper. If so, their attitude of **dis-satisfaction** was wrong. Christians should be content with wages that are legitimate, equitable, and proper.

Labor unions can be a means of obtaining and maintaining a fair wage from capital for the laborer. They can also violate principles of honor and become violent in efforts to extort from capital that which is not deserved.

Our Lord laid down some fundamental principles governing the employer and employee (Eph. 6:5-9; Col. 3:22-25). If these principles were carefully observed by both labor and capital, there would be little use for labor unions. This, however, is not always done. Organizations that function in subjection to the "powers that be" (Rom. 13:1) to accomplish worthy objectives without violating the will of Christ are worthy of respect and Christians may belong to such.

*Have You Mailed Your Renewals?*

## ALL CHURCHES SHOULD BE A LIKE

James P. Miller

The God of Heaven established the church for which his Son gave his life to do his work on earth. He made it perfect and made every congregation exactly alike. Just as all true Christians are alike, all churches should be alike. They should have their own elders, deacons, evangelists and members (Phil. 1:1, 1 Tim. 3 and Titus 1).

No elder of the church in the New Testament has any authority over any other congregation save the church over which he serves. Peter calls it "the flock of God which is among you" (I Peter 5:2). In exactly the same way no elder ever tried to do the work for an elder of another church and no set of elders ever set themselves up as "brotherhood elders" to do the work of many churches. No such thing as a sponsoring church was ever heard of in the Bible.

For any eldership, large or small, to even offer to do the work of other elders and for any church to attempt to do the work of other churches leads straight to Rome. No elder can turn his work over to another in another place.

Every church in the New Testament was complete and the local congregation is the only unit God has on earth. A church in need in the days of the apostles could be helped by another church in seeing to its needy. Paul declares this to be so "there may be equality" (II Cor. 8:14). In other words that all may be the same. **NOT ONE DIME WAS EVER SENT FROM ONE CHURCH TO ANOTHER CHURCH TO PREACH THE GOSPEL.** This was always sent directly to the preacher (Phil. 4:15).

The practice of churches today to set themselves up as great "sponsoring churches" to handle hundreds of thousands of dollars for thousands of other churches threatens the very existence of the church as the true body of Christ. This is not a matter for elders to decide because it is without one shred of Bible authority.

The gospel should be preached on the radio, but no congregation can take over the preaching for many churches. The gospel needs to be preached over television, but where is the verse that gives one church the right to do it for another? The end does not justify the means. This was the very argument made for the missionary society a century ago.

When a church surrenders its work, it surrenders its autonomy. It is no longer God's separate unit but a part of something far larger than the local church. Men everywhere who want to speak where the Bible speaks and be silent where the Bible is silent need to awake to the danger before it is too late. God has no unit but the local church.

You owe it to your soul and to the purity of the church of which you are a member to investigate these matters.

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## THE IMMUTABLE COUNSEL

L. T. SHIFLETT

In Hebrews 13:8, we read, "Jesus Christ the same yesterday, and today, and forever." This passage suggests that the Author and Finisher of our faith is

the epitome of constancy and that He provides for His followers an example of stability of purpose and steadfastness of effort.

During the brief period of time during which He lived upon the earth, Jesus was identified on at least two occasions as the Son of God by the Father Himself. His crucifixion made of Him a sacrifice for the sins of many; it sealed the new covenant whereby the exceeding great and precious promises of God were made available to men of all nations. The very establishment of this new covenant was a result of the immutability of the promise of God.

The position of Christ and the character of his authority are revealed in the New Testament. His name is above all; He has been made head over all things to the church, which is His body; all authority has been given unto Him in heaven and in earth. We are taught that to have the Father and the Son, we are to abide in the doctrine of Christ (II John 9). Further we are taught that in these last days God has spoken unto us by His Son, (Hebrews 1:2), and that we ought to give the more earnest heed to the things which we have heard lest at any time we let them slip (Hebrews 2:1). The previously mentioned text teaches that He is the same yesterday, today, and forever.

The inspired apostle Paul, giving instruction to the church at Ephesus, emphasized seven "ones." In addition to one God, one Lord, one hope, one baptism, one Spirit, and one body, he noted that there is one faith. That the attribute of inconsistency is a human failing is made clear when he pointed out that the necessity of edification of the body was to the end that we be no more children tossed to and fro, carried about by every wind of doctrine.

The same apostle in his instructions to the young evangelist, Timothy, cautioned by the express word of the Spirit that some would depart from the faith, giving heed to seducing spirits. In his second letter to Timothy he warned further of these and charged Timothy to preach the word even though there would be those who would not endure sound doctrine. And to Titus he wrote, "Speak thou the things which become sound doctrine."

Peter also gave counsel that if one would speak, he should speak as the oracles of God. He, too, warned of false teachers who would bring damnable heresies, denying the Lord and bringing on themselves destruction. He further stated that many would follow these false teachers.

The New Testament scriptures had not been completely written before these warnings were shown to be true. Jude stated that it was needful for him to write of the common salvation and to exhort them earnestly to contend for the faith which was once delivered to the saints. He noted that there were already certain men at work turning the grace of God into lasciviousness and denying God and Christ. The letters dictated by Christ to the seven churches of Asia reveal that these forces were at work. Some churches had resisted them and some had not. Of the Galatians Paul marveled that they were so soon removed from him that called them into the grace of Christ unto another gospel.

These scriptures make two things manifestly clear: 1) man needs the one faith. He must be constant even as Christ is constant; and 2) it is a tendency of man to depart from the faith; i.e. to be

inconstant. The teaching of the New Testament reveals both of these truths by urging the first and warning against the second.

Throughout the Bible we are taught that man is dependent upon God and is responsible to Him. Jeremiah wrote, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). The wise one urged, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5,6). Again in Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."

The Psalmist wrote that the man who was blessed delighted in the law of the Lord and constantly meditated therein (Ps. 1). In Psalms 19:7-9, he praised the law, the testimony, the statutes, the commandments, the fear, and the judgments of the Lord.

Individual men need to recognize their need for God. They must realize that they sin, are weak, and are unable to have any hope for redemption from sins and an eternity of life without the grace of God. The realization that God has extended His grace toward us should be an occasion of rejoicing and humility. Our gratitude should lead us toward an insatiable desire to know more and more of the Father of Mercies. As we learn more of Him we are led unswervingly to the same conviction stated by the Psalmist. We must sacrifice any tendency toward presumptuous sin and speak as the oracles of God. We must try all things by the perfect standard of the divine revelation of God and hold fast to that which is good, being steadfast and unmovable, always abounding in the work of the Lord. We must recognize that as Jesus Christ is the same yesterday, today, and forever, and as He has revealed that His word will never pass away, we must contend earnestly for the faith once delivered to the saints, for there is no escape if we neglect so great salvation.

The priesthood of Christ under the new covenant is described as an unchangeable priesthood. Thus Christians today and the church today are to be the same as Christians and the church were as we learn of them in the New Testament.

Dependent as we are on the mercy and grace of God for all we have and hope for, let us renew daily our resolve to serve Him as we live in the hope of dwelling with Him hereafter. Let us not worship Him in ignorance as did the Athenians who worshipped an unknown God. Neither let us worship Him vainly as did the Pharisees teaching for doctrines the commandments of men. But rather let us worship the Father in spirit and in truth, following the doctrine of Christ as He has revealed it by the Holy Spirit guiding His disciples into all truth.

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## "UNTIL DEATH DO US PART"

Luther W. Martin, Rolla, Mo.

The title for this article is taken from the commonly used marriage vows or agreement, that most of us in the Western world contract before God and man when we become husband and wife. To make it more complete, we copy as follows:

"I, (name) take thee (name) to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part . . ."

The foregoing vow is made in all solemnity before both God and man, with no qualifying clause that can be honorably used as an "escape hatch." No words such as "IF," "EXCEPT," or "BUT" are to be found in this contract. The only word that approaches a qualification is "TILL" or "UNTIL" . . . "DEATH DO US PART."

### INSTRUCTIONS TO CHRISTIANS

'A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord" (I Cor. 7:39).

In the foregoing scripture, the Apostle Paul uses the equivalent of "BUT," "IF," "AS LONG" (as her husband lives), and finally when she becomes free to marry again, then it is **ONLY IN THE LORD**. Not a word giving any exception to this rule.

"For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man" (Romans 7:2-3).

This instruction harmonizes exactly with all other passages in the New Testament dealing with the subject as it applies to Christians.

### INSTRUCTIONS UNDER THE LAW OF MOSES

". . . Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way. And I say to you, whoever divorces his wife, except for immorality, and marries another commits adultery. The disciples said unto Him, "If the relationship of the man with his wife is like this, it is better not to marry" (Matt. 19:8-10).

Note that this instruction of Jesus was directed to the Jews as a result of the Pharisees tempting or testing Him. This instruction was directed to people who were under Moses' law . . . not Christians. Prior to the liberalizing of the marriage laws under Moses, Christ indicated that God's way for man was so strict that the disciples then remarked . . . "it is better not to marry." Christ also stressed the principle, "What therefore God has joined together, let no man separate" (Matt. 19:6).

### THE SERMON ON THE MOUNT

It is generally the conclusion of Bible students that the "Sermon on the Mount" was designed to introduce the principles by which the kingdom of

Christ would be governed, and a contrast or comparison was made with various tenets of the Law of Moses.

On the matter of divorce, Christ stated: "And it was said, 'Whoever divorces his wife, let him give her a certificate of dismissal'; but I say to you that every one who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery" (Matt. 5:31-32). In this passage Jesus noted that the Law of Moses had permitted the giving of a certificate of dismissal. But Christ taught that when a man divorces his wife, he makes her commit adultery, unless she has already been unchaste, or thus adulteress. Note that the "unchaste" woman is already an adulteress prior to her being divorced . . . and, if she is divorced for some other reason, she is made to become an adulteress. Consequently, this passage cannot be used as an "excuse" for divorce and remarriage . . . if it taught this, then it would contradict Paul in Romans and 1st Corinthians.

In Mark's record of Christ's teaching on the subject of divorce, which compares with the passages in Matt. 19:1-9, beginning with Mark 10:9, we copy: "What therefore God has joined together, let no man separate." And back in the house again, the disciples began questioning Him about this matter. And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her; and if she herself divorces her husband and marries another man, she is committing adultery" (Mark 10:9-12).

Nothing is mentioned in any book of the New Testament that would even hint that God tolerates divorce and subsequent re-marriage among Christians. The book of Matthew is the only record that deals with "except it be for fornication" and then it is directed to those under the Law of Moses. The other records of the Gospel of Christ do not deal at all with any alleged "exception" that would permit divorce and then re-marriage. This was strictly a Jewish tradition that Moses had introduced because of the "hardness of their hearts."

### CONCLUSION

For Christians, it is one husband one wife UNTIL DEATH DO US PART. If any "mental cruelty," "infidelity," "mental illness," "she can't cook," "he's a drunken bum," . . . whatever the excuse . . . I repeat, IF ANY of these could be shown to scripturally allow, permit or justify divorce and re-marriage . . . then the New Testament teaching on repentance and forgiveness (seventy-times-seven) would have been written for nothing.

The New Testament does not permit divorce and re-marriage for Christians. Nor, does the usual "marriage vow" that was referred to, in order to introduce this article.

If anyone thinks this teaching is too hard or too strict, then you are simply reacting as did the disciples when they concluded . . . "it is better not to marry." May I suggest that our young people (and older people too) be taught not to marry in haste . . . and also be taught to marry "only in the Lord."

## THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

*Ivan Lee*

### ISAAC'S MARRIAGE

The subject of marriage is a very proper subject for study. Many of the mistakes that are made would not be made if there were more use of common sense and of the holy word of God. Those who are yet unmarried need to think carefully of this subject. Parents and teachers also need to study to improve their own homes and to train the young.

Abraham wanted Isaac to have a wife with the same racial background. Having more in common and fewer natural differences makes it easier to maintain the unity of the home. Children, also, are happier if they fit into one race group or another rather than being a misfit in either. There were, likely, some very capable home makers in the land of Canaan near Abraham, but they were not of Isaac's race. Later Isaac wanted a wife for Jacob from among his own people. When the nation of Israel arose the matter of foreign wives became a problem to the rulers. As to law, there is no demand in the New Testament that there be no crossing of race barriers in marriage, but observation, wisdom, and common understanding still remind us that there are problems of adjustment and difficulties when the two are of different racial backgrounds.

Isaac and Rebekah were of a similar economic background. The work, the financial and social background were very similar in their respective homes. Rebekah was leaving her parents and going a few hundred miles to be among strangers, but she would not be a stranger to her work, or to the common experiences in the work of Isaac and his people. The experiences of her childhood and youth fitted her for her place rather than disqualified her. The New Testament does not make a law that the extremely rich must not marry the extremely poor, but, as we said about race barriers, wisdom and experience still advise this similar background. The wife from a background of wealth may feel a bit of self-pity in her privations while her husband may feel that she is extravagant. Conflicts may arise that annoy because of such different training and experiences in youth.

Isaac and Rebekah respected Jehovah God and were aware of His providence. This oneness in religion is a most important point of unity in two people's effort to be one in all the ways the Lord ordained. Abraham, no doubt, must have had this in mind when he sent back to his own people for a wife for his son. Religious beliefs are a matter of teaching. It is not something for a husband to force on his wife. No individual is in a position to take religious convictions off like a coat and lay them aside for a new. One can learn but it is through teaching and not by demands. When one's convictions can be laid aside as a garment there was not much conviction in the first place.

It seems that marriages in our area are arranged with little or no thought to religious background. Imagination is used in supposing that there will be no conflicts. If neither has any conviction their differences may be laughed off as trivials. One simple but unfair plan is often stated as law by some husbands who demand that their wives change doctrines, methods of worship, and religious practices as if they were lords in the place of Christ. Conscience is involved. Beyond this, the law of God is involved. The wife is taught to be subject to her husband but not if his law conflicts with the law of God concerning the name, the Lord's supper, church government, etc., which are fundamental teachings of our God.

Unhappiness that comes from different religious training comes not alone from the husband's trying to change his wife's faith by his own law rather than teaching, but there is the difficult and delicate problem of training children. Comparatively few couples sit down patiently with Bibles to study so that they can correct their errors of doctrine by the Bible and get together on truth. It is more common for the subject of religion to become a forbidden topic, when it should be discussed daily before the children. Isaac and Rebekah had a common faith. There is no way to overemphasize the significance of this wonderful point of unity.

Abraham's servant prayed for guidance when he got to the well in the community among Abraham's people. Abraham before had indicated his confidence that God would be with him. If we may pray in any matter, surely we can pray in regard to a decision as fundamental as this. One's daily happiness depends on the home situation. Young people, please pray over this matter. Abide by the laws of God in making your life's plans. Your whole future, even your eternal destiny, is involved in this decision about marriage. The Lord loves us and gives wonderful advice on this, very important subject. By all means you should take time to consider His will carefully.

In Isaac's day it was a common custom for parents to select the marriage companions for their children. Abraham sent his chief servant to get a wife for Isaac. She was there for the wedding before Isaac ever saw her. This effort was not intended to try to turn the custom back to their day. Parents could use very poor judgment, too. Social pride, worldly ambition and other such foolish standards could blind parents, just as lust might blind the young. A very happy picture is the situation when the young, their parents, and the Lord are pleased by the plans. We have already suggested prayer and Bible study in preparation for the day of marriage. Surely it is not out of place to recommend respect for the judgment of parents.

Young people, your parents love you and want the best for you. They are older and have gone further down the road of life. Their advice should carry weight with you. Many young people rush headlong into unhappy situations which their parents and many other people who love them could have helped them avoid if they could have found hearts open to loving counsel. It is very foolish for some very young person to reject wisdom, the law of God, and the advice of parents to marry one who is unworthy or

completely unsuited to make a suitable companion for life. Parents arranged for weddings in Isaac's day. They could and should give wise advice today. Isaac loved Rebekah, the text says. That was natural since they had so many things in common. The providence of God had a part in this selection.



#### EPITHUMEO, "TO LUST"

I have been asked to prepare a study of the word "lust"; particularly as that term is used in Matt. 5:27,28, which reads as follows in the King James Version: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

#### SEVERAL WORDS

In our English Bibles the word "lust" is used to translate either one of several Greek words, but the verb "lust" in Matt. 5:28 comes from epithumeo, which literally suggests the idea of turning one's anger or passion upon. This meaning comes from the preposition epi, "upon" plus thumos, "passion," "angry heat." The verb epithumeo occurs in sixteen passages in the New Testament.

#### GOOD SENSE AND BAD SENSE

In our English language the word "lust" usually has a bad connotation; however, the verb epithumeo, which is usually translated "lust," is used in both a good and a bad sense. It is used of Jesus in Luke 22:15; it is used of the angels in I Pet. 1:12; it is used of good men for good things in Matt. 13:17; I Tim. 3:1; Heb. 6:11. It is used in a bad sense to denote evil desires in Matt. 5:28; I Cor. 10:6; Gal. 5:17.

It may be seen, therefore, that epithumeo, "lust," basically means simply to have a desire or longing for something. Whether this is a good desire or bad desire must be determined from the context.

#### WHAT ABOUT MATTHEW 5:28?

In Matt. 5:28 epithumeo is used in the sense of coveting a woman illicitly for sexual purposes. In fact, the text, in its more literal phraseology, says, "everyone who sees a woman (seeing a woman) to covet her (lust for her) has already committed adultery with her in his heart."

It is clear from the construction of the sentence that Jesus is not speaking of a fleeting or momentary thought that might pass through one's mind. Such a thought might come into one's mind and then just as quickly go, being dispelled by more noble mental activity.

The present participle translated "looketh" in the King James Version of Matt. 5:28 would suggest

continued, purposed, mental activity. Further, the phrase "to lust after her" suggests "with a view to lusting after her." In ether words, the stated design of the "looking" is illicit sexual activity.

## REVIEW OF THE SPEARS-WADE DEBATE

J. T. Smith, Oklahoma City, Okla.

For those of you who could not attend the debate between brethren Dudley Ross Spears and Ronnie F. Wade, let me say unto you that you missed the opportunity of a lifetime to hear two men get on the polemic platform and discuss their differences as gentlemen and Christians. Never have I (and I have heard dozens of others express the same sentiment) witnessed any discussion carried on with better spirit on the part of any two men. And, even though both men pressed their points, there was never a time when either one became angry.

Not only did both men conduct themselves in this high fashion, but both men seemed well prepared to present their conviction on what they believed the Bible taught with regard to their propositions.

I realize that when one is so closely connected with a discussion as I was with this one, it is difficult to give an un-biased account, and yet I shall attempt to do so.

Brother Wade affirmed the first night that the fruit of the vine used in the Lord's Supper could be served in only one container to the congregation, and based it on **Matt. 26:27**), where Jesus took the cup and blessed it. Brother Wade and those who endorse his position believe that **the cup** that is spoken of here refers to the **container**. Brother Spears contended that **the cup** that is spoken of in the New Testament never referred to the container but to the contents. He used **Matt. 26:27-28**, to show that when Jesus took "the cup" vs. 27, he identified it as His blood by saying, "this is my blood," the word **THIS** referring to "the cup." Brother Wade brought up the fact that when Paul talked about **the cup** in **I Cor. 11:25**, he recognized this as a figure of speech called "metonymy." The word "metonymy" simply means "The container standing in the place of the thing contained." Brother Wade recognized this in many passages, but would not recognize it in other passages. Brother Wade believed that all the apostles put their lips to the same container because the Scripture says "drink ye all of it," or "all of you drink (ek) out of it!!" Notice the Greek word (ek) which means "of" or "out of." Brother Spears showed the fallacy of this argument by showing that according to **John 4:12** Jacob and his sons and his cattle **all** drank of (ek) Jacobs well. But, this didn't mean that they all put their lips to the well. They all could have been drinking of the well at the same time by using different containers for the water.

Then on the third and fourth nights, the propositions involved Bible Classes and women teachers. Brother Wade contended that the Bible class was an un-Scriptural arrangement because you cannot find it in the Bible where such an arrangement per se was ever used. However, brother Spears pointed out that if a thing was **lawful** that several different "arrangements" could be used to expedite the command. Brother Wade admitted it would be expedient to have

an arrangement with a radio station for a program to teach, to make arrangements for tracts or church papers to be printed as a medium through which to teach, and he also admitted that you could not find an example of these arrangements but that it would be all right to use them. But even though he **allowed** these things with a command or apostolic example, he still contended that we were wrong for using the Bible classes as an arrangement for teaching the Bible. He **had** to say that or give up his proposition. We pray he will do the latter.

Brother Wade said that a woman could teach privately, informally, or in an individual capacity — and that she could teach children according to **I Tim. 2:11-22**, **I Cor. 14:35**, **Tit. 2:3**. Brother Spears pointed out that even though our Bible study was in a public building, that it was a private class arranged according to classification of age and mental ability, and thus even according to brother Wade's own argument that she would not be prohibited. There are only two restrictions placed on women teaching. One is in the public assembly (**I Cor. 14**), the other is over the man (**I Tim. 2:11-12**).

The services were well attended with around 600 to 800 each evening. The deportment of the audience was exceptionally fine.

If you would like to obtain copies of the debate on tape, you may write to brother H. E. Phillips, P. O. Box 17244, Tampa, Florida, and you can get all four night for \$12.00. This is the next best thing to being there.

## Debate Tapes

OF THE

SPEARS-WADE DEBATE  
1965

**FIRST NIGHT:** "The Bible plainly teaches that an assembly of the church of Christ for the communion must use one cup, drinking vessel, in the distribution of the fruit of the vine."

WADE AFFIRMS — SPEARS DENIES

**SECOND NIGHT:** "The Bible plainly teaches that an assembly of churches of Christ for the communion may use individual cups, drinking vessels, in the distribution of the fruit of the vine."

SPEARS AFFIRMS — WADE DENIES

**THIRD NIGHT:** "The Bible plainly teaches that when the church comes together for the purpose of teaching the Bible, it is scriptural to divide into classes for the teaching some of which may be done by both men and women."

SPEARS AFFIRMS — WADE DENIES

**FOURTH NIGHT:** "The Bible plainly teaches that when the church comes together for the purpose of teaching the Bible, it must remain in this undivided assembly for this teaching, and this teaching must be done by men only, speaking one by one."

WADE AFFIRMS — SPEARS DENIES

**Made on new 1 1/2 mil. Mylar Base Tape and can be played on any tape recorder using a 7" reel.**

**FOUR TAPES-\$12.00**

# The News Letter Reports

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

## LEE GUNTER- A GREAT MAN HAS FALLEN!

Carrol R. Sutton, Albertville, Ala

Lee Gunter was born in Blount County, Alabama on January 25, 1925. He preached his first sermon in Boaz, Alabama in 1947 and his last one in Plant City, Florida on July 7, 1965. Although a relatively young man, Bro. Gunter preached the gospel of Jesus Christ nearly eighteen years. His preaching carried him into six states. He preached in the following states: Alabama, Kentucky, Tennessee, Arkansas, Missouri and Florida. He did regular local work at the following place: Sharpe, Kentucky in 1949-1950, Ashland City, Tennessee in 1951-52, East Albertville in Albertville, Alabama in 1952-1960, Stevens Avenue in Huntsville, Alabama in 1960-1963, Largo, Florida in 1963-1964 and Merritt Island, Florida in 1964-1965.

Bro. Gunter departed from this life on July 27, 1965 in the Huntsville Hospital, Huntsville, Alabama at the age of forty years. He is survived by his wife, Mrs. Willie Lee Black Gunter and one daughter, Mrs. James Ray Ford of St. Petersburg, Florida and a number of other relatives. At the time of his death, he was residing at 1111 Hickory Lane, Cocoa, Florida. Funeral services were conducted by Charles G. Maples, Quentin McCay, Arvid McGuire, Baxter Evans and this writer. His body was laid to rest in Marshall Memory Gardens at Albertville, Alabama to await the resurrection.

When Abner, the son of Ner died, David, King of Israel, said unto his servants: "Know ye not that there is a prince and a great man fallen this day in Israel" (II Sam. 3:38). It is the judgment of this writer that these words very aptly describe Bro. Gunter. Although he made some mistakes, he was a great man! No, he was not considered great by the people of the world. He did not possess worldly wisdom or wealth. He did not make any outstanding achievements in the political, social, scientific or entertainment fields. Neither was he popular with the world because he was not of this world.

He was great because he was a man of faith! At an early age his faith in God and in Jesus Christ as being God's Son moved him in obedience to the first principles of the oracles of God. Thus upon a confession of his faith, he was baptized into Christ. He believed the Bible to be inspired of God and was willing to accept its teaching as he learned the truth. His faith caused him to move with fear in his worship and service to God.

He was a man of courage! He had an uncompromising spirit when truth was involved. He did not shun his duty to rebuke error. Those who knew him and heard him preach did not wonder where he stood. On different occasions he preached a sermon on "NO MIDDLE GROUND." He reprovved sin and error wherever he saw it existing — whether out of or in the church. Although his preaching was with great boldness and plainness of speech, it was characterized by a kind disposition.

He was a lover of truth! He realized the importance of truth. It was valued very highly by him. He hated error. His battle against spiritual error and wickedness was an aggressive one. His love for the truth and the Lord's Church and his hatred for human systems was evidenced by his preaching.

He was a man of humility! Although Bro. Gunter was courageous enough to fight sin and error wherever he saw it raise its ugly head, he did so realizing his weaknesses and feeling his dependence upon God. Pride and arrogance were no part of his life. He endeavored to glorify God. He was humble enough to perform any needed service.

He was a man of hope. His thoughts often centered on the beauties and grandeur of heaven because he spoke of them often. He lived and died in hope of eternal salvation.

It has not been the purpose of this writer to "glorify" Bro. Gunter but to simply give "honor" where "honor" is due. This writer feels a personal loss in the departing of Lee Gunter. I feel that my life, as well as hundreds of others, has been enriched by my knowledge of and association with this humble servant of our Lord Jesus Christ.

Aude, McKee, Murray, Ky. — I have now been in Murray a little over two weeks (from Sept. 9, 1965). The first Sunday we had 31 both morning and night and the contribution was a little over \$140. Last Sunday we had 57 in the morning and 41 at night, with a contribution of \$153. We have high hopes for the West Murray church.

Robert J. LaCoste, Glendale, Ariz. — Bill E. Fain of Portland, Oregon, will be with the 60th and LaMar Road church in Glendale, October 17-24 for a gospel meeting. I am the local preacher at 60th and LaMar Road.

I will be in a meeting at Portland, Oregon where brother Fain preaches September 12-19. I will also be in McMinneville, Oregon, where Choice L. Bryant is the faithful preacher, September 26-October 3; and with the church in Powell, Wyoming October 6-13; and with the Miller Valley, Prescott, Arizona church November 14-21.

### FLORIDA COLLEGE LECTURES

Keep in mind the lecture week at Florida College, Tampa, Florida during the week of January 24-27, 1966. The subjects and speakers will be announced later. By making note of this date you can make preparations to attend these lectures.

Maurice W. Jackson, Jr., Titusville, Fla. — After four years of a most enjoyable and rewarding work with the church in Titusville, Florida, I am bringing my labor with this church to a close. At the moment we can recall some 12 baptisms and 14 res-

tortations over these four years. The church was small and still is, but is growing- steadily. The present average attendance is approximately 85. While there is yet much work to be done, these figures do indicate the constant progress that has been, and continues to be, made. The church is worthy of recommendation as a sound and faithful congregation.

The Lord willing, we will begin work with the Stevens Avenue church, 1500 Stevens Avenue, N. E., Huntsville, Alabama in October. This is a faithful congregation, with two worthy elders, brethren **L. F. Kilpatrick** and **George Curtis**. With anticipation we look forward to this new field of labor. In addition, we feel extremely fortunate in being associated with two excellent co-laborers in the city, brethren **Arvid K. McGuire** and **Marshall E. Patton**.

### PREACHER WANTED

**Maurice W. Jackson, Jr.**, Titusville, Fla. — The church in Titusville, Florida desires to secure the services of a full-time sound and able gospel preacher. The Titusville area is growing. Peace and harmony prevail, and the future is one of promise. The congregation is sound, and stands foursquare against the tide of liberalism. Any experienced and able gospel preacher interested in moving to Titusville please contact **Ed Barker**, P. O. Box 1384, Titusville, Florida 32780.

Presently the preaching if being done by brother Max Gregory, of Orlando, Florida. Brother Gregory is a deacon with the Holden Heights church in Orlando, and is an able proclaimer of the gospel. We feel very fortunate in having the benefit of his services while looking for a permanent preacher.

### GOSPEL MEETING

Maurice **Barnett** of Phoenix, Arizona will be the speaker in a series of gospel services with the church meeting at 2323 South 46th St., Fort Smith, Arkansas, October 3-10. Services nightly at 7:30. **Cecil B. Douthitt** is the local preacher.

**Floyd Thompson** was with **Luther G. Roberts** and the Market Street church in Salem, Oregon, September 19-26 in a gospel meeting.

**W. M. Tally, Jr.**, Columbus, Miss. — It has been some time since we submitted a report concerning the work here, so here is what is happening in this area.

The East Columbus church has recently begun to help in the support of two fine gospel preachers. **W. Eural Bingham** at Corinth, Mississippi, and **Lynn D. Headrick** located at Tuscaloosa, Alabama. It is our desire to eventually expand this program to include other worthy men who are in need of assistance.

We are conducting a radio program with a different twist. The program is entitled "Fone-Forum" and it gives the radio audience an opportunity to call on their telephone and ask their questions live on-the-air. As you might suppose this set-up pro-

vides us with many opportunities for answering false doctrine. Brother **Aubrey Belue**, and **L. E. Murray** are the elders overseeing this work. Brothers Belue, Murray and **Hampton Couchman** are a tremendous asset to this work. We are hopeful that the program will create much interest as time goes by.

We are also busy in the selection of qualified men to serve as deacons for this church.

So you can see we are busily engaged in teaching the gospel to the limits of our ability, but that does not mean we are satisfied with our efforts now, nor do we envision a time this side of eternity that we will be.

For the information of any that may wish to know, we want to report that there is not a faithful church in Starkville, Mississippi. This is where Mississippi State University is located. If you have a son or a daughter that will be attending there this year we would like to invite them to attend at East Columbus or the Highway 45 N. church in West Point, Miss. Both of these congregations are about twenty miles from Starkville, Miss. For further information you may write **W. M. Tally**, 105 Gaylane Dr., Columbus, Mississippi.

## GOSPEL MEETING

### TARPON SPRINGS CHURCH OF CHRIST

TARPON SPRINGS, FLORIDA  
on Orange Avenue

October 17-24, 1965

H. E. Phillips, speaker

7:30 nightly

**ALONG THE FAR WESTERN U. S.-MEXICO BORDER: Monthly Report, August 31, 1965.**  
**Charles F. House**, P.O. Box 641, San Luis, Arizona USA — 85349.

### TIJUANA, BAJA CALIFORNIA, MEXICO:

We give thanks unto God for the second wonderful opportunity of helping to establish a church standing for the truth here in this great sin-filled city of more than 250,000 people. We (conservatives) lost our first opportunity 11 and 10 years ago due to general indifference. Brethren, let's not let the devil win again. It's true, he has won several battles (some very recently), but the victory belongs to the Lord. HE WILL WIN, either with or without you and me. You and I can be a part of the victory if WE remain faithful and do our part. He promised He would be with his people until the end of the world, and He cannot lie. Do you believe Matt. 6:33? We in Mexico do.

### FILIBERTO PREACHES THE TRUTH IN HIS FORMER DENOMINATION:

As I reported last month, **Filiberto Jiminez**, the former **Church of God** denominational preacher who obeyed the Gospel last December moved here recently with his family to oppose sin and liberalism, and plant the truth. Filiberto, his wife and daughter,

Marvel (my wife), one other North American, and I, presently make up the church here of six members worshipping here regularly. Filiberto is partially supported by the local church. He augments his income by selling vitamins and patent medicines, plus benevolence on the part of individual members of the local church. In addition to Filiberto's preaching the truth several nights per week to 100 or more people in his former denominational church building, he is also conducting private classes among his friends in their homes, in the interest of the truth.

**HOUSE FAMILY CONDUCTS 40 CLASSES THIS MONTH:**

On Tuesdays, Wednesdays, Thursdays, Saturdays and Sundays of each week, Marvel and I conducted a total of 40 classes of one to two hours duration, each. This included my preaching each Sunday morning at Tijuana, and several times at Tecate. Average attendance at Tecate, including non-member visitors was 20. At Tijuana, it averaged 12 to 15, including non-member visitors. Contributions at Tijuana this month were over \$90. Filiberto used this to buy food for himself, his wife and eight children. A new baby is expected next month. Benevolence on the part of individual members of the local church, in a little over 30 days, amounted to \$245. This was also given to Filiberto, which included two month's rent, medicine, lights, clothing and shoes for the children, plus getting his old car in running shape, while he tries to build up a clientele of customers for his vitamins and patent medicines. Next month, he hopes to buy new tires for his car. He has received no income since leaving the denomination last December, but in the next few months, these expenses will not be so great, Lord willing.

**INDIVIDUAL BENEVOLENCE:**

I do not make a habit of publicly reporting individual benevolence, because the Lord knows about it, and also it comes under the heading of personal business, and not church business. We in Mexico understand and accept the fact that heartache and suffering is part of life itself. We have no government agencies to feed the hungry, thus we as individual Christians, share with our neighbors and brethren, on an individual basis, with what we have been blessed. This is scriptural. We make plain to all people that the Church of Christ does not give out food and clothing to non-members because this is not the church's business. We teach that preaching the Gospel, doing certain acts of benevolence for the needy saints, plus edification of the local church is the business of the local church. Individual burdens are carried by individuals. In Mexico, along the U.S.-Mexico border, individual benevolence plays a great part in the lives of all of us. Thus, when Mexican preachers are practically the only ones with anything like near a regular income, think about the things he is expected to support on an individual basis, and pray fervently for him. If all the facts were made public, and they will be at the judgment, it just might be proven that he has been helping 50% or more of his total income. We should never begrudge any preacher (Mexican or American) his support. If he is a dedicated bond servant of Christ, whatever amount he gets is still not enough. He and

the Lord know and understand his own local problems better than any one else. Pray for him fervently, or not at all.



**JOHN S. JOHNS-GOSPEL PREACHER**

Paul Nagy, Dayton, Ohio

Brother John S. Johns is the faithful preacher for the Lord's church in the little town of Winchester, Ohio. He was born November 13, 1871. At 94 years of age his mind is still unbelievably sharp and his ability to reason is extraordinary. He obeyed the gospel when he was 17 years old at West Liberty, Indiana. His life is a great example for every gospel preacher. He started preaching when he was 35 years of age and has given almost 60 years of service to the Master's cause. Prior to that time he made his livelihood as a barber. The church helped him get started by sending him to Morris' 14 weeks Bible study. The Morris method was to have a few verses read and then comment on them, completing the entire Bible in 14 weeks. Brother Johns found this a suitable method and uses it to this day.

When I visited brother Johns for this interview he was working on his sermon for the following Lord's day. He titled it: The Progress and Development in Nature of the Plan of Redemption. When asked his opinion on the general condition of the church today, he replied, "The congregations that are loyal today are much better informed." I inquired as to what advice he would share with young preachers. He answered: "Preach the word in season and out, and keep in mind that the scripture is profitable for doctrine." He recalled that W. W. Otey one time in a meeting at Payola, Indiana stood on the town square and announced in a voice that could be heard down the street: "Hear ye, hear ye, there will be a baptizing at the creek at 4:00 o'clock." Brother Johns said it wasn't very uncommon for brother

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Searching The Scriptures is a religious publication, devoted to the study of God's word. It is owned by H. E. Phillips and James P. Miller, editors, with an average circulation during the past twelve months of 5,275 per month. H. E. Phillips is managing editor. The subscription price is \$2.50 per year.

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Otey to baptize up to a hundred people in a meeting. While talking about brother Otey I asked brother Johns about the Otey-Briney debate. He said he remembered Daniel Sommers comment about it. "Sommers said it will make a good book to read."

#### COMMENTS ON THE MUSIC DIGRESSION

Brother Johns said much about the division over mechanical instruments of music. I include here just a few of the "gems." "When the lines were drawn there, were only 13 congregations north of Indianapolis that remained loyal." "Restrictive clauses began to be put in deeds about 1907." "I had an uncle named Dave Quick, and because he wouldn't accept the organ they called him Dave Slow." "One congregation (against the wishes of some of the brethren) put the organ in and to keep the brethren from getting it they nailed the door shut from the inside. This caused a brother to say, 'When Moses came down from the mountain there was the golden calf.' What happened resulted in a court trial. The judge was running for re-election so he worked out a compromise. He let half meet on one side of the building at a certain time and the other half meet at another time."

#### COMMENTS ABOUT HIMSELF

There is nothing that could better characterize brother Johns than these statements I managed to get him to make about himself. "I was taught that if the three "R's" could be mastered, one was prepared for life." "One fellow had the audacity to ask me what college I went to." "To prepare myself to preach I was told to go out and talk to the jack rabbits, learn to hear myself talk and talk to the person in the back of the room." "We always fought the pastoral system back there" (referring to preacher control).

#### A PLEASANT MEMORY

In the infancy of his preaching, the congregation with which brother Johns labored had a gentleman by the name of Harvey who came for a meeting. At the conclusion of one of the services A. W. Dicus (a name quite familiar to brethren over the country) came forward in response to the gospel invitation. They all journeyed down to the river where brother Harvey told young, inexperienced brother Johns to put the boots on to baptize A. W. Dicus. It was the dry season and they had to wade "way out yonder." The water was cold and brother Dicus told brother Johns to wait a minute. Brother Harvey, thinking that brother Johns didn't know what to do, kept shouting across the water, "Don't forget the ceremony, brother Johns." Finally, thinking brother Johns forgot what to say, brother Harvey hollered across the water, "I baptize thee in the name of the Father, the Son, and the Holy Spirit," upon which brother Johns immersed brother Dicus.

John S. Johns is a great inspiration to all those who know him. Those who have heard him read the scriptures as he introduces his lessons realize the many years of study he has done to place proper emphasis on every word. Recently, while in his home, I noticed the many Bibles he has used and does use now in his constant battle against spiritual wickedness. Undoubtedly, they bring back many memories for him. Some discouraging and others

which brought glory to our God. Considering all of them brother Johns still says with an air of optimism to those younger than he, "Preach the word." We wish for brother Johns and his good wife many more happy years and thank them for their accomplishments in the cause of Christ in this area. If you are ever in the area and want to be edified, stop for a few minutes and visit with him. He will be happy to see you.

#### TO SANTIAGO, CHILE IN JUNE, 1966

Walter D. Bunnell, P.O. Box 423  
National City, Calif. 92050

Nearly two thousand years ago Jesus gave the apostles the great commission to go forth with the Gospel and to preach it to all nations. Later we hear Paul saying to the young preacher Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who will be able to teach others also." During his personal ministry, Christ said, "Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 19:37. Again, "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of harvest, that he send forth laborers into his harvest" (Luke 10:2). The harvest is still plenteous and the laborers are still few. The need to go forth is just as urgent today as when Christ spoke the above words.

For the past year I have attended night classes in the local high school studying the Spanish language, spending six hours each week in class work. Lord willing I will be attending classes again starting September 14th. My wife will be attending this fall also. This study of Spanish is the beginning of our preparations to go forth preaching to those who speak Spanish. We have decided to locate in Santiago, Chile. The need for preachers there is acute. The opportunities there are great, as the people are sick of Catholicism. Brother Philip Morgan and his family are already there and have offered to assist us in any way possible, and I know that they will be of much help to us.

I have been corresponding with Brother Morgan about the work in Santiago and about the needs of a preacher and his family. We will need \$500 per month personal support and work fund. We estimate our passage aboard ship and freight cost at \$1800. We are now partially supported by churches and individuals. If we can keep most of our present support we will need only \$300 additional support and our travel expense.

If you are interested in having a part in this great work please write us for further details of our plans. We will be glad to answer any questions you may wish to ask about us.

Why not assist us in this effort to carry the Gospel to people who would not otherwise hear the Gospel even once? There are hundreds of thousands of people in Chile who will live and die without ever hearing the Gospel unless we take it to them. We plan to remain in Chile indefinitely. May we hear from you?

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## HISTORY OF APOSTASIES

Tom Bunting, Miami, Florida

It seems that some find it hard to believe that the people of God could ever be wrong. When they do realize that there are two opposing views among the children of God it is hard for them to accept the fact that either one or both must be wrong.

Yet, if one makes a casual study of the Bible we find that the people of God were quite frequently in the process of falling away. The people of God have transgressed before so it comes as not too much of a surprise should we find them falling again. Why do we always think of an apostasy as something that happened before but can't happen now? There has been a long history of apostasies. One could begin with the garden of Eden, but we shall begin with the children of Israel in the wilderness.

They are only a few days out of Egypt and across the Red Sea when we find the people of Israel murmuring against God. When they came to Marah and the water was bitter so that they could not drink they murmured. Again on the fifteenth day of the second month they murmured for they were tired of the food they had and wished that they were back in Egypt where they could get all they wanted to eat (Ex. 16). Then not many weeks later while Moses was up on Mt. Sinai receiving the ten commandments, the people were busy making a golden calf. And Aaron proclaimed, "These are thy gods, O Israel, which brought thee out of the land of Egypt" (Ex. 32:4). They rose up early the next day and offered burnt offerings. They had not learned their lesson. So when the spies returned from their visit into the promised land the people were afraid to go in and fight. Caleb admonished them to go ahead. He told them that they could defeat the people but they listened unto the others, who said that they could not. So they wandered for forty years in the wilderness. Surely, now they have learned their lesson.

Finally the children of Israel enter the land of Canaan and they possess the land. God sets over them judges to rule. The people served the Lord all the days of Joshua and the elders that had seen the work of the Lord. But there was another generation that knew not the Lord and they did evil in the sight of God, followed other gods, provoked the Lord to anger and forsook the Lord. They could now no longer stand before their enemies (Judges 2:6-14). This expresses precisely the story of Israel under the judges. They served the Lord under the leadership of judges like Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech. But when they for-

sook the Lord, and they did many times, they could no longer stand before their enemies and were defeated by Mesopotamia, Moab, Jabin, Midian, etc.

One would have thought that they had learned their lesson after the first defeat, or at least the second, but it happened time and time again. Near the end of the life of the last judge, Samuel, the people felt that God's organization was inadequate. They began to cry for a king (I Sam. 8:6-7). They hadn't learned. God says, "And ye have this day rejected your God... (I Sam. 10:19). The prophets that followed, Ezra and Nehemiah, were deliverers of Gods people. However, by the time Christ came to this earth they had departed so far from the word of God that they knew more of the traditions than the commands of God. They had made void the commandments by their traditions (Mk. 7:13; Matt. 15:6).

Apostasies were not limited to the people under the old law. Jesus frequently warned the people of false prophets and false Christs. He told them to beware of false prophets that would come in sheeps clothing but inwardly they were ravening wolves (Matt. 7:15).

Similar warnings were repeated to the church. One would have thought that by this time they had learned their lesson from the examples of those under the old law; but not so. Paul warned the elders that after his departing grievous wolves would enter in not sparing the flock, and men from among your own selves would arise speaking perverse things to draw away disciples from them (Acts 20:28-30). Paul warned Timothy, "The spirit speaketh expressly that some shall depart from the faith... (I Tim. 3:1). John warns, "Beloved, believe not every spirit, but try the spirits to see whether they be of God" (I John 4:1). It didn't take long for the signs of this apostasy to appear. Paul says, "For the mystery of iniquity doth already work; ... (II Thess. 2:7).

In this falling away the elders began to vie for power within a congregation. And when this power resided in a single elder then he would reach out and exercise authority over other congregations. Soon there was the formation of synods, councils, and associations. A few hundred years after the establishment of the Lord's church it had lost all or any of its marks of identity.

Men realizing that they had completely departed from the plan of God began, what is commonly called, the restoration. They realized that God is not the God of confusion (I Cor. 14:33). They knew through a study of the word of God that God was not pleased with religious division (Eph. 4:4-6); Jno. 17:20,21). Unity could be achieved by a return to the will of God.

It was realized that the departures from the truth could be solved. But solved only one way; by restoring the church of the New Testament. This would be done by speaking where the Bible speaks. If any man speak let him speak as the oracles of God (I Pet. 4:11). There must be the greatest respect for the authority of the scriptures. This plan was followed and the movement known as the restoration began. They restored, (as they had set out to do), the name of the church, the acts of worship, the conditions of membership, and the organization. Each was restored according to the

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authority in the word of God. They would do all that the Bible said, but no more than what it said!

However, the restoration was not long under way before signs of controversy again appear. Efforts were soon in motion to organize the churches into a missionary alliance or society. At first this society claimed no authority. They said that they would not exercise any authority over the churches. There was considerable excitement across the brotherhood. The controversy resolved itself into two major arguments. One was that the church could not do its work and therefore the society was necessary. The second argument was against the formation of such a society. They ask, "Where is the authority?" Pendleton, who favored the society, answered the question. He said, "We concede the point there are no scriptures, So what? Is everything unscriptural wrong?" Here we have the real issue expressed. The motto which they had been using for years, speak as the oracles of God, was now changed. It took on a new meaning. Prior to this time most brethren understood this to mean the unauthorized was forbidden. They understood that they could not and should not do that for which there was no authority. They had used this to sweep everything and challenge the sectarian bodies. So when brethren projected the missionary society, others naturally inquired, "Where is the authority?" Many individuals and congregations were lost to digression but the church weathered the storm and the faithful came out stronger. It was assumed that the principle was now understood about the authority of the scriptures. But what we thought was understood apparently was not.

The controversy then is the same as now, now the same as it was then. Today we have many brethren contending that the church can't do its work. They are suggesting that the wisdom of man is wiser than the wisdom of God. With the issues at hand we hear the echo of Pendleton in the words of brethren today, saying, "We concede that there is no scripture, but is everything unscriptural wrong? We thought that they had learned this lesson years ago but apparently not. There is probably no one as inconsistent as a member of the church on the road of digression. In questions of current interest, (societies, hospitals, homes for the unwed, orphan homes, colleges), we hear the cry, "we don't need scriptures." Yet, scriptures are demanded of others! They need them but we don't! The denominational world is asked for authority (scriptures) for the names they wear, for the way they worship, the type of organization they have. We demanded it of those who introduced instrumental music and the missionary society. Then should we not also demand it of those who introduce into the church: benevolent societies, sponsoring churches, gospel press, colleges? Is this asking too much? Are we unfair?

As in all cases of apostasy of the past, the present problems resolve themselves into two parts: (1) The question of authority. (2) The problem of or-

ganization. The question regarding authority is not an unfair question for it was used in answer to a problem in the days of the apostles in Acts 15:24. The wishes of man to change the organization as established by God has always been a major cause of all apostasies. From the time that the children of Israel desired a king, to the great apostasy in the early years of the church, and the establishment of the missionary society; men were trying to change the way God had planned the organization. Now, today we are faced with the same two problems: organization and authority. Men are contending that the church as God has organized it cannot do that which it must do. Therefore they need to reorganize and devise a better plan. However, in order to change the organization of the church they are forced to the position that they do not need authority. So they find themselves contending for that for which there is no scriptural authority. Once this position is taken then we open ourselves to all kinds and/or forms of digression. Now they even take up a contribution, not on the first day of the week, but on Thursday or some other day during the week. Where is the authority? It doesn't matter they say. They have no authority for their contributions to colleges, orphan homes, hospitals, neither do they have one for their mid-week collections. As Pendleton said, "is everything unscriptural wrong?" It is! but some brethren have yet to learn this lesson.

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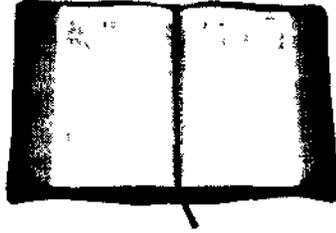
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# SEARCHING *the* SCRIPTURES

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



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

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## IMPORTANCE OF GOOD READING MATERIAL

H. E. Phillips

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

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

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

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

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

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

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

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

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

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

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

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## Editorial . . .

H. E. PHILLIPS

### TIME TO RENEW YOUR SUBSCRIPTION

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

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## THE OTHER HALF OF ROMANS 16:17

James P. Miller

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

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

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

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

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

### NOTICE

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## ANSWERS FOR OUR HOPE

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I Peter 3:15

— Marshall E. Patton —

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

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

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

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

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

### BIBLES AND BOOKS

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books?  
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Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

**"THINK ON THESE THINGS"**

Phil. 4:8

## MIRACULOUS DIVINE HEALING- No. 4

Connie W. Adams, Akron, Ohio

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

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

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

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

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

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

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

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

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I have several articles from brethren that are entirely too long to publish. Long, wordy articles are seldom read through and therefore do not do the good we would like for them to do. Please confine your articles to not more than four double-spaced typewritten pages (8 1/2x11). If your subject is longer than this, please prepare two articles instead of one on the subject.

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

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## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### MAKING YOUR WILL

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

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

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

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

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

taught about their society about one hundred years ago.

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

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

## The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

### CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

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

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

We copy as follows:

\* \* \* \*

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

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

\* \* \* \*

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

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

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

\* \* \* \*

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

\* \* \* \*

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

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

\* \* \* \*

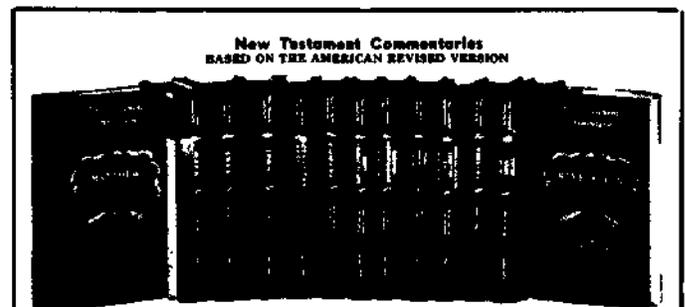
Concerning Agapetus, the 59th bishop of Rome, A.D., 535: "He commenced his administration by an act of justice. He publicly burned, in the midst of the church, the anathema which Boniface had extorted by knavery from the bishops and priests against Dioscorus, his competitor. He blackened, by this circumstance,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

"As soon as the emperor was appraised of the

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

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

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



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

## THE CAUSE OF CHRIST IN STAVANGER, NORWAY

**Bill Pierce**, Madlaveien 49, Stavanger, Norway

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

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

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

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

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

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

Bill Pierce Madlaveien  
49 Stavanger, Norway

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Oct. 25-26

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

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

Oct 28-29

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

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

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

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

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

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

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

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

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

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

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

*Have You Mailed Your Renewals?*

## THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

*Iwan Lee*

### CHOOSE WISELY

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

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

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

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

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

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

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

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

## ANOTHER SLIP ON THE EIS

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

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

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

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

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

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

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

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

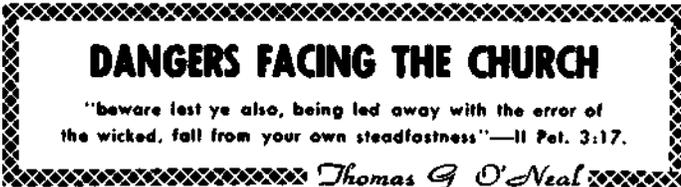
**Unto repentance.** The most natural way to understand this preposition (with its case), in English, would be 'in order that you may repent.' So the same expression in Wisdom 11:23, 'Thou overlookest the sins of men unto repentance.' The difficulty is that John's baptism evidently presupposed repentance,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

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

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

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

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



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

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

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

But from different parts of the country comes

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

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

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

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

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

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## WAS THE RESURRECTION AN HALLUCINATION?

Donald R. Givens

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

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

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

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

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

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

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

mere dreamers.

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

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

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

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

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

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

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

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

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

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# SEARCHING *the* SCRIPTURES



Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5.39

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

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## MASS-MAIL EVANGELISM

Herschel E. Patton, Lawrenceburg, Tenn.

"I know you believe in the autonomy of the local congregation. Now, please maintain that autonomy without any unsolicited and unwanted help from the ----- congregation. . . Please respect our wishes in this matter by removing the ----- addresses from your mailing list." Thus wrote an elder unto me with reference to my sending copies of the church bulletin I edited to members where he was an elder.

The above words are representative of the attitude manifested in many places and in many congregations. When a cherished faith or practice is under attack, and the thing cannot be made to scripturally stand, all opposition is resented and efforts are made to silence or stigmatize the opponent in numerous ways rather than openly and honestly studying and investigating the matter. Some elders apparently feel that they have the right (like the Catholics) to decide the faith and practices of their flock and censure or control what is read or heard by them. I have often wondered about the reasons many of our liberal brethren have for resenting and so bitterly opposing their more conservative brethren mailing their bulletins to many individuals, including those of a liberal persuasion. Some have protested **using the mail to send out unsolicited material**. However, this is perfectly legal, and if one does not want the material, he can deposit it in the waste basket, or what is more honorable, kindly inform the sender that it is no longer desired. Some, as the elder quoted in the beginning, say it is **a violation of church autonomy** for one church to mail its bulletin to a member of another church. Yet, it should be obvious to students of the New Testament that there are no dioceses, or diocesan bishops, in the Lord's church. Each congregation is obligated to "sound out the word" to any and all who will hear. When teaching done by one congregation flows into the ears and heart of one who happens to be a part of another congregation, whether by person, radio, or press, no violation of local church autonomy is present.

I have suspected that these objections did not reveal the REAL reasons for the protests, but were cover-ups for the REAL—a **fear that members would become informed**, and see the error being practiced, and the **inability to meet the opposition with scriptural answers**. These suspicions were con-

firmed to me by a recent news item (10/22/65) in the Christian Chronicle, published in Abilene, Texas and edited by James W. Nichols.

We are informed that the elders of the Brown Trail church of Christ in Hurst, Texas have announced a "new and bold venture in carrying the gospel to the entire nation and perhaps to nations abroad, by means of direct mail." It is declared that "so far as is known, extensive use of mass-mailed periodicals has never been undertaken by any church." (From the cries I have been hearing, you would think the "antis" had been doing it a long time.) Soon, we are told, "a quarterly 'Reporter' will be mailed out to most of the 18,000 churches of Christ telling of THE SERVICE THE BROWN TRAIL GROUP IS OFFERING TO OTHER CONGREGATIONS OF THE BROTHERHOOD." (Emphasis mine.— H.P.)

This "unique mass-mailing project" came about through suggestions made at a "Campaigns Workshop in Dallas May 14 when Alvin Jennings presented a film depicting pioneering efforts in direct mail in Vermont." After the Brown Trail elders got the suggestion, we are told that after many planning sessions they came up with this decision or program. The program involves employing Alvin Jennings as "Minister in direct mail evangelism" (it seems that this is the program of Jennings which he was able to sell to the Brown Trail elders just as James W. Nichols and James Williford were able to sell their "Herald of Truth" program to the elders of the Highland church in Abilene, Texas a number of years ago), the appointment of a group to work with Jennings, secretarial help, an artist, approximately 20 area ministers to aid in an editorial capacity, and the use of office and work areas in a new \$200,000 church edifice. "Target date for the first mass-saturation has been set for January, 1966, when it is hoped that every household of rural and town USA will receive its first free 16-page gospel quarterly."

What has happened to all the objections we have been hearing from our liberal brethren about bulletins and papers being sent — unsolicited? — a violation of autonomy for one congregation to send its bulletin to a member of another congregation? I suppose the great evil (?) of one congregation mailing out a few hundred periodicals to individuals — unsolicited, and all of whom happen not to be members of that congregation, becomes right when ONE CHURCH, with financial aid from all churches, does it for all the churches!!

Where do the Scriptures authorize any church to set itself up, and equip itself for "rendering a service to other congregations of the brotherhood?" Right here we have the malignancy that has wrought such havoc among God's people today. If each church would be concerned about ITS OWN obligations and responsibilities, discharging these to the extent of its ability, instead of trying to plan and supervise some brotherhood program for all the churches, we would have New Testament Christianity manifested instead of "Centralization" and "Institutionalism."

Here is where autonomy breaks down and Scriptural precept is forsaken — when one eldership begins to plan and function for numerous churches — when numerous churches turn over portions of their funds and responsibility to another, or to some human institution, for a brotherhood work. This philosophy has brought into existence a brotherhood TV and radio program (Herald of Truth), brotherhood advertising agency (Gospel Press), brotherhood meeting agency (Campaigns for Christ), and now a brotherhood publishing agency (Mass-Mail Evangelism). Besides ambitious churches (or elders) planning and setting up "services" for other congregations, there are the institutional minded brethren who are also quite busy setting up "Homes for Orphans and the Aged," "Hospitals," "Camps," "Schools," etc. under a board of directors to be supported by funds from the churches.

How long do you think it will be until some church or institution will announce "a new and bold venture" as a "Co-ordinating Agency" for the churches. What, with all the programs being "sponsored" and institutions calling for contributions from the churches, how will the churches determine which and where for their funds? Might not the ones with the most talented "fund-raiser" get the bulk of the contributions? Why not a "Co-ordinating Agency" to receive ALL funds from the churches that would then distribute them to the various programs and institutions according to the information gathered by the agents and workers for "The church of Christ Co-ordinating Agency?" Brethren, how much further is it to Rome?

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## Editorial . . .

H. E. PHILLIPS

### A TRIBUTE TO A GREAT MAN

H. E. Phillips

Late in the afternoon of November 16, 1965, while at work, Thomas W. Schneider suddenly passed from this life as the result of a heart attack. I was shocked when I received the phone call just before 6 o'clock that my close friend and brother in the Lord had just passed away. He lived in Tarpon Springs, Florida and he with his good wife were instrumental in starting the faithful church there, located on Disston Avenue. The church there will suffer a great loss because his faithfulness and zeal served as an example to every member of that church.

Brother and sister Thomas Schneider moved to Florida in 1947 when he was transferred by the company for which he worked in Mt. Pleasant, Tennessee. They moved to Crystal Beach near Tarpon Springs, Florida (between Tarpon Springs and Clearwater) and began worshipping with the church in Clearwater where I was then preaching. I loved him and his wife the first time I met them and that love grew through the years to one of the closest upon this earth.

Tom and Bertha Schneider drove back and forth to worship in Clearwater to every service in all kinds of weather. They were two of the most faithful servants of God I have ever known. After about three years he talked to the elders and some brethren in Clearwater about beginning worship in Tarpon Springs where they had moved. They searched until they found a few members in Tarpon Springs who were not worshipping anywhere, and, if I recall correctly, began meeting in their home. With the help of brethren in Clearwater and some brethren in lower Pinellas County a building was started on a

lot purchased by brother Schneider and another brother at that time. The church steadily grew until liberalism invaded and the church was divided, but brother and sister Schneider stood firm in the truth and now a good, sound and faithful church still meets on Disston Avenue in Tarpon Springs, Florida. I preached in a meeting there just one month before his death and he directed the singing during that meeting.

I have never known a man who lived more closely to God every day than did Tom. His life was known to all, both in the church and out of the church, as an example of the believer "in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). He was an encouragement to every person he met and he was not ashamed of the Lord and his word. He was only 57 years of age at his death but he lived a rich and full life in the service of God during those years.

Brother O. T. Romine and I spoke at his funeral in Tarpon Springs at 10 o'clock, November 18, 1965. His body was carried to Nashville, Tennessee for burial. At a service in Nashville on November 20, 1965, brother Tom Akin, former preacher in Tarpon Springs, read from the word of God, brother O. T. Romine, presently preaching in Tarpon Springs, ex-pressed prayer unto God, and I spoke briefly again on that occasion.

I, with the staff of writers for Searching The Scriptures, and the many, many readers, friends and brethren in the Lord, express our profound sympathy to sister Bertha Schneider in the loss of her husband and a great man. I have lost a great friend and brother in Christ. My hope in Christ is that we both may spend eternity together in the presence of the Master, our Lord Jesus Christ.

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Srygley, Jr.*

### "Biblical" Words of Luke and Acts

Various attempts have been made to list the so-called "Biblical" words of the Bible. These were supposed to be words found only in the Bible and in ecclesiastical writers. Kennedy found some 550 such words (*Sources of New Testament Greek*, p. 62). This list was probably based upon that of Thayer, which runs up into the 700's (*Lexicon*, pp. 693-698). Cremer does not list the "Biblical" words in one collection, but words described as such are interspersed throughout his lexicon.

Recent archaeological research has reduced the number of "Biblical" words of the older lexicons. Many of these words are now seen in inscriptions and/or papyri; that is, words that the older lexicographers thought occurred **only in the Bible** and ecclesiastical literature have been found in non-Biblical and non-ecclesiastical sources. This further serves to show that the Greek of the New Testament is not a special "Holy Ghost Greek."

In several articles, the writer proposes to illus-

trate the occurrence of some "Biblical" words in non-Biblical sources.

### Allogenes

The word **allogenes**, "of another race, a stranger, foreigner," is found frequently in the LXX (some 40 passages contain the word), but it occurs only once in the New Testament, Luke 17:18.

Of **allogenes**, Cremer says, "... belonging only to biblical and patristic Greek, synonymous with **allophulos**, which is used in the classics and LXX, but more general and less strong than this." (*Lexicon*, p. 150)

Thayer says, "sprung from another race, a foreigner, alien." Then he adds, "In Sept....but nowhere in prof, writ..." (*Lexicon*, p. 28)

It is now known that the Roman authorities placed inscriptions on the marble barriers of the inner court of the Temple at Jerusalem, as a notice to Gentiles not to enter. One such inscription was discovered in 1871 by Clermont-Ganneau. The stone on which it was cut is now in the Imperial New Museum at Constantinople. The inscription is as follows: "Let no foreigner (**allogene**) enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will be the cause that death overtaketh him." The stone itself on which the inscription occurs is a limestone block, 22 1/2 inches high, 33 1/2 inches long, and 14 1/2 inches thick. The letters are more than 1 1/2 inches high.

## COMMENTS TO EDITORS

"I sure do not want to miss one of the papers. They teach one so much." — Mrs. S. G. Rogers, Bradenton, Fla.

"We enjoy Searching The Scriptures very much. Consider it one of the best." — James Martin, Columbia, Tenn.

"I certainly enjoy your paper very much and am planning a bundle arrangement for the members meeting here, shortly." — Robert E. Dillinger, Noblesville, Ind.

"My family and I enjoy Searching The Scriptures very much. The paper is doing a good work. The writers are presenting articles that are of great value to all who stand on God's truth and love his church. Keep up the good work." — C. O. Tucker, Jacksonville, Fla.

"We sure do enjoy the fine work you and brother Miller are doing with your paper. It sure is encouraging to know that there are still men who are willing to follow the old paths. We pray that the Lord bless you both and grant many more years in this fine work." — E. T. Henderson, Nashville, Tenn.

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"We are newcomers to Florida. We've been reading Searching The Scriptures nearly ever since we came. We have run across several of our friends through the paper. It is certainly an informative magazine." — Otto Lindsey, Orlando, Fla.

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"We enjoy your paper very much." — Newton Thrasher, Jr., Hartselle, Ala.

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"We enjoy your paper very much. You are doing a fine work." — Ellis Garland, Knoxville, Tenn.

"I enjoy reading Searching The Scriptures very much. It is being paid by someone else as I only live on a small pension. I am 71 years of age." — Ira O'Kieff, Tampa, Fla.

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"I sure enjoy the paper very much and read it through before I lay it down. Keep up this good work." — Mrs. Grace Sandusky, Bradfordsville, Ky.

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## THERE IS A PATTERN

James P. Miller

God does not leave his church to wander with aimless feet. The New Testament contains the pattern for its work just as it has for its worship.

In Matthew 26:26, 27 we are told to partake of the Lord's Supper. The only way man can know **when** it is to be observed is to follow the apostles' example in Acts 20:7 when the church at Troas met on the first day of the week to break bread. This constitutes the divine pattern. The Lord commands us to eat and the apostles show us **when**.

In exactly the same way in the sixth chapter of Acts the apostles show us **who** is to relieve the needy saints. When the widows were to be provided for, the apostles, in verse three, instructed the church to appoint seven men "over this business." This is God's pattern. When there are needy widows or other saints who are the charge of the church, the church is to relieve them. In I Tim. 5:16 the church is to "relieve them that are widows indeed."

All of this was done without any human institution. The church did the relieving. For the church of our Lord to build and maintain organizations unknown to the word of God is sinful. It is a departure of the most serious consequence from the doctrine of Christ. II John 9.

The Bible tells us **WHO** is to do the work. The Missionary Society a century ago violated the very same principle. Preaching the gospel was the work of the church (I Tim. 3:15). This work could not be turned over to an organization unknown to the word of God.

You owe it to your soul to investigate these and other dangers that threaten the very existence of the church of Jesus Christ.

## AN OPEN LETTER TO THE MEMBERS OF THE ROLLA, MISSOURI CHURCH OF CHRIST

October 18, 1965

Inasmuch as only nine selected members of the Rolla congregation were present for the two hour "across-the-table-discussion" between your preacher, Jerry Jones, and me, I believe that it is in order for you to be "filled in" on some of the liberal positions and ultimate consequences that your preacher takes in a vain effort to foster his modern hobby.

You need not be surprised when Jerry Jones begins to call upon sectarians to word prayers in your assemblies, because he took the position that non-saints and sinners are on praying terms with God. This was done by Jerry, in an effort to be consistent with his announced position on II Corinthians 9:13, which is a passage of scripture which deals with the benevolent help which Corinth and other congregations sent to the saints in Jerusalem, and to saints in other places. Verses one and twelve of that chapter indicate that the collections were for saints. But in an effort to justify the church in using its funds for any and all peoples, Jerry espoused the position that the expression "unto all (men)" was for sin-

ners, non-saints, etc., but he failed to reckon with the next verse, the 14th, which reads ... "And by their prayer for you,..." Thus, Jerry put himself in the unscriptural position of advocating that non-Christians are upon praying terms with God ... no matter what John 9:31 states: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Already, there is a "church of Christ" in Wichita, Kansas, that is so modern and liberal that they think nothing of calling upon denominational people to take part in their services to God.

Earlier this year, in another private discussion, Jerry Jones took the position that Phil. 4:16 cannot be used as scriptural evidence authorizing a congregation to support (pay) a gospel preacher. This passage reads: "For even in Thessalonica ye sent once and again unto my necessity." Paul was commending the Philippians for their having supported him in the preaching of the gospel. But Jerry Jones says that this cannot be used as authority for paying a preacher today ... that it is merely an example of paying an apostle. When Jones was referred to II Corinthians 11:8, he also took the dodge that such a passage is not an example of paying a preacher, but only an example of paying an apostle. It reads: "I robbed other churches, taking wages of them to do you service." Paul was here reminding the church at Corinth that he had been supported by other congregations while he preached at Corinth.

I do not charge that Jones has become so liberal that he rejects all New Testament passages that teach by example ... But some alleged "gospel preachers" have become so shallow and liberal as to reject the practice of setting forth New Testament authority by means of examples. For example, this has been done by a number of modernist churches of Christ, where they want to ape the sectarians by observing communion on Thursday evening before Easter. The only New Testament teaching relative to the specific day on which we must observe the Lord's Supper, is found by example in Acts 20:7. But, by rejecting New Testament examples, these modernists leave themselves free to select whatever day they choose for the observance of the Lord's Supper. Jerry is not in this class, but his handling of New Testament examples will take him there if he isn't careful.

That examples are to be followed, I demonstrate from the following passages:

"... leaving us an example, that ye should follow his steps" (I Peter 2:21).

"I have given you an example, that ye should do as I have done to you" (John 13:15).

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (I Cor. 10:6).

Jerry Jones refuses to engage in either a public or written discussion involving these and other matters. Yet, Paul "was set for the defense of the gospel." If Jerry preaches what Paul preached, why won't he defend it as Paul did?

A servant of Christ,  
/S/ Luther W. Martin

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. 5)

Connie W. Adams, Akron, Ohio

We continue in this article an examination of the major arguments made by the so-called faith healers in defense of their practice. Their main line of defense is the relating of endless testimonies, which we covered in the last article, but some of them do attempt to sustain their practice from the scriptures.

3. Isaiah 53:4-5 and Matt. 8:16-17. The first of these passages says "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." They assume that the healing of this passage is physical and not spiritual. They then argue that healing of the body is a part of the atonement of Christ and cite Matt. 8:16-17 to show proof of this contention. That passage says "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

The word "atonement" means reconciliation. "For if when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have received the atonement" (Rom. 5:10-11). This atonement was made by blood. But it is significant that Matthew did not quote Isaiah 53:5 which says "by his stripes we are healed." Rather, he quoted Isaiah 53:4 which says "Surely he hath borne our griefs and carried our sorrows." What took place in Matt. 8:16-17 was fulfilled before Christ died and therefore before the atonement was perfected. It was not a part of the atonement. We do not read that Jesus died for our sicknesses, but we do read that he died for our sins. "Thou shalt make his soul an offering for sin" (Isaiah 53:10). When Paul preached the gospel in Corinth he proclaimed that "Christ died for our sins according to the scriptures" (I Cor. 15:3).

The healing of physical infirmities was no part of soul healing. Paul said "We were reconciled unto God" (Rom. 5:10). This was soul healing. Yet he had infirmities of the flesh (II Cor. 12:7-9). The soul of Timothy had been saved by the gospel but his body had "oft infirmities" (I Tim. 5:23). The soul of Trophimus had been healed by the gospel but Paul left him at Miletum sick (II Tim. 4:20). In view of these facts, if the argument of the present day healers is worth anything, then the atonement of Christ

failed with Paul, Timothy and Trophimus.

4. Exodus 15:26. "And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." The afflictions brought upon the Egyptians were a chastisement for the hardness of Pharaoh's heart. They were not ordinary illnesses but were divinely visited upon those idolatrous people. The Lord here promised that he would not divinely impose such illnesses as a chastisement for sin if they would keep his commandments. This is not a promise that all sickness will be removed from Christians, for the passage concerned Israel and not New Testament Christians.

5. Exodus 23:25. "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." This is quoted often in books and pamphlets by present day "healers" to prove that the gift of healing continues to the present. In the first place, they don't know the difference between the old and new testaments, and the children of Israel and Christians. This passage concerned the sojourn of Israel in the wilderness. God also prevented their shoes from wearing out and their clothes from becoming old. I wonder if these pretenders expect that to continue to the present. There were several occasions when the traveling Israelites did so vex the Lord in their murmuring and unbelief that he visited affliction upon them. Remember the serpents which came among the people, bit many of them who died? (Numbers 21).

6. **Eph.** 5:23. "He is the saviour of the body." T. L. Osborn actually made an argument on this passage in his book, *Healing the Sick*. He implied that this concerned the healing of the physical body. Any casual reading of the passage shows that Paul is speaking of the church as the body of Christ. Yet men who know so little about the Bible expect us to believe that they are chosen of God to bring deliverance to body and soul.

7. **Heb.** 13:8. "Jesus Christ, the same yesterday, today and forever." This is quoted over and over by those who believe the gift of healing continues until now. This refers to the nature of Christ. He has always been divine. He has always existed. He is a part of the Godhead. We could say, "God the Father, the same yesterday, today and forever." Yet the acts of God are not the same in every age. Adam was fashioned from the dust of the ground and Eve was made from a rib taken from his side, but thereafter God set in motion a law of birth by which we have all entered the world. The passage cannot be taken to mean that God continues to do everything he once did. He sent the flood once. He punished sin by sending serpents once, another time by sending fire out from the altar to devour Nadab and Abihu. On another occasion the ground opened to swallow those who followed in the rebellion of Korah, Dathan and Abiram. Jesus not only healed the sick while on earth, he also fed a multitude with a few loaves and fishes. If the statement, "Jesus Christ, the same yesterday, today and forever," means that men can still do now what Christ did then, why can't these "healers" perform a miraculous feeding?

8. Jas. 5:14-15. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." These instructions pertained to the miraculous age of the church. There were elders in the early church upon whom the apostles had laid their hands. The book of James was the earliest book of the New Testament in point of time, being completed about 50 A.D. The fact that there were elders in the early church with the power to heal the sick does not argue that the gift of healing was a permanent fixture in the church.

9. Mark 16:17-18. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These verses do not argue that these signs would follow all believers in all time to come. They did follow the apostles (Acts 2:43). They followed those upon whom they laid their hands (Acts 8:12-18; 19:1-7; Rom. 1:11, verse 8). These signs were to follow believers for a limited time; i.e., until the gospel had been preached in all the world. That was done within forty years of the establishment of the church. "Their sound went out into all the earth, and their words unto the ends of the world" (Rom. 10:18). Paul said the gospel was "preached to every creature under heaven" (Col. 1:6,23). These signs did follow during this time. Modern claimants do not like to be challenged to do the other things listed in this passage besides laying hands on the sick. They are long on that but mighty short on taking up serpents and drinking deadly poison. I presented one such claimant with a bottle of Roman Cleanser Bleach in a debate one time. Need I tell you that he did not drink it? He didn't. These people make great claims based on this passage, yet cannot do anything the passage says, including healing the sick.

There are perhaps other arguments made at times to support the claims of "healers," but these are the major arguments. There is no scriptural defense of their position. The next article will deal with the lying wonders and deceptive antics of some of the present day "healers."

## Debates on Tape

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## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### A PLAY ON WORDS

A great deal of the controversy in the religious world is due to semantics. I firmly believe that many of our differences are due to a play on words. So many of our words have two or more meanings. For example, the words "hear", "work", "faith", "Home" etc. have many different meanings. I shall discuss in succeeding articles these, as well as other words, which cause trouble among professed Christians.

In this article I plan to take up a study of the word "hear". Most people will agree that the word "hear" is used in at least two different senses in the Bible. Paul said in Acts nine, that the people with him HEARD the voice of the Lord. In Acts 22, he said they did **not** HEAR the voice of the Lord. This is not a contradiction in the Bible but rather ONE word used TWO different ways. Paul evidently meant the people heard a noise but did not UNDERSTAND what the Lord said. If someone would have asked Paul whether his colleagues actually HEARD the Lord, he probably would have answered, "It depends on what you mean by HEAR."

Many times people will ask, "DO you believe God will hear an Alien sinner pray?" I believe that the answer to this question depends on what one means by "hear." I do not believe that God hears and answers prayer for the alien in the way he does for the child of God. Many passages could be given to show he hears his people. However, I believe there is a sense in which; God hears the alien. Webster says in one of his definitions of "hear" that it means "To perceive or take cognizance of..." I believe that God KNOWS or perceives when any person prays. This does NOT mean he answers the prayer. The word HEAR is sometime used in the sense of knowing or being cognizant of a situation.

I firmly believe that the ALIEN who seeks the Lord will find him. To back up this belief I call your attention to a number of scriptures. First, Jesus said, "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17). Then, Paul said, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder to them that DILIGENTLY SEEK him" (Heb. 11:6). These passages teach that the alien will find the Lord if he seeks **diligently** to know his doctrine. The Bible teaches that the alien who seeks the truth will find it; not because of his prayers but because of his **seeking!** Prayer is just one of the ways the alien expresses his desire to find the Lord. The Bible DOES not teach that the Lord saves the sinner by prayer. It does teach that the man who SEEKS will find. He will find the Lord whether or not he ever prays. Since the Lord knows all things,

he is cognizant of his seeking and praying, and in that sense he HEARS the alien. What the alien needs to do is STUDY the word. It is true that prayer is a trait of all humble men who seek the truth. Cornelius was a sinner but at the same time he prayed. The Lord did not save him through prayer but by the gospel. Cornelius saved his soul, not by prayer but by diligently SEEKING the Lord. His prayers were simply an attribute of a good, moral, humble man who needed the Lord.

Yes, there is a great play on words, so make sure you know the sense in which your querist uses his words.

### ANENT TRUTH

John Iverson, Deer Park, Texas

Nearly two thousand years ago a confused and bewildered Pilate asked, "What is truth?" Many in our day are as hopelessly confused as he, for they contend that truth is only **relative**, that such a thing as absolute truth is non-existent! Yet, our Lord has plainly and emphatically declared, "I am the truth" (John 14:6), and "thy (God's) word is truth" (John 17:17). What a powerful force is truth, for it (and it alone) is capable of completely liberating the sin-shackled soul (John 8:31-32).

But to be a recipient of this priceless blessing one must come to a knowledge of the truth (I Tim. 2:4). A saving knowledge of the truth of the Lord, however, is not without its price, for it does not come to us miraculously nor through haphazard, short-cut methods, but only as a result of **diligent** study (II Tim. 2:15) and tireless search (Prov. 2:1-5).

In this connection, John Ruskin appropriately remarked, "Without seeking, truth cannot be known at all. It cannot be declared from pulpits, nor set down in articles, nor in any wise prepared and sold in packages ready for use. Truth must be ground for every man by himself out of its husk, with such help as he can get, indeed, but not without stern labor of his own."

In addition to a **knowledge** of the truth, to be eternally saved every accountable being must **believe** the truth (I Tim. 2:4), **obey** the truth (I Pet. 1:22), **love** the truth (II Thess. 2:10-11), worship God according to the truth (John 4:24), serve the Lord in harmony with the truth (Josh. 24:13), and die if need be to **defend** the truth (Acts 21:13; Phil. 1:17; Jude 3).

The wicked, by turning away from and offering resistance to it, thus clearly manifest their diabolical attitude toward the truth (II Tim. 4:4 and II Tim. 3:8). It is to such individuals that the Lord will send a "strong delusion," because "they **love not** the truth" but have "pleasure in unrighteousness" (II Thess. 2:10-11). God grant each of us the grace to accept and follow the truth.

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## A STATEMENT OF FACT IN THE MILLER-WALLACE DEBATE

James P. Miller

There are many statements in the report of my recent debate with G. K. Wallace by W. L. Totty that are misleading, incorrect and untrue. There is one, however, that is such a misrepresentation of fact that it needs an answer. This is the charge that Wallace proved by the 1965 budget of the "Seminole church where Miller preaches which showed that the Seminole church was contributing to Florida College by buying literature, office supplies, etc. for the college." I am sure that all those who will take time to hear the tapes or read the book will lose all confidence in the liberal cause when they find that this consisted of nothing more than putting the dates of the lectureship in the bulletin for the benefit of the members of the Seminole congregation. Nothing more than this was involved. And certainly nothing more than this was "proved." The rest of the report is about as inaccurate. Many have wanted to know what the results of the debate were. A sample will be found in a letter published in this issue of the paper.

Seminole congregation has had over 40 additions since the discussion. Let me urge you to get the tapes from brother Phillips and hear the whole debate for yourself, then you will know whose report is true.

## THE MILLER-WALLACE DEBATE

Isaac Newman, Tampa, Florida

The prospects for the work at Seminole have never been brighter. We are as nearly free from internal friction and strife as it is possible to be. The greatest ailment with us and the church in general is a lack of zeal for the spreading of God's word. We need to catch on fire for the Lord with enough enthusiasm to cause us to go out and work as did the early disciples in New Testament times.

As Paul and Barnabas reported to the brethren, "what God had done with them," in Acts 14:26,27, we are glad to report that we have two preachers, three elders, nine deacons, and almost 300 members. Last year we sent preachers to help with six different series of gospel meetings where the groups were not financially able to have these meetings. We support or help support five different preachers regularly. In the last seven years, we have retired approximately \$75,000 of indebtedness on our property, and have never asked for outside help. We borrowed a major part of our building fund from the First Federal Savings and Loan. When the necessity arose, our own brethren came to our aid and helped us. As long as the elders of this portion of the Lord's vineyard do the will of God and have the support and backing of a group such as Seminole, there should never be an end to what can be accomplished.

Seminole, like other churches, I am afraid, takes

much for granted. Of a certainty, each one of us is expendable. It is up to us as individuals to do the very best possible to properly fill our small space as "just a Christian." One may get the idea that they just can't get along out there without me, but nothing is farther from the truth. Instead, I should realize that I am one of many, all depending on each other for aid and strength as taught in Eph. 2:21. We are told that these stones are fitly framed together and groweth into a Holy Temple in the Lord for a habitation of God in the Holy Spirit, and again in I Peter 2:5 that we are to be as living stones built into a Spiritual House, to be a Holy Priesthood, to offer up spiritual sacrifices (our own bodies, daily) acceptable unto God through Jesus Christ.

To the extent that each Living Stone fulfills his duty and obligation to the Lord and His Bride, His Church (Eph. 5:15), he assists or hinders the growth of this Spiritual House. The way of the Lord is so plain that we need help to misunderstand what the Lord expects of His children. Each Christian must learn to study and think for himself. Until we learn to do that, there will be discord and discontentment among brethren.

Some brethren are more concerned about what someone else thinks or says and does than about what Jesus Christ says, and the examples left us by the Apostles. We hear much these days about **Good Works**. We do this or that today because some man says it is a **Good Work**. However, the Good Works which we are to do as Christians were not left to man to decide. Neither is a Christian allowed to decide which he will or will not do. Consider the statement made by the Apostle Paul in Eph. 2:10, "we are his workmanship, created in Christ Jesus for GOOD WORKS which God afore prepared that we should walk in them."

We have brethren in the Lord's Church today who would have us believe that we are allowed the choice of what are or are not Good Works. We must go outside the Word of God to find substantiating evidence for arguments to back this kind of doctrine. I am reminded of the statement made by Paul to Titus in Titus 1:15-16, "Both their mind and their conscience are defiled. They profess that they know God but by their very works they deny him."

The debate has now become history between brother James P. Miller and brother G. K. Wallace on whether or not it is scriptural to support human institutions with money from the treasury of the Church. For a Bible scholar, and also one who at one time taught the scriptures just as we are able to read and understand them, Brother Wallace certainly made many blunders and failed so very sadly in presenting facts which he can back up by the Bible. To many of this area, this was a first experience in attending a discussion such as this one. The Word of God will reign supreme. This has always been so, it is true now, and will be true throughout eternity. Brother Wallace and others who have affiliated themselves with unscriptural support of human institutions such as orphan homes, Herald of Truth, schools, etc., can never hope to obtain the crown of Righteousness given to the faithful in the last day (II Tim. 4:8). In denying the Supreme Authority of our Lord and Savior in the examples left by his Apostles, they go beyond what is written (I Cor. 4:6, II John 9). When one digression is let in, there is no

place to stop. We thank our God regularly for such men as brethren James P. Miller, Roy Cogdill, Robert Jackson, Ward Hogland, and many more, who are capable and do ably present God's Word in its purity over a large portion of the country.

In the debate, brother Miller scripturally and ably answered every point presented by the opposition to the satisfaction of everyone except possibly those liberal brethren who did not want to see and understand. Even they could not help but know the way of the Lord more perfectly. I am certain this is one of the best such efforts ever conducted in this area. There are no scriptures to substantiate any of these modern-day digressions or departures. If we cannot find Scripture as foundation for our teaching, then for the love of God and the salvation of our souls we must leave it alone. Say as the preachers of bygone years said, "Speak where the Bible speaks and be silent where it does not speak."

The Lord alone knows just how much good may be accomplished in an effort of this kind, and the results will continue to be seen for months to come. I am sure that the truth brought out by brother Miller will live in the hearts of the people, and that the lack of scriptural backing for brother Wallace's statements will also live on and on. Brother Wallace repeatedly made the statement that we at Seminole had done a lot of changing, but that he had not. It is indeed strange that about 15 years ago brother Wallace stood for the very things that Seminole now stands, yet he has never changed! Yes, we at Seminole have made some changes. When we find that we are standing for a thing that is wrong, we try to make it right. The Apostle Paul was an honest man. At one time he was honestly mistaken. We all know that he changed, and brethren, can we do any less?

### DEBATES DO GOOD

5677 Ventura Lane  
Pensacola, Florida  
25 October 1965

Mr. James P. Miller  
c/o Searching the Scriptures  
Tampa, Florida

Dear Brother Miller:

This letter is written with a great deal of mixed emotions. I am happy to report my own personal reaction to the debate and sorry to have to make a report about their reaction. After hearing both sides of the debate and considering other factors I am forced to admit my previous supporting of the institutions and the Herald of Truth was in error. I have therefore left my previous place of worship and am now worshiping with the East Hill brethren. This, Brother Miller, proves beyond a shadow of doubt that truth will emerge victorious and anyone who will recognize it. The renouncing of my own error and the acceptance of truth on my part is always refreshing and stimulating. I am happy to be with the East Hill brethren.

The sad part of the matter concerns the people I left. When you have such close people who love you and whom you love it compounds the seriousness of these issues. It also makes such decisions and actions

such as mine extremely painful. I no doubt realize many other people have been in the same predicament I have.

Consequently Proverbs 23:23 has a very special meaning for me now. The higher the price we pay for the truth the more precious truth is. It will also demand greater service and devotion to it.

It was not in the weakness of Brother G. K. Wallace that caused me to change, but in the position he took. This position was weak. He said the last night of the debate when we heard you we had heard just about as good a defense on your part as could be heard. Well I do not know whether this to be true or not, but I do believe no liberal could have done so well and ably as did Brother Wallace. He conducted himself on the highest level. The sad part was he did not have truth on his side.

Even though we have the truth on our side we can defeat our own position by failure to be doing what we know to be the truth. We can prove the liberals wrong by practicing what we preach. Let none of us be guilty of closing our doors to homeless and neglected children. Also, let's get busy preaching the Gospel.

An interesting survey you could make would be to add up the number of children being kept in institutions and see how this contrasts to those being kept in private homes. These figures could be interesting. Of course, they really have no real proof either way insofar as the orphan home issue goes. Also who supports more missionaries overseas, the liberals or the conservatives?

To conclude, I will appreciate anything of encouragement and prayers anyone has to offer. The prayers of a righteous man availeth much. If I may be of service or help in anyway or anywhere, please let me know.

You may, if you like, place this letter in Searching the Scriptures.

May God bless us all.

With kind regards,

/s/ James M. Vander Molen

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# The News Letter Reports

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

## BELUE- FRENCH DEBATE

Aubrey C. Belue, Jr. and Sidney French will discuss the following proposition at 3634 W. 11th Ave., Gary, Indiana, December 13, 14, 1965: "It is scriptural for churches of Christ to build, maintain and support Orphan Homes among us such as Tennessee Orphan Home." Sidney French will affirm and Aubrey Belue will deny. On December 16, 17, 1965 at Midwest church building, 556 N. Leclaire, Chicago, Illinois the following proposition will be discussed: "It is unscriptural for churches of Christ to build, maintain and support Orphan Homes among us such as Tennessee Orphan Home." Aubrey Belue will affirm and Sidney French will deny.

## HENDERSON- SMITH DEBATE

Dempsey Henderson of the Missionary Baptist church of Gracey, Kentucky, and J. T. Smith of the church of Christ in Oklahoma City, Oklahoma will engage in a four-night discussion in December. On December 6, 7, 1965 they will discuss the question: "Is Baptism Essential To Salvation?" On December 8, 9, 1965 the question under discussion will be: "Can a Child of God So Sin As to Finally Be Lost in Hell?" The debate will be in the building of the Tenth and Francis Streets church of Christ, Oklahoma City.

**Guthrie Dean**, Fort Smith, Ark. — After nearly nine years of work with the Bald Knob church, my family and I moved to work with the Park Hill church in Fort Smith. At Bald Knob membership and attendance more than doubled during our stay. Brother C. R. **Mansfield** is doing a fine work there now with the church. During the first four months of this year at Bald Knob and during my four summer meetings, there were 50 responses. My last meeting was at Marion, Indiana, in which there were 10 baptisms and several restorations. Since moving to Fort Smith there have been 22 additions here. The church is at peace and vigorously working for the Lord. At present we are supporting two full time preachers, a radio program, an active local work, and hope to add a television program soon.

**J. Edd Lindsey**, Trenton, Fla. — We are interested in locating a full time preacher for the church in Trenton, Florida. We would like to get someone 35 years of age or above, with no liberal tendencies.

Brother Mitchell of Tampa has been driving up to preach on Sundays, but we need someone full time. If interested write to me or phone 463-2431, Trenton, Florida.

**H. E. Phillips**, Tampa, Fla. — During the month of November three good meetings were conducted in Tampa. **Robert** Jackson of Nashville, Tennessee did some excellent preaching at Forest Hills church where I labor, and during the same week **Granville Tyler** of Decatur, Alabama preached in a very good

meeting at North Street where **Paul Andrews** preaches. The following week **Rufus Clifford** of Nashville, Tennessee did the preaching in one of the best meetings in many years at Seminole church where **James P. Miller** preaches.

**Doyle Banta**, Athens, Ala. — Our work at Sardis Springs has been most encouraging this year. **Joe W. Pruett** and **W. L. Whorton, Jr.**, both conducted good meetings. So far seven have been baptized and several restored this year. I preached in a meeting with the Sulphur Springs church at Tampa, Fla. in February. I am to be there again the last of January. We hope to begin construction of a new building next spring. Along with my church work I continue to serve as Assistant Vice President of Southern Hermitage Life Insurance Company.

**M. Fred Stacey**, West Point, Miss. — The Highway 45 W congregation here in West Point has recently closed a meeting (October 11-15) in which we had a different speaker each night. Those who spoke were: **Charles Bland**, Houston, Miss., **J. R. Snell**, Grenada, Miss., **W. M. Tally**, Columbus, Miss., **Horace Huggins**, Meridian, Miss., and **Lynn Headrick**, Tuscaloosa, Ala. These men gave their time to help us have this meeting. The church in East Mississippi is not strong, however, we believe that now we are beginning to make some progress. I will be on the radio two Sundays per month starting this month over station WROB at 8:15 a.m. The congregation in West Point is the closest sound church standing for the truth near Mississippi State University at Starkville. Any students attending this university are invited to worship with us. If you know anyone attending the university, please send me their name and address.

**V. C. McCormick**, Portsmouth, Ohio — The elders of the Harding Avenue church planned a spiritual feast to strengthen, stimulate and inspire the saints here in a greater effort while "working for God." This meeting was conducted with different speakers on November 14-21. The following subjects were discussed: **Weldon Warnock**, Akron, Ohio: "Be a Servant of God" and "Study To Be Approved." **Earl Robertson**, Moundsville, W. Va.: "Personal Dedication." **Cecil Willis**, Akron, Ohio: "Edify The Church." **Harold Comer**, Brownsburg, Ind.: "Evangelize The World." **William Wallace**, Indianapolis, Ind.: "Effective Leadership." **Ronald Mosby**, Louisville, Ky.: "Danger of Drifting." **Kenneth Frazier**, Portsmouth, Ohio: "Using Our Talents." I spoke on the subject: "Facing The Future" the last service.

**Frank Ingram**, Blue Ash, Ohio — I closed a very enjoyable meeting at MacDill Avenue in Tampa, Florida October 24. One was baptized and one restored. **Tom Thornhill** is a fine worker and the help of **Harry Pickup**, Sr. there is most appreciated. Our work in Cincinnati (Blue Ash) continues well.

**Cecil B. Douthitt**, Fort Smith, Ark. — My booklet **Centralized Control Of Church Resources** is now in its second printing. This 52 page booklet on vital issues facing the churches today is ready for distribution, and may be obtained at 30 cents per single copy, or at 25 cents per copy when four or more copies are ordered. You may order from me at P.O. Box 752, Fort Smith, Ark. 72902.

**C. O. Tucker**, Jacksonville, Fla. — **Henry Gilbert** of Miami, Florida concluded one of the finest gospel meetings we have had on October 31, 1965. Brother Gilbert was faithful to the word of God in his preaching, preaching it in its simplicity, with courage and conviction, without fear or favor. The Lord's church at Marietta is better for his coming our way. Our next meeting, the Lord willing, will be the second week of January, 1966 with **A. C. Gridler** doing the preaching.

**Charles R. House**, P. O. Box 641, San Luis, Arizona — Monthly Report, October 31, 1965.

**Baptisms: Santos Gomez** of Tecate, Calif, reports one baptism in Mexico this month. The church there will soon be meeting in their new building.

**Sonoyta, Sonora, Mexico:** It was my privilege to preach to the largest audience I have ever preached to in Sonoyta on Wednesday, October 13th. A total of 35 people, mostly adults, attended. **Fidel Cisneros** is the faithful preacher there and is doing an outstanding job.

**Tijuana, B. C. Mexico:** Jim Middleton of San Diego, California has been preaching in Spanish each Sunday during my absence from Tijuana. He reports the church met for the first time in the new, ample sized, rented store building, October 13th. The field is hard and discouraging, as are most places in Mexico, but the opportunities for preaching the whole truth are great in this frontier city of 260,000 people.

**San Luis R. C. Sonora, Mexico:** Marvel and I returned to San Luis on October 8th, after 13 weeks work in Baja, California, including Tijuana. The Lord willing, I will be teaching the Wednesday night classes and preaching Sundays through this month. We plan to return to the Tijuana area for the entire month of November to continue assisting in this new work. During my absence from San Luis in November various Mexican preachers from along the border will preach in my stead. We all need your prayers.

**W. Eural Bingham**, Corinth, Miss. — A nucleus for a sound church has just been forced to come out of the church in Clearfield, Utah. This is in the Ogden and Hill Air Force Base vicinity. This new group consists presently of four or five families and contains good, sincere, informed, and zealous people who are willing to work for the cause of Christ in its purity. So far as I know or they know, they are the only group in the state of Utah standing for the truth against institutionalism and social-gospel trends of the day.

Their immediate problem is a place to meet. A meeting place is hard to come by, and financing of any kind is just about impossible due to Mormon

control there. They have located a desirable piece of property (a building vacated by a denominational group, on a good, large lot) which could be purchased if financing could be arranged, involving \$20,000 or less. If any reader is able and willing to assist them in this or can direct them to where such help can be had, it would be a great service in a strategic and needy area for the Lord's kingdom.

I was in Clearfield for a meeting in August, 1964 and know the situation and commend this new group highly as being worthy of any assistance that can be given. Those having friends or relatives stationed at Hill Air Force Base or in the vicinity of Ogden and to the south, tell them of this new church. Contact: **Sam H. Bynum**, 910 N. Hill Blvd., Layton, Utah, 48041.

#### WEAVER-DAVIS DEBATE

**Ward Hogland**, Greenville, Texas — **Walton Weaver**, of the Northside church of Christ, Conway, Arkansas will meet **Pat Davis**, Baptist, in a four night debate at Conway, Arkansas. The dates will be January 10, 11, 13, 14. There will be no session on Wednesday night. Proposition the first two nights will be on the plan of salvation and the last two nights on Apostasy. It will be conducted either in the High School auditorium or Court House. Sessions each evening at 7:30. **Vernon L. Barr** will moderate for Mr. Davis and I will assist brother Weaver. This should be a very interesting discussion. Contact **Walton Weaver**, 1800 Hairston Ave., Conway, Arkansas for further information.

**Verl Fielding**, Palmetto, Fla. — The church in Palmetto is in need of a preacher this month. Any faithful preacher of the gospel interested please contact me, P.O. Box 157, Palmetto, Florida.

**Harold V. Trimble**, San Antonio, Texas — The Valley-Hi church of Christ will open its new brick-veneer building with a gospel meeting January 2 through 9 with the following speakers: Stanley Lovett, W. L. Wharton, Bill Reeves, Leon Odom, Dana Halstead, Dan Shipley, and H. B. Gist.

The beautiful auditorium is paneled in mahogany with vinyl tile floors and comfortable opera chairs. It is situated on Loop 410 just west of Lackland Air Force Base. There will be singing from 2:30 until 4:00 p.m. January 2nd and services will begin at 7:30 nightly from Monday through Saturday. Sunday services are 10:00 and 11:00 a.m. and 6:00 p.m. The evangelist for this work has been supported by Highland Boulevard from its beginning. We stand in the old paths wherein is the good way.

**Norman W. Fisk**, Merced, Calif. — I just moved to Merced to work as full time minister for the congregation which meets at 2711 Childs Avenue, Merced, Calif. Brother **Olen Holderby** was preaching for them, but due to his busy schedule and a need for a full time man, I agreed to come and work with them. We have a small group, but with the help of the Lord we will grow. All in attendance at this time stand for the truth and work is going very well. Faithful brethren are encouraged to meet with this church.

**DOES I TIMOTHY 5:16 TEACH THAT THE CHURCH MAY CARE FOR ANY WIDOW WHOSE RELATIVES REFUSE TO CARE FOR HER?**

**Jimmy Tuten, Jr., St. Louis, Mo.**

Riding the "bandwagon of sympathy" to drum up support for unauthorized church support of benevolent organizations is yet in full swing. Liberal brethren are still crying about the "poor three-year-old" children going hungry, and that "antis are letting them starve rather than help the non-saint." Where is the evidence to sustain such allegations? There is none! Besides, who needs it? Repeat a thing long enough and some will believe it. When Potter Orphan Home dejected the "small built, pretty baby" girl abandoned on its door steps, turning it over to the Child Welfare authorities, they turned the tables on the liberals. This should have caused them to cease their "saints only" bid, but the incident has been swept under the rug and the memory thereof conveniently forgotten. The appeal for sympathy via the "saints only" route is still very much alive!

Just a few days ago I had a visit with the "Liberal" about which an article was written in "Searching The Scriptures" (February, 1965). He was smarting over having had his hand called with reference to some remarks reflecting upon one or two preachers in the St. Louis-Rolla area. He made the usual approach in the discussion, asking loaded questions and crying about the poor little neglected non-saint. Within minutes he was riding his "saints only" horse.

I learned that he not only denies that apostolic approved examples are binding (as an authoritative pattern), but repudiates express statements and commands as well. During the course of the discussion, I applied the law of "inclusion and exclusion" to limited benevolence (Acts 2:33-45; 4:34-35; etc.), just as one would apply it to "Singing in Worship" and the "Lord's Supper." My friend demonstrated that he had no respect for the silence of the Scriptures. It was then that I referred him to the distinction between widows in general and "widows indeed" (I Tim. 5:16). He mumbled something about his belief that Paul was talking about "permanent assistance," then quickly reversed himself and took the position that if a widow was neglected by relatives, the church could look after her anytime! Though I tried to inject II Thessalonians 3:10 into the discussion in order to show that such reasoning would cause a lazy saint neglected by relatives to become the ward of the church, this fizzled when the pressure applied for some form of discussion on the "issues" took-effect, and my visitor make a quick exit.

This "lesser light" demonstrated to me what yielding to the liberal persuasion will do for a fellow, viz., inject one's own opinion into the place of positive statements and commands. Look at it friends: this preacher says a "widow indeed" is one whose relatives refuse to care for her and that this within itself makes her the object of the church. Such perversion demonstrates how badly these people need scriptural support, even if it means twisting scriptures out of context and pitting Scripture against

Scripture. The New Testament not only teaches that a "widow indeed" is a Needy Saint who has been widowed, but it lays down in unmistakable terms other qualifications that are equally important (I Tim. 5:5,9-10). We are taught, therefore, that the church is not charged with helping everybody, and under certain conditions is expressly forbidden to do so (I Tim. 5:16; II Thess. 3:10). Observe:

1. A "Liberal" says a "widow indeed" is a widow who is neglected by relatives.
2. The New Testament says a "widow indeed" is one who is "desolate, trusted in God, and continueth in supplications and prayers night and day." It says that she must be "threescore years old, having been the wife of one man," etc. (I Tim. 5:5,9-10).

Now if the second is true, which it is for the New Testament says so, then the first has to be false. Our brother is guilty of wresting the Scriptures to suit his own mind.

Another thing is that two wrongs do not make a right. Instead of insisting that churches engage in unauthorized practices because brethren fail to fulfill personal responsibilities, this preacher should do some preaching on James 1:27 and Galatians 6:10. But then, he is in trouble for he says that these passages constitute church action! No wonder his brethren are mixed up and neglect their personal obligations by shelving them at the expense of the church treasury. His position on I Timothy 5:8 dooms brethren for shifting their obligations to the church and his preaching on James 1:27 dooms them if they do not. He must be talking about his own brethren when he talks about neglecting orphans, for this is the very thing his preaching encourages. Besides, I do not know of a single "anti" who has a widow who is being neglected. Do You? ?

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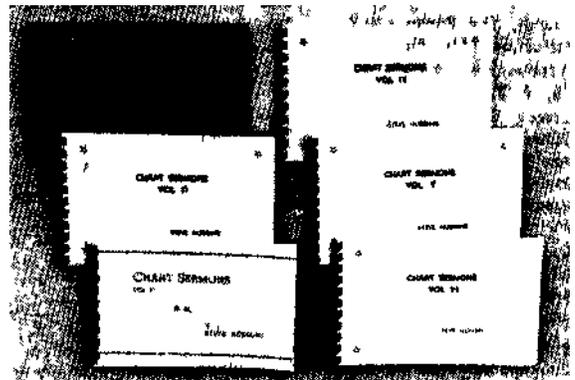
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