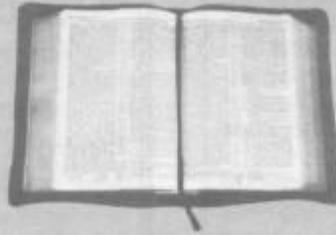


SEARCHING *the* SCRIPTURES

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 VII

DECEMBER, 1966

NUMBER 12

MARKING THE OFFENDERS

H. E. Phillips

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

Many tasks in preaching the gospel and living as a Christian should be very unpleasant, but they are necessary in obeying the word of God. Obeying the verse above is one of those unpleasant duties necessary to keep the church pure in doctrine and practice.

Since the days of the apostles men and women have not been content to remain in "the faith once delivered" by the apostles, and have created "ways and means" of religious endeavor "contrary to the doctrine" of the Lord. Unfortunately, many whom we love are following the course of Judaizing teachers to teach "things which they ought not" (Titus 1:11). Furthermore, they find eager ears in those who "will not endure sound doctrine; but after their own lusts shall they hearken 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).

The question of concern to every sincere Christian is: How shall I deal with these people? Shall I close my ears and eyes and for the sake of "peace" just go along with them as if no difference existed? Shall I oppose them as "false brethren" and bring down the forces of these false teachers and their followers, as well as the "neutrals," upon myself? This question is answered for me in the word of God. I have no choice if I am to obey God.

MARK THEM

Romans 16:17 instructs us to mark certain ones to be avoided. This word in the original means "to fix one's eyes upon, direct one's attention to, any one." The word by itself does not give the reason why this action is to be taken. In Philippians 3:17 Paul says to "mark" (to give attention to) those who walk in such a way as to be imitating Paul. In Romans 16:17 the "fixing attention upon" is for an entirely different purpose. It here refers to those who

"cause divisions and offences" contrary to the doctrine. It does not permit the dealing in vague generalities; it demands direct "marking" of those who are guilty. Of course, this is to be done by the doctrine of Christ. We are not to shut our eyes to what they are doing, nor to make excuses for them.

WHICH CAUSE DIVISIONS AND OFFENCES

The cause of any break of fellowship is the teaching of unauthorized practices. When one teaches what he cannot prove by the New Testament, either by command, necessary conclusion, or approved example, this separates him from those who teach only what is New Testament doctrine. Certainly division results, but the cause rests with those who teach and practice that which is not of the "faith once delivered" (Jude 3). Whatever is less than or beyond the "doctrine which ye learned" is contrary to it. This includes the use of the instrument of music in worship, the operation of societies supported by the church, the doctrine of Premillennialism, etc. Those who teach such are going beyond the doctrine of Christ and do not have either the Father or the Son (II John 9,10). The one who bids such teachers "God speed" is a partaker of their evil deeds.

The word cause is from a Greek term which means "to make." In Matthew 5:32 the man who puts away his wife except for the cause of fornication, "causes" her to commit adultery.

False teachers "make" divisions and offences by the very fact that they teach "another gospel." The professed Christians (Judaizing teachers) of Paul's day who insisted upon the observance of the law of Moses (in the light of their tradition) were the real trouble makers in the church. Had they kept the doctrine delivered to them by the apostles, there would have been no divisions and offences.

Divisions is from a word which means "dissension — divisions." It implies factions and parties in the church, created by that which was contrary to the doctrine of Christ. The gospel will produce division when one man accepts it and another tries to change it. Christ said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). The next verses explain that even among relatives in the flesh division would come from the word of God. This is because it separates the obedient from the disobedient, the righteous from the unrighteous; one will obey it, and the other will not.

Usually when one does not obey the truth, some one who teaches another gospel is responsible. "O

foolish Galatians, who hath bewitched you, that ye should not obey the truth" (Gal. 3:1). We stand (or should stand) openly opposed to every denominational doctrine and church on the face of the earth. Not because we want to be unkind or bitter, but because these doctrines are responsible for all the division in the religious world today. Someone taught a doctrine "contrary" to that delivered in the New Testament.

Offences is from a Greek term which means "to cast a stumbling block before one — to cause persons to be drawn away from the true doctrine into error and sin." Jesus said: "It is impossible but that offences will come: but woe unto him, through whom they come!" (Luke 17:1). The devil always has someone around to cause a Christian to stumble if he is unstable in the word of truth.

Infant baptism is a practice unauthorized in the doctrine of Christ. The man who teaches and practices it "causes" division because he insists upon something that the one abiding in the doctrine of Christ cannot accept. They stand apart on this matter and can never be reconciled until the false position is given up. He not only causes "divisions" by the doctrine, but also "offences" because he leads people into error and sin by preaching "another gospel" (Gal. 1:8,9).

CONTRARY TO THE DOCTRINE

The "doctrine" here is the teaching of Christ as delivered by the apostles. It is called the "apostles' doctrine" (Acts 2:42); "doctrine of Christ" (II John 9); "sound doctrine" (II Tim. 4:3); "doctrine of God" (Titus 2:10); "the gospel" (Rom. 1:16); "the truth" (I Pet. 1:22); and "the word" (II Tim. 4:2). There is no other gospel that will save but this one delivered by the apostles (Gal. 1:8,9). Anything and everything contrary to it is condemned. We cannot go beyond that which is written (I Cor. 4:6; II John 9, 10).

AVOID THEM

This is strong language and required action that is not always easy, especially when some involved in the false doctrines are our loved ones and friends. But, do we have a choice if we are to walk by the doctrine of Christ? The answer is evident!

The word "avoid" is from a Greek term which means: "To turn away from, keep aloof from, one's society; to shun one." It simply means to have no fellowship with those who teach and follow doctrines not taught in the New Testament. We must actively oppose false teachers and all works of darkness (Eph. 5:11). Paul not only told us not to have fellowship with the works of darkness, but he also said, "but rather reprove them." He practiced that very thing in Galatia: he said of "false brethren unawares brought in," "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). That is exactly what we are to do in dealing with false brethren today. If we are found guilty of approving, encouraging, aiding, condoning, or in any way giving sanction to those who abide not in the doctrine of Christ, we become partaker of their evil works (II John 9, 10). Former friends will become bitter enemies over night, and for no reason other than that of opposing their unscriptural doctrines and practices. "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16).

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:15).

Somebody is quoted as saying, "The training of a child must begin with his grandmother." The apostle Paul plainly states that the "unfeigned faith that is in thee" was "first in thy grandmother Lois, and thy mother Eunice." We need to recognize the great importance of the pure faith dwelling in parents in bringing up children in the "nurture and admonition of the Lord" (Eph. 6:4). Parents owe so much to the children which they have brought into the world, but above all else they owe them the proper training in the way of the Lord. Children owe much to their parents who have taught them the word of the Lord and set the right example before them. They should "obey" the parents in the Lord (Eph. 6:1); and "honour" their fathers and mothers (Eph. 6:2). "Children or nephews (grandchildren) should learn to "shew piety at home, and to requite their parents; for that is good and acceptable before God" (I Tim. 5:4).

I have been blessed with the unfeigned faith of which Paul speaks, which first dwelt in my grandmother and in my mother. I realize more than ever before the importance of this teaching early in my life. As I travel on toward the evening shadows of this life, I realize more than ever the importance of my wife's teaching and example, as well as mine, upon our children and grandchildren.

In the rolling hills of south central Kentucky, in the city of Bowling Green, my grandmother, Mrs. Charlie Phillips, still lives with her daughter and son-in-law, Mr. and Mrs. S. B. Richards. On December 5, 1966 she will be 93 years of age. As long as I can remember, her first love was the Lord, His word,

and the church. Her husband was an elder at 12th Street church in Bowling Green until his death in 1939. Brother B. G. Hope now preaches for this fine church.

As far back as I can remember one of the outstanding things of my boyhood days is my grandmother reading the Bible to my brothers and me, and telling us about the outstanding characters in the word of God. To her we owe much for our faith in God and interest in His will. I salute her on her 93rd birthday as a real mother in Israel. The influence of her teaching and example in life has reached to her children (including my father, who left this life in 1951), her grandchildren, her great grandchildren, and her great, great grandchildren. When one stops to think of the impact of his personal influence upon future generations, he is made humble before God and sober in his view of his own life. Fathers and mothers need to be busy in guiding their children in the way of the Lord. Nothing is more important.

Not only has my grandmother been a great influence upon my life, my mother, Mrs. Beatrice Phillips, who now lives in Clearwater, Florida, has been a guiding example of what a Christian should be. She has instilled in her five sons the value of spiritual things; she has taught us the clear distinction between right and wrong in our dealing with God and man. She is an excellent student of the Bible and is deeply interested in the work of the Lord. Her great love for God and unwavering faith in His word has been the pattern for her children, grandchildren, and great grandchildren. I owe much to my mother for my faith in God and His word.

To my grandmother on her 93rd birthday I say: I love you and thank you for your faith, your life, your love for me, and your many prayers in my interest. I pray, if the good Lord wills, that you may live and continue to do good for several more years.

December 5, 1966

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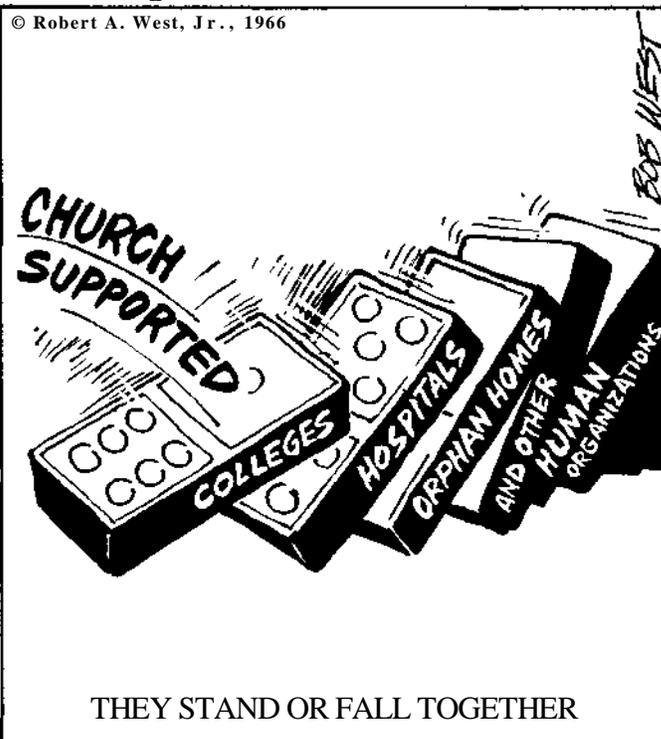
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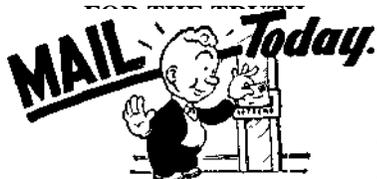
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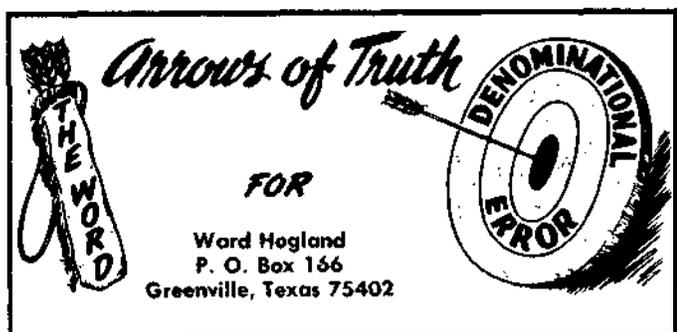
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## "CONSOLIDATION"

Reams of paper have been used to promote all kinds of false doctrine among brethren. Ira North wrote an article in a paper called ACTION, which is published in California, by Jimmie Lovell, in which he advocated the idea of CONSOLIDATION among churches of Christ. He told of meeting a young doctor on an airplane trip to Chicago. The young doctor told Ira, "In business, education and everything else we consolidated many years ago. We know it does not make sense for a bank to have five branches in one little area like we have congregations. In an area where the First National Bank has one little branch to serve the entire community, there are as many as a dozen churches of Christ." Ira went on to say in his article, "Just between you and me and the gate post, the young doctor was right — one thousand per cent right!" Ira also said, "It will be a new day when this young man and others like him get to be elders, deacons and leaders in the church of our Lord."

I must agree with Ira that it will be a NEW DAY in the church of our Lord when fellows like this young doctor become elders in the church. It will be the DARKEST day in the annals of history for God's people. Unfortunately, many of them have gotten in and this is where much of our trouble lies today. I have heard the church of our Lord compared to many things but never the FIRST NATIONAL BANK! If the young doctor had seen some collections in congregations I have observed, he might have been impelled to compare it to a POOR HOUSE.

Imagine, if you can, comparing the church to a Bank. Doesn't Ira know that the First National Bank in a city had headquarters in a city, and that the other branches are merely subsidiaries to the mother bank? Or have brethren become so drunk with power that they are naive enough to think we should have a mother church in a city? And besides all of this foolishness, who will be the judge as to how many congregations should exist in Nashville or any other city? If one should have the audacity to tell us, where would he get his information? It certainly would not come from the Word of God. I suppose Ira feels that many churches in the Madison area should not exist, but consolidate with the big Madison church. He already boasts of having over two thousand members. If they went out very far that would take in my good friend, Robert Jackson, and the fine Riverside Drive Church. Knowing Robert as I do, I am certain he would be glad to turn the Riverside church over to the Madison brethren so he could sit and listen to brother Ira preach every Sunday!

Robert told me some time ago that it was dangerous for a Riverside member to get caught in Madison anyway. I wonder who would preach for the big church after consolidation. Of course, Ira feels that he would be the one to do the preaching. However, if the brethren should desire a sound man like Robert to do the preaching, I suspect that Ira would change his views on CONSOLIDATION in about thirty seconds!

This liberal, unscriptural idea of CONSOLIDATION is just another step to complete apostasy. Roman Catholicism developed by putting one elder over one church; then one over several churches; then over all the churches of a nation, and finally one man over all the churches of the world, called the POPE. If Ira and the young doctor have the authority to consolidate twenty churches in Nashville, then why couldn't someone consolidate ALL the churches of NASHVILLE? If this may be done with divine approval then why can't we consolidate all the churches of a nation? This leads us right back to the sins of Catholicism-CENTRALIZATION! This is the thing the Bible fights by teaching AUTONOMY among churches. If brethren could keep from meddling into the affairs of other churches. Men with POWER desire more POWER. This is always denied but ACTIONS speak louder than words.

Gentle reader, this is but another digressive sign within the confines of the church. CONSOLIDATION as advocated by these brethren will be a fatal blow to the church, if men are given the power to put it into practice.

## OUR APOLOGY

We express our apology to the readers for the delay in the November issue of this paper. As the result of an attack of the flu, two gospel meetings, an overload of mail and book orders, five debates and the tremendous task of a complete change over of address plates and mailing equipment, we got behind and have found it difficult to "catch up." With this last issue of 1966 we hope to get back on schedule in mailing the paper and to keep up with the book and tape orders. Most of you have been patient with us, and we thank you kindly for your understanding. In 1967 we shall strive with all our might to fill every order for books and tapes just as quickly as we can upon receipt of the order. We solicit your continued orders of religious books, Bibles, New Testaments, commentaries, reference books, worship supplies, workbooks, tapes, etc. We would also like to have your subscription renewal to this religious journal for another year. Thank you again for your understanding and kindness through the past six years of publishing **Searching The Scriptures**.

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"Due to my much traveling, I sometimes inadvertently allow a religious subscription to expire. Such has been the case with your publication, *Searching The Scriptures*. I have always felt that it was a very objective and well written publication." — Lindy McDaniel, Baytown, Texas.

"Please renew my subscription to *Searching The Scriptures*. I pray it will continue to do much good in these 'trying times' when so many are departing from **The Faith**." — W. C. Sawyer, Louisville, Ky.

"I enjoy each article and like to pass it on to my friends when I think they will read it. May the Lord bless you and brother Miller with many more years in his service." — Mrs. W. R. Trail, Woodbury, Tenn.

"Please keep *Searching The Scriptures* coming my way. I would not want to miss a single issue. It is an excellent paper and cannot help but do good." — Sam L. Youree, Nashville, Tenn.

"Please renew my subscription to *Searching The Scriptures*. We really enjoy it. May God bless you in your good work." — Mrs. Herman Vaughan, Steens, Miss.

"Please extend my subscription to *Searching The Scriptures* for another year. I enjoy this good publication very much and try to pass it on to others." — G. A. Anglin, Paducah, Texas.

"I sure do enjoy the paper. Keep it going." — Wiley Adams, Waynesburg, Pa.

"The paper looks better all the time." — Ward Hogland, Greenville, Texas.

"We surely enjoy your fine paper, especially the fine article in the August issue by Curtis Flatt. Don't know exactly who the false teachers are out our way, but there are surely some great big liars, even among us who subscribe to the conservative movement. Why not some articles on unity between the conservatives?" — Charles F. House, San Luis, Arizona.

"You brethren are doing a wonderful work, preaching the gospel through *Searching The Scriptures*. Keep doing the good work." — Sam W. Garrison, Nashville, Tenn.

"We enjoy *Searching The Scriptures* very much." — Bob Tuten, Bergen, Norway.

"I have really enjoyed reading *Searching The Scriptures*. All the articles are very timely." — Philip F. Copeland, Chico, Calif.

"My sister and I appreciate your paper very much; especially now, while at Pepperdine College, we need its teaching more than ever." — Edith Gilbert, Los Angeles, Calif.

"Very much I appreciate the good work you and brother Miller are doing in *Searching The Scriptures*. You will never become weary in well-doing with your fine publication — one of the very best religious periodicals I get — because you are standing in the old paths, wherein is the good way. Many people are learning the truth through your efforts, for which I am grateful." — Albert F. Robinson, Bowling Green, Mo.

"I am enclosing check for a year's subscription for *Searching The Scriptures*. I was given one by a brother in Christ and enjoyed it very much." — Albur James, Kansas City, Mo.

"Received the first copy of *Searching The Scriptures*; enjoy it very much." — Hayden Mahan, Marshall, Ark.

"So glad that you are teaching the truth." — A. B. Newson, Jennings, Fla.

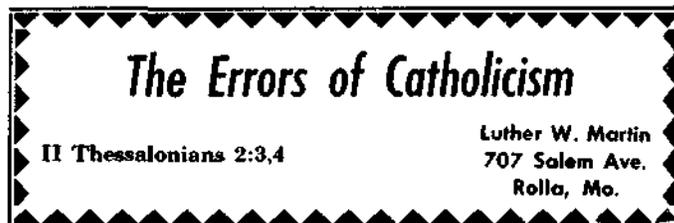
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"Your work continues to be appreciated." — Jimmy Tuten, Jr., St. Louis, Mo.

"I want to commend you and brother Miller for your publication of one of the finest papers in the brotherhood. I especially appreciate your willingness to print both sides of any controversial question." — Tom Oglesby, Pensacola, Fla.



### THE SUBJECT OF "SAINTS"

The saints of the New Testament were and are quite different subjects compared to the "dead saints" of Roman Catholicism. Let us notice several scriptures:

Concerning Saul's persecution of Christians, Luke quoted Ananias as saying: "...much evil he hath done to thy saints at Jerusalem" (Acts 9:13). Later, Paul referred to his past conduct. . . "many of the saints did I shut up in prison ..." (Acts 26:10).

During a famine at Jerusalem, Paul has the responsibility of ministering to the needs of the Jerusalem Christians: "But now I go unto Jerusalem to minister unto the saints" (Rom. 15:25).

In his introduction of his first letter to the church in Corinth, Paul spoke of the members as those "called to be saints" (I Cor. 1:2). The meaning of the word "saint" means one set apart or holy. This should be the description of EVERY devout Christian. However, Catholicism has attempted to give a vastly different meaning to the word.

The Catholic Dictionary defines in part: "SAINT (Latin, *sanctus*, consecrated). One whose holiness of life and heroic virtue have been confirmed and recognized by the Church's (Catholic. L.W.M.) official processes of beatification and canonization, or by the continued existence of an approved cultus and feast. To such only may public veneration and liturgical honour be given; but the Church (Roman Catholic. L.W.M.) also produces numerous other saints who remain unknown, and unrecognized ..." (Page 444, Catholic Dictionary, By Attwater).

To serve as an example of Catholic superstition and mythology, we copy a portion of a list of "Saints" of the Catholic Church, "his list is by no

means complete nor up to date, inasmuch as it is taken from a publication of the 19th century.

### SAINTS FOR DISEASES

"These saints either ward off ills or help to relieve them, and should be invoked by those who trust their power:

- "AGUE. St. Pernel cures.
- "BAD DREAMS. St. Christopher protects from.
- "BLEAR EYES. St. Otilic cures.
- "BOILS and BLAINS. St. Rooke cures.
- "CHASTITY. St. Susan protects.
- "COLIC. St. Erasmus cures.
- "DANCING MANIA. St. Vitus cures.
- "DISCOVERY OF LOST GOODS. St. Ethelbert and St. Elian. (Seems to take two of them to catch thieves. L.W.M.)
- "DOUBTS. St. Catherine resolves.
- "EPILEPSY. St. Valentine cures.
- "FIRE. St. Agatha protects from it, but St. Florian should be invoked, if it has already broken out.
- "FLOOD, FIRE and EARTHQUAKE. St. Christopher saves from.
- "GOUT. St. Wolfgang, they say, is of more service than Blair's pills.
- "IDIOCY. St. Gildas is the guardian angel of idiots.
- "MICE and RATS. St. Gertrude and St. Huldrick ward them off.
- "QUENCHING FIRE. St. Florian and St. Christopher should not be forgotten by fire-insurance companies.
- "QUINSY. St. Blaise will cure it sooner than tartarized antimony.
- "RICHES. St. Anne and St. Vincent help those who seek it. Gold-diggers should ask them for nug-
- "SCABS. St. Rooke cures.
- "TOOTH-ACHE. St. Appolline cures better than creosote." (Page 337, Character Sketches, By Brewer, Vol. III.)

### SAINTS FOR SPECIAL CLASSES OF PERSONS

- "ARCHERS. St. Sebastian, because he was shot by them.
- "BARBERS. St. Louis.
- "BARREN WOMEN. St. Margaret befriends them.
- "BEGGARS. St. Giles. Hence the outskirts of cities are often called 'St. Giles.'
- "BURGLARS. St. Dismas, the penitent thief.
- "BRIDES. St. Nichols, because he threw three stockings, filled with wedding portions, into the chamber window of three virgins, that they might marry their sweethearts, and not live a life of sin for the sake of earning a living. (Thus the origin of 'Christmas stockings,' etc. L.W.M.)
- "CANNONEERS. St. Barbara, because she is generally represented in a fort or tower.
- "DRUNKARDS. St. Martin, because St. Martin's (not my relation. L.W.M.) Day (Nov. 11th) happened to be the day of the Vinalia, or feast of Bacchus. St. Urban protects.
- "FOOLS. St. Maturin because the Greek word *matia* or *mate* means folly.
- "HOG and SWINEHERDS. St. Anthony.
- "HOUSEWIVES. St. Osyth, especially to prevent their losing the keys.

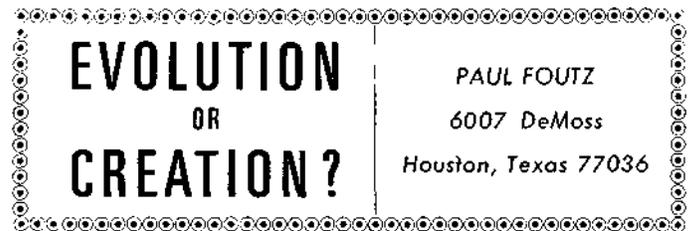
"WIGMAKERS. St. Louis.

"SWEETHEARTS. St. Valentine, because in the Middle Ages ladies held their 'courts of love' about this time."

Many, many more could be given, but surely the above examples suffice to demonstrate the extremes to which the imaginations of the "faithful" were put in concluding that by invoking these certain "saints" in prayer, certain desirable goals could be accomplished.

Another classification of "saints" would be that of PLACES. Thus, "patron saints of cities, nations, or places have been set up. For example, the patron saints of Russia include: St. Nicholas, St. Andrew, St. George, and the Virgin Mary; Portugal's saint is St. Sebastian, etc.

The Bible mentions no such practice as the invocation of dead and departed persons . . . other than . . . " . . . there is one mediator between God and men, the man Christ Jesus . . ." (I Tim. 2:5). Of course, Jesus Christ is a living intercessor and is not to be maligned by comparison with dead Roman Catholic "saints."



### MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM NO. 3

In two previous articles I discussed a three hour trip I made last fall through the Chicago Natural History Museum and some observations were made about what I saw and what I read in their display cases as well as leaflets and booklets I obtained during my tour.

The articles were designed to point up one basic thing: the complete "evolutionary" bias of the artists, sculptors, anthropologists and other scientists who planned, built, molded and then arranged the various displays that have to do with the origin, development, and record of the universe, the world, life and man. All of their work has been based upon a prior "assumption" that evolution, with common decent and origin, has taken place. There is no more vivid illustration of this definition of "Evolution" than all the displays in the museum that bear on this question. And, many statements, as those quoted in previous articles, can be found in their booklets which plainly teach this dogma.

The tragedy is that nothing could teach the evolutionary doctrine more clearly than these life-like figures and arrangements which have a marked effect upon school children who are encouraged to visit the museum and do so by the millions. We know how impressionable they are in these early years. The "White" booklet (mentioned in previous articles) on page 17 admits this and says: "A tour of the museum is a richly rewarding experience. For children it is a revelation of such astonishing impact that it

will never be forgotten." But, what they "see" and "remember" in the museum's arrangements and "schematizing," is completely misleading and outright deceptive. It is based on a doctrine that is **not** true — is unproved and unproveable. And in all these displays, there is no suggestion of, place for, or need of, God. It all involves "naturalistic" processes with the "supernatural" having nothing to do with the world, life, man, etc. Here is a case in point showing such deception.

The Museum's Hall of Fossil Man is rather new and not nearly as extensive as the Hall of the Age of Man in the American Museum of Natural History in New York. It only has **four** such "men" in a **progressive series according to their features: (1)**Java man (very ape like) ; (2) Peking (female — still resembles an ape but somewhat like a human being) ; (3) Neanderthal (some ape characteristics but much more like human; (4) Cro-Magnon (human being). Now why does Java look almost exactly like ape or gorilla, Cro Magnon exactly like a human, and the other two as about intermediate between them? Why are they displayed in this order? Simply and only because they were **built** to make them look as they desired and then they **arranged** them in this order to prove the ape origin of man or that they both have common ancestors.

## 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  
318 King's Highway  
Murfreesboro, Tenn. 37130

### THE NEED FOR EVANGELIST TO BE INFORMED

To the disciples Jesus said in Matt. 28:18-20, "Go make disciples of all nations." In Mark 16:15 Christ said, "Go preach the gospel to every creature." Paul tells us that Christ set in the church evangelists (Eph. 4:11). An evangelist is one who preaches and teaches the gospel of Christ. He is "lit., a messenger of good" (W. E. Vine). Phillip was an evangelist, (Acts 21:8). Paul told Timothy to do the work of an evangelist (II Tim. 4:5).

The work of the evangelist is that of teaching. In order to do this, he must inform himself concerning the things that must be taught. One cannot teach that which he does not know. Thus, the evangelist needs to inform himself.

The evangelist, like every other Christian, can find the information that he needs in the word of the Lord. Paul told Timothy to be an example in word, conversation, in faith, and to meditate upon these things giving thyself wholly to them (I Tim. 4:12-15). Paul commanded Timothy to study (II Tim. 2:15). Timothy was to give attendance to reading and doctrine (I Tim. 4:13). There is no substitute for a knowledge of the written word of God. Here is the power of the preacher. The preacher may be able to impress people with his human wisdom but this human wisdom is shallow. One well read in the Scrip-

tures is able to teach and to defend the truth upon any and all encounters. As younger men we view the lives of the older evangelists among us, each one who is a power for truth is one who is well versed in the Bible.

There are certain problems that the evangelist has and a study of them should prove helpful to each of us.

(1) There are the demands to recognize human wisdom. Many able men have been ruined so far as their usefulness to the Lord is concerned because they have quit preaching the word and have talked like the denominational preachers of our day. The people want a preacher that can out-shine the denominational preacher and have put the pressure upon the evangelist to leave off preaching from the text of the Bible and to just talk in his sermon. He can quote some poems, tell a few jokes, tell the people about love, and all of this goes over with a lot of churches today. If the preacher were to get in the pulpit and preach from some passage of Scripture, he would have lost the great majority of his audience. Preachers do not have to meet these demands made upon them, but so often they think they do and do. Many of the problems along these lines preachers could take care of if they would always preach just what the word of the Lord said about such matters. If the church was really taught, it would not make such demands upon the preacher.

(2) Another problem the preacher has is that of not preaching the gospel in its fullness. Often as gospel preachers we see situations in which if we preach the truth on the question, some can see trouble ahead. But if the truth had been preached in the past, the trouble would not have been there. And for fear of causing difficulty, the preacher is tempted not to say anything about it. Every real gospel preacher has been faced with the situation of getting up to preach and personally not wanting to preach the sermon because he knew within reason what would be the reaction to his lesson by some in the audience. And if left altogether up to him, he would not preach the lesson, but knowing his obligation to truth and to the Lord as well as the souls who needed to hear the lesson, he with boldness, I Thess. 2:2; Acts 4:31, proclaims the will of the Lord.

There is the need just here to be certain that the truth being preached is the thing we are interested in and not in just using the pulpit to "tell some off." Preachers should never be found using the pulpit to get someone told because he thinks that they cannot answer back while he is preaching. If it is a matter that needs private teaching, then private teaching should be done.

(3) Another problem that the preacher has is that of keeping from being jealous of another preacher. Because of the influence of another preacher, or the respect in which he is held by brethren, is the ground for jealousy upon the part of a preacher to ward him. In Philippians chapter one beginning with verse 12 the apostle Paul discusses a situation like this. Because some preacher enjoys a reputation among brethren more than I, Satan may place before me the temptation to seek to harm that good reputation by being jealous of him or of telling things about him which are not the truth in an effort to do him harm. There is no room for jealousy

among preachers. This may well be the very temptation through which the Devil will appeal to you because he knows that he cannot get you to preach false doctrine. If you can preach better than brother Phillips or myself that is fine with us. And in the day of judgment you will have to answer for what you have done with that ability. There is plenty of work for every preacher to do and if everyone of us would be out doing all we can in the service of the Lord, there would be no time for us to become jealous of each other.

(4) Another problem or temptation set before the preacher often is the misrepresenting of those with whom you are engaged in controversy. Often preachers are filled with zeal to see the truth defended and this is as it should be. Sometimes, however, in our zeal to defend the truth we will misrepresent those with whom we differ. We will attribute to another a position that he does not hold. We should in controversy study the position of the other person so well that we can state in clear language just exactly what we believe to the satisfaction of him. When we can do this, then there is not much chance of our misrepresenting him. However, if we do not really know what our opponent believes, we may easily misrepresent him. A brother made this observation to me once that I believe is worthy of passing along to others. He said that if one has to misrepresent another in order to answer his position, then there is not much wrong with the position he holds. Some misrepresentations are unintentional. These can be corrected when such is pointed out. However, I have seen misrepresentation and so have you that the one making them knew full well that it was a misrepresentation when they made it, but in order to answer their opponent they had to misrepresent. Want an example? Have you ever heard someone say that brother ----- is opposed to taking care of the widows and orphans or that he is opposed to preaching on the radio?

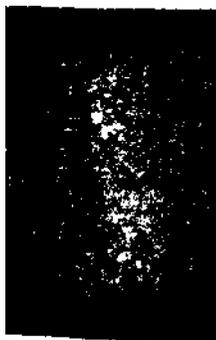
All of these problems are ways that Satan uses to get hold of the preacher. If the preacher is well informed of Satan's devices and will abide in the teaching of Christ, he can defend himself against his temptations. These are by no means all the ways Satan seeks to tempt the preacher. Fellow preachers, make a list of other ways Satan tempts us. Add to this list, (1) Soft preaching, (2) Failure to pay debts, (3) Involvement with some of the sisters, (4) Etc.

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Four reels — \$12.00

# The News Letter Reports

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

**Tom Oglesby**, Pensacola, Fla. — For the past 15 months I have been working on a part time basis with the Myrtle Grove congregation in Pensacola. I plan to be married in February, 1967 and will need to be fully supported by a local church. Anyone interested in obtaining a sound young preacher, please contact me at 5930 Tippin Avenue, Pensacola, Florida 32504.

**Joe Morris**, Glasgow, Ky. — A sound church of Christ was established in Glasgow, Kentucky early in October with the help of other congregations in the area. We have only about 25 members at the present time and are urgently in need of a preacher to work with us full time. Several congregations in this area have promised support if we can locate a suitable man. If anyone is interested, please write to me at Route 1, Glasgow, Ky. 42141.

**Billy R. Taylor**, Wormleysburg, Pa. — The church in Harrisburg, Pa. needs a preacher. There are about 23 members attending here now. This is the only sound church in Harrisburg. If some faithful gospel preacher, who can provide a part of his support, is interested, please contact the church of Christ, 322 S. Front Street, Wormleysburg, Pa. 17043.

**C. K. Prentice**, Alachua, Fla.—The Santa Fe Hills church in Alachua, Florida is in need of a preacher. If anyone is interested, please contact me at Alachua, Florida or Draper Underwood, High Springs, Florida 32615.

**J. W. Sewell**, St. Petersburg, Fla. — The Disston Avenue church in St. Petersburg, Florida is looking for a full time preacher. Since brother James R. Cope left us a year ago brother Larry King has been preaching for us on a part time basis. His work makes it impossible for him to devote full time to the work. He is doing a fine job, but we need a full time preacher. If anyone is interested, please contact me at 2339 25th Avenue South, St. Petersburg, Florida 33712.

**James C. Jones**, 8121 Walmsley Blvd., Richmond, Va. 23235 — In order to correct certain misinformation which has been given out concerning the work of the Lord in Stavanger, Norway, it should be made known that the Lord's church is meeting regularly in Stavanger, with Bro. **Olaf Reinholdtzen** the faithful and capable evangelist. In a recent letter, Bro. Reinholdtzen told of having 12 visitors at a recent service. Bro. Reinholdtzen and his wife have been reconciled. The future for the church there is bright. The West End church in Bowling Green, Ky. is presently the only church contributing to Bro. Olaf's support. Incidentally, I have just concluded 18 mos. work with the West End church in Bowling Green, Ky., during which time 19 were baptized and 17 placed membership and five were restored. I am working with the Hull St. Rd. church in Richmond, Va., and need considerable additional support. Please

contact me at the above address. Brethren **Jas. P. Needham** and **Harold Byers** of the Expressway church in Louisville, know me and know this congregation. **J. D. Tant** starts a meeting here on Nov. 14th, Lord willing.

**Ward Hogland**, Box 166, Greenville, Texas — Meetings in 1966 include: El Dorado, Ark., Louisville, Ky., Magnolia, Ark., Pensacola, Fla., Columbia, Tenn., Martinville, Ark., Haynesville, La., Conway, Ark. and Lawrenceburg, Tenn. Lecture programs include: Wichita Falls, Texas, Duncan, Oklahoma, Ft. Smith, Ark. and Cooper, Texas. I have begun my sixth year of pleasant work with the Walnut Street church. We are helping support six men in hard places at present, and hope to help others later in the year. I also moderated for **Walton Weaver** in a good debate at Conway, Ark.

**Otis Jordan**, Titusville, Florida — November 28 marks the end of one year of labor with the good congregation of the Lord's people here in Titusville, Florida. The work has had a few difficult times, but in all it has been very rewarding. While being supported by these brethren, I have baptized 5, we have had 7 restorations, and 22 identifications. Attendance has increased from around 65 to 95 on Lord's day morning and much greater interest has been shown in all other services. Much of this growth has been due to the fact that Cape Kennedy is near by. However, we feel some of it is due to hard work and sincere prayers. Thanks to brother **Maurice Jackson**, who was here before, the work was found to be sound and is such today. This is not easy, since there is much opposition here.

**F. O. White**, Miami, Florida — I will be with the Belmont Heights church in Tampa, Florida, November 7-18. I was in a meeting with this good church early this year and enjoyed a good meeting at that time.

**Charles F. House**, San Luis, Arizona — We spent the entire month of September helping the Spanish speaking church here, where **Gabriel Ortiz**, his wife and family are doing an excellent work in this field. The church meets in their house at 416 W. Los Angeles Drive. We participated in 25 public and private worship services in the Vista-Fallbrook, California area. The Spanish church at Vista, my wife and I, attended at least 3 nights of Oceanside's meeting, where **Don Brown**, their regular preacher labors. Brother **W. L. Wharton** did the preaching in this meeting.

**Carl Hollis**, Cash, Ark. — The church at Cash, Arkansas will be in need of a full time evangelist beginning the first of the year. The church is self-supporting. The attendance is in the 170's and they own a new house for the preacher. If interested, call or write to **J. A. Cullison**, Cash, Arkansas 72401 — phone GR 7-5407, or **Carl Hollis**, Cash, Arkansas —

phone GR 7-5452.

**W. C. Hinton, Jr.**, 715 Sunny Dell Dr., Clermont, Fla. — We have returned from Japan safely. After four years of being away some changes and some consistencies have been observed. We will be working with the brethren here until we sail again for Japan next summer. We plan to spend three more years in Nagoya, Japan. Since our return I have been in three meetings and next week will be in Decatur, Georgia with the brethren at Snapfmgger Road. We are deeply grateful for the support received while we were in Japan and will be in need of other brethren to take the place of congregations who could not continue for various reasons. If interested, please contact me at the address above.

**W. A. Smith** Rt. 3, Box 4, Plant City, Florida — The church of Christ in Plant City, Fla., is looking for a sound gospel preacher to labor full time with them. Prospects for growth are bright. If anyone is interested, please contact me at the above address, or the other elder, Ellwood Mobley, Mobley Road, Plant City, Florida. The address of the meeting house is 803 West Mahoney St., Plant City. My phone number is 752-4668 and Bro. Mobley's number is 752-1269.

**Garrett Timmerman**, 513 North Lebanon, Maplewood, La. — The Church of Lake Charles is in need of a gospel preacher. The congregation meeting at 1512 Highway 14 is the only known one in this vicinity worshipping and working according to the New Testament pattern. Lake Charles is an industrial city of seventy thousand with an average congregational attendance of about 25. The Church here is capable of furnishing some support for a preacher, but the rest of his support must be provided from elsewhere. If any are able and willing to assist we would appreciate hearing from you. We would also like to know of a gospel preacher who would consider this work.

## HOSPITALITY: A BIG DIFFERENCE

Conway Skinner, Beaufort, S. C.

"But ye are a chosen generation" (I Peter 2:9a) ; yes, God's children are indeed special. However, though we are a "chosen" people, we are not intended to be a "frozen" people. There is a BIG difference, and not just in the spelling.

What has happened to good, old-fashioned hospitality among Christians? Abraham, "the Friend of God" had it; "just" Lot manifested it; even Rahab "the Harlot" showed this lovely trait. Are you hospitable, or are you one of the "frozen" instead?

Paul said, "In love of the brethren be tenderly affectioned one to another" (Romans 12:10 ASV). Note—not "affected," but affectionate. Three verses later he suggests that we are to be "given to hospitality." Brethren, I'm all for being "conservative" in doctrine, but we do need to learn to be "liberal" with our hospitality.

"Use hospitality one to another without grudging" (I Peter 4:9). HOSPITALITY means friendliness and cordiality to guests. Are you friendly and cordial? Peter said to USE hospitality. How long since you last invited guests into your home with no ulterior motive for personal advancement? Peter said to use hospitality ONE TO ANOTHER. Do you frequently have fellow Christians as guests in your home? Peter also said that we are to use hospitality WITHOUT GRUDGING. God doesn't want us to serve Him grudgingly (II Corinthians 9:7) as such service is insincere. Neither does our God want us to practice insincere hospitality. We must be hospitable, and must do it cheerfully because we are "tenderly affectioned one to another."

Let me give you a few personal examples of hospitality (?) among Christians. My wife and I visited a church in east Alabama during a gospel meeting. Not one person introduced themselves to us, and no one even spoke directly to us unless first spoken to (though a few did manage to nod their heads at us). Some bit later, after learning that I was an evangelist, one of the members there said, "Tell brother Skinner if we had known who he was, we would have spoken to him"!!! Recently, I preached in a nearby community and learned while there that an old time acquaintance of mine was now living there and worshipping with that church. After services, I inquired of the brethren if any had visited this new family or had them into their homes. The reply was, "Well, we didn't know if they were sound, so we haven't visited them yet — but we will now." How about that?

A number of years ago, when living in Valdosta, Ga., I thought I would visit a service of a nearby congregation. As we met fairly early on Sunday evening, and this group met rather late, I was able to go there after our service was completed. Being very new to the area, I knew only a very few people in this other church. I arrived just after services had begun, but stayed for several minutes following services. Only three people were at all cordial — the

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preacher spoke briefly as I passed out the door, and one couple that I had previously met was quite warm. Yet there were more than 200 Christians (?) present that night. But, people are funny. I later visited this same church under very nearly exact circumstances. However, by the time of the second visit I had become acquainted with the preacher and he announced publicly that "Conway Skinner, the new evangelist at the Airport church, is in our audience tonight." This time, there was nearly a stampede to greet me! What a difference! The "stranger" that may have urgently needed a manifestation of love and warmth received none; the preacher was treated royally. The latter reception was duly appreciated; the first was truly shameful.

My father-in-law tells this story. He had been invited to come to a small town in Alabama to assist a double handful of brethren in their efforts to worship God. This group was meeting in the county courthouse, and only had one service per week, this being on Sunday morning. So, my father-in-law arose early Sunday morning, and traveled nearly 100 miles in order to aid this church. When services were over, each person passing out commented on how much they appreciated him having come their way, and they hoped he could come back next Sunday — but no one even had the courtesy to invite them (his wife and son also being present) home for a meal. So, he paid for their meals in addition to paying for the trip with no offer from the church there to assist in any fashion. On the next Lord's day, he was there to preach again. This time, as they began to pass out the back door, he picked out one of the men who was a fine, sturdy, well-fed looking gent, and said to him, "Say, brother, why not come home with me for dinner?" The brother replied, "Why brother Ledford, we can't go all that way with you. How about you going home with us for dinner?" And as quick as a flash came the reply, "You know, I believe I will at that!" We CAN do better than that. We MUST do better than that. And by the grace of God, we SHALL do better than that. Let's get at it.

## W. W. OTEY, CONTENDER FOR THE FAITH

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## "ACTION" AND THE UNIVERSAL CHURCH

Leo Rogol, Hixson, Tenn.

There is a paper called ACTION which is edited by brother Jimmie Lovell, of Redondo Beach, California, and which is steadily gaining influence among the liberal churches everywhere. The projects he promotes through that paper are endorsed and supported by several "Great Preachers" such as Alan Bryan, and also John Allen Chalk, who is now featured speaker on the Herald of Truth sponsored by the Highland church in Abilene, Texas. And so, as we see his influence spreading, we may well know he will be successful in pushing his ultra-liberal views and projects upon many churches. And that by the endorsement of such "Great Preachers" as Alan Bryan and John Allen Chalk.

A little over fifteen years ago the sponsoring type program of work known as the Herald of Truth under the oversight of the elders of the Highland church appeared to be such a harmless and innocent venture into new and greater things. And by far it was in comparison to some of the bold ventures undertaken by many brethren (such as bro. Lovell) today. Oh, this arrangement might have raised an eyebrow or two back then, but those raised eyebrows became shut by propaganda and pressure brought upon churches to align with their pet project. Shut to the reality of danger that lurked behind the veneer of innocence because its outward appearance was painted with the label, "a good work." So if this was a "good work" what could be bad about it? But we shall see how this very same principle upon which the Herald of Truth is founded, and also subsequent promotions and schemes, and in particular bro. Lovell's new venture, is the principle upon which the Roman papacy is founded.

### UNIVERSAL CHURCH — HEADQUARTERS: NASHVILLE, TENNESSEE

No longer is bro. Lovell concerned with the argument made by the defendants of Herald of Truth that they solicit funds from churches to help them with "their work." That is, he is no longer concerned with the work of the church on the local level, but now seeks to put the UNIVERSAL CHURCH INTO ACTION.

Back in May, 1965 Jimmie Lovell wrote in ACTION "that the elders of the **Otter Creek Church** in Nashville had invited me to speak on **their program** having to do with mission work in the world and particularly our needs in Korea. The subject of his lesson which he spoke by "invitation" of the Otter Creek elders was: ACTION BY A UNIVERSAL CHURCH FOR A UNIVERSAL CAUSE." From the very title of his lesson it is undeniably shown that he no longer considers ACTION on the local level (local church) but now the universal church is ACTIVATED. He has bigger dreams, greater ambitions than those that would suit the simple outline of the *New Testament* by which the work is carried out on the local level. He said: "If we can ever once get the operations . . .

firmly fixed in our thinking, we will get somewhere on **this matter of a universal church**"(emph. mine — LR).

### Rome and Nashville — A Parallel

Let us get a clear picture of this scheme before us as it presents the same insidious threat which led to the emergence of the papacy-----the pope of Rome.

Since bro. Lovell spoke by the invitation of the elders of the Otter Creek Church of Christ, Nashville Tennessee, "On **THEIR PROGRAM** having to do with mission work in the world," he proposed "**AC-TION BY A UNIVERSAL CHURCH FOR A UNI-VERSAL CAUSE.**" (By the way, doesn't "**THEIR PROGRAM** having to do with mission work in the world" sound a bit like the reasoning of the Herald of Truth promoters? Is it just a coincidence or is bro. Lovell following the same principle?) To put "teeth" into his promotion, Lovell boldly stated: ". . . **the church still looks to Tennessee for much of our guidance and direction and I have never seen any reason myself to stop doing it.** The success of our coming **campaign** in June for our work in Korea will prove it." (Action, May 1965 — all emph. mine — LR) Shades of apostasy!

Since the Otter Creek church has assumed the "mission work in the world" as "their program," all churches must look to Tennessee "for **much of our guidance and direction**"! Here you have it, brethren: the **HEADQUARTERS FOR THE CHURCHES OF CHRIST IN NASHVILLE!** "Action by a Universal Church" and so "the church still looks to Tennessee . . ." with regard to the "universal cause."

Of course, if bro. Lovell can see nothing wrong with "Action by a Universal Church for a Universal Cause" we need not wonder much why he cannot see any reason to stop looking to "Tennessee for much of our guidance or direction." The two principles go hand in hand. If the "cause" is "universal" then the church "universal" must be put into "action." As the sectarian world, or "universal church" must look somewhere for leadership, then the universal church of Christ must also look somewhere for its guidance and leadership. If the church of Christ is made sectarian or denomination, the only natural consequence is that it will **act** in the same manner.

Bro. Lovell's scheme is the same by which the papacy of Rome exists. Let us demonstrate this point by showing the evolution of an elaborate and complex machinery of a hierarchy in the early church.

### BOOKS BY W. CURTIS PORTER

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### A REVIEW OF "IS IT POSSIBLE TO SCRIPTURALLY DIVORCE AND REMARRY?"

Dana Halstead, Houston, Texas

In the July issue of Searching The Scriptures an article appears, as suggested by the review. Six texts are used, and we shall give review of our brother's use of the passages in order to show the fallacy of his teaching. The usage of the texts is based upon his claim that Matthew 19:9 is a "supposed exception." Again we are going to point out that the remaining proof (?) texts are used with our brother's assumptions. I say he assumes for the simple reason that he has failed to tell us what the passage in question teaches. Hear him as he says, "That doctrine comes from a misunderstanding or a misuse and abuse of what Jesus was saying to those Pharisees in Matt. 19:9." I ask you, kind reader, does the man have an obligation to tell us what the passage teaches, in as much as we are misunderstanding, making a misuse and abuse of the text? I think so.

Based upon his own argument which charges those that do not agree with his doctrine of failure to recognize that Jesus was talking to the Pharisees, we pay our respects to his remaining five proof (?) texts. First: "Why does our brother Paul teach in Romans 7:1-4 that having two living mates constitutes adultery?" Brother, you fail to understand that Paul was only writing to those in Rome (1:7). Why do you misuse and abuse Paul's teaching? See the fallacy of your argument on Matt. 19? The truth of the matter is that having two living mates does constitute adultery. You need to prove, my brother, that one divorced on the grounds stated in Matt. 19:9 continues to be a mate. In the second place, Paul is not making an argument in Romans 7 on marriage, but on the law of Christ and the law of Moses, and his use of the marriage law is a general statement and not specific. When you have a divorce you have a specific case and not a general, so your argument falls.

Second: "Why does he teach in I Cor. 7:1-11, etc." Again we make argument in kind. Based upon your argument on Matt. 19:9 do you also fail to understand that Paul was only writing to "the church of God which is at Corinth . . . (I Cor. 1:2)?" The truth in the matter stated in the passages to which our brother refers is that Paul is giving answer to a question (7:1), and the question was raised due to the "present distress" as stated in verse 26. All that Paul said in the matter must be made to harmonize with what Matthew wrote in 19:9.

Third: "Why did not Paul teach the 'one exception' to those elders from Ephesus in Acts 20:27?" I wonder how our brother knows that he did not teach them? Is this another assumption? You know that "proof" will work both ways. I would affirm that Paul taught the same thing that Matthew taught, and Matthew taught an exception in chapter 19 and verse 9. Now we come to the fourth text used. Eph. 5:22-33, and the argument on Christ-church, husband-wife relationship. I could not have thought of a more fatal text for the brother's teaching, and I prove that he has misused the text by just one passage, and it is the one that he offered on his "no exception" doctrine. Hear Paul as he says, "This is a great mystery: but I speak concern-

ing Christ and the church" (Eph. 5:32). Friends, Paul says in so many words, "I am not teaching on the marriage question, but rather on the relationship of Christ and the church." If our brother has an argument, he is just saying that every marriage is just like Christ and the church. I deny that in the strongest terms. I know of some marriages where one of the mates is not faithful, and I do not believe, and I am sure that the brother who wrote the article does not believe that our relationship as members of the church is like such marriages. I call upon our brother to give up on this argument, and never again "low-rate" the church of our Lord to a plane of every marriage. He will not make this same error again if he will just understand that Paul speaks of marriage in a very general way, and not specific. The fifth text: 'If the supposed 'exception' of which bro. ----- speaks in Matt. 19:9 is supposed to be law for the church, why can we not find it in the apostles doctrine" (Acts 2:42)? In the first place, marriage is not a church doctrine. This is shades of Catholic doctrine. In the next place, our brother needs to read from Luke 6 and he will find that Matthew was an apostle, and his teaching is a part of the apostles doctrine. In conclusion, I agree that marriage as God would have it is until death of one of the mates, but some men will not have marriage as God would have it (the reverse is also true, that is, some women will not be faithful). These are the cases in question. Is there any relief for the non-guilty? The answer is to be found in Matthew 19:3-9. There is relief on one ground only. I ask my brother as he has requested of his readers, to give this your conscientious consideration.

**"THE TIME YE OUGHT TO BE . . ."**

Eugene Crawley 305 Washington Ave. N.W., Russellville, Ala. 35653

By inspiration we are told "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:12). In other Scriptures we also note the fact that Christians are to grow, and to put away the childish things and become men (I Cor. 13:11), and thus become an asset to the Cause of Christ. In other words, we are to grow up and be able to help others, instead of demanding attention ourselves. We are to help solve the problems that arise, and not be a problem, or a contributing factor to one.

After the Corinthians had been Christians for some time, Paul wrote to them saying, "I have fed you with milk, and not with strong meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:2). They were yet "babes in Christ" (vs. 1) ; just had not grown up, had not made the progress that they should. The time had come that they "ought to be teachers . . .", but they were not ready for such work; they had not prepared themselves, and thus made it necessary for Paul to write to them as "unto carnal, even as unto babes in Christ" and not as "unto spiritual" (stronger). The fact that they had failed to grow as they should had contributed to the existing weakness and problems in the church at Corinth (I Cor. 3:1-4), that de-

manded attention and instruction from Paul, which he should have been able to direct to others, even with help from these very ones.

The Lord expects us, after we have been Christians for some time, to be able to help in His work instead of being a hindrance or a problem that necessitates attention and encouragement if we are to remain faithful. Yet, sad as it may be, there are those who have been Christians (members of the church, anyway) for many years who still demand, as much as they ever did, attention and effort from others to keep them attending as they should. My brethren, these things ought not so to be! We should make the proper use of our time and opportunities so that we soon would be able to help others, instruct them in the way of truth — yes, be teachers.

If you wonder why it is that some who have been Christians only a few years have advanced more than you, and others who have been for many years, it might do well for you to "take stock." You might well ask yourself such questions as: Have I attended regularly all the services possible?, Have I attended Bible classes as I should?, Have I really been interested in learning more, and being able to do more in the Lord's work?, or, have I contented myself with attending only the Lord's Day morning worship? One's attitude toward spiritual things determines the time and effort he will exert in them.

Is it time "you ought to be" — teaching, leading singing, presiding at the Lord's Table, leading prayer, serving as an elder or deacon, or any number of other important works? If so, and you are not, then you need to ask yourself some searching questions. Possibly it is "high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11). Be one who works; not one who makes work! If all of us will "do what we ought" and "be what we ought," the church will grow, souls will be saved, God will be glorified, and we shall be greatly blessed.



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