

# SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 8:39.



"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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## "GOD IS DEAD"

Leslie E. Sloan  
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"God is dead" is the latest craze to which we are being subjected in man's head-long plunge into complete infidelity. There is a movement on at present among a number of students at Wesleyan College (Methodist affiliate) in North Carolina, with "God is dead" as their principle tenet.

There are at least two ways to view this statement. (1) Consider the question as to whether God is actually living. (2) Consider the question as to whether God is dead (separated) because of man's sin.

The statement itself and the sentiment attached to it by those who advocate the "God is dead" idea, shows that they mean that God is no longer existent. Implied in the statement also is the thought that they at one time recognized that God lived. It would be impossible for one who never lived to die.

The Bible abounds in evidence that God lives — that He is the author or giver of **eternal life** to others. God must be eternal if He is to give unto others eternal life; otherwise, the thing given would be greater than the giver. "Thou art the Christ, the Son of the **living** God" (Matt. 16:16). God is referred to as the **eternal God** in Deut. 33:27. How could He be dead if He is eternal? In Titus 1:2, the apostle Paul said that God promised **eternal life**. How could He make such a promise unless He is eternal? In Isaiah 57:15, God is said to be "The high and lofty One that inhabiteth eternity." How is this possible if He is dead? In Isaiah 9:6, God is said to be "Everlasting Father, The Prince of Peace." Scores of passages like this could be presented from the word of God to prove that God lives and shall ever live.

However, there is a sense in which God is dead. He is dead as far as the wicked are concerned. Because of their sins, they are separated from God (Isaiah 59:1-2). To those who know not God He is dead.

Basically, the trouble is not with the students who are rallying to the theme "God is dead." The basic problem lies in the fact that those students haven't been taught the word of God. How can those

"Bishops" at Wesleyan College hope to control the actions of such young people, and cause them to believe in God when they themselves deny God's word on almost every hand? The Bible plainly teaches that justification does not come as a result of faith only. Yet, a prime doctrine of the Methodist Church is the justification of the alien sinner by faith only! (Methodist Discipline Book, Page 27) The "Bishops" efforts to try to halt such a step toward a complete denial of God's word on the part of the students, no doubt will be futile. They have sat so long at the feet of those men who were supposed to be teaching God's word but all the time denying it, till their words now will sound like vain jangling. Too long have they denied God's plain truth.

One cannot successfully defend God's deity, His omnipotence, His omnipresence, and His omniscience while at the same time failing to recognize a responsibility to do what His word enjoins. The Bible cannot be defended in part. It must be accepted in the whole. No infidel who only believes the Bible in spots can successfully defend it. Complete infidels are made by those who partially believe the Bible. If one does not intend to accept and carry out the responsibility bound on him by the Bible, he will see infidels as the fruit of his labors, if he attempts to bind part of the Bible and rejects the other part. Unless **ALL THE BIBLE** is believed, unbelief is the result.

So we aren't surprised (saddened, but not surprised) to hear modern students cry out that "God is dead." It is just a natural result of that which they have been taught. It is also in keeping with the trend of the times.

Evolutionary theories are being taught in many places, not as theories, but as facts. Yet, not one single shred of evidence is being presented as proof of the veracity of the theories. It is amazing how easy it is for some to change theory to fact. But this fits in with the philosophy of the day. But evolutionary theories eliminate God from the picture entirely, and reduce men to mere animals. When you reduce men to animals, then they become like all the other animals. An animal can kill another animal and it doesn't bother him. Do you suppose this is why there is such a spirit of crime and murder in the world today?

So, actually, this idea of "God is dead" has been prevalent with the evolutionist all along. The only difference is, to the evolutionist, God just never existed.

With this latest craze, we are again reminded just how far our nation has departed from God. May He have mercy.

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# Editorial . . .

H. E. PHILLIPS

## CAUSING DIVISIONS

The Holy Spirit by Paul said: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). The church of our Lord has always been plagued by divisions over one thing or another. There seems to be a never ending stream of innovations that cause stumbling "contrary to the doctrine", and a continual need for speaking forth the power of God — the gospel — both to the saint and sinner.

I came across an article from the pen of brother M. C. Kerfees in the **Gospel Advocate**, February 17, 1916, page 163 — fifty years ago, dealing with this very matter. I think it would be well to reprint it just here:

## CAUSING DIVISIONS AND OCCASIONS OF STUMBLING

BY M. C. K.

Division among the followers of Christ comes from two separate and distinct sources. First, it comes from teaching and urging things which he does not require. Now, guilt is always involved in both cases; but in the former it attaches to those who refuse to accept the things taught and urged, which in the latter it attaches to those who do the teaching and urging.

Our Lord himself declares that he came to make division in the former of these ways. We give the fact in his own bold and solemn language: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against

her mother-in-law; and a man's foes shall be they of his own household." (Matt. 10:34-36.) "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Luke 12:51-53.)

Thus he distinctly declares that he came to send a sword and division; to array the members of the same family against one another, and to create division among them in spite of the tenderest of all earthly relationships. But, in the light of the context, and, for that matter, in the light of all the word of God, it can plainly be seen that division, in all such cases, is brought about not by the reckless and wanton spirit which presses its opinions or anything else which is not required of men by the Lord, but by solemnly presenting what **is thus required** and by its acceptance on the part of some and its rejection on the part of others. Division in such cases must come, but the guilt which it involves always attaches to those who refuse to accept the things required.

Now, it is a lamentable fact that in all ages of the church there have been those who disturbed its peace and harmony by causing division in the second of the ways here named. Strange indeed must be the infatuation which seizes one who will thus deliberately create division among the followers of Christ. In one of the many private letters received on the current baleful and regrettable controversy, a thoughtful brother says:

"How any lover of the peace and unity among the brethren can ever bring himself to see that he ought affirmatively to urge any idea or notion to the disturbance of the peace of the church, except those things that are vital to the salvation of the people, is more than I have ever been able to understand. Brother Boll himself admits that his notions, whatever they are, are not at all vital to the salvation of people. This it seems to me would have held him back from the exploitation of his notions. But there is a peculiarity about the course of those who become imbued with some new idea. It overwhelms the individual till it becomes, in his mind, the beginning and end of all else."

No "lover of peace and unity among the brethren" will ever **do such a thing** unless, as just stated, he is seized by some strange infatuation; but instead of this being an extenuation, it is an aggravation of the offense. It is deplorable, too, that when men become thus dominated by the spirit of strife that is willing to rend the body of Christ, they lose all sense of shame over the outrageous spectacle which they present to the world. In the Literary Digest, February 5, 1916, we find the following report of such a scene:

"It a little town on the Atlantic Coast a church divided, a writer in the Christian Work (New York) tells us, "the outgoing element erecting their building just across the alley, which the town has named Hell's Alley," while the two factions, with no sense of shame, attend their respective churches, conducting prayers and songs and preaching and worship.

Surely such men in such a situation, if they will pause and seriously reflect for a moment, do not expect their "prayers and songs and preaching and worship" to be well pleasing to God or to be heard by him. These "Hell's Alleys or separation," says the Literary Digest, are in "our various denominations," and the unholy strife goes on. As if in defiance of the Most High himself, men continue to press their opinions and speculations and the revolting spectacle of strife and division continues. The only effective remedy for it is the divine remedy given by Paul to the church in Rome: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned, and turn away from them." (Rom. 16:17.)

When the bishops of the churches throughout the country and the churches under their leadership shall adopt this remedy, then, and only then, will the mouth of such disturbers of Zion be stopped. This high-handed sin of disturbing the peace of God's people has the distinction of being classed with the seven things hated by Jehovah: "There are six things which Jehovah hateth; yea, seven things which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Surely all who retain and regard for the cause of God will pause and reflect.



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The problem of institutionalism first appeared for the Lord's people in the form of the missionary society. The first meeting was called in the city of Cincinnati in the year of 1849. This human organization was the product of man and an addition to the perfect church of Christ. It was established to preach the gospel, a work God had given the church (I Tim. 3:15). Brethren in western Kentucky and west Tennessee rejected this departure from the perfect church of the Lord.

The first human institution to assume a work in relieving the needy appeared just over fifty years ago in 1908. In Acts 6 when the widows were to be provided for, the apostles told the church to seek out seven men and they would appoint them to this work (Acts 6:3). The church is to relieve those who are widows indeed (I Tim. 5:16).

From this beginning just over fifty years ago, human institution after human institution has sprung up all to be supported by the blood-brought church and all without one verse of authority in the word of God.

Today churches are told that they can support all of these man-made organizations with the Lord's money. The colleges seek the funds of the churches to support all of their activities. This includes basketballs and basketball uniforms, band instruments, and buildings of stone. Those who ask for the authority for taking the money given into the treasury and turning it over for such endeavors are told that no Bible authority is needed. Hospitals, youth camps, orphan homes, homes for the aged and other human enterprises come in the same class.

If this practice continues it can only mean that God's people no longer speak where the Bible speaks and they are no longer silent where the Bible is silent. Chapter and verse for what they teach and practice is a thing of the past and they have departed from the doctrine of Christ (II John 9, I Cor. 4:6).

The mission of the church is to preach the gospel and save lost souls. The Lord did not die for basketballs and basketball teams. Congregations are in danger of losing their identity as the church of the New Testament. Those who cry out against these departures seek to save the blood-bought church for

which our Savior died.

You owe it to your soul and to the purity of the church you attend to investigate these matters that threaten to destroy the church of the New Testament.

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In view of several questions submitted to me in person of late involving the same subject matter, I submit the following questions and answer:

**QUESTION** —Do the "love feasts" (II Pet. 2:13; Jude 12) justify fellowship halls and social meals provided by some churches today? Does I Cor. 11:17-22 relate to a perversion of these "love feasts"? Does Paul give or imply endorsement of such void of its abuses?

**ANSWER** —One popular concept of I Cor. 11:17-22 can perhaps best be stated in the words of the following quote:

"They had introduced what was called a love-feast, in which the church met previous to observing the communion to partake of a common meal. This meal was furnished by provisions brought by each member of the church. The poor brought as they could, while the rich brought bountifully, and all were supposed to share of the common meal. But they brought their factious disputes into it, and instead of all eating it as a feast common to all, it was partaken of in a factional spirit. The rich would eat without regard to others, hence some were hungry. The sensual would drink without regard to sobriety, hence some were drunken and certainly unprepared to properly eat of the Lord's Supper which followed. Thus the whole occasion was terribly debauched into a disgraceful orgy of sensuality. It was this sort of thing that Paul was rebuking, because it was not a fitting prelude to the Lord's Supper" (Melvin J. Wise, *THE ALL-SUFFICIENCY OF THE GOSPEL AND OTHER SERMONS*, p. 73). While the author of the above statement does not relate, except by implication, these verses to II Pet. 2:13 and Jude 12, there are many who do. Furthermore, many do hold that the "love feasts" were just such meals as is described in the above quote, void of the abuses mentioned therein. Even the author of the quote seems to think such meals, void of abuses, met with divine approval and constituted "a fitting prelude to the Lord's Supper." Upon this basis some seek to justify socials, banqueting, fellowship halls, etc., provided by churches. That these or any other verses of the New Testament justify such, I deny. My reasons follow.

While scholars generally (there are noted exceptions) hold the view that the "love feasts" (Agapae) were common meals observed by the apostolic church preceding the Lord's Supper, there is no evidence in the Holy Scriptures. That some such meal was

common among Christians from the second century on none will deny. The issue is, Are such authorized in the Scriptures?

I Cor. 11:17-22 — even void of the abuses referred to — does not prove it. There is no evidence here that Paul referred to two meals — the "agapae" and the Lord's Supper — the former preceding the latter. From a careful consideration of the whole of verses 17-34, we learn that only one meal is under consideration, namely, the Lord's Supper. The Corinthians had perverted it. Paul shows how they had corrupted it, and teaches them how to observe it "worthily."

Paul tells them that their coming together filled with a party spirit (vs. 17-19) made it impossible to observe the Lord's Supper. In the next verse (20) he begins with the Greek "gar" which means "the reason being." The reason was twofold: 1) A factious spirit — eating without regard to others — instead of partaking of it together and thereby making it a common celebration, 2) their intemperance. They ate and drank to excess and thereby turned the Lord's Supper into a festive occasion comparable to the festivals among the Gentiles.

Most of the members of the church at Corinth were recent converts from heathenism. They had often observed feasts in honor of idols with all revelry. It was easy, therefore, for them to bring their former concept of celebrating a feast into the church. In view of this the questions that follow in verse 22 are very much in order: "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

When Paul said, ". . . and shame them that have not?" he points out another essential to the proper observance of the Lord's Supper. They were partaking of a feast in cliques (vs. 18, 19) — some perhaps rich, others poor. In the heathen festivals each brought his own food. The implication here is that they were doing the same, hence, the rich by their abundance were embarrassing the poor. The Lord's Supper on the other hand was to be a common meal — one in which all jointly participated and shared together. No wonder Paul said, "I praise you not."

You will notice that, in verse 23 Paul begins again with the Greek "gar" showing that the reason he praised them not was because of what he had received of the Lord on the matter of observing the Lord's Supper. Their manner of observance differed from what he had received of the Lord. This shows further that only one meal is under consideration by Paul, otherwise the two would not be so connected by the conjunction "gar."

What are the "love feasts" of II Pet. 2:13; Jude 12? The only feast of which I can read in the Holy Scriptures involving the church is the one about which Paul wrote in I Cor. 11. This feast is in memory of the greatest demonstration of love the world has ever known. When properly observed by saints, it binds them closer to each other with ties of love. It was founded in love, is maintained by love, and it begets love in all who partake of it "worthily." The expression, therefore, is a fitting description.

I know that scholars write freely of what was called the "agapae" among early Christians identi-

fyng it as a common meal. For this concept, however, remember we are dependent upon secular history. Inspiration does not so identify it. No doubt the practice grew out of similar situations and the disposition which Paul sought to correct at Corinth. Remember, denominationalism started early in the church (I Cor. 1:10-13). Paul corrected this, too, in doctrine, but the practice continues. Scholars also write freely of one bishop over a church, or one bishop over many churches, and this not long after the church was established, but such is unwarranted in the New Testament.

One further observation is worthy of note. Scholars who write of the "agapae" among the early Christians as a common meal are careful to point out that it was provided by the rich for the poor; that from such demonstration of love and from jointly partaking of it they were all bound together more strongly in love, hence, "love feasts." Thus, this identification of "love feasts" from secular history shows the meal to be one provided by individuals—certain individuals—rich individuals—and not by the church. Even this is a far cry from what brethren are trying to justify today with their common meals and fellowship halls which are provided by the church.

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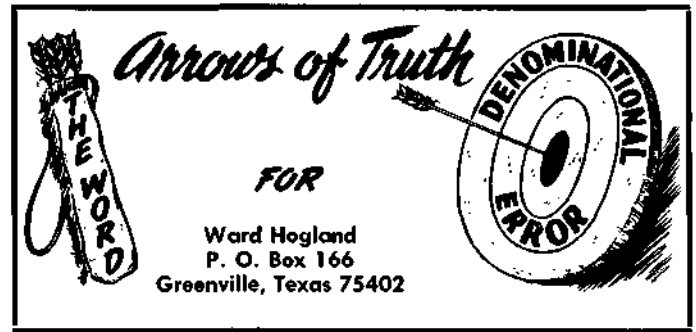
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#### "THE GREATEST OF THESE"

The church at Corinth had been torn asunder by division. They were fussing over preachers, spiritual gifts, fornication, idols and perhaps other things. Paul didn't "throw in the towel" and walk off but rather sought to correct the error within the confines of this sinful congregation. He used firmness, patience and love in getting the job done.

It seems that one of their great difficulties was over spiritual gifts. He dedicated three chapters to a discussion of this problem. In I Corinthians 12, he names the gifts; in I Corinthians 13, he tells how long they would last and in the fourteenth chapter he tells us of their use. It seems that they cherished the gift of speaking in tongues more than any other gift. The ones who couldn't speak in tongues became jealous of the ones who could, and the ones who could speak in tongues became arrogant because of this ability. This caused friction in the church, which led to hate. Paul, knowing of this deplorable situation, wrote the following in I Corinthians 13: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He closed this wonderful chapter by saying, "And now abideth faith, hope, charity, these three; but the GREATEST OF THESE IS CHARITY."

The peerless apostle wanted the brethren at Corinth to know that regardless of their great ability to use spiritual gifts, they had to show LOVE for one another or else they were nothing! This same principle applies to brethren in the church of the Lord today. Elders, deacons, preachers and all need to heed this warning from the pen of Paul.

Several years ago when the fight on the current issues broke out many articles were written on love. Brother Jimmy Lovell, out on the west coast, and several others, wrote on this important subject. They sought to get members of the church to embrace certain innovations under the disguise of LOVE. It was implied, in such articles, that if we loved one another we should espouse almost anything perpetrated upon the church by false teachers. This was a false concept of love. True Bible love has no compromise. As a result of such writings many conservative brethren became gun-shy of LOVE! It was considered by some a gesture of compromise to

preach too much on love. Some, to the present time become suspicious of any man who preaches on love. They feel he has grown soft and will not fight. Brethren these things ought not so to be. We should never be reluctant to preach on such a great theme, just because some false teacher endeavors to slip in false doctrine by prostituting its true meaning!

As a result I am afraid that a generation has grown up not knowing the true meaning of LOVE for one another. Paul said, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). There is entirely too much biting and devouring among conservative brethren. I maintain the basic cause of this is that we are not preaching and practicing love. In so many places today I hear of brethren fighting over nothing but personalities. I firmly believe, like Paul, that a man can stand for the truth, and even die for it, and yet manifest love for his fellow man. Not too long ago a brother said, "Brother Hogland, we got straight on the issues and now we spend our time fighting among ourselves." This is indeed sad, but in many places we must admit it is true. Elders fight elders, preachers fight preachers and deacons fight deacons. Nine times out of ten it is because someone failed to LOVE as the Lord directs. Certainly the Bible teaches all of us to be good soldiers and fight against sin and error. But so many times we start fighting the individual rather than sin! It is mighty easy to start a fight with a brother and then hide under the disguise of fighting sin.

Paul personified love in this text. He said, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." Gentle reader, love must be a part of our lives or we will never make it to heaven. Baptist preachers think there is a contradiction between GRACE and WORKS. They don't feel that one can be saved by both! It seems that some of my brethren think there is a contradiction between FIGHTING AND LOVING. Brethren, a man can fight and still love. He can also LOVE and still FIGHT! So let us love one another with a pure heart. Remember Paul said, "Now abideth faith, hope, LOVE, these three; but the greatest of THESE IS LOVE."

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## BROCK-McWHORTER DEBATE

James Yopp

### THIRD NIGHT

"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**

McWhorter opened his affirmative speeches with the thought that Brock was either a God-send or a false teacher sowing discord. McWhorter also emphasized in his speeches that he was interested in discussing the "principles" behind the issues. Brock pointed out in reply that it was not possible to have the "product" without the principle and that if the product was wrong, the principle was wrong.

McWhorter used several charts in an attempt to "prove" that the work of the church was one thing and the work of the home another. He stated that the church discharges her obligation by contributing to a home. In his summary, he showed God gave two institutions, both divine, one to do the work of the church and the other to do the work of the home. Brock agreed that the home and the church were two different institutions, both from God. But he emphasized that such homes as Childhaven and like institutions (as specified previous to discussion in Gadsden, Ala.) were the ones under consideration. He insisted the debate was not over the private home, but the organizational type. He showed from Baxter's tract the type of home under consideration would stand or fall with the college (tract: Questions and Issues).

The highlight of Brock's first speech was the introduction of the charter of Greater Chattanooga Children's Home, Inc. When he read from the charter, it could be seen the board is allowed to support several types of organizations with money received from churches. These included "Any benevolent or charitable undertaking, as a lodge of Masons, Odd Fellows, hospitals for the sick, houses of refuge or correction, orphan asylums," even "testing for public safety" and "establishing, maintaining and conducting a home or homes for white children of school age." This was strongly emphasized by Brock. While the local school (Boyd-Buchanan) could not receive money from churches, why could not the board receive it and in turn support the school? was presented by Brock.

The introduction of the charter of the Chattanooga home had a marked affect on McWhorter. He lacked the ease and poise of the other speeches. In a fumbling attempt to reply, he charged that Brock objected to the incorporation. Of course, Brock pointed out in his following speech that this was not the objection, but the organization it represented was what was being opposed. McWhorter further stated the charter to be only a legal description of



what they intended to do and that Brock had perverted it. On the fourth night, Brock stated the law of Tennessee does not require the statements as put into the charter of G. C. C. H., Inc. and gave Tennessee Orphan Home charter as an example.

When McWhorter tried to prove his proposition by past practices and belief of brethren, Brock gave Floyd Decker as an example of leaving the Christian church years ago because of the same type societies we have today. The "fact of evolution" was shown by the emergence of the first home in 1909 and the rest since then.

A "total situation" argument was given by McWhorter by his using several scriptures on different points and concluding his arrangement was approved by all of the passages. Brock gave an example of the use of scriptural terms in which you can come up with an unscriptural arrangement. The expression "Tabernacle Baptist Church" was shown to make use of three scriptural terms, but the arrangement resulting was unscriptural. McWhorter made light of this on Friday evening, but did not answer the argument.

The affirmative argued that churches sent and received from one another when the need was spiritual and gave Colossians 4:16 as an example. Brock showed this to be not an example of one church sending funds to another church, but the method used by the apostles to make truth known to both congregations.

McWhorter used II Cor. 8 and 9 and Acts 11 as proof of his proposition in his first speech of the evening. He would not accept these scriptures as the same type proof the first two evenings when used by Brock. "Verily, the legs of the lame are unequal."

#### FOURTH NIGHT

(Same proposition as Third)

This concluding night was opened by McWhorter emphasizing the importance of the issues and that we must use the word of God (truth) to decide. He announced he did not agree with Baxter and accepted no man as his authority.

McWhorter tried to parallel "faith only" with "saints only." Brock pointed out in reply that he took only what the Bible revealed, that is, the Bible teaches there are other things to do besides believe and yet the Bible teaches the early church only relieved needy saints from her treasury. (An amusing sidelight occurred at the first of the debate. A Baptist preacher, known by McWhorter and several other brethren, was in attendance the first two evenings. McWhorter had repeatedly referred to Brock and those with him as being "like the Baptists." This Baptist preacher told McWhorter after the discussion that it was he (McWhorter) that was like the Baptists. The preacher pointed out they send their money off, a little here and a little there, just like those standing with McWhorter. On this point, McWhorter introduced charts on James 1:27; Eph. 5:27; II Cor. 9:12-13. These passages were explained by Brock and several authorities were produced that pointed out "all men" included only saints in II Cor. 9.

To relieve the pressure brought to bear by the charter of G. C. C. H., Inc., McWhorter launched

out on a tirade against Lakeview as a harbor for Masons. He further charged the church was run by Freemasons. Since McWhorter had offered time to Brock several times to "prove" something, Brock offered him one minute to name the Mason running the church at Lakeview. He pointed out that although he opposed and preached against the Christian being a Freemason, that does not change the charter of G. C. C. H., Inc. Having so much trouble with the Chattanooga home, McWhorter asked Brock in his final speech if he would agree to support Childhaven if he would agree not to support G. C. C. H., Inc.

In his final speech, McWhorter attempted to parallel opposition to individual communion glasses with the opposition to church-supported institutions. He again stated the church could not do the work of the home. He further suggested he was not defending the abuses of the home and of the Herald of Truth but he was obligated only to uphold the "home." In conclusion he re-introduced and read all of his charts time would permit.

This concluding night brought the discussion to a close with Brock showing:

1. All that McWhorter would have the church to do is raise money.
2. The many inconsistencies in McWhorter's position and teaching.
3. The type of home involved in the proposition was not a private one, but an organization.
4. The wrong involved in the sponsoring church and organizational homes. Brock stated the error involved and pointed out some things not wrong (such as incorporation).

The closing remarks were used in re-emphasizing the points made in the debate and pleading with all to investigate.

We should be thankful there are yet those willing to stand and defend their teaching and practice. Debates do good and accomplish a purpose enjoyed by no other medium. In the words of a former elder at the Ridgedale church in Chattanooga, "Why not all stand fast in one spirit, with one soul striving for the faith of the gospel," and thus neither oppose nor tolerate, but encourage, the most effective and consistent method of teaching all Bible subjects of public moment involved in the existing state of controversy"? (P. W. Stonestreet).—

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# The News Letter Reports

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

**SPEARS-HALE DEBATE J. T. Smith, Oklahoma City, Okla.** On March 28-April 1, 1966 **Dudley R. Spears** and **Lewis G. Hale** of Oklahoma City, Oklahoma will discuss the following propositions in the 10th and Francis meeting house:

March 28, 29: "The Scriptures teach that there is an exclusive and binding pattern of cooperation among churches for evangelism which is violated by the Herald of Truth type cooperation."

Dudley R. Spears will affirm.

Lewis G. Hale will deny.

March 31, April 1: "It is in harmony with the Scriptures for churches of Christ to build, maintain and regularly contribute money to such benevolent organizations as Tipton Home, Boles Home, and other orphan homes and homes for the aged that are among us."

Lewis G. Hale will affirm.

Dudley R. Spears will deny.

**Charles F. House**, P.O. Box 641, San Luis, Arizona—During December I enjoyed perhaps one of the finest experiences I have ever enjoyed in my whole life; the experience of being in Spanish speaking congregations with more than a dozen members. December 6th, Marvel and I left by VW bus for a 3 week's trip visiting churches and brethren in New Mexico, Texas, and in the state of Tamaulipas, Old Mexico. We were trying to find a willing, qualified young man to help in the local work at San Luis R. C. Sonora Mexico. God provided him. He is Luis Trevino from Reynosa, Tamps., who began local work with us January 16, 1966. During the trip, Marvel taught one class of children and I preached or spoke publicly a total of nine times.

Andres Gutierrez, faithful preacher at Mexicali Baja California Mexico, reports three baptisms during January. Andres is being supported by Brawley and Montebelo, California.

**David Arellamo** preached in my absence during our trip. We got home December 25th. I am writing this report from a sick bed where I have been confined for over a week with the flu, but thanks unto God brother Luis Trevino is doing a remarkable job while I have been down. Brother Gabriel Ortiz, 925 N. Orange, Fallbrook, California, 92028, has lost support. He presently earns only \$285 per month.

He needs \$300 per month or more. Write him for more details.

Earl Hartsell, P.O. Box 335, Leesville, La. — This week will conclude six months work with the church in Leesville, La. We have seen a steady increase since our coming last August. In that time 15 have been added to the number of faithful disciples here. One was baptized, six restored, and eight identified. The attendance has increased by 50% and the contribution has almost doubled. The first week in May sev-

eral gospel preachers from this area plan to go to Alexandria, La., and try to start a New Testament church there. This is a city of 50,000 with only two churches that wear the true name. One of these is Premillennial and the other is Liberal. The prospect of starting a sound congregation has brightened since John Tyler, a faithful brother, has moved there. John is the state manager of a life insurance company and a very talented and sound gospel preacher. He is driving 55 miles to worship with us and will do so until we can get something started at Alexandria. Should any reader know of anyone who has moved to that area who might stand for the truth, please send me their names and addresses. Also, if you know of any young man who will be stationed at Fort Polk, let him know that we will see that he has a way to services if he will call me. The phone number is: 239-9314.

Vestal Chaffin, 102 Park Ave., Dickson, Tenn. 37055 — Early Monday morning, January 31, the modest, yet commodious and comfortable meeting house of the Academy Street church here in Dickson, was completely destroyed by fire. The origin of the fire is not known. The fire spread throughout the building so rapidly it was impossible to save anything. My entire library, which I had built over a period of 28 years, was completely destroyed. This, of course, included many things that are impossible to replace, such as records of my work, letters, notes, outlines, and numerous other things. The building and my library was partially covered by insurance, but not nearly enough to replace either.

The church here had made the last payment on its indebtedness last March, and since last August, we have been fully supporting a preacher in a needy field, and were planning to fully support another as soon as a suitable man could be found. This will have to be postponed for the present. We are planning to rebuild as soon as possible. Plans have been made to meet in the Oakmont school building until our building is rebuilt. Brethren, pray for us.

William H. Lewis, 2986 So. Roena St., Indianapolis, Ind. 46241 — From February 14-20 I did the preaching in a meeting with the Gilbert Avenue church of Christ, Evansville, Indiana. There was one restoration.

This congregation consists of about 25 members. The work there is not self-supporting. Near the first of March, brother E. C. Kotenbah will begin full-time work with this congregation. His support has been raised, but this congregation is badly in need of a place to worship. They now meet in an old store building, but they must move in the very near future, as this building will be torn down to make way for a new street. Too, there is a large expense in moving brother Kotenbah from the state of Washington to Evansville. The brethren there feel that brother Kotenbah is the man for this work, as he previously worked with another congregation in

that city.

If any one is in a position to help these brethren in their fight against the digression that has swept the churches today, please address all mail to: Mr. **Tom Hendricks**, 1409 Washington Avenue, Evansville, Indiana, 47714. Help would be appreciated and certainly is needed. The work here at LaFayette Heights continues to be both profitable and enjoyable.

**Elden Givens**, 636 Maple Dr., Cincinnati, Ohio 45215 — One was baptized and three have been restored here in the Evendale congregation in recent weeks. The congregation has been in its new meeting house for almost 2 months. It is located north of Cincinnati, 3789 Glendale-Milford Rd., which is Bypass Hwy. 50. Our gospel meeting will be April 18th-24th, with **Cecil Willis** preaching.

#### BIBLE LECTURESHIP

Park Hill church of Christ  
1900 Jenny Lind Ave.  
Fort Smith, Arkansas  
March 13-19, 1966  
7:30 nightly

March 13: **Guthrie Dean**, Fort Smith, Ark. — "The Christian's Attitude Toward God And The Bible."

March 14: **Billy Moore**, Butler, Mo. — "The Christian's Attitude Toward Time."

March 15: **Dudley Ross Spears**, Oklahoma City, Okla. — "The Christian's Attitude Toward Himself And His Family." March 16: **S. Leonard Tyler**, Pine Bluff, Ark. — "The Christian's Attitude Toward Others In The Church."

March 17: **Ward Hogland**, Greenville, Texas — "The Christian's Attitude Toward Those With Whom We Disagree."

March 18: **Eugene Britnell**, Little Rock, Ark. — "The Christian's Attitude Toward Authority."

March 19: **Judson Woodbridge**, Rogers, Ark. — "The Christian's Attitude Toward Worldly Possessions." All are invited to attend.

Guthrie Dean

**Edwin Hayes**, Box 146, Fultondale, Ala. 35068 — After three and one-half years with the good church in Palmetto, Florida, I have moved to Fultondale, Alabama, to work with the church here. The church is at peace, and standing for the "Old Paths" under the oversight of two God-fearing men as elders. The work is encouraging, but with much to be done. We believe though that with much work, prayer, and the help of our God, it will be accomplished. **Bill Lambert** of Cookeville, Tennessee, is to be with us the last of March in a gospel meeting.

#### GOSPEL MEETING

**Bobby K. Thompson**, Miami, Florida, will be the speaker in a gospel meeting at Forest Hills meeting house beginning March 13th and continuing through

March 20th. The Forest Hills congregation, Tampa, Florida, continues to grow steadily spiritually and in number. Be sure to remember these dates and attend this meeting if at all possible.

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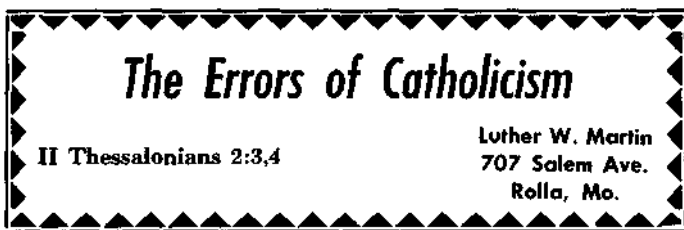
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## CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

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:

\* \* \* \*

"During the seventh century, the bishops of Rome commenced extending their dominion, spiritual and temporal, employing by turns craft and audacity; they humbly bow the head before the masters of the empire when these latter are powerful, and revolt against their authority when they see them conquered by their enemies, or unable to punish them. It is true that the emperors drew upon themselves, by their faults, the hatred of the people and the contempt of the clergy; first, by abasing themselves to sustain theological theses, and then by espousing the most ridiculous quarrels on the dogmas of Catholicism; and finally, by doing that which was most odious, by pushing the violence of their controversies even to the persecution of the unfortunate, who held adverse opinions to theirs. In the midst of those idle disputes, the material interests of the provinces were neglected, and the citizens who were separated from the creed of the monarch, naturally accustomed themselves to regard him as an enemy, and sought to free themselves from his yoke.

"The popes profited by this infatuation of the emperors for religious questions, and rendered the disputes between them and their subjects more violent and bitter, now by ranging themselves on the side of the princes, now by adopting the opinion of the subjects. They thus acquired a real power, which they knew how to render more and more formidable, by leaning it for support on superstition and fanaticism.

"The consequence of this state of things was, that the shades of ignorance covered the entire world. The popes even prohibited the faithful from learning to read, under penalty of excommunication. By their

orders the monuments of antiquity fell under the axes of the priests; the most precious manuscripts were cast into the flames by Vandals, wearing the tiara, and humanity can only veil its face to deplore the rich treasures snatched from her.

"Thus the sublime doctrines of Jesus Christ became trampled upon, despised, spit upon. Thus the intention of the Revealer was interpreted! The popes substituted their caprices for the laws of the Bible, and preserved the authority they had usurped by fraudulently employing the name of Christ to oppress men. At length their boldness became such, that they dared to say, 'People, listen! We, who are the interpreters of Supreme Wisdom, declare to you, that truth flows from our mouth; that we have the right to impose on you our belief; and he who shall not preach and teach that which we preach and teach, shall be excommunicated, were he Jesus Christ himself!'"

"The pontiff who commences the series of Roman bishops of the seventh century, was the Tuscan, Sabinianus ... Anastasius, the librarian, informs us that he was the nuncio of Gregory at the court of Maurice; and that he was chosen by the clergy, not as the most worthy to govern the church, but as the most capable of augmenting the power of the priests, and the splendor of the pontifical throne" (605 A.D., pages 133-34).

\* \* \* \*

"The struggles and intrigues which followed the death of Sabinianus, prolonged for a whole year the vacancy of the See of Rome.

"At length the faction of Boniface the Third prevailed. He received the episcopal ordination, and was elevated upon the apostolical chair. Born in the holy city, and deacon of this church, he had been sent, during the pontificate of Gregory, to the court of the emperor, in the quality of nuncio. This proud pope was the first who dared to bear the title of universal bishop, so long refused by the Roman pontiffs to the Greek patriarchs.

"At this period Phocas (Emperor of the East) governed the empire. This prince, irritated against Cyriacus (Patriarch of Constantinople), who had refused him admission into the church after the murder of the empress Constantina and her daughter, resolved, in order to avenge himself on that prelate, to elevate the See of Rome above that of Byzantium, and nominated Boniface as universal bishop of all the churches of Christendom.

"The pontiff immediately convoked a synod, and caused it to confirm the title which the emperor had given him, by declaring the preponderance of his See over that of Constantinople. This same council prohibited the renewal of the intrigues which took place for the election of the popes, and ordered that the clergy, the grandees, and the people, should assemble three days after the death of the bishops of Rome, to name their successors.

"Boniface also decreed that the nomination of prelates, in all the kingdoms, should not be canonical until after confirmation by the court of Rome. His bull commences in these words: 'We will and ordain that such an one be bishop; and that you shall obey him without hesitation in all he shall command you..'

"Thus the authority of the successors of the fisherman Simon increased in a single day by the will of an execrable murderer, and the popes raised them-

selves from obedience to despotism (page 134-135).  
Boniface the Third, notwithstanding the decrees of

\* \* \* \*

"The disorders which were the precursors of the election of a pontiff recommenced on the death of Boniface the Third, notwithstanding the decrees of the last council, and retarded for six months the nomination of a new pope. At length intrigue and simony elevated to the pontifical throne a priest of the Roman church, who took the name of Boniface the Fourth. He was the son of a physician named John, and had been educated from his youth by the monks, who had instructed him in the knowledge of the Sacred Scriptures. Thus, to show his thanks to his old companions, he overwhelmed them with riches, and spread his favours over all the religious orders.

"The tyrant Phocas, desirous of preserving the aid of the bishop of Rome, offered to Boniface the Pantheon, built by Marius Agrippa, son-in-law of Augustus, thirty years before the Christian era, and consecrated, formerly, to all the divinities of paganism. The pontiff thankfully accepted the offer of the emperor, and transformed this splendid building into a Christian church, which he solemnly dedicated to the Virgin, under the name of our Lady of the Rotunda.

"Mellitus, bishop of London, came at this period to Italy, and assisted at a council held by Boniface, in 610, to determine rules for, and the form of, government of the English churches" (page 135).

\* \* \* \*

Concerning Honorius I, the seventy-second bishop of Rome, 625 A.D. This pope became a heretic, subscribing to the Monothelite heresy. "Honorius, dead in the odour of sanctity, was not at first censured by any ecclesiastical authority; but some years after the sixth general council (Third Council of Constantinople, 680 A.D. L.W.M.) declared that this pontiff wholly participated in the impiety of Sergius. His letters were publicly given to the flames, with those of other Monothelites, and the fathers exclaimed, 'Anathemas upon Honorius the heretic' The Seventh (II Council of Nicea, 787 A.D.) and eighth (IV Council of Constantinople, 869 A.D. L.W.M.) ecumenical synods confirmed this judgment, and declared that popes were not infallible!" (page 139).

\* \* \* \*

Concerning Vitalian, the seventy-eighth bishop of Rome, 658 A.D.: "In 660 the pontiff introduced into the churches the use of organs, to augment the éclat of religious ceremonies" (page 152).

\* \* \* \*

"The assembly (III Council of Constantinople, 680 A.D.) expressed its adhesion to these sentiments (opposing Monotheism), by loud acclamations. They then examined the general doctrine of the heretics, and the council rendered this judgment: 'After having examined with profound attention the dogmatical letters of Sergius of Byzantium, to Cyrus of Alexandria, and the replies of the pontiff Honorius the First to Sergius, we declare that we have found them contradictory of the doctrine of the apostles; the decrees of the ecumenical assemblies; the sentiments of the fathers of the church, and conformed in all points to the false science taught by the heretics.

" We condemn them as capable of corrupting the souls of the faithful; and in rejecting these impious

dogmas we anathematize their authors, Sergius Cyrus, Pyrrhus, Paul, Peter, Theodore, and the pontiff Honorius, the First, as heretics, impious and sacrilegious ...'

"This condemnation of Honorius has been the stumbling-block of pontifical infallibility. As the partisans of the papacy could not deny the regularity, nor the authenticity of a sentence confirmed by the court of Rome, and rendered under the guidance of the legates of the Holy See, by an orthodox synod, they have endeavored to establish that this pope had not erred ... (page 159).

\* \* \* \*

"... After the death of the holy father (Pope Conon, 687 A.D.), the people were divided into several factions. The arch-priest Theodore, at the head of his faction, penetrated into the palace of the Lavern, and caused himself to be chosen pontiff. Paschal, on his side, caused himself to be proclaimed the successor of Conon to the throne of St. Peter. Each party assembled in arms, ready to sustain, by force, the bishop whom it had nominated. The strife had even commenced in the court of the church of Julius, when the principal magistrates, the greater part of the clergy, the militia, and the honourable citizens determined to act in the same manner as they had done on the death of John the Fifth (685 A.D.). They went to the imperial palace, and proclaimed as pontiff a priest named Sergius who belonged to neither of the two factions. Sergius seized his two competitors, Paschal and Theodore, and constrained them to swear obedience to him.

"He was himself soon driven from the holy city by friends of Theodore, and obliged to take refuge in Ravenna ..." (page 164).

\* \* \* \*

The Public and Private History of The Popes of Rome, From The Earliest Period to The Present Time: Including The History of Saints, Martyrs, Fathers of The Church, Religious Orders, Cardinals, Inquisitions, Schisms, and The Great Reformers. By Louis Marie de Cormenin. Translated from the French. Two Volumes. Philadelphia, T. B. Peterson, No. 98 Chestnut Street, One Door Above Third. Entered, according to Acts of Congress, in the 1846, by James M. Campbell, in the Clerk's Office of the District Court of the U. S., of the Eastern District of Pennsylvania.

## THE PEOPLE'S NEW TESTAMENT WITH EXPLANATORY NOTES

B. W. Johnson



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## The Errors of Baptist Doctrine

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### DEPRAVITY

It is our intention to study some of the positions that Baptist preachers hold and have attempted to defend in debate. Some of the positions are not held by all Baptists, but generally held by Primitive Baptists and those of Calvinistic Persuasion. When pressed, in public discussion, Missionary Baptist have defended Depravity, Limited Atonement, etc. We notice first the Doctrine of Depravity. In Manual for Baptist church by F. M. McConnell, Page 17: THE FALL OF MAN

"We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners; not by constraint but by choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." There are several verses given in proof of the above citation. We shall notice some of the proof texts

Eph. 2:3 "By nature children of wrath—" By nature here is the word, "Phusus." If this is dative of cause of means let the Baptist preacher explain Romans 11:21 "For if God spared not the natural branches—."

Kata Phusin kladoon According to Natural branches Natural Branches in Romans 11:24 — In verse 21 Phusis is the object of the preposition kata, but that does not change the meaning of phusis. The Jews were according to nature branches. Branches of What? God's Favor. If Eph. 2:3 proves Gentiles were born depraved then Romans 11:21-24 proves Jewish children were born without that depravity, and not one verse in the Jewish scriptures will serve as proof of depravity. The Jews were God's branches by nature.

Romans 12:1 "Present your bodies a living sacrifice, holy acceptable to God." If Baptists are right and the body is depraved and remains depraved after conversion; How are we to present it holy? 1 Cor. 6:15 "Know ye not that your bodies are members of Christ." Are we to believe that depraved bodies are members of Christ? 1 Cor. 6:19 "Your body is a temple of the Holy Spirit." The Holy Spirit dwells in a corrupt body.

We need to learn that we do not inherit acquired characteristics. One cannot transmit acquired characteristics to offspring. We acquire righteousness and it is not transmitted to our children. A man may learn to be a skilled musician — that does not guarantee that a child of the skilled musician will be skilled in the field of music.

## DANGERS FACING THE CHURCH

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

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### THE ELDERSHIP

In a previous article it has been pointed out that the editor of the **Sentinel of Truth** plagiarized the article "The Officers of the Church" which appeared in the first issue of that paper from a book, **Questions Answered**, Page 462-466, by E. G. Sewell and David Lipscomb.

In connection with the views set forth in the article, I have heard the editor of **Sentinel of Truth** preach these matters twice. One of these was on tape recording, a copy of which I have.

From listening to the tape, one of the basic fallacies is revealed in the editor's thinking, I believe. It is stated that we have an organized religion and that Christians feel they have no work to do until they are assigned such by elders. Of course, if any really have this view they need to study their New Testaments with profit and see that they have an individual responsibility to teach anyone they contact the gospel so as to save their soul and to assist suffering humanity as they have ability and opportunity to do so. Every Christian has this responsibility before and without any eldership assigning him a particular task. Most gospel preachers have preached this in lessons on individual responsibility.

A spirit of resentment is seen for elders when our brother editor calls them "bosses." It seems it is difficult for him to see that elders do not rule the church as some boss over secular employment would rule. If the views taken by the editor are true, I fail to see where elders have any rule at all. Failing to respect the Scriptural rule of elders, the office is denied, that is, there are no men in the church who rule in the commonly accepted sense. Thus, in this article we ask the question: IS THERE SUCH AN OFFICE IN THE NEW TESTAMENT?

Several passages are introduced in which the word "office" appears in the King James version. In each of these it is denied that the word "office" is an accurate translation; in fact, it is argued that there is no word for it in the original language. Particularly is this said of I Tim. 3:1. In fact, several of these ideas set forth in **Sentinel of Truth** appear to have the common ground that we do not have an adequate and accurate translation of the Scriptures. Catholicism, Mormonism, and the Jehovah's Witnesses believe there were inaccuracies in the versions existing and thus each of these put out their own translation to teach their own peculiar doctrines. Maybe **Sentinel of Truth** will do the same.

Anyone who has ever studied the matter of translating one language into another language knows the difficulty with which one is confronted. It is not always possible to accurately translate one word in the original language into just one word in the translation. Often one word in the original language will

require two or more words to accurately convey the idea. On this point, brother Robert C. Welch gives us this illustration in a recent article from his pen. "For example, there is only one word in the Greek which is translated, 'contend earnestly,' in our common versions (Jude 3). Neither of these words alone will fully convey the meaning of the one original word" (**Gospel Guardian**, Dec. 16, 1965). The editor of **Sentinel of Truth** quotes W. E. Vine as saying, "In I Tim. 3:1, the word 'office,' in the phrase 'the office of a bishop,' has nothing to represent it in the original," but W. E. Vine does not say this is an incorrect, inadequate and erroneous translation.

Denying the office of eldership as taught in the New Testament, the editor of **Sentinel of Truth** says the word "elder" means only those who are older, therefore, there is no office of elders, they are just the older men. On tape recording, of the word "elder," he says older is "all the word meant in the Old Testament and that is all it means in the New Testament." Since the editor quotes W. E. Vine, I shall accept his scholarship and quote him back to the editor. Vine says the first meaning of "elder" is "an adjective, the comparative degree of **presbus**, an old man, an elder, is used (a) of age, whether of the elder of two persons, Luke 15:25, or more, John 8:9, 'the eldest'; or of a person advanced in life, a senior, Acts 2:17, in Heb. 11:2, the 'elders' of the forefathers in Israel; so in Matt. 15:2; Mark 7:3,5; the feminine of the adjective is used of elder women in the churches, I Tim. 5:2, not in respect of position but in seniority of age." Then the second definition of elder Vine gives "(b) of rank of position of responsibility." Under (b) he gives three usages (1) among the Gentiles, (2) in the Jewish nation. Number three he says, "(3) in the Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term bishops, **episkopoi**, or overseers, is applied (see Acts 20, ver. 17 with vsr. 28, and Tit. 1:5 and 7) the latter term indicating the nature of their work, **presbuteroi** their maturity of spiritual experience. The Divine arrangement seen throughout the N. T. was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil. 1:1; I Tim. 5:17; Tit. 1:5. The duty of elders is described by the verb **episkopeo**. They were appointed according as they had given evidence of fulfilling the Divine qualifications, Titus 1:6 to 9; cp. I Tim. 3:1-7 and I Pet. 5:2." Thayer, I believe, says essentially the same thing.

From the above it is clear there is in the New Testament church a group of men, when qualified by the standard set forth by the Holy Spirit, who have the work of caring for the souls under them and overseeing and ruling the "flock of God among them."

Our brother not only doesn't respect the position of elders set forth in the New Testament but he also doesn't respect the number there is to be within a local congregation. He said, on tape, that he is a pastor and in one particular instance he was the only pastor a local church had. His exact words from the tape are, "I have seen the time when I was the only pastor there." Thus, the idea of **one man rule** is admitted by him. But the New Testament reveals that

in every instance there was to be a **plurality**, not just one, in every congregation (Acts 14:23; 20:17, 28; Phil. 1:1; I Pet. 5:1).

The idea that there is no such office as elders in the church originated in another age. It was answered then. The answer is still true today. From a little book, **The Eldership**, by J. W. McGarvey, I quote from page 9, "Is there an office in the church called the Eldership?" In answer McGarvey said, and I quote some key portions due to limited space, "But there are some, who deny that the term elder

is ever used in the New Testament in an official sense. They hold that it always means **older persons**, and that the eldership of a church consists of the older men of the church . . . It is well known that the term elder is an adjective in the comparative degree, and that its primary meaning is **older**. When used as a substantive, it means an **older person**. The same is true of its Greek representative, **presbuteros**. . . The following statement is made concerning Paul and Barnabas while engaged in their first missionary tour: 'When they had **ordained them elders** in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed' (Acts xiv:23.) The term here rendered **ordained** is **cheirotoneo**. It is compounded of **cheir**, the **hand**, and **teino**, to **stretch forth**, and its primary meaning is to **stretch forth the hand**. But from the fact that bodies of men frequently expressed a choice by an elevation of the hand, it acquired the meaning of **to choose or to appoint** by an extension of the hand; and finally it came to mean to appoint without reference to the method of appointing. Such is the testimony of scholars, and it is confirmed by the usage of the term. It occurs in only one other place in the New Testament, where it is said of an unnamed brother whom Paul sent to Corinth with Titus, that he 'was **chosen** by the churches' (II Cor. vii:19). How the churches choose him, whether by a show of hands or in some other way, is not determined by this term, nor by the context. . . Substituting this definition for the term **ordained** in the passage we are considering, we read that Paul and Barnabas '**appointed**' for them elders in every church. These elders, then, were made such by appointment, but Paul and Barnabas certainly did not make **older men** by appointment; neither would the passage make complete sense if it read, 'They appointed for them older men in every church.' To complete the sense, it would be necessary to add the office or position to which the older men were appointed. The considerations show that the term is here used not in its primary sense, but in a sense which designated position obtained by appointment. But an appointment puts men into office, and **elder** is therefore the official title conferred by this appointment. . . The same conclusion follows from Paul's statement to Titus: 'I left thee in Crete, that thou shouldst set in order the things that are wanting and **ordain elders** in every city' (Titus 1:5). The term here rendered **ordain** is **Kathisteemi**, the Greek word most commonly used in both the New Testament and the Greek version of the Old Testament, for appointing to office. It is used to express the appointment of Joseph as governor over Egypt, and of the other officers under him, Gen. xii:33-34; Acts vii:10; for the appointment of David as ruler over Israel, II Sam.

vi:21; for the appointment of rulers over household servants, Matt. xxiv:45; of a judge in civil jurisprudence, Lev. xii:14; Acts vii:27; and of Jewish high priest, Heb. v:1; viii:3" (The Eldership, Page 9-13). The reader may wish to order this book from Searching The Scriptures. It is well worth the price of \$1.50.

In this article it has been my purpose to show that in the New Testament there is such an office as the eldership. In our next article, I shall note the rule of this office.

## USING THE CHURCH BUILDING

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In response to a recent article in Searching The Scriptures concerning the use of the church building, I would like to make a few comments.

First: We agree the church can build a meeting house to ... implement the divine mission of the church — preaching the gospel, edification, benevolence (Heb. 10:25; Eph. 4:16; Acts 6:1; I Tim. 3:15).

Second: The type building with all its facilities is justified ... upon the grounds of expediency (I Cor. 10:23), to this I agree. Why do we agree? Because for these we have scripture.

Now, the problem is where is the scripture for the church authorizing other organizations and individuals using the meeting house for purposes other than the church's divine mission? . . .

The article states the church may use the building for that which comes within the scope of its divine mission. I agree. But what is the divine mission of the church? Preaching the gospel, edification, benevolence. Now, the article states marriage ceremonies come within the scope of its divine mission. We did not see a passage that would authorize such! Just a mere statement of someone does not prove the scripturalness of such practice. If the church's mission is to preach the gospel, edification, benevolence, where would a marriage ceremony fit either of these categories? If we take the position it comes under the category of preaching the gospel — that would mean if we read a few passages of scripture, we could have any. civil or social function in the building. Would it not? Now, if a passage cannot be produced, then we will have to conclude to use the building for such practice would be unscriptural.

But again it is stated, if by others using the church building should be confused in the mind of the general public such use should be opposed. Who determines what is in the mind of the public? Now, suppose the mind of the public is not confused on

these things, would it be all right? (There are some church buildings so far back in the woods the general public would not know what goes on.) The article assumed such practice is scriptural. Where is the passage? Then reasoned from the standpoint of expediency.

It is also stated there are times when the building may be used by others without violation of scripture (Truth). Where is the passage? That is an assumption, not Bible proof.

Again it is said, "It is not so much what the church building be used for, but rather what may the church use the building for."

Try this!

It is not so much what may the collection be used for, but rather what may the church use the collection for. So long as the use by public schools does not involve the church, or the general public does not get confused over the way it's spent as church activity, it would be all right. But if the public got the wrong idea a perverted concept of the church and its mission would result.

You see, the same thing the building can be used for can also be said of the collection. The article said, the building may be used for that which comes within the scope of its mission. What is the church's mission? Preaching the gospel, edification, benevolence. I maintain the same can be said of the collection.

If the church can lend or rent its building to a secular institution or individual, then the church could lend or rent its treasury to a secular institution or individual.

Now, the objection to this ... it places the church in a business that is outside the divine mission of the church.

The article also seems to say there is a vast difference between the church actually using the building for teaching secular subjects consenting or bidding God speed for others to use it (such as public schools). If John 9,10 teach we are partakers when we bid others God speed.

Now, if it is all right for public schools to use the church building for teaching math and agriculture, etc., but wrong for the church to do it because it does not come within the scope of the church's mission, then I would like to ask a question. Would it be all right for the church to be opposed to a banquet in the church, but allow or bid God speed the school to have their banquet there? But someone might say that is not the same, because it is unscriptural for the church to have banquets in or out of the building. Can't we say the same for church teaching secular subjects? There could be an emergency in either case — school could burn and no place for the prom.

It is also stated the church can allow others (public schools) to use the building for teaching secular subjects because the church is not involved — on the same basis the school could hold the prom there.