

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 VIII

NOVEMBER, 1967

NUMBER 11

NEW SEARCHING THE SCRIPTURES FOR 1968

H. E. Phillips

In this issue is an article by brother James W. Adams concerning a new religious organization by the "North Street Church of Christ" in Nacogdoches, Texas. This article will appear in the **Preceptor**, but brother Adams suggested that it might be well to publish it also in this journal. We do not usually publish articles that appear in other papers (except for news items, etc.), but I am in perfect accord with brother Adams that such ridiculous departures should be exposed as widely as possible. I am happy to publish this review by brother Adams. I suggest you read it carefully and try to figure out how some can get so far from the truth.

We are drawing near the close of 1967. One more issue following this one and eight years of publication will come to a close. We are so grateful for so many who have helped us by sending subscriptions for relatives and friends. Several good men and women have been faithful to send this paper to several for nearly as long as we have been publishing this paper. They are still willing to help to the extent of their ability. Without their help we would not have been able to do as much as we have done. We ask others to help us by sending a club of subscriptions this month. You can send a club of **five** for only \$10.00. This is a saving of 33 1/3% on the regular subscription price of \$3.00 per year. Send your club today.

We believe we will have a better paper in 1968 than ever before. With the January, 1968 issue we will introduce several new features, together with the old ones that have been so helpful to so many. We have asked some faithful and able brethren to write on general subjects with which they are especially acquainted and well qualified to discuss. Some of these features are:

Marshall E. Patton, who has been so faithful to write the Question and Answer section, will continue to do this difficult job. Brother Patton has been with us from the beginning and has been such a great

help to us in every way. He is an able man.

Luther W. Martin will continue to do the fine work on dealing with Roman Catholic doctrines. Brother Martin has been a help in many ways. His writing is clear and to the point. His subject matter has never been called in question since he has been writing this column.

Ward Hogland has done an excellent job in dealing with denominational arguments made by denominational preachers and denominational practices within the church. I have received many good comments on his work. He has been an encouragement to me personally in many ways. He will continue his section in the paper.

Bob West has provided a very unique feature in teaching through his ability to picture lessons that stay in the mind. His section on "Our Religious World" has brought many favorable comments, and his work has added much to this journal. He will continue his good work of sound teaching through art.

In addition to these, Dr. William McElwain will write a monthly column on the Bible and Health — spiritual, physical and mental. Dr. McElwain is well qualified as a physician to deal with health problems and as a preacher of the gospel is able to view these matters in the light of God's word. We look forward to his articles.

Eugene Britnell, well known for his sound writings as editor of **The Sower**, will write a monthly column on using the Sword of the Spirit against spiritual wickedness. This will deal with sin in all forms within the church. Brother Britnell is not only a good writer, but a logical thinker. He has a good knowledge of the word and is not afraid to speak his convictions.

Thomas G. O'Neal will write a monthly column on the Signs of Our Times, dealing with actual practices of some churches of Christ in departures from the faith. Brother O'Neal has written articles for the paper almost from its beginning. He is an able young man who is dedicated to the defense of the faith. We are happy to have him provide documented proof of some unbelievable practices of some brethren.

Paul Foutz, well known across the nation for his ability to discuss the theories of evolution with top men who promote these theories, will write a monthly column on Creation or Evolution? Brother Foutz is a very able man and will do a great service in this field. We look forward to his work on this

subject.

E. V. Srygley, well qualified to discuss the New Testament Greek, will continue his column of explaining Greek words in the New Testament. Brother Srygley has contributed much to the paper for several years, and will continue his section. His word studies has been a help to many in better understanding the word of God.

Harold Tabor will be added in a section of word studies in the Hebrew Old Testament. He is qualified in his field and will do a great service in explaining some misunderstood Hebrew words. We look forward to his Hebrew studies.

Roy E. Cogdill, nationally known debater and preacher of the gospel, will write a monthly column on Difficult and Perverted Passages. Brother Cogdill is well qualified for this task and will add much to our efforts to teach the pure word of God. I appreciate brother Cogdill's willingness to undertake this difficult task.

All these men are highly respected by me and nearly all are personal friends of mine for several years. I have appreciated their work in years past and asked them to accept the responsibility to write these various sections in the paper because I believe them to be able men. Their articles will not be editorially censored in any way. They are solely responsible for what they write.

In addition to this I have asked brother Hiram Hutto and brother James P. Needham to write an article on the question of the woman's covering of I Corinthians 11. I have known and loved both these good men for many years. I believe them both to be completely honest and scholarly in their approach to the word of God. They will each prepare an article on this question — they hold opposite views on the subject — and both will appear in the same issue of the paper. The reader will then investigate for himself to determine the truth in his own mind. Other good men have written on this subject and probably will write more as space permits.

Brother Jimmy Tuten, Jr. has written some articles on preparing to teach the word of God. Some have already appeared and some others will follow. He is a good writer and his work is appreciated.

I am preparing a series of articles on the current question of the "church" as an organization and the elders of the church. These will review the articles of brother Charles A. Holt and brother J. D. Hall in the **Sentinel of Truth**. I am confident they are in error and teaching a foreign doctrine to that found in the New Testament.

James P. Miller, co-editor of this journal, will write various articles on subjects that arise and need discussing. Brother Miller is one of the best friends a man ever had. He has been a rock of strength to me in many ways. In the years we have worked together not one cross word has passed between us. He has worked in distributing the paper all over the country and will continue to do so. I am glad to have him as a co-worker in this effort to study the word of God with as many as will study with us. May God help us to serve Him faithfully all the days of our lives.

H. E. P.

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CAMPUS ADVANCE—A NEW ORGANIZATION WITH AN APPROPRIATE NAME

James W. Adams

"HELLO WORLD!"

Students at **Stephen F. Austin State College** in **Nacogdoches, Texas** were favored (?) recently with an introduction to a brand new, religious organization. This within itself is not unusual. We live in a time of super-organizationalism. Americans are the most avid "joiners" of any people on the face of the earth. Even the birth of a new, religious organization is hardly shocking, for America has been the spawning ground for as many of these as any nation in history. The startling thing about this organization is the source from which it emanated. The announcement of its beginning came from a local "Church of Christ" which publicly professes to be identified with the so-called "**Restoration Movement**" — an effort to restore original, apostolic Christianity to the world.

"CAMPUS ADVANCE"

The name of this new "organization" is "Campus Advance." The announcement of its beginning in Nacogdoches came from the "North Street Church of Christ." It is sponsored in Nacogdoches by this church. Its "leaders are members of this church." Its Director is a member of this church. He has been brought to Nacogdoches by this church for the purpose of heading up and popularizing this new "organization," and he is supported by and amenable to the "North Street Church of Christ." Throughout this article we shall be enclosing certain words and expressions in quotation marks. For the most part, this will indicate that they are direct quotations from

a letter circulated recently among students at SFA by "**Campus Advance**" and the "North Street Church of Christ." The following is a reproduction of a portion of that letter:

September 20, 1967.

Welcome to SFA!

Remember all those information cards in your IBM packet that you had to fill out during registration? Well, now you know what happened to your religious information card. Because you indicated the Church of Christ as your religious preference, we wanted to say "hi" and offer two things: some information and an invitation.

First, let us introduce you to Campus Advance.

- Campus Advance is an off-campus student organization which is a part of a national Campus Evangelism Movement.
- Its purpose is to mobilize and motivate Christian students to deepen their faith, and to share their faith with those about them.
- Campus Advance is open to all SFA students and faculty members who are members of the Church of Christ; it is sponsored by the North Street Church of Christ, 3914 North Street. We urge you to become a member of Campus Advance.

This letter was signed by the "Director of Campus Advance, Gerald Gafford." It was printed on stationery with the letterhead: "Campus Advance, the campus today; the world tomorrow." A footnote on the stationery read, "sponsored by the north street church of Christ (sic JWA), 3914 north street, Nacogdoches, Texas 75061."

ANALYZING THE CHARACTER OF CAMPUS ADVANCE

Sometimes, when we receive mail of this kind, we toss it carelessly into **File 13** thinking, "That's just another abortive, religious, publicity stunt." We do not allow the full import of what it says to sink into our minds. Many students have told us this is exactly what they did. However, a careful analysis of the material contained in the letter from "Campus Advance" and the "North Street Church of Christ" will reveal to one some challenging and shocking facts. Let us note the character of "Campus Advance" as explained by the "North Street Church of Christ" itself. Surely, all will agree that these people know the character of that to which they have given birth and which they propose to sponsor, hence will admit that their explanation is eminently correct and reliable.

FIRST: "Campus Advance" has **organic entity**. It is, the letter tells us, "an off-campus student organization." This means that it is not a campus organization — that it has no official connection with **Stephen F. Austin State College**. Obviously it is not a local church — not the "North Street Church of Christ" — for she sponsors it. It is a "student organization" which is an integral "part of a **national Campus Evangelism Movement**."

SECOND: "Campus Advance" is a **religious organization**. Its functions are **evangelistic** and **edifi-**

ational. The letter says it is "a part of a national Campus **Evangelism Movement**" — that its purpose is to "mobilize and motivate **Christian students to deepen their faith**," and to "**share their faith** with those about them." The slogan, "the campus today; the world tomorrow," suggests that this organization proposes to implement the fulfilling of the "great commission" of our Lord Jesus Christ (even though the name of Christ is printed without capitalization on the bottom of the "Campus Advance" stationery).

THIRD: "Campus Advance" is an **open membership, religious organization**. The letter tells us that "Campus Advance" is open for membership "to all SFA students, regardless of religious preference or background." Students of **diverse religious faith** are "urged to become members of Campus Advance." Necessarily inferred from the letter is the fact that "Campus Advance" and its sponsor recognize as "Christians" persons of diverse religious faith and practice and propose a "deepening and sharing" of faiths among the members of the "Campus Advance" organization. There is no indication whatsoever that, antecedent to membership in "Campus Advance," the student must change his religious faith and practice to conform to New Testament truth; the converse is rather indicated. We do not err, therefore, in describing this new organization as an **open membership, religious organization**.

FOURTH: "Campus Advance is a **Church of Christ, open membership, religious organization**. It is "sponsored" in Nacogdoches by the "North Street Church of Christ." Its "leaders are members of the North Street Church of Christ." Its "Director" is a member of, engaged by, supported by, and amenable to the "North Street Church of Christ." Since the letter describes "Campus Advance" as "a part of a national Campus Evangelism Movement (note the capital letters JWA)," we are logically compelled to conclude that like organizations will be formed by "Churches of Christ" in all the college communities of the nation. This gives the entire matter **denominational identity with inter-denominational overtones and ecumenical thrust**. We happen to know that this so-called "national Campus Evangelism Movement" is an outgrowth of "Campus Evangelism Seminars" spearheaded by the Broadway Church of Christ of Lubbock, Texas and participated in and publicized by other so-called "Churches of Christ." We have material in our files to substantiate this statement.

"CAMPUS ADVANCE" APPROPRIATELY NAMED

Apostasy is not a Twentieth Century phenomenon. It has characterized the people of God from the earliest times. Hardly had the church of the Lord begun in the world before many members of that blood-purchased, spiritual body began to fall away. John, the beloved disciple of the Lord, wrote late in the apostolic period saying, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (II John 9 ASV).

The expression, "goeth onward," in this passage is a translation, according to the oldest and best manuscripts, of the Greek word, "proago." According

to **Arndt & Gingrich's Greek-English Lexicon of the New Testament**, **proago** means "go before, go forward, anyone who goes too far and does not remain in the teaching" (Pgs. 708, 709). **Joseph Henry Thayer's Greek-English Lexicon of the New Testament** says, "Proago, to proceed, go forward: in a bad sense, to go farther than is right or proper . . . to transgress the limits of true doctrine (cf. our collog. 'advanced' — views etc.)" (Pg. 537). **Groves Greek-English Dictionary** says, "Proago, to advance" (Pg. 484). **The Confraternity Version of the New Testament** (official Catholic Edition) renders **proago**, "Anyone who **advances** and does not abide in the doctrine of Christ, has not God." **Phillip's Modern English Translation** renders the verse: "The man who is so 'advanced' that he is not content with what Christ taught has in fact no God."

The doctrine of Christ knows nothing of any religious organization except a local church (**ekklesia**) of Christ. The doctrine of Christ recognizes only "one faith" (Eph. 4:5), not "our faith, your faith, their faith." Such is the language of Ashdod. The doctrine of Christ requires an "uprooting of every plant not planted by the Father" (Matt. 15:13). Only plants which find their origin in the Divine seed, the word of God (Luke 8:11), have been "planted by the Father." The doctrine of Christ knows nothing of a "sharing of faith" among his people and those of diverse "religious preferences and backgrounds." This is the **dialogue** of **ecumeni-cism**, not the doctrine of Christ. The idea of Christians being joined with members of religious bodies unknown to the New Testament in an **evangelistic** and **edificational organization** sponsored by a professed "Church of Christ" antagonizes every principle taught in the New Testament relative to the relationship of Christians to the doctrine of Christ and the religious errors of men.

For these reasons, we affirm that "Campus Advance" is appropriately named. It represents one of the most flagrant and shocking examples which we have yet encountered among professed "Churches of Christ" of **advancing** beyond the teaching of Christ. In this regard, it is interesting and provocative to observe that a little more than one hundred years ago when our "digressive" brethren (now known as **Disciples of Christ** or **Christian Churches**) gave birth to the **missionary society** and other extra organizations and thus split the so-called "Restoration Movement," they prided themselves in being known as, "Progressives." The word, "progress," means, as does the Greek, **proago**, "to go forward, advance." It is even more significant to note that "advanced" **Christian Churches** of our day proudly practice **open membership** and maintain the most intimate affinity with modern **ecumenical movements**.

If a "Church of Christ" may sponsor a **religious organization** which practices **open membership**, why in the name of reason, logic, and Scripture may she not do so herself at the same time? The North Street brethren are obligated to explain this contradiction, unless, of course, they practice **open membership** at North Street. Surely, these brethren should be able to see that "Campus Advance" represents one of the most "far out, extreme left" practices among

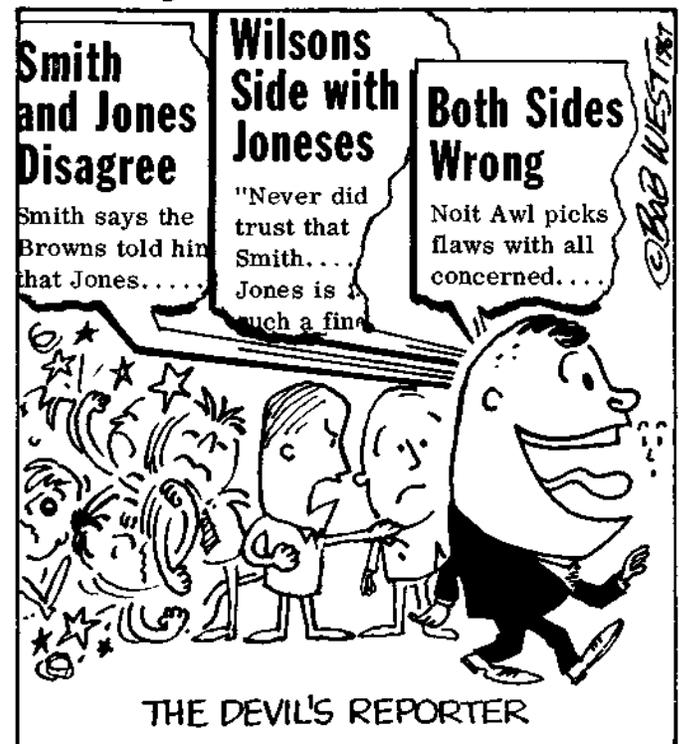
"Churches of Christ" in our generation. There is absolutely no scriptural way in which it can be defended. It constitutes a flagrant evidence of apostasy. However, should the North Street brethren feel they can offer scriptural evidence for the right of the "Campus Advance" organization to exist and function, we shall be most happy to give careful and sincere attention to whatever they have to say. Surely men of the intellectual stature and extensive Biblical training of **Bill Sherrill** (evangelist at North Street) and **Gerald Gafford**, "Campus Advance Director," can provide adequate scriptural defense of their practice if such can be found. A paper from the pen of either or both of these brethren (and we respect them as men and love them as brethren) offering such a defense would be received with interest and read prayerfully. It is our conviction that, if these men will attempt such a defense, they may be led to see the pernicious error in which they have involved themselves and the North Street congregation.

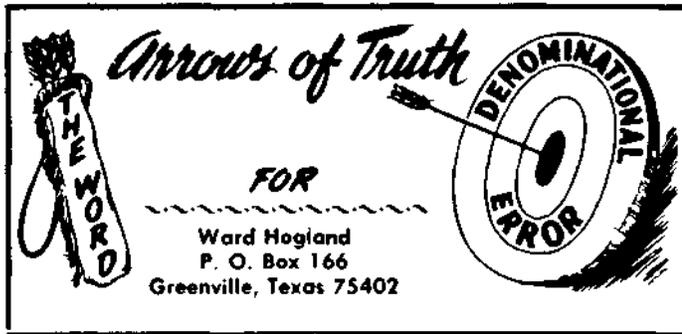
— Mound and Starr Church of Christ, P. O. Box 35,
Nacogdoches, Texas 75961

Please check the date on this issue and if it is due or over due, send your check for renewal today. We do not want to take your name from our mailing list, but we will have to do so unless we receive your renewal soon if it is due. We thank you for your immediate consideration of this matter.

H. E. Phillips

Our Religious World





THE FALLING TREE

Denominational arguments against Bible teaching come in different packages. Most of them express a circumstance, which they feel offsets law. This is true of the old argument, which I call the falling tree. It goes something like this: "What will happen to the man who is on his way to the water hole (baptism) and a tree falls on him and kills him before he is baptized?" The emphasis is on the fact that he has already confessed Christ and would have been baptized but was killed by the tree, before he was immersed. This is what one might call a "circumstantial" argument. The law, at least to some degree, is granted for the moment to present this unique circumstance. The emphasis seems to be that in some cases the LAW must be thrown overboard in order to justify these rare cases.

First, the LAW is that all sinners, out of the body of Christ, must be baptized for the remission of sins. Scriptures in abundance may be produced to uphold this position. For example, in Acts 2:38, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we have the second person plural and third person singular joined together to accomplish the same result—the remission of sins. Then in I Pet. 3:20,21, Peter says, "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Notice that Peter did not say we are saved by baptism figuratively. The "figure" is in a comparison of the two affirmations and not in the things done. Then in Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This shows beyond any doubt that the LAW says a man must be baptized to be saved.

Therefore, the answer to the question is that a responsible person who is killed on the way to the waters of baptism has waited too late! He will go to hell like any other alien who has not come into the family of God. I have never heard of a person being killed on his way to be baptized. I do not say it could not happen; but I believe the Bible gives us a clear answer in case it should happen. If the grace of God (as some claim) can reach down and offset the LAW in this case; why not in hundreds of other cases all over the land? For example, old Felix the governor,

told Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." He, no doubt, had good intentions but as far as we know he never did obey the gospel of our Lord. There are thousands of people all over the world, who no doubt, plan some day to be baptized into Christ. Their intentions are good. What about these people? Will God save them on good intentions? Certainly not. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The emphasis must be placed on the ones who obey and not the ones on their way or with good intentions.

The old argument of circumstances setting aside LAW is not only advocated by people in denominations, but also by members of the Lord's body. I recall an argument being made to me several years ago. A person said, "Brother Hogland, I understand that a woman cannot teach over the man as revealed in I Tim. 2:11-12, but what about a small church made up of only women. Let us say a woman is up teaching the women and a man walks into the assembly; is she to sit down or go ahead and teach the man in the audience?" This problem is similar to the one above in many respects. People in the church usually admit that a woman cannot teach or preach publicly over the man. However, some feel that under certain circumstances the LAW might be set aside so that a woman could teach over the man. This is another "circumstantial argument" which must be answered with the Bible just as the other question about the falling tree. This woman would be obligated to tell the man that according to the scriptures she could not publicly teach man. If she used the Bible I am sure he would understand. This man could be taught the truth in a private way as hundreds of others through the years.

May we come back to the Bible in all things. I have never heard of either of the above circumstances happening. But since they are often used as valid arguments they must be met by the word of God.

COMMENTS TO EDITORS

"I am very glad to renew as I believe this to be one of the finest papers in the brotherhood." — N. P. Truby, Jr., Cuyahoga Falls, Ohio.

"I hope you can keep the paper going. It is so **badly needed** today. The ignorance in so many congregations is astounding." — A. A. Stone, Miami, Fla.

"We enjoy reading Searching The Scriptures very much." — James E. Evans, Greenville, Texas.

"Searching The Scriptures is very good." — Albert F. Robinson, Bowling Green, Mo.

"Once again, let me take this opportunity to thank you for a fine job your paper has done and continues to do." — Charles F. House, San Luis, Ariz.

"We enjoy the paper so much; you are doing a good work." — Mrs. O. L. Troutman, Conway, Ark.

"We consider Searching The Scriptures one of the very best, and hope and pray that you will ever speak out courageously and boldly against every departure from a "Thus saith the Lord," both in teaching and

practice as you are presently doing." — C. A. Cornelius, La Porte, Texas.

"I am renewing my subscription to your good paper. Anyone can profit by reading it every month. May God bless both of you in your work and in preaching. I have heard both of you preach in Murfreesboro, Tenn." — Mrs. W. R. Trail, Woodbury, Tenn.

"Please renew my subscription. I especially enjoyed the article by H. E. Phillips 'Have We Totally Failed?' Keep up the good work." — Jack Goff, Pound, Va.

"Good paper and I enjoy it." — Wm. R. (Bob) Clark, Santa Paula, Calif.

"Sorry to be so late in our renewal. We do not want to miss one issue for we enjoy your paper thoroughly." — Charles and June Lloyd, Milbourne, Florida.

"Please renew my subscription to Searching The Scriptures. I appreciate the efforts of the editors in presenting the truth of God's word. Keep up the good work; there is much good being done by these publications. I especially appreciate your efforts in answering some articles that have appeared in **The Sentinel Of Truth**." — A. L. Luker, Beaumont, Texas.

"I am looking forward to receiving Searching The Scriptures. The copies which I have received from friends were excellent. May the Lord continue to bless you in your endeavors to preach His word through the printed page." — Joe W. Pruett, Birmingham, Ala.

"I certainly appreciate the wonderful articles and news information contained in each issue of Searching The Scriptures." — John A. Thurman, Lake City, Florida.

"Glad to see you dealing with 'More Letters To Editors.' The attitudes and arguments of these people need to be dealt with in a most candid, but kindly, way! It may very well wake some people up to the truth. Keep the sword **sharp** and **clean**." — Mr. and Mrs. John A. Humphries, Chester, Va.

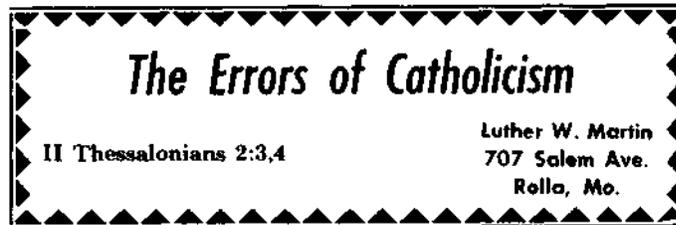
"We enjoy the paper very much and wish that all those receiving it enjoyed it as much as we do." — B. B. McCormick, Orlando, Fla.

"Please renew my subscription for Searching The Scriptures. I enjoy your paper very much and for the truth you stand for." — E. C. Owen, Canton, Ga.

"Sorry to be so late getting my subscription in and I appreciate your continuing to send the paper. I appreciate the work in your paper very much." — Calvin Allen, Jasper, Ga.

"Dear brother Phillips, I enjoy Searching The Scriptures so much. I can't see good but read a little at a time." — Mrs. Ethel Campbell, Birmingham, Ala.

"I enjoy Searching The Scriptures and am confident that in its sphere of influence it is doing a great deal of good." — James W. Adams, Nacogdoches, Texas.



SALVATION OUTSIDE THE ROMAN CATHOLIC CHURCH? YES OR NO!

The Roman Catholic writers blow both hot and cold on this subject. Catholicism can be said to be a fountain that gives forth both bitter waters and sweet at the same opening . . . in other words, she **CONTRADICTS HERSELF!**

Pope Pius IX breathed both extremes when he wrote:

" . . . We must hold as of faith, that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge; we must also, on the other hand, recognize with certainty that those who are in invincible ignorance of the true religion are not guilty for this in the eye of the Lord . . ." (Allocution, December 9, 1854.)

Concerning "invincible ignorance," A Catholic Dictionary, by Addis, Arnold and Scannell, states:

"... A Protestant who thinks the Catholic religion idolatrous, and cannot reasonably be expected, considering his education, circumstances, etc., to think otherwise, is guiltless so far in the sight of God ..." (Page 420-421.)

If the above were true, then the Roman Church would have no reason for attempting to teach her doctrines to those who were "invincibly ignorant." According to the above, they are not guilty in God's sight, therefore why should she hope to in any way 'improve' the welfare of their soul?

Actually, many Roman Catholic writers apparently do not believe that "protestants" in "invincible ignorance" are SAFE in God's sight, or these Catholic writers would not have written as they have. We submit the following excerpts:

"Our faith urges us to believe and to hold fast to the One, Holy, Catholic and Apostolic Church; and We, too, firmly believe and unreservedly confess that outside this Church there is no salvation nor remission of sin . . ." * * * *

" . . . Furthermore, We declare, say, define and pronounce, that it is wholly necessary for the salvation of every human creature to be subject to the Roman Pontiff." (Pope Boniface VIII, **Unam Sanctam**.)

Certainly, there are no "qualifying" clauses in the above assertions. Not only is every "human creature" to be subject to the Roman Pope, but HE even capitalizes the pronoun "We" when he uses it in reference to himself.

In the year 1215 A.D., the Fourth Lateran Coun-

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cil of the Roman Church was concerned with a religious group known as the Albigenses. In the first Canon of this Council is contained the following statement:

"But there is only one universal Church of the faithful and outside it none at all can be saved."

That Christ established but ONE CHURCH any student of the New Testament will admit. However, that that ONE CHURCH is Roman Catholicism, we vehemently deny.

"(The Holy Roman Church) firmly believes, professes and teaches that none of those who are not within the Catholic Church, not only Pagans, but Jews, heretics and schismatics, can ever be partakers of eternal life, but are to go into the eternal fire 'prepared for the devil, and his angels' (Mt. xxv, 41), unless before the close of their lives they have entered into that Church; . . ." (**Bull, Cantata Domino.**)

"With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but the Holy Roman Catholic and Apostolic, outside which we believe that none can be saved." (Contained in a Profession of Faith, prescribed for the Naldensians, by Pope Innocent III.)

"For we have to hold as of faith that no one can be saved outside the Apostolic Roman Church, that whoso does not enter her will perish in the flood. But at the same time it is to be held equally certain that those who labor under ignorance of the true religion will never — provided their ignorance is invincible — be held guilty in the eyes of God of this fault." (Pope Pius IX, **Singulari quadam.**)

CONCLUSION

In any event, Catholic writers are far from united on the subject of the exclusivity of salvation within the Roman Catholic Church. In general, the position taken depends upon whether the article or publication was designed for general reading among Protestants and non-Catholics, or was limited in its circulation to seminarians and the Catholic faithful.

**GET OUT OF THE
MIDDLE OF THE ROAD**
Thomas Hughes, Berea, Ohio

It is not too often that we see the words of any of God's children in print unless he be a preacher, and if this present effort is contrary to what may be a tradition of the evangelists among us, please forgive me. But like the lady at the quilting bee with a choice bit of gossip, I can be quiet no longer. Please hear me out and then judge my intentions.

Our normal teaching and association with the present problems confronting the church today, commonly called "the issues," is generally limited to the following:

1. Sermons at the home congregation by the local evangelist or some visiting preacher during a meeting.

2. A class study of the whole subject (though there is a strong tendency among some to avoid this, as it is difficult and most unpopular).

3. Preaching we hear at other congregations, visited in support of their meetings or while on vacation.

4. By way of published papers such as this printed page, including to a very limited degree some church bulletins.

5. Through mail addressed to the church where we get a constant stream of appeals for support for various projects. These come from all points of the compass and cover almost as many different "good works" of the church. It must be noted here, however, that the majority of a congregation does not usually see or hear of all these requests.

This effort is in support of item two above. It is high time many congregations now face up to the situation that has encompassed us and would now seduce Christians (either individually or in groups), to a perverted gospel. If some are shocked at this charge let them read and investigate some of the things that are now being taught as doctrine among us.

We have left off the list above the one of tracts, books and debates, but this is only another form of publishing and is covered by item four. These are not, however, to be overlooked for their great part in stemming the tide of digression. Ask yourself, Where would we be if some had not taken the time and effort to prepare such a defense of the gospel? They have earned our respect.

There is a tendency among brethren every time such a controversial subject as this comes up in a class to think that it will become a talking point and not a studying point. All too often we hear statements that start with: "Well, if you ask me, I think . . ." We must leave the areas of human opinions, we have dwelt there long enough, and as Paul said in Galatians 4:30 we need to say: "Nevertheless what saith the scripture?" Herein are the answers we seek. The answer is not in any of us, elder, preacher, college president, teacher or what have you. The answer is before us in the gospel. "For therein is the righteousness of God revealed from faith to faith" (Rom 1:17). As the thought continues through the Roman letter we come to the sad end of Israel in the beginning of the tenth chapter. Are we also, like Israel, trying to establish our own righteousness? And by our actions are we not submitting ourselves to the righteousness of men rather than to the righteousness of God? Is this what we are bound for?

I am not alone in being filled with this fear for the Lord's body. We must return to the old paths, seek out the Bible way, use Bible terms to describe Bible conditions. If we are asked, "Are you a liberal?" we should answer, "Yes," for are not we all liberal in keeping with the term as used in II Corin-

thians 8:2? Are we not to be always liberal **under** the gospel but not **with** the gospel? By the same reasoning from the scriptures, we are all to be "conservatives" in the sense that this means "to keep." And for our learning Paul has outlined for Timothy what he was to keep (I Tim. 6:20,21).

Since about 1948 we have read tract after tract, books and debates and many other forms of word studies as prepared by the various brethren on both sides of the issues. Yes, and even some who would try to remain neutral. Yet in all this, we have not seen an outline of the scriptures that could be followed like Isaiah 28:9-13 which teaches: "Precept upon precept" and "line upon line." Quite often I have wished for such an outline. I wanted it to begin with the teaching of Jesus and continue on through the examples of the early church. Not being satisfied with what I found, it was necessary to prepare my own. This study has helped me to a little better understanding of the problems and to face false teachers without fear. Perhaps it will help others also. This is my intent here.

It would do us well if each prepared an outline to preface any study of institutionalism with a study of the authority of our Lord. It is only upon this Rock that we must train up those who will follow us in a manner set forth in II Timothy 2:2.

AN OUTLINE FOR STUDY

Basic Principles

- Matt. 6:1-4 — To take heed about our alms.
- Matt. 6:33 — To seek first the kingdom.
- Luke 10:25-37 — What shall I do?
- Mark 10:17-27 — What it means to trust in riches.
- Mark 12:41-44 — The two mites.
- Matt. 19:16-30 — Who then can be saved?
- Matt. 25:32-46 — A question of direction.
- Luke 14:12-14 — Resurrection of the just.
- John 6:25-68 — Social gospel seeks long ago.

The example of the Jerusalem congregation putting into practice the teaching of Christ

- Acts 2:44-45 — Of possessions and goods — an emergency.
- Acts 4:34-47 — Distribution.
- Acts 5:1-11 — Tempt the Spirit?
- Acts 6:1-7 — Congregational problems overcome — a pattern is established by God for His children.

Miscellaneous problems of the church

- Acts 11:27-30 — One congregation helps many according to ability.
- Acts 20:33-45 — More basic teaching to the elders on the subject of giving.
- I Cor. 13:3 — The motivating factor.
- Heb. 13:16 — What does communicate mean?
- I Tim. 6:9,10 — The snare of the rich — a personal admonition.
- I Tim. 5:3-15 — The problem of widows — whose responsibility?
- I Tim. 5:16 — The scripture that proves false the doctrine that the church can do anything the individual can do.

James 1:26,27 — A "man's" pure religion. This is not a congregational charge any more than I Tim. 5:16. If it is a local church matter then where does the soul of a congregation (verse 21) enter the picture? What has a soul anyway? Rev. 3:4 — Is salvation to a congregation or a person?

James 1:1-25 — Personal admonitions — count the singular personal pronouns; compare the terms that mean congregation.

First century congregational cooperation

- I Cor. 16:1-5 — Concerning the collection.
 - II Cor. 8:1-15 — Liberality vs. non performance.
 - II Cor. 9:1-15 — Professed subjection unto the gospel — what does this include?
 - Rom. 15:25-28 — A certain contribution — their duty. Does this establish a pattern for God's people?
 - Phil. 4:10-19 — Communication in giving and receiving — congregational support of preachers in the vineyards of the Lord at other places.
 - II Cor. 11:7-9 — Wages paid a preacher by other churches.
 - Eph. 4:1-4 — One body—the most neglected verse in our teaching in the past twenty years. There is only one body.
 - Eph. 4:11-16 — For the body of Christ — what was given and why? Are we to come to the unity of the Spirit by the incorporation of more bodies to do the task assigned to the Lord's body?
- This is but a small beginning. If we seek the approval of God for what we do and how we do it, we had better rightly divide the word by constant study (II Tim. 2:14,15).

(This was written by an elder of the church — editor.)

"CHRISTIANS AND USE OF ARMS: AN INQUIRY"

Ron Halbbrook, Athens, Ala.

At the Continental Congress of 1774, San Adams said,

I should advise persisting in our struggle for liberty, though it was revealed from heaven that nine hundred and ninety-nine, should perish, and only one of a thousand survive and retain his liberty. One such freeman must possess more virtue and enjoy more happiness than a thousand slaves; and let him propagate his like, and transmit to them what he hath so nobly preserved.

In effect, Adams (one of the original drafters of the Declaration of Independence and the Constitution) was willing to die for freedom because it allows one to "possess more virtue" and "enjoy more happiness." Christ and the early Christians lived under the fully-as-oppressive-as-the-England-of-Co-

lonial-times Roman government. Any number of avenues of rebellion were open to them: (1) the Zealots openly advocated it; (2) Christians more than any others are led by the Holy Spirit of God toward divine virtue and the truest, deepest, most fulfilling happiness, so that they might have been led by the same Holy Spirit to band together for rebellion as a group in the interest of virtue and happiness; (3) they could have added great numbers to the rebellion of 69 A.D. in Judea and particularly in Jerusalem. If Sam be right, it would seem the Holy Spirit of God led Christians to be unresistant to the erosion of virtue and happiness, for that Spirit spoke expressly saying,

"Let **every soul** be subject unto the higher powers. For there is no power but of God: the powers that be are appointed — ordained — ordered of God. Therefore he who resists **and sets himself up against** the authorities resists what God has appointed — arranged. And those who resist will bring down judgment upon themselves" (K.J. and Amplified Versions compared and used).

The faith (sum total of God's message to man) was once for all time and all men completed by the end of the First Century A.D. (Jude 4, II Tim. 3:16-17). At what time and under what circumstances may Romans 13 be excepted?

Does this line of thought (1) misunderstand Adams' statement; (2) misunderstand the Holy Spirit's statement? Did Adams misunderstand (1) true virtue and happiness ; (2) the demands brought about from the pursuit of virtue and happiness? Other -----?

Those of the New Testament church of the early centuries were not only "slaves" unto an increasingly oppressive civil government, but also various ones were literal slaves to certain individuals. Rather than encouraging Onesimus in his personal "struggle for liberty," Paul convinced him by the guidance of the very Spirit of God to return to an atmosphere where (in the mind of Sam Adams) he would possess far less virtue and happiness (book of Philemon).

Next to consider is Patrick Henry, who stirred Virginia to action on March 23, 1775, by saying at the Provincial Convention in the House of Burgesses :

Gentlemen may cry peace, peace — but there is no peace. The war is actually begun! The next gale that sweeps from the North will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know what course others may take; but as for me give me liberty, or give me death! These questions demand satisfaction for the in-quiring Christian: (1) Can the purpose of God and our destiny in Christ be truly served and fulfilled by preserving temporal life . . . even "at the price of chains and slavery" . . . so that we may continue to serve spiritual interests in the temporal body OR shall we risk that temporal life and destroy the tem-

poral bodies of others, thus sealing abruptly their eternal fate, in order that others (and ourselves if spared) might serve spiritual interests in an atmosphere of greater freedom? (2) Can we determine whether spiritual interests have greater potential for fulfillment according to the will of God in an atmosphere of "chains and slavery" or in an atmosphere of "liberty?" (3) Assuming "liberty" provides the greater potential, can true Christians bear arms to institute or protect such an atmosphere and thus bear arms for Christ?

In his **The Decline and Fall of the Roman Empire**, Vol. I, Edward Gibbon observes:

That public virtue which among the ancients was denominated patriotism, is derived from a strong sense of our own interest in the preservation and prosperity of the free government of which we are members.

This great mind from the same time period as Adams and Henry thus suggests in concise terms what is obvious upon careful thought. Many are called from within to the battleground by a strong sense of interest in preservation of their government, and thus themselves . . . or, as they may see it, a strong sense of interest in preservation of themselves without regard to any civil government. What of the desire to protect oneself and one's family, and therefore his belongings and surroundings and country or government? Is this desire vindicated, yea exalted and bound upon the Christian, by the Spirit's message through Paul in I Tim. 5:8: "If any provide not for his own, and specially for those of his own kindred-house-family, he hath denied the faith, and is worse than the infidel"? Is the desire for self-preservation upon attack, whether bound into the governmental unit or expressed on one's doorstep during a violent demonstration for non-violence, justifiable before God simply because it appears to be "instinctive?" May the desire for self-preservation be based on a desire to preserve self and family for service to be rendered to God in extended human life? . . . thus is one not bearing arms for Christ? Does scripture teach some concept of "human dignity" which necessarily implies, or implies at all, a divinely bestowed right to "a strong sense of our own interest in" self-preservation?

Prayer, not political fanfare, is needed in grappling with so serious principles. **Careful thought** and **sincere interest in the Truth** must reign above the inclinations to pre-judge, to have one's own way regardless of all, to rally around glittering generalities. General confusion clouds the mind when endless and meaningless questions are posed off one direction and then another. These questions are posed in an effort to get Christians to probe into the basics of what they believe and **why**, to dig for roots, principles, the balance of Truth. May God see in today's Christians a determination to genuinely aim for Truth. The Master has said:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened.



The News Letter Reports

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

BINGHAM-HIGHERS DEBATE

There will be a public discussion at Corinth, Mississippi on the benevolent work of the church on November 20, 21, 23, and 24, 1967. The debate will be conducted at the Strickland church of Christ, located 6 miles east of Corinth on Highway 72.

The disputants will be Alan E. Highers of Memphis, Tennessee, who has the endorsement of the Jerusalem church, and W. Eural Bingham of Corinth, who has the endorsement of the Meeks Street church.

The discussion will begin each evening at 7:30. The propositions are as follows: MONDAY AND TUESDAY, NOVEMBER 20 AND 21, 7:30 P.M.

It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character. AFFIRMS: Alan E. Highers DENIES: W. Eural Bingham THURSDAY AND FRIDAY, NOVEMBER 23 AND 24, 7:30 P.M.

The Scriptures teach that in benevolence churches of Christ may relieve saints only.

AFFIRMS: W. Eural Bingham
DENIES: Alan E. Highers

Calvin Allen, Jasper, Ga.— A new congregation standing for the New Testament order of work and worship began meeting the first Sunday in October in Rome, Georgia. Their temporary meeting place is the Maple Ave. Community Center at 914 Maple Ave., Rome, Ga. They have made a good start and the future looks bright. They meet at 2 o'clock for Bible study and 3 o'clock for the main service on Sunday afternoon's. At the present time various preachers from the North Georgia area will be doing the speaking. They are in need of a full time preacher but he would need complete outside support. Anyone interested or if you know of any people in that area that need to be contacted, you may contact: **Donald Holmes**, 8 Kings Court, Rome, Georgia or call 235-0803.

I started my third year in Jasper in September. Things look a little better for the Lord's cause in North Georgia. I am looking forward to a good year.

SHEPHERDSVILLE CHURCH OF CHRIST

P. O. Box 547
Shepherdsville, Ky. 40165

The church in Shepherdsville, Ky. is in need of a full time man to move there. Anyone interested write, P.O. Box 547 Shepherdsville, Ky. or call 543-7371. Will be needed Jan. 1st.

Bro. Ed. Walker who preaches there will be moving to Flint, Michigan to work with the church at 12th and Fenton around Jan. 1st.

Elvis Bozarth, 3679 W. Grand Ave., Chicago, Illinois 60651 — Item 1: The church of Christ, 1702 Davitt St., Sault Ste. Marie, Michigan is in need of a gospel preacher immediately. The church has a small two-bedroom apartment joined to the meeting house but would rent a larger place if needed. Thus quarters and utilities would be furnished. Support would have to be raised but we believe this can be done.

The church is small in number but has a good nucleus of young servicemen. However, the air base is being slowly closed and the service personnel could leave at any time. This is the urgency.

In addition to the work at Soo, Michigan, there are four churches in Canada whose pulpits are open to the preaching of the truth. They are all within 60 miles. Each church has some liberal thinkers and liberal preachers are also allowed to preach in meetings, etc.

I have been personally close to this work for three years and believe there are many fine opportunities in that area. **George Pennock** and **Rolland Fritz**, who were there two years and three years respectively, did good work. **Herschel Davis**, who was there last winter, did the cause much harm. No preacher has lived among them since March. Item 2: **Carol Bates**, 1034 S. Garden Ct., Flint, Michigan 48503, wants to go back into full time work as an evangelist. The church at Gingelville, Michigan (near Pontiac) has invited him to move there the first of the year and can support him \$50.00 monthly. He has been promised \$100. more and will still need \$500.00 more.

Carol has been in secular work the past year and the year before that he did full time work with the Central church in Flint, Michigan. Carol is a young man with two children. He was trained in preaching by his father-in-law, the esteemed **Ralph Givens**, now of Susanville, California.

I have worked with Carol in meetings and have observed his work. I believe he is worthy of support and so commend him to brethren everywhere. Item 3: **Ray Warren**, who preaches for the Albion, Michigan church is in need of additional support. He has been receiving \$550. monthly, of which \$70. was paid by the local church. During this time the church met in his home. This house has been sold and he had to move to the country. The church will now have to use its money to rent a place to meet. In addition to the \$70. I believe that Ray needs more support. Inflation affects preachers like everyone else and unless a man gets periodic raises to keep up with price increases, he actually is reduced in pay. If some church could take up \$100 monthly or any part of that, please write to Ray at 7710 23 1/2 Mile Rd., Homer, Michigan

Ray began preaching in 1963 while still in the Army at El Paso, Texas. He preached while engaged in secular work for the Solane Drive church of Las Cruces, N.M. for several months, full-time with the church at Helen, N.M. a few months, fifteen months

with the church at Medina, Tenn., and has been in Albion since September, 1966. He does good work and is worthy of support.

NEW RADIO PROGRAM

Millions of people in the United States and several other countries can now hear the gospel on a new radio program supported by the Arch Street church in Little Rock, Arkansas. The program is heard each Sunday at 8:00 p.m. on station KAAY, 1090 on the dial, a 50,000 watt clear channel station. The station has been heard in every state, but its primary signal goes north and south of Arkansas and reaches from Cuba to Canada. If you can hear the program, we urge you to listen, announce it, and be sure to write us. This is another effort of the Arch Street church to reach the lost with the gospel of Christ.

Eugene Britnell

Joe W. Pruett, 3259 Greendale Rd., Birmingham, Alabama — During August and September 2 were baptized as a result of a Bible Class in their home, 1 was restored and 1 placed membership at Cahaba Heights.

Joe W. Pruett, 3259 Greendale Rd., Birmingham, Ala. — The following -speakers spoke in a series of gospel meetings at Cahaba Heights church of Christ October 8 through October 13. A different speaker as featured at each of the services — Sunday, 9:30 a.m. and 6:00 p.m.; Monday through Friday, 7:30 p.m. The speakers and their subjects were: Sunday a.m. — CHARLES MAPLES, **Serving God**

Acceptably. Sunday, p.m. — DAVID HARKRIDER, **Judgment**

Begins At The House of God.

Monday, p.m. — GENE FROST, **Sources of Authority in Religion Now.**

Tuesday, p.m. — BENNY LEE FUDGE, **The Christian and the Modern Social Revolution.** Wednesday, p.m. — RICHARD WEAVER, **Seek, Do**

and Teach, Ezra 7:10.

Thursday, p.m.—JIMMY THOMAS, **The Holy Spirit.** Friday, p.m. — CURTIS FLATT, **The Christian and the Race Problem.**

MORE LIBERAL THAN MOST LIBERALS

John A. Thurman, Lake City, Fla.

The liberal congregation of the Church of Christ in Lake City has added one more, more liberal "innovation" or congregational support to an ever increasing list of unscriptural and "denominational" list of human innovations. The church in question already has a church kitchen which on Sunday has been used as a classroom, the members had formerly provided other members of the church the Lord's Supper at their convenience in the Hunting Camp, the church regularly announced and supported a ball team for members and their children, the minister some time ago joined the Columbia County Ministerial Association and accepted posi-

tion as Secretary of that body who control community activities (religious) as well as radio programs and such like, and the church is presently standing behind sister churches of Christ who endorse and support by philosophy or deed the congregational support of human institutions.

Now the church has added one more "denominational" practice. This week the Columbia County Ministerial Association, which includes the liberal church's ministers, sponsored a film by Billy Graham called "THE RESTLESS ONES", considered to be one of the more outstanding films in presenting the teenage crisis of today. Billy Graham talks intermittently throughout the film and at its end extends an invitation at its conclusion, as he also does at his crusades. Before or after the film books and records are sold. These records are the musical score of the production; whereas the book emphasized is **World Aflame**. In addition to this a \$1.00 admission charge is made to see the film, even though advertisements claimed it was free.

One of the most "denominational" aspects presented to the public at large is the support and participation of the liberal church. Not only was the film publicly announced at services but members, including an elder of the church, was seen taking up tickets at one of the showings.

How can our brethren have progressed so liberally and denominational in such a short period of time? Who among us would allow Billy Graham to extend a "partial" gospel invitation to those outside the fold of Christ? Or how much less of the scriptures and wisdom of our liberal ministers would members allow a minister of the Gospel to join a ministerial association? It is time for us to wake up and to let our erring brethren know of the error of these troubled times. Let us ever be sure that we in everything follow "IN HIS STEPS."

The above film referred to was shown in Lake City's City Hall Auditorium on September 24, 25, 26.

THE LORD'S WORK IN AUSTRALIA

By Robert Harkrider

In some ways the Lord's work is still in its infancy in Australia. Those who have obeyed the gospel are few in number, and no congregation is yet large enough to fully support an evangelist. Judging from the facts I have been able to gather, **less than 800 faithful Christians are in the whole country. These are gathered into 40 local congregations (varying in size from 2 to 80 members) scattered across a country as large in land area as the mainland U.S.A.** The total population of Australia is about 12,000,000 people and most of these live along the coastal area.

The Lord's work in Australia is unlike that experienced in most American cities, for in Australia the majority of people have never had the opportunity to hear the pure gospel of Christ nor do they know anything about the effort to restore the New Testament church. Hence, the average Aussie does not have a "built-in" prejudice, and usually he is open minded when investigating the truth.

The greatest problem in Australia seems to be

that of stirring interest to study the Bible. Although official statistics show that about 90% of the population are Christians and profess membership in a religious body, the country is filled with spiritual apathy. The largest religious bodies are the Anglicans and Catholics, but the skeptics and "non-practicing members" seem to be in the majority in these churches. Several have expressed to us their own disgust at the tradition-bound doctrines being taught and have the attitude that "if this is religion they want no part of it."

THE NEED IS GREAT

Australia is in urgent need of devoted Christians to come and teach the simple gospel of Christ. I recognize this need exists in every part of the world and read with great appreciation the editorial by Yater Tant, "Can You Help Us Find A Preacher" which appeared in the **Gospel Guardian**, August 17, 1967. The urgent demand for faithful preachers is perhaps no greater in Australia than in any other part of the world, but surely every man who is able to come to this land "down under" should give it serious consideration.

The Restoration Movement actually began in Australia in 1846, but the major portion of these advocates have now digressed to the point that they are no longer distinguished from denominationalism. The Associated Churches of Christ (Christian Churches) claimed 95,633 adherents in the 1961 religious census; however, these congregations are much like the Baptist churches in doctrine and practices. In fact, posters advertising the Billy Graham crusade can be observed at their buildings, and most of their preachers no longer believe baptism essential for remission of sins.

LIBERAL OR CONSERVATIVE

The few disciples who are attempting to stand for the old paths are again being tested in the faith by the introduction of "area wide campaigns for Christ", "Herald of Truth radio programs", and in March, 1968, the proposed establishment of the "Australian Bible College" (for preachers) as "the work of the Northside church in Dallas, Texas with sister congregations in America and Australia."

Actually, the terms "liberal" and "conservative" mean little or nothing to the average Australian, for these churches have not been large enough to support human organizations and are unaware of most of the promotional schemes among churches in America. However, most American preachers who have come to Australia have been men who believe in the sponsoring church arrangement and church support of benevolent societies.

Roily McDowell, of Bundaberg, Queensland, is the only native Australian preacher (perhaps one other in Tasmania) who is supported by conservative congregations in America. On May 24, 1967, Harold Comer (formerly of Brownsburg, Indiana); Jim Everett (4th and Groesbeck, Lufkin, Texas); and I (Hueytown, Alabama) arrived with our families and now represent the only American preachers in Australia supported by conservative churches. The Comers have settled in Bundaberg at the invitation of the church there, but plan also to preach in sur-

rounding cities in an effort to establish new congregations. Jim and I have settled in the southern part of Sydney and are attempting to establish another congregation (only the fifth) in this great city of Sydney (3,000,000 population).

Harris J. Dark preached for three months in Australia in 1959, and Sewell Hall came for three months in 1966. The work of both these men accomplished much good, and their efforts continue to bear fruit through opening doors of opportunity for us.

Much pressure has been exerted on the Australian brethren to have nothing to do with us because of our "anti" views. A letter written by one preacher in Perth was circulated to all the churches before we arrived which attempted to cut us off from Australian brethren even before we were given a hearing. It has had some effect. In fact, the only other preacher devoting full time to the work in Sydney has not met us and sent word that we NOT come to any of the services where he preached.

Our views have been misrepresented and naturally these brethren are being cautious with us. However, we have been given several open doors and have found the Australians basically rather conservative. After explaining what in truth we do believe and teach, they seem to grasp the principles involved. We believe time and further contact will erase the strained feelings that are now caused by the false charges made against us.

SUMMARY

Much work is before us in this country. The words of the Lord have particular meaning in describing the opportunities: "The harvest truly is great, but the laborers are few" (Luke 10:2). Many cities are without any known Christian living in them, and the few Christians who are in the other cities need to be built up in the faith and encouraged to faint not. If you know of any brother who may be interested in coming, please put him in contact with us. — P.O. Box 52

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LITTLE ROCK DEBATE

Little Rock, Arkansas
June 28, 29, 1966

1ST NIGHT: "Resolved that Genesis provides the most probable explanation for the origin and nature of the universe."

AFFIRMATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas.

NEGATIVE: Dr. Carl Sagan, Dept. of Astronomy, Harvard University and Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University. One hour of questions from audience answered.

2ND NIGHT: "Resolved that the Theory of Evolution has been scientifically established."

AFFIRMATIVE: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago and Dr. Thomas K. Shotwell, writer for Salsbury Laboratories. NEGATIVE: Dr. James D. Bales and Dr.

Jack Wood Sears, Harding College, Searcy, Arkansas.

One hour of questions from audience answered.

THREE REELS — \$9.00

BALLARD-O'NEAL DEBATE

Murfreesboro, Tennessee
June 13-17, 1966

FIRST TWO NIGHTS: "The scriptures teach that baptism in water is for (in order to obtain) remission of sins."

AFFIRMATIVE: Thomas G. O'Neal, Christian

NEGATIVE: P. D. Bollard, Baptist

LAST TWO NIGHTS: "The scriptures teach that a child of God (one washed in the blood of Christ) can not so sin as to be finally lost in hell."

AFFIRMATIVE: P. D. Bollard, Baptist

NEGATIVE: Thomas G. O'Neal, Christian

FOUR REELS — \$12.00

GRIDER-McCAGHREN DEBATE

Longview, Texas
October 17-20, 1966

FIRST TWO NIGHTS: "The scriptures are violated when one church sends funds to another church in order that the receiving church may preach the gospel over the radio, T.V. or conduct a meeting."

AFFIRMATIVE: A. C. Grider

NEGATIVE: H. C. McCaghren

LAST TWO NIGHTS: "It is in Harmony with the scriptures for churches of Christ to send funds to a home in order that an orphan child may be adequately cared for."

AFFIRMATIVE: H. C. McCaghren

NEGATIVE: A. C. Grider

FOUR REELS — \$12.00

MOSBY-TOTTY DEBATE

Frankfort, Kentucky
December 12-16, 1966

1ST NIGHT: "It is scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church."

AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 2ND NIGHT: "It is not scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church."

AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 3RD NIGHT: "It is scriptural for a local church of Christ to make contribution to a benevolent institution, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: W. L. Totty

NEGATIVE: Ronald Mosby

4TH NIGHT: "It is not scriptural for a local church of Christ to make contributions to benevolent institutions, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: Ronald Mosby

NEGATIVE: W. L. Totty

FOUR REELS — \$12.00

DODGE-WILSON DEBATE

Payette, Idaho
January 30-February 2, 1967

FIRST TWO NIGHTS: "The Kingdom, which is God's government, was established in the year 1914 A.D."

AFFIRMATIVE: Charles C. Dodge, Jehovah's Witness

NEGATIVE: John W. Wilson, Christian

LAST TWO NIGHTS: "The Scriptures teach that man has a soul or spirit which is immortal."

AFFIRMATIVE: John W. Wilson, Christian

NEGATIVE: Charles C. Dodge, Jehovah's Witness

FOUR REELS — \$12.00

BRITNELL-STATEN DEBATE

Little Rock, Arkansas
December 6-10, 1965

1ST NIGHT: "The scriptures teach that one is forgiven of alien sins, saved or born again, at the point of faith when he obeys the command, Believe on the Lord Jesus Christ, which takes place before and without water baptism."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

2ND NIGHT: "The scriptures teach that water baptism for a penitent believer is essential for the forgiveness of alien sins or conversion."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

3RD NIGHT: "The scriptures teach that the church or kingdom was established or set up before Pentecost in Acts two."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

4TH NIGHT: "The scriptures teach that the church of Christ (the kingdom) was established on the first Pentecost following the resurrection of Jesus Christ."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

FOUR REELS — \$12.00

CROWE-SMITH DEBATE

Oklahoma City, Oklahoma
May 20, 21, 1966

BOTH NIGHTS: "There is an exclusive and binding pattern in the New Testament for the work and worship of the church which is violated by taking money from the first day of the week contribution to build and maintain kitchens and fellowship halls for the purpose of providing facilities for the church to have social meals."

AFFIRMATIVE: J. T. Smith

NEGATIVE: Glenn Crowe

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WORSHIP WITH THESE CHURCHES

BIRMINGHAM, ALABAMA

PLEASANT GROVE CHURCH OF CHRIST
meets at
PARK RD., PLEASANT GROVE

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Owen J. Calvert
PHONE: 781-2181

TAMPA, FLORIDA

FOREST HILLS CHURCH OF CHRIST
meets at
1011 W. LINEBAUGH AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 00 A.M.
MORNING WORSHIP 9 30 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: H. E. Phillips
PHONE: 935-3691

ROMULUS, MICHIGAN

ROMULUS CHURCH OF CHRIST
meets at
9426 S. WAYNE ROAD

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 00 P.M.

Evangelist: Philip A. Morr
PHONE 721-2884

JACKSONVILLE, FLORIDA

HYDE PARK CHURCH OF CHRIST
meets at
CORNER LAKE WEIR & CONANT AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 7 00 P.M.
WEDNESDAY BIBLE STUDY 7 45 P.M.

Evangelist: Ramie Rhoden
PHONE: 781-5704

BRADENTON, FLORIDA

WEST BRADENTON CHURCH OF CHRIST
meets at
1619 10th AVENUE WEST

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A.M.
MORNING WORSHIP 10 45 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Olin Hastings
PHONE 746-0305

TAMPA, FLORIDA

SEMINOLE CHURCH OF CHRIST
meets at
ROME AVE. & WISHART BLVD.

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A.M.
MORNING WORSHIP 10 45 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: James P. Miller
James G. Walker

OKLAHOMA CITY, OKLA.

ROCKWELL AVENUE CHURCH OF CHRIST
meets at
920 N. ROCKWELL AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A.M.
MORNING WORSHIP 10 45 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Bill McMurry
PHONE: SU 9-1428

BIRMINGHAM, ALABAMA

ELM STREET CHURCH OF CHRIST
meets at
1625 ELM STREET, S.W.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Dennis L. Reed
PHONE: 788-8335

MIAMI, FLORIDA

NORTH MIAMI AVENUE CHURCH OF CHRIST
meets at
143rd ST. & NO. MIAMI AVE.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Bobby Thompson
PHONE: 685-3203

DECATUR, GEORGIA

GLENWOOD HILLS CHURCH OF CHRIST
meets at
2957 GLENWOOD AVE.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 7 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: J. Edward Nowlin
PHONE: 377-7782

JACKSON, TENNESSEE

HOLLYWOOD DRIVE CHURCH OF CHRIST
meets at
H'WOOD DR. AT HATTON

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: L. Earl Fly
PHONE: 424-2821

MURFREESBORO, TENNESSEE

WESTVUE CHURCH OF CHRIST
meets at
316 KINGS HIGHWAY

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A.M.
MORNING WORSHIP 10 45 A.M.
EVENING WORSHIP 7 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Thomas G. O'Neal
PHONE: 893-3355

ORLANDO, FLORIDA

HOLDEN HEIGHTS CHURCH OF CHRIST
meets at
1000 22nd STREET

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A.M.
MORNING WORSHIP 10 50 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Oaks Gowen
PHONE: 424-3533

LOUISVILLE, KENTUCKY

EXPRESSWAY CHURCH OF CHRIST
meets at
4437 SOUTH 6th STREET

Schedule of Services
LORD'S DAY

MORNING WORSHIP 9 00 A.M.
BIBLE STUDY 10 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Jas. P. Needham
PHONE: 366-0884

PASCAGOULA, MISSISSIPPI

25th STREET CHURCH OF CHRIST
meets at
1.3 Mi. from Hwy. 90 on Chico Rd.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 30 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Dick Blackford
PHONE: 475-9354

MIAMI, FLORIDA

SOUTHWEST CHURCH OF CHRIST
meets at
1450 S.W. 24th AVENUE
(Coral Gables area)

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 11 00 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: Leo Rogol
PHONE: 443-3376

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NASHVILLE, TENNESSEE

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meets at
3915 FRANKLIN ROAD

Schedule of Services
LORD'S DAY

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

Evangelist: D. W. Claypool
PHONE 832-9456

COLUMBUS, GEORGIA

**CHURCH OF CHRIST
IN ROSE HILL**
meets at
2216 HAMILTON AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P M

Preacher:
Charles G. Caldwell, Jr.
PHONE 323-9351

GAINESVILLE, FLORIDA

**NORTHEAST
CHURCH OF CHRIST**
meets at
**CORNER 16th AVENUE &
15th STREET N.E.**

Schedule of Services
LORD'S DAY

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A.M.
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

Evangelist: John Witt
PHONE: 378-5023

LEESBURG, FLORIDA

**CENTRAL
CHURCH OF CHRIST**
meets at
**107 SOUTH OAK STREET
off West Main St.**

Schedule of Services
LORD'S DAY

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11.00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P M

Contact: G. R. Wheeler
PHONE: 787-7916

CLEARWATER, FLORIDA

**HERCULES AVENUE
CHURCH OF CHRIST**
meets at
601 SO. HERCULES AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10 00 A M
Morning Worship	11 00 A.M.
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P.M.

Evangelist: Preston Weeks
PHONE: 442-9267

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BASIS FOR MORALITY

Billy Duncan, Trenton, Florida

We are constantly reminded that the world is suffering a decline in morality. In the April 14, 1967 issue of CHRISTIANITY TODAY there appeared a short article reporting where an Ontario Supreme Court justice was ruled unfit to judge. He stated that "I often lie on minor matters." We read of situational ethics and new morality. Humanism rejects the authority of God as a basis for morality, and professes to believe that man can develop his own code. This is the burden of Walter Lippmann's **A Preface To Morals**, published in 1929.

It is apparent that if society is to be preserved man must observe some code of morals. Huxley observed that "A man's worst difficulties begin when he is able to do as he pleases." Disorder is the result of unrestrained pursuit of money, power and excitement, that arises from greed, arrogance and uncontrolled sexual desire. Any attempt to ethics must recognize the necessity of placing restraint upon desire. For happiness and serenity of soul requires a better organization of life than man can attain through pursuing his own and immediate carnal ambitions.

Another short article from the May 12, 1967 issue of CHRISTIANITY TODAY reports that Dr. Francis

Braceland, former president of the American Psychiatric Association and currently the editor of the **American Journal of Psychiatry**, has found that "Premarital sex relations growing out of the so-called new morality have significantly increased the number of young people in mental hospitals."

Lippmann considers the decline in morals to be the result of a loss of faith in God, and for which he seems to partly blame denominational division and the preaching of modernism. Yet he seems to feel that unbelief is inevitable due to scientific advancement, and that it is impossible for modern man to believe. Yet he feels the necessity for a moral code, for to him "it is impossible to reconstruct an enduring orthodoxy, and impossible to live well without the satisfactions which an orthodoxy would provide" (Ibid, pg. 20). Therefore, he turns to humanism for a code of morals.

However, he recognizes that as a basis for morality, humanism is weaker than faith in God. "A human morality has no such sanction as a divine." "It is evident that a morality of humanism presents far greater difficulties than a morality premised on theism." For theism when it was credible "bound together the whole of experience upon a stately and dignified theme" (Ibid, pgs. 49, 137, 9). It is evident, then, that to one who feels that man can no longer believe in a supreme being so as to make life have meaning, the only alternative is some system of

religion based on humanism.

This religion Lippmann calls a high religion, the religion of Aristotle, Buddha and Spinoza, wherein "these great teachers placed their emphasis upon the conversion, the education, and the discipline of the human will. . . This alteration of the human will they conceived as good not because God commands it, but because it is intrinsically good for man, because by the test of experience it yields happiness, serenity, wholeheartedness." He sees the discipline as "an effort to overcome immaturity" so as "to be able to observe our own feelings as if they were objective facts, to detach ourselves from our fears, hates, and lusts, to examine them, name them identify them, understand their origin, and finally to judge them, is somehow to rob them of their impenetrability." "To have virtue is to respond to larger situations and to longer stretches of time and with out much interest in their immediate result inconvenience and pleasure . . . which is maturity of character" (Ibid, pgs. 195, 191, 219, 225). Lippmann sees happiness as the result of following a system of rules which experience has found to actually work to man's good.

There is a remarkable semblance in the requirements of a moral code as seen above and in the requirements of the divine moral code of the Bible. A conversion, education and discipline are required by both. Restraint of the carnal appetites is the discipline in both. But why shouldn't the semblance exist? If the laws governing the universe may be discovered and tested in the laboratory, why may not the laws governing morals be discovered to some extent? Paul says that God's laws are capable of being tested. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Lippmann's excuse for turning to humanism is his claim that it is no longer possible for man to believe in God. While it is evident that many do not believe, even among churchmen, and many have lost faith, yet many do believe. There are many evidences of the existence of God. The universe cannot be adequately explained without recognizing God. "The heavens declare the glory of God" (Psalms 19:1). Kant believed that morality justified a belief in the existence of God. I so believe, also, and feel that Lippmann's admissions concerning morality and the effect of faith in God upon morality argue in favor of the existence of God.

No moral code can be established without recognizing a connecting principle in life and that life is governed by laws such that what works best under one set of circumstances will also work best under similar circumstances. To the extent the code is in harmony with the laws governing life, to that extent the code will work. But Lippmann recognizes that no human code will work as effectively as the divine, one involving faith in God. The code that really works has faith in God as its underlying principle. The existence of God is in harmony with the princi-

ples and laws that govern life and morality. Unbelief, or lack of faith in God, is at odds with the laws governing morality. Therefore, God exists! A morality that works demands it.

The Bible presents a code of morals that is thus commended in the experience of man. Thus Paul says of the fruits of the Spirit, "against such there is no law" (Gal. 5:23). The Beatitudes of the sermon on the mount (Matthew 5) have the ring of authority and truth, and the life of a Christian exemplifies the "stately and dignified theme" of the morals of the Bible. But though man may to some extent discover and verify in his experience the laws governing morality, there is a limit to such discovery. (There may also be some limit in the physical universe, for man still searches and still constantly revises his estimate of his discoveries.) For man deals only with his findings that are related to this life, and that are related mostly to man. But in the Bible we have "the wisdom that is from above" (Jas. 3:17) and that teaches what is best for man in time and eternity with regard to his relationship with God and man.

That faith in God is basic to moral strength is observable in man's experience. That this should be so is to be expected. For in divine morality the conversion, education and discipline are vitally united. Faith in God pervades them all, and is the strengthening power to His children (Heb. 11; John 12:32; Rom. 8:1-13; Eph. 3:16; Col. 1:11). A lack of discipline indicates a lapse in education (II Pet. 1:8,9) and a deficiency in conversion (Gal. 5:24). We hear much about churches needing conversion. Attempting this through social activities will fail. For faith comes from God's Word (Rom. 10:17). Faithful preaching of the truth is the remedy. For if man's heart is filled with Bible truth so that he will "think on these things" (Phil. 4:8), his life will be molded in conformity (Prov. 23:7; II Cor. 3:18), and will "prove what is that good, and acceptable, and perfect, will of God."

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B. W. Johnson

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