

SEARCHING *the* SCRIPTURES

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



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

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DIVINE DISCIPLINE

William C. Sexton

The word "Discipline," like many other words, is perhaps not fully understood on the one hand and disliked on the other. There has been times when discipline was **misused** and was harmful. Likewise there has been negligence regarding discipline many times; this too is harmful. The people of God should be **informed** concerning discipline which is "Divine" in origin, and be **courageous** enough to administer it. When men fully understand the purpose of "Divine Discipline," and are **spiritual minded** as they should be, they'll 'be careful to administer DISCIPLINE!

The word "Discipline," has several meanings. **Webster** says of the word: "1. **Obs.** Teaching; instruction. 2. That which is taught to pupils. 3. Training which corrects, molds, strengthens, or perfects. 4. Punishment; chastisement. 5. Control gained by enforcing obedience or order, as in a school or army; . . . " The scriptures that point to the discipline of God's people, when fully considered, will reveal the way in which the word can be used. Let us list the scriptures that should be considered when one desires to study the subject: (Matt. 18:15-17; I Cor. 5:1-13; Rom. 16:17-18; II Cor. 2:3-11; Gal. 6:1-3; II Thess. 3:6-14; Heb. 12:5-11).

God has a purpose for His people, and to accomplish that purpose, discipline **must** be administered, (Cf. Rom. 8:28). The person called and **approved** by God the Father, must be **conformed to the image of His Son**. Discipline is **Instructive** in nature as well as Corrective. I am sorry to say, but it seems to me that many of God's people are lax and negligent in regard to discipline. When and where this is true, the results are disastrous—souls will be lost! Again I say, that I am sure that many people over the years have been the subject of **discipline** from people who claimed to be God's people, who have been injured and abused—withdrawn from for DOING GOD'S WILL. Such is wrong, nevertheless, we must not allow such to keep us from administering the discipline God requires. Such, I'm afraid, have caused some to fail to administer DIVINE DISCIPLINE.

1. **Instructive Discipline:** When a person sins, he is to be approached by a "spiritual minded" person, and told of his sins. The aim: that he might see the error of his way and change, so as to be forgiven.

Meekness is required to be effective in this work, (Gal. 6:1). So often this is not done! Shameful are the results; all who fail here are condemned before God. Various reasons keep us from acting correctly in such a matter. We may be afraid, or just don't want to become involved; we don't like controversy . . . who does? Likely we **JUDGE** the person **NO GOOD**—thus would be a "waste of time." Possibly, as much as any is the possibility of being charged falsely. Perhaps many times this does happen, nevertheless we must do our duty and stand against the consequences. If we desire to get to heaven, we must please God, and this is necessary in order to please Him.

Efforts are to be made, to carry this out successfully. Notice Matt. 18:15-17 and Titus 3:10-11. Steps are set forth to be followed, and we can't discharge our duty without taking those steps. When men have accepted things unauthorized by God's word, or acted contrary to His instructions, they **must** be told; they must **SEE** the true nature of their act—then and only then can they correct them—and if they won't correct then, then they are to be dealt the last step!

2. **Corrective Discipline:** When men have been warned, exhorted to understand and accept the truth; when they **FAIL** to respond to instructive discipline, then there are specific **ACTS** that must be taken. The Lord says **MARK** them, (Rom. 16:17-18). The person is to be **identifiable!** When the sin has been committed, the **MARKING** has taken place, then they **must** be avoided by the faithful, (Rom. 16:17-18). Such is delivered to satan, (I Cor. 5:4-5). When such is done, Christians are then **obligated** "not to keep company . . ." with that person, (I Cor. 5:9-11). Paul says to the Thessalians, "note that man, and have no company with him . . ." The purpose of such discipline is to accomplish a desired result—ultimately save the person's soul. First, if such an evil person is allowed to continue in the congregation, **all** will be effected, (I Cor. 5:6-8). Such is described under the figure of **leaven**—a small part placed in a **LUMP**, will spread to the whole. Therefore, separation from evil is necessary to preserve one's purity—that of the congregation. Secondly, the person's soul is to be secured if possible. In his sinful condition, he is lost. **Only** if he changes can he be saved. The **disfellowship** is for the purpose of causing him to **SEE** the **error** and consequently **effect** of his way. **This fact** is often over-

looked, thus it is thought of only as being **punishment** for his sins. I'm afraid the idea is developed that we don't love a person when we withdraw from him. Such is NO indication of a lack of love. A mother's discipline of her children, indicates her understanding of the effect of evil, and her love for the child—So it is in the church concerning a brother.

When we fail to discipline, such is **evidence** that one of two things is wrong: we either don't understand the results of the sin, or we don't **care** for the person's soul. Possibly both of these wrongs accompany our **INACTION**. May we wake up to reality in this matter.

When a person has been disciplined—he has been marked—it is difficult to get some to **HONOR** such. When they **FAIL** to **avoid** them, they contribute to the delinquency of that person. When such is done, they **relieve** the pressure of God's word some; such hinders and renders it ineffective. In doing this we become sinners!

May we understand: 1. Divine Discipline is that originated with God. He has developed it, and made it known to us. 2. That Divine Discipline is commanded by God; we don't really have a choice in the matter, if we are to please Him. 3. That Divine Discipline, is sanctioned by God—we aren't talking about a system of correction conceived and developed by man. All such is harmful! 4. Divine Discipline is to accomplish God's ends. It will accomplish exactly what the Maker designed it to accomplish. Faith demands that we administer it faithfully. May we have the courage and patience and conviction to apply God's word in this matter as well as in all other areas. Are we as informed on this subject as we are on other parts of God's word? Are we as sure that it will accomplish God's works, effect, as the application of the First Principles? If not, Why? It is possibly because we haven't observed His teachings in operation regarding this matter as much as we have concerning other matters?

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EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

THE POWER WORD

Words have power. Words can produce panic among those of an entire nation. Words can comfort the broken hearts of those in sorrow. Words can create anger that will seek to kill. Words can mislead to the point of destroying people financially, morally, socially, and spiritually. Words can also be used to convert the unconverted and change the attitudes of men and women from evil to righteousness. Be-cause words have such power we are warned in the word of God to be careful what we say and how we say it. Jesus said that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Paul wrote: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

The word of God is much more than the words of men, and the power is far greater. If the words of men will do so much in affecting the minds and lives of men, how much more will the word of God do for

those who will hear and understand it? Men's words will change from generation to generation, but the word of God will never change. The words of men will pass away with time, but the word of God will live forever. The word of God is incomparable with the words of men, but many wise men of the world seem to think that their words are as great and powerful as the spiritual words of which Paul spoke in I Corinthians 2.

Paul writes to Timothy that the "word of God is not bound" (2 Tim. 2:9). This means that no man or power can bind the powerful word of God. Men can be bound, as Paul was, but not the word of God. Men may "hold the truth in unrighteousness" but only to themselves. The time will come when all such will feel the power of the word and know it cannot be ignored or bound.

The word of God will save the lost; the words of men will not. God's word makes men clean: "ye are clean through the word which I have spoken unto you" (John 15:3). Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). To the Corinthians he said: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (I Cor. 15:1,2).

The word of God must be received before it will save. James wrote: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). In verse 22 he begins to tell how this word is received: by being doers of the word and not hearers only. Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren..." (I Peter 1:22). The word of God is the only power known to man by which the lost souls of humanity can be saved. But it will save only those who hear and obey it.

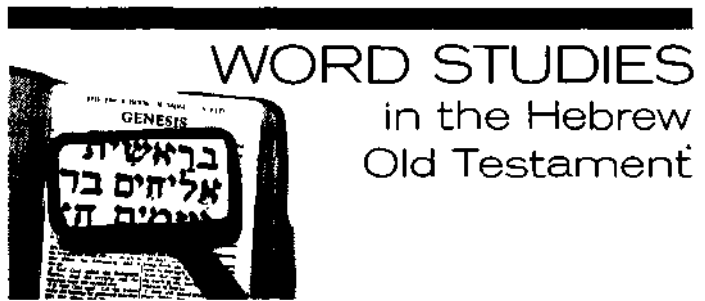
We can not overlook the fact that the basis of judgment of the world will be the word of God we now have. I know of no recognized work of man that claims to pass judgment on the human race to decide the eternal destiny of men. But Jesus said of his word: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the law day" (John 12:48).

The scene of the judgment recorded in Revelation 20 tells of the basis of the judgment: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

With the information before us that we will be judged by the written word, how can men continually refuse to listen, learn and heed this powerful word of God? What possesses men to substitute the words and will of men for the will of God? Why do multitudes neglect to hear the words of the Lord and go into eternity without an excuse? I cannot answer these questions, but I do know that no man has ever engaged in conflict with the word of God and come

out with victory. No man can defy, reject and neglect the powerful word of God and be saved when life is over. You had better think about it seriously.

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Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

FOOL

Part Three

There are two final words translated 'Fool' in the Old Testament. Evil is generally employed as an adjective describing a 'foolish man'. It implies the opposite to a prudent man (Prov. 12:17) and a wise man (Prov. 10:14).

This fool despises wisdom (Prov. 1:7) and discipline (15:5); mocks at guilt (14:9). He is quarrelsome (20:3); licentious (7:22) and it is useless to instruct him (Prov. 16:22, 27:22).

SAKAL is used primarily in Ecclesiastes (2:19, 10:3,14) and denotes thickheaded or stubbornness. Driver has said, "The 'fool' is the man who, whether from weakness of character ('evil) or from obstinacy (sakal), lacks the perception necessary to guide him aright in the affairs of life, and remains consequently an object of satire or contempt to his fellow-men." (An Intro. to the Liter. of the Old Test., p. 398)

WILLIS-INMAN DEBATE

September 19 - 23, 1966

Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions: "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds."

"Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

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MARSHALL E. PATTON

Marshall Patton has been a constant and loyal helper in the publication of **Searching The Scriptures** since the very day it came into being. He not only accepted one of the most difficult responsibilities in writing for a religious paper — answering questions — but he also sent the paper to hundreds of people over the past nine years. He is a thorough student of the Scriptures and does his work well.

Marshall E. Patton was born April 6, 1916 in Collinsville, Texas, to Mr. and Mrs. J. M. Patton. In 1927 at Wichita Falls, Texas, he was baptized into Christ by L. S. White. In the fall of 1934 he enrolled in Abilene Christian College and began preaching the same year. Four years later, on July 13, he was married to Miss Rachael McNatt of Shelbyville, Tennessee. They have two children, Don Ross and LaNelle. Don is now married, has two daughters, and preaches for the Southwest church in Atlanta, Georgia. LaNelle is currently doing post graduate work at the University of Alabama and plans to teach this fall.

Marshall has done local work with churches at the following places: Graham and Nocona, Texas, Cullman and Birmingham, Alabama, Orlando, Florida, and is now with the Weatherly Heights church in Huntsville, Alabama. He has engaged extensively in gospel meeting work every year for the past thirty years. This work has carried him to the extreme boundaries of our nation in all directions.

Marshall Patton has been a close friend for many years and has been a great encouragement to me in the publishing of this paper. I am thankful for his fine work, his loyal help with the paper, and his personal friendship.

ANSWERS
for our hope

Send Bible questions to:
Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

NOTE: The following letter is reprinted here in full as received (except the identity of writer and place)—M.E.P.

QUESTION: Dear Brother: On page 8 of July issue of "SEARCHING THE SCRIPTURES" you requested a verse that makes one church (congregation) more responsible than another, ABOVE THEIR OWN RESOURCES, in preaching the gospel? I cannot give you that verse on preaching but I can give you something to think about concerning the work of the church in the benevolent line. This possibly can help you see that when God gave a command and told just how to comply with it that we had better do, to the very best of our ability, that very thing in just that very way, but when He told us something to do but did not tell us how to accomplish it in detail, that He expects us to use the best judgment that He gave us to DECIDE HOW.

In passage you had under consideration (Acts 11: 28-30) the need was in JUDEA. The messengers was Barnabas and Saul and the relief was sent to the ELDERS. When their mission was completed they returned from JERUSALEM (Acts 12: 25). The Jerusalem church went everywhere preaching the word (Acts 8:4). If we follow this spread of the Gospel we find it was preached in Samaria, 8:5 Azotus, vs 40 and all coastal cities, Ceseraes, churches in JUDEA, Galilee, Samaria (Acts 9:31 A.D. 38). Now perhaps some 4-6 yrs. later Paul and Barnabas carried the relief to Jerusalem to the ELDERS. It seems to me that some one or ones had to use some judgment for this relief for it was for the brethren in JUDEA and we have shown you that they were at a number of places. I ask what kind of cooperation was this and who supervised it?

Some 18-20 years later there was a collection taken and finally taken to Jerusalem by a company of brethren from many places. McGarvey says, there were 9 that put up at Philip's house on the way to Jerusalem. Perhaps 7 of them are named in Acts 20:4 then there was Luke and Saul. After reaching Jerusalem they were gladly received (Acts 21:17). In 24:17,26 money is mentioned or its equivalent but nothing about the details of the distribution of the relief. Somebody must of had to use judgment in the matter of distribution.

Brother, lets not make a mountain out of a mole-hill.

Your Brother, F.A.T.

ANSWER— In reply to the above letter I shall notice those things primarily pertinent to the issue under study. The reader will notice a very significant I

concession made in paragraph one: "I cannot give you that verse on preaching but I can give you something to think about concerning the work of the church in the benevolent line." Thus, our querist implies that while authority for the **sponsoring** church (the issue under study) cannot be found in evangelism, it can be in benevolence. From this he concludes that authority for the latter is authority for the former. However, a careful examination of what he gives in the "benevolent line" shows that there is no authority for the **sponsoring** church in either. Let me point out, however, that what he hopes to help me to see (Note the latter part of paragraph one) is something I already see, with which I am in agreement, and on which I need no help. I must add, however, that whatever "how" (expedient) is selected in such matters must first be lawful (1 Cor. 10:23). Furthermore, paragraph one implies that church obligation, above its own resources, in benevolence justifies a church assuming an obligation, above its own resources, in evangelism. This simply is not so.

There is a work of benevolence for which a congregation may be obligated over and above all others—even beyond its own resources. That work would involve objects of charity within that congregation. Such was the case in the New Testament examples of one church sending to another church. For that reason the contribution was sent to the "elders" or to the church in which the need existed, as we shall see presently. **We do not see one church assuming a work above its own resources, even in the field of benevolence, for those outside its own membership.** Now, here is something our brother cannot find in the New Testament concerning the work of the church—even "in the benevolent line." Yet, this is what we have in the case of the sponsoring church, whether it be in benevolence or evangelism.

Our brother's efforts to find the sponsoring church in his last two paragraphs fail of their objective and show a lack of knowledge of all that is revealed on the matter. In Acts 11:27-30 we find that the need was in Judea, in which territory existed several churches (I Thess. 2:14; Gal. 1:22). This our brother admits. However, he assumes the contribution to have been sent to the Jerusalem elders and then distributed by them through Judea. This, of course, makes diocesan elders out of the Jerusalem eldership in this matter of benevolence. If they could act in this capacity in one matter, in how many more matters might they so act? Furthermore, if they may so act, then what is wrong with the denominational diocese? In my former article I mentioned this point without further comment. Since this error has been exposed several times over, I presumed that no one would want to take that position now. However, it seems that I understand the presumptive powers of our brother.

Why would any one want to assume something contrary to God's order? God's order is for each church to have its own elders (Acts 14:23; 20:17; Phil. 1:1). Since the contribution was for "brethren in Judea," and since there were several churches in Judea at this time, it follows, in the light of God's order, that the contribution was sent to the elders of these churches respectively. Furthermore, since I Peter 5:2 restricts the oversight of elders to the

church of which they are members, they could not have acted as diocesan elders in this matter—even in the "benevolent line"—without violating this divine limitation. The place from which they returned to Antioch is irrelevant to the identity of the elders to whom the contribution was sent. In view of other interest, it would be only natural for them to end their journey and mission in Jerusalem, spend some time there, and then return from that place.

Since our brother mentions McGarvey, let me quote further from him: "The manner in which the elders of the churches in Judea are here mentioned, without a previous notice of their having been appointed, shows the elliptical character of Luke's narrative, and it results from the circumstance that he wrote after the churches had been fully organized, and all of the officials and their duties had become well known. The elders, being the rulers of the congregations, were the proper persons to receive the gifts, and to see to the proper distribution of them among the needy." (ACTS OF APOSTLES by J. W. McGarvey, Part Second, pp. 230,231) Thus, this eminent scholar never even thought of any action on the part of these elders except that which accords with God's order as pointed out above.

The contribution mentioned in our brother's last paragraph was administered **within** the Jerusalem church. If this is not so, then it was used for some purpose other than that for which it was sent (Rom. 15:25,26). There certainly was no sponsoring church in this work of benevolence. Thus, we see there is no authority for one church to assume a work, above its own resources, for those in other churches—even in the "benevolent line." When our brother says there is nothing said about the details of the distribution of this relief, I agree. This, however, involves no point at issue. Elders may administer such funds at their discretion within the church of which they are elders—so long as the expedients used are first lawful (I Cor. 10:23).

Our brother wams, "... lets not make a mountain out of a mole-hill." By this he implies that the sponsoring church is only a mole-hill or a lawful expedient. The above observations show him to be dead wrong about this. The sponsoring church is not in the doctrine of Christ, generically or specifically. The guilty are transgressors and according to John "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9). This makes the sponsoring church a "mountain." May God help honest, sincere souls to see what a "mountain" of error it really is.

BIBLE ANSWERS

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I MARVEL (Galatians 1:6)

James P. Miller, 2523 W. Diana Street, Tampa, Florida 33614

The week of September 30 through October 6 found me in a meeting with the Glenwood Hills congregation in Atlanta, Georgia. Just a few years ago I preached for various churches in that great city spending over two months of my life with them. I marvel that there have been so many changes in the years that have gone by. This column is designed not only to give a report of the present condition of the churches in that area but to look at the direction in which the liberal churches are moving.

REPORT ON THE ATLANTA MEETING

The outlook for the church in Atlanta and central Georgia is bright. This is the only conclusion that we could reach after the effort with the Glenwood congregation where brother Ed. Nowlin works as the evangelist. Brethren came from all over the central part of the state and it was good to see many old friends of years past. I could not help but think of the meetings in Atlanta in the years that have gone by. Two at West End, one or two at East Point and a tent meeting at Hapeville that lasted almost a month. In those years the cause in Atlanta was just beginning to make progress: Now those congregations have embraced the liberal thinking of the day and I can no longer preach for them. It is always with a note of sadness that we turn memory back in this way.

ONE EXAMPLE

The liberal congregation in Decatur which was a small congregation a few years ago and is still not what we would call a large church, announced in the papers during my stay in Atlanta that they were to build an apartment house for senior citizens at a cost of three million dollars to be operated by the church. Of course that is to be done with someone else's money (I guess the federal government) and puts the church in the property management business in a big way. Think of the problems if the money does come from the government or from some other equally demanding source. They will have to rent to all (regardless of character, etc. In doing this, they will have to take in those who drink so they will have the beer in the churches' refrigerators, etc. If not this some equally disturbing problem. The church would not have dreamed of such a departure a few years ago when I held the meetings. This is just one example of how far from the Lord's purpose for the church the brethren have drifted.

FIVE CONGREGATIONS

If I have the correct information there are now five congregations standing for the "old paths" in greater Atlanta. The surprising thing is that all of them are about the same size and all but one have grown to their present size in the last few years. They are all just under or over the one hundred mark. I hope that the list is accurate. Glenwood, where brother Nowlin preaches, has already been

mentioned. I think that this is the oldest. The, others are Snapfinger Road with brother Scott Owen, Southwest with Don Patton, Embry Hills with J. D. Tant and Mabelton with Moody Swahn.

OTHER CHURCHES NEAR ATLANTA

There are a number of other congregations near Atlanta and all of them attended the meeting. They are the congregation in Marietta where brother Hugh Davis preaches, Lawrenceville with brother Gary Ogden, Rome with brother Calvin Allen, Gainesville with Ron Lehde, Pine Grove with James Chason, Jonesboro with Gene Grant and brother McClain, Jasper with E. C. Owen and Covington with Jim Ward. There may be others but this is the thirteen congregations that attended the meeting.

WHAT OF THE FUTURE

No one could in one short week make a real appraisal of the true condition of a great section like Atlanta and central Georgia but one thing impressed me about the general picture and that was the leadership that seems to be present in all of these congregations. The men that I met and talked with seemed to me to be well above the average. They have been through the fire and know what has to be done to make the church grow. The Glenwood congregation where I preached had a dozen men who were active and informed. It is true that the churches are small and several of them have completed new buildings and are in debt but they are strong enough to meet their obligations and support a preacher. The church in Marietta where Hugh Davis labors is ready to build a new meeting house.

CREDIT WHERE CREDIT IS DUE

A number of brethren could be singled out for their contribution to the work in Atlanta and I do not have a list of all of them. Continually brother Ed Nowlin, who when called upon to compromise at West End went into the class room for eight years to support himself while preaching the all sufficiency of the church, would be at the top of the list.

o

Comments to the Editors

"I appreciate the copies of Searching The Scriptures which you have sent to me. You publish a fine paper — with good men writing for it and worthwhile articles. I look forward to reading it in the months ahead." — Paul C. Keller, Lubbock, Texas.

"I am looking forward to receiving the paper for I know it is one of the best in the brotherhood, or at least this is my feeling on the matter." — Marvin E. Young, Spokane, Washington.

"Enclosed you will find my check for \$3.00 for the renewal of Searching The Scriptures which I continue to enjoy very much. Keep up the good work." — Frank Chumley, Sumter, S.C.

"Keep the paper coming. I enjoy it." — Karl Diestelkamp, Milwaukee, Wisconsin.

"Please renew my subscription for a year to Searching The Scriptures. I enjoy the paper very

much." — Bill Cavender, Groves, Texas.

"I believe the paper is better than ever. I enjoy the monthly columns by various brethren." — Larry R. Devore, New Carlisle, Ohio.

"I continue to enjoy the paper, and it looks better all the time." — Tom Oglesby, Glasgow, Ky.

"I enjoy reading Searching The Scriptures very much." — Mrs. E. L. Bunch, Forrest City, Ark.

"I enjoy Searching The Scriptures. Please keep up the good work. Brother Wayne Mitchell had your paper sent to me nearly one year ago. I've enjoyed every copy. I am in a wheel chair and would be glad to get papers from any of the brethren or church bulletins." — Ray Pennington, Baker Fork, Cinda, Ky. 41728.

"I want to say it is one of the best papers I have read and look forward to receiving it every month. I would also like to let it be known that a loyal con-gregation has been established here at Russellville (Ark.). The church is meeting in my house now and would like to extend an invitation to all in this area to worship with us. We are located on Arkansas Road 331, one mile east of I-40 and Highway 64 East." — Allen D. Harper, Russellville, Ark.

"We continue to enjoy and appreciate this fine publication." — W. C. Sawyer, Louisville, Ky.

"Thanks for a very good paper and we commend all for the fine work being done to destroy error and teach the truth." — R. W. Ford, Ridgeway, Va.

"The quality of your paper has been vastly improved with the additional writers this year. It should be a rich source of study for those interested in a 'thus saith the Lord' for what they believe. Keep up the good work." — Charles Goodall, Tampa, Fla.

"The articles are timely and all should appreciate your stand for the truth." — Leo E. Collier, Maitland, Fla.

"Of course, I still enjoy getting Searching The Scriptures. Keep up the good work that you are doing in it." — J. T. Smith, Dayton, Ohio.

"Yours is the finest and most informative material I know of anywhere." — E. Paul Price, Borger, Tex.

"I continue to enjoy Searching The Scriptures because of its subject matter and layout." — Jim R. Everett, Miranda, Australia.

"You are doing a good job." — G. D. Dean, Fort Smith, Ark.

"I still enjoy this fine religious paper very much. Continue the good work and God bless you in the work." — Arnold Ray Wilmouth, Cookeville, Tenn.

"I have to agree with Edward Fudge — the proper attitude is sometimes missing when brethren disagree. I appreciate the attitude manifested by you when disagreeing with some brother." — A. B. McKee, Waycross, Ga.

"Keep on publishing your fine paper. It is a good work, and I personally find it very edifying. May the God of heaven continue to bless you in service in His kingdom." — Major Wallace Little, APO, San Francisco, Calif.

"I have enjoyed each issue of Searching The Scriptures. Each issue is very informative." — Roy B. Cain, Wauchula, Fla.

"The work you are doing with this paper is without a rival in the field in my judgment. My wife passes it on to others when we have read it." — John Wilson, Chico, Calif.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

CREATION? OR EVOLUTION?— BOTH ACCEPTED "BY FAITH" (No. 3)

(In the September issue two errors in typesetting slipped by us. In the second paragraph the first word "Quote" should be "Quite". In the second column, page 5, line twelve, the statement should be: "A creature without intelligence," instead of: "A creature with intelligence." We offer these corrections to make the article as accurate as possible to the original as received from brother Foutz—Ed.)

The above heading is true because questions having to do with "ORIGINS"—"THE BEGINNING" of the universe, this earth, its life forms, and especially MAN, involve things about which man cannot KNOW. They involve past events which took place before ANY MAN had an existence. Both the creationist and evolutionist declare this to be true. Hence, the PAST and all we know about it that cannot be known by MEMORY can only be known by testimony. This is why we developed fully in the last two issues the point that either position man accepts he must accept it "BY FAITH." Evolution is simply NOT a scientific FACT, capable of demonstration or experimentation, but a philosophy, accepted by faith. Not only is this true, because of the very nature of the things which we are dealing, but MANY scientists and MANY evolutionists frankly admit it is accepted "by faith." (Already a number have been quoted to this effect in the two previous issues). We could enumerate dozens of admissions relative to their faith, many quotes from such men found in dozens of books, but since almost everyone has the booklet EVOLUTION published in Toronto, Canada, (or can obtain it easily) I suggest you read pages 62, 63, 64 and 75 in 13th Edition and pages 12, 28, 47, 54, 74, 76 and 80 in the 15th Edition for much information on this point. Also pages 95 to 105 in the fine book WHY SCIENTISTS ACCEPT EVOLUTION by brother Bales and the late brother Robert Clark.

But, before we close this contrasting study between Creation and Evolution we want to show that there are ONLY these two alternatives and WHY many of the scientists chose Evolution rather than creation: 1. Prof. D. M. S. Watson said, "Evolution itself is accepted by Zoologists, NOT because it has been observed to occur—or can be proved by logically coherent evidence—but because the only alternative, special creation, is CLEARLY INCREDIBLE." 2. Sir Arthur Keith, "Evolution is UNPROVED and UNPROVABLE. We believe it only because the only alternative is special creation and that is UNTHINK-

ABLE." 3. Professor L. T. Moore says "The more one studies Paleontology the more certain one becomes that evolution is based on "faith alone"—the only alternative is the doctrine of special creation, which may be true, but is IRRATIONAL." *THE DOGMA OF EVOLUTION*, page 22. (All three quoted from *EVOLUTION PROTEST MOVEMENT* pamphlet *WHY I BELIEVE IN CREATION* by Newman Watts.) 4. The late Prof. L. T. Moore also said, "Our faith in the idea of Evolution depends upon our reluctance to accept the ANTAGONISTIC doctrine of special creation." *THE DOGMA OF EVOLUTION*, page 304. 5. G. G. Simpson, in his speech at the Darwinian Centennial Convocation spoke of a believer in Creation and Supernaturalism as an immature and wishful thinker. He then said, "Life may conceivably be happier for some people in the other worlds of SUPERSTITION. It is possible that some children are made happy by a belief in Santa Claus, but adults should prefer to live in a world of reality and reason." *THE WORLD INTO WHICH DARWIN LED US*, Science, Vol. 131, April 1, 1960, pages 973-974. 6. H. S. Sheldon in his debate with Douglas Dewar *IS EVOLUTION PROVED?* said the dogma of creation was "SILLY." He wrote, "I must therefore say quite bluntly that I regard the hypothesis of special creation as too foolish for serious consideration." He also maintained the "anti-evolutionist people are removed from the class of people with whom it is possible to conduct a RATIONAL discussion." *WHY SCIENTISTS ACCEPT EVOLUTION*, page 93.

So the scholars (?) have spoken; they have made their choice between two opposing doctrines and they have chosen Evolution. Is it because of FACTS which support it? evidence which proves it? testimony that compels it? Certainly not! It is simply because the only other alternative is CREATION or SUPERNATURALISM and that is: "SILLY", "UNTHINKABLE", "INCREDIBLE", SUPERSTITION", and "IRRATIONAL". (All of these terms have been, and are being, used by Evolutionists in referring to the doctrine of Creation). And one of the most commonly used terms is that it is "IRRATIONAL." Yet I doubt that anyone has ever read anything as silly, absurd, incredible and IRRATIONAL as most of the things the Evolutionists tell us. For example, the odds, they admit, against evolution happening—Huxley said not 100 or 1000 to 1 but the numeral 1 followed by enough zeros to fill 4 books of 500 pages each—ONE CHANCE IN THAT MANY THAT IT COULD HAPPEN. See *EVOLUTION IN ACTION*, pages 31-32 by Julian Huxley. G. G. Simpson said such was IMPOSSIBLE "but it must have happened, for after all we are here." (as if to say there is no other way to account for our being here—P.F.) See *CRS Quarterly*, July 1964, pages 5-6. After the same Huxley said "Though natural selection is an ORDERING PRINCIPLE it operates BLINDLY—WITHOUT CONSCIOUS PURPOSE OR ANY AWARENESS OF AN AIM", Dr. Himmelfarb caustically remarked, "Posing as a massive deduction from the evidence it ends up as an ingenious argument from ignorance." *EVOLUTION* (15th Ed.) page 47.

However, in rejecting something these men call IRRATIONAL they accept something that IS IRRATIONAL.

This is brought out very vividly in an article in February 16, 1968 issue of *CHRISTIANITY TODAY*. The writer, Calvin D. Linton, in considering "The Myth of Automatic Human Progress" declared "But it remained for the nineteenth century and the rise of theories of evolution for the views to come to the dogma that all environments tend inevitably toward perfection. Why this is so was never clearly stated. There simply is FAITH that the universe is so constituted. 'CHANCE' will see to it (or, NATURE and her 'resident forces' operating blindly and without intelligence will make it so—P.F.) BUT 'CHANCE' IS SIMPLY A NON-TERM, IDENTIFYING THE ABSENCE OF REASON, PURPOSE, INTENTION AND WILL; IT IS ODD THAT 'REASON' SHOULD PUT ITS 'FAITH' IN THAT WHICH IS, BY DEFINITION, NON-REASON, Page 3. So Evolutionists, as those mentioned, reject creation because (3) it is the only alternative to Evolution and (2) it is irrational, incredible, silly and unreasonable and then hold to a philosophic dogma "BY FAITH" that is irrational and unreasonable in the extreme.

J. G. Vos (quoted in August issue) makes the same point in his book *SCRIPTURAL REVELATION-EVOLUTIONARY WORLD VIEW*, Page 6, "The evolutionary world holds that CHANCE, not mind, is the denial of a cause, it is the negation of all causation. It is the opposite of law, it is the enthronement of utter chaos. So NATURE becomes a book WITHOUT AN AUTHOR, A COMPOSITION WITHOUT A COMPOSER, A BUILDING WITHOUT AN ARCHITECT AND BUILDER. IT WAS NOT PLANNED-IT JUST HAPPENED. Billions and billions of years of 'time' plus oceans and oceans of 'chance' are supposed to account adequately for the existence of unfathomable examples of complexity as the human brain. Time plus Chance equals organism, is the equation involved. A popular newspaper commentator recently dismissed some of this nonsense with the terse comment: 'GO MAKE A SEED!' (End Vos' quote). How long would it take one, with a careless hand and reckless abandon, throwing various paints at a canvas, to accidentally (or "by chance" draw the **picture** of a man?—But is MAN more easily made, BY "CHANCE" than his picture?

The best way, I believe, to close these three lessons on this special theme is by calling attention to the many evidences of doubt and uncertainty on the part of the Evolutionary Scientists who speak and write. Who has MORE RATIONAL, CREDIBLE AND REASONABLE EVIDENCE FOR "HIS FAITH" — the Creationist or Evolutionist? How strong is the latter's belief? How confident is the evolutionist in the foundation upon his "faith" is based? Is he sure and certain that his "FAITH" rests on a sturdy foundation? Read (and listen to) their MANY, MANY words and phrases express their ignorance, doubt and uncertainty. And it does not just involve Chas. Darwin who said, in his two most famous books, "we may well suppose" over 800 times. This great doubt did not JUST exist 100 years ago when men knew so little about these things and "science" had not made the progress and discoveries of our day. Most evolutionists would say the uncertainty of Darwin, Wallace, Lyell, Thos. Huxley, etc., could NOT be evident in our "enlightened" age. Well,

that is what the evolutionist would like people to believe and that is what the uninformed "swallow" because some "scientist" or college professor said it. BUT, DON'T YOU BELIEVE IT! There is the same uncertainty today. FOR THE ANSWER TO THE BASIC QUESTIONS WE ARE DISCUSSING ARE JUST AS UNKNOWN BY OUR GENERATION AS IN DARWIN'S DAY. During the past 10 years I have accumulated a file of many articles, WRITTEN DURING THAT SPAN OF TIME, BY MODERN MEN OF SCIENCE. They have been taken from Textbooks, reference works (such as World Book) and especially from up-to-date articles in papers and magazines (such as Life, Look, Saturday Eve. Post, Readers Digest, etc.). I have dozens of these articles, expressing in HUNDREDS of instances, with various words and phrases, their doubt and uncertainty. If anyone should call this statement in question, I can and will cite them. All of these articles are permeated with the very words and phrases used by Darwin and men of his day or H. G. Wells and those who lived somewhat nearer our time.

In a recent WORLD BOOK-YEAR BOOK Prof. L. S. B. Leakey, in "MAN'S BEGINNING," in the short space of ten pages, used such words and phrases (perhaps, probably, it may be, we suppose, etc.) 42 times, (page 108-118). The Reader's Digest ATLAS, page 140, in discussing man's origin and development, in ONLY 21 lines, used such expressions 7 times. In our discussion with the Rice University biology professor, while replying to a question we asked, he said this (EXACTLY THIS, IN THIS SEQUENCE), "Probably, I think, perhaps, —." This is about as unsure and uncertain as one can be. So, if, in trying to answer these important questions on "origins" — how life and man came into being, the Evolutionist must qualify them by "perhaps," "we may assume," "I think" or "probably," what do these men REALLY KNOW about these things and who can place any degree of confidence in ANYTHING they say on these vital themes?

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HUNGER AND THIRST AFTER RIGHTEOUSNESS

Donald M. Alexander, Tampa, Fla.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). God has always provided food for His people. God made man and created all the food and drink man needs to sustain life and to satisfy his hunger and thirst. Innate within man is a desire to eat and to drink. But when His children were without food in the wilderness, God give them manna from heaven and told Moses to speak to the rock for water.

Can a man exist without satisfying his hunger and quenching his thirst? Can a man "get by" if, after he has been given food and drink in abundance, he suddenly decides that he will neither eat or drink? Suppose a man came to the conclusion that he would eat wood instead of food. Would he live? Was it God who gave us the knowledge of what to eat — vegetables, meats, fowls, fish, etc.? Can we not say then that Almighty God knew that man has both a desire to eat and a need to eat the right thing in order to survive? Spiritually-created man is no different in this respect.

If the spiritual man had no need of food and drink, then why did Isaiah prophesy of the day when "the sure mercies of David" (meaning Christ) would offer satisfaction to "every one that thirsteth"? Why did he compare the Word of God that would come through Christ to rain that watereth the earth "and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater."? If sin-laden men had no need of a better diet than what this world offers him, then why did Jesus proclaim himself to be "the Bread of Life" in John 6:35, and the "living water" in John 4:10?

On the other hand, if it is not necessary for the spiritual man to have a desire — the "hunger and thirst" — for food and spiritual drink, why did the writer of Hebrews chide those who were content with milk instead of progressing as Christians and developing a "taste" for "strong Meat" (Hebrews 5:13)? Then, why did the inspired apostle Peter command the "elect" who were still "babes" to "long for" the spiritual milk of the word, "... that ye may grow thereby." (I Peter 2:2)?

God created man with all the natural desire for food and drink that man possesses. The words of Jesus and the words of the inspired writers of the scriptures give the Christian all the nourishment he needs to grow up to be strong in the Lord. Thus, if a man dies of spiritual starvation, it will not occur because God did not prepare the meal.

We condemn strongly the person who says he has no need of the "Bread of Life"; we offer no sympathy for the individual who says, "I'll eat something else" in a Gospel-starved religious world. What about the Christian with a cupboard full of Bibles, workbooks, commentaries ... but no appetite!!!

"Blessed are they which do HUNGER and THIRST after righteousness, for they shall be filled."

HAVE YOU RENEWED YOUR SUBSCRIPTION?

DO IT TODAY!

THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." — Acts 14:27

Wiley Adams, 2346 W. Marion Rd., Macon, Ga. 31206 — We have terminated our work with the church at Waynesburg, Pa., after having worked with these brethren for slightly over three years. This town is located in the extreme southwest corner of Pennsylvania adjacent to the West Virginia panhandle. It is a town of around 8,000 more or less and the Waynesburg congregation is one of four churches in Greene County. Of these two are liberal, one is on the fence. The brethren own a brick building in a nice neighborhood which will serve them well for a good while to come as growth is somewhat limited here. They have a good house for the preacher to live in located a half block from the building. Some outside support would be required. This work needs a seasoned man who is willing to persevere. The work will not be an easy one but a man is badly needed there. These brethren have not asked me to say this but I am doing it anyway to help them. Any preacher interested contact one of the following: **Worley Shriver**, R. D. 5, Box 174, Waynesburg, Pa. 15370 or **James B. Vitarelli**, 655 Bonar Avenue, Waynesburg, Pa. 15370.

We began August 1st with the Bloomfield congregation in Macon, Ga. This congregation is three years old, having begun as a result of liberalism permeating the other churches of the area. Brother **John Gasaway** who lives in Gordon, Ga., has preached for them on a Sunday basis during that time. He is to be commended for a job well done in helping these brethren at such a time. Cooperation of sound brethren in several places has resulted in full support for us in this work. At present the meeting place is a rented community building on O'Hara Drive (a loop street). Those passing by who need information should call 788-5882 or 788-5016. Those who are traveling north and south on I-75 should take I-475 (by-pass) and exit at the Holiday Inn. Call us from there and further instructions will be given. You are pretty close to us at that point. We encourage traveling brethren to stop and worship with us. My new address is: 2346 W. Marion Rd., Macon, Ga. 31206.

Brother **Conway Skinner** of Beaufort, S. C. was with us in a gospel meeting Aug. 19-25. One confessed wrong and two identified themselves with us having formerly been with one of the liberal churches in the area. The challenge is a big one. We believe this work will grow as the members seem to have a mind to work.

M. E. Young, Roseville, Ohio — The church is now meeting in Roseville, Ohio where it has been meeting for a little over a year. I have just moved here from Spokane, Washington, as of the 14th of July, 1968. This is my first full-time work, as I came here out of the Air Force.

We are now meeting in the Grange Hall, which is located on Athens Road. Our meeting times are as

follows: Bible study, 9:30 a.m.; worship assembly, 10:30 a.m.; and evening service, 6:00 p.m. Our mid-week service is Wednesday at 7:30 p.m.

This is the only sound congregation in this area as far as I know. There are some which support the brotherhood innovations, while others stand against these things, but have too far in the other direction with all kinds of teaching which cannot be found in the Word of God. If any reading this magazine knows of someone in Roseville and would like for me to see them, write to me: Marvin Young, 18 Elm St., Roseville, Ohio 43777.

John W. Pitman, P. O. Box 272, Mt. View, Ark. 72560—Churches may contact me for meeting work at the above address until schools are out in the summer, at which time a new address will be given. Churches that are not able to have meetings will be the ones that I will consider, as about all that will be expected in the way of pay will be my expenses. I will be willing to go far and near in order to help assist churches in the preaching of the Word. My phone is: 269-8514.

W. C. Moseley, Venice, Calif. — After over 4 1/2 years of labor with the Venice Blvd. church in Venice, Calif., I will be moving sometime in January to work with the Northside church of Christ in Tucson, Ariz. At the time of this writing, the church here in Venice is looking for someone to come and work with them. I highly recommend the church here to anyone who is willing to work for the Lord's cause. The congregation in Venice is composed of around 90 members, has a nice meeting house and adequate support for a preacher. Above all, they are sound in the faith. Any who might be interested should contact the elders at: 1503 Venice Blvd., Venice, Calif. 90291.

H. C. Henderson, Jr., Chief land, Fla.—The church in Chiefland is still in need of a full time preacher. We need a man with at least several years experience. We are in a growing community and this should prove to be a rewarding work. Anyone interested may contact **Ray Smith** or **Jerry Smith** in Chiefland. Phone: 493-4429 (daytime) or 493-4665 (night time).

Leroy Henry, Gulfport, Miss. — We are a small congregation worshipping in rented quarters which are quite adequate. We are located in Mississippi City, which is now a part of Gulfport. At present our membership consists of about 12 faithful members and their children and a few who do not come as they should. We are about equal distance from Keesler Air Force Base and Gulfport Navy CB Base, so the majority of our membership is always military which is always on the move. We are the only sound congregation between Pascagoula, Miss, and

New Orleans, La. **James Cooper** has been working with us but has moved to Mason, Ohio to work with a new congregation. Anyone interested in this work who has or can get support, please write me, P. O. Box 1821, Gulfport, Miss.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. 33609 — Brother **Harold Dowdy** of Jacksonville, Fla., closed an excellent meeting for us on October 11, with 2 responses. This brings the total number of responses at Henderson Blvd. to 29 for the past five months.

Otis Jordan, P. O. Box 414, Perry, Fla. — My family and I enjoyed almost three years, a very harmonious work with the brethren in Titusville. We feel a great deal of good was done while there. It was hard to make the decision to leave the good brethren there, but felt that maybe someone else could do more good there and we could be of just as much use in another place. We then made the decision to move to Perry. We did so with a lack of adequate support. The church here is not able to fully support us and we are receiving partial support from three other churches at present. Our total support just now is less than \$100.00 a week. We really need at least \$125.00 to have the necessary things and take care of our obligations. We have four in our family and my daughter and I are under constant doctor's care for allergy, which poses an extra need. I would be grateful to hear from any who would be willing to help, and will be glad to furnish information concerning myself. Brother **Roy Cogdill** told me to use him for a reference and I have other well-known men to attest to my soundness in preaching the gospel.

The church in Titusville is still in need of a good man. I commend them to anyone. They are a fine group and stand firm in the faith. Please contact **Ed Barker**, 27 Garnet St., Titusville, Fla. 32780.

John A. Thurman, Lake City, Fla. — In the spring we had a gospel meeting under a tent with **Frank Jamerson** doing the preaching. In October (20-27) **Mel Meyers** of Bloomington, Ind. held a meeting in Lake City in the Garden Center at 400 South Hernando at Dade Street. We now have a weekly radio program on Sunday morning at 8:15 a.m. on WGRO radio, 960 on the dial. Presently the congregation is interested in the possibility of purchasing land or a building in the near future, the Lord willing.

Ralph Givens, 387 Nobottom Rd., Berea, Ohio 44017 — One was baptized here September 29. We have recently purchased lots on which to build a new building.

Ward Hogland, Box 166, Greenville, Texas 75401 — In 1968 my meetings began with the Hollywood church in Miami, Fla. From there meetings took me to Springhill, La.; Pensacola, Fla.; Booneville, Miss.; Martinyville, Ark.; Huntsville, Ala.; Cash, Texas; Lewisville, Texas; Austin, Texas and Lawrenceburg, Tenn. In March I engaged Vernon L. Barr, Baptist in a four nights debate on Baptism and apostasy. I am now in my eighth year with Walnut Street. Visit

with us when in this area.

Gale Cummings, 800 Denise St., Altus, Okla. — I moved to Altus, Oklahoma in May of this year to work with the church meeting at 1105 S. Navajoe St. We meet each Sunday at 10, 11, and 6 and then again on Wednesday at 7:30 p.m. Brother **Jesse Kelly** and his good wife started the work here some three years ago and since that time the membership has increased to 30 faithful Christians who are working together in love. **Yater Tant** of Lufkin, Texas was with us in a gospel meeting beginning the 18th of September, and **Lindy McDaniels** will be here starting the 20th of October for a week's meeting. We welcome any faithful Christian living in this area to join us in the work and worship here in Altus. Visit with us whenever you are in this area.

Don Bassett, 531 McElroy Rd., Memphis, Tenn. 38117 — I have recently moved to Memphis, Tennessee and begun work with the East Memphis church. Three fine elders, **Dalton Priestly**, **Harl Puckett**, and **Wendell Davis**, oversee the church here.

David Smitherman, Victoria, Texas — On September 1 of this year I began work as evangelist for the Glasgow St. church in Victoria, Texas. The brethren here want to take this means of informing the readers of **Searching The Scriptures** that a congregation working and worshipping after the New Testament pattern can be found in Victoria when passing through on vacation or when moving to this area. We are opposed to all human institutions that men want to attach to the church to do the work that God gave the church to do. We are located North of Victoria, three blocks off the Hallettsville Highway in Northcrest. Brother **Albert Jennings** of Yoakum, Texas will be holding our fall meeting this year and in 1969, brother **W. L. Wharton** and brother **John Iverson** have been scheduled to be with us in similar efforts.

TO WHOM IT MAY CONCERN

D. E. Lively, Ruskin, Fla.

After eight years trying to establish a sound congregation in the Ruskin area, about all that we have accomplished is about 10 or 12 baptisms, most of them have moved away. Others have moved into the area (a majority now) of "ultra extremists" teachers with their doctrines, and they have about taken charge of the church here. Gary Ethridge was preaching here and is now gone away after Charles Holt's doctrine. Several different Bible scholars and teachers have been trying to teach and explain the truth to these who are in so much error, but seemingly so far they are "unteachable."

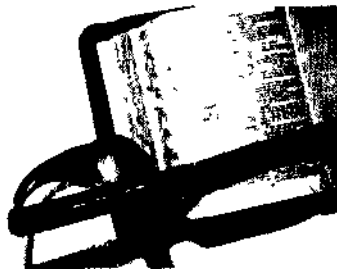
My wife and I do NOT believe this false doctrine and cannot continue to take any further part neither in this teaching nor in fellowship with those who teach it. We just do not want anything more to do with this kind of doctrine. We hate to say it after this many years, but due to these circumstances we have decided to give up here in Ruskin. We seem to have made a failure against so much opposition to the truth.

This is our position and warning to the churches that have been supporting the work here. All the churches who have been supporting this work will do well to thoroughly investigate the conditions here before continuing further with the support.

My wife and I join in giving all you good people our heartfelt thanks and appreciation for your wonderful consideration and support in the past. We thank you for your help while we had hope for the work in Ruskin. It is now gone completely from the faith.

D. E. and Ada W. Lively

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

"EATING IN THE MEETING HOUSE" (3)

In two previous articles on this subject, we have reviewed an article written under the above heading, and given other statements and quotations on the subject. It is my contention that there is no divine authority for the church to build and maintain facilities for social activities. It is true that the church may build the necessary facilities for doing any work which God has commanded, but where did the Lord ever command the church to assemble for the purpose of eating a common meal or engaging in any kind of social or recreational activity?

Assuming that church operated kitchens, "fellowship" halls and recreational facilities were permissible, such work could still be condemned because it is inexpedient. In the first place, such a practice will nearly always cause disagreement and division when introduced into the work of the congregation. And in the second place, there is the matter of priority; so many other things are of far greater importance. For example, preaching the gospel of Christ to a lost world and taking care of those worthy people who are in need of the necessities of life.

At this point, I want to give a statement by Ralph T. Henley in "A REPORT FROM THE CHURCH OF CHRIST IN JERUSALEM, ISRAEL," dated April, 1962. This was a newsletter from brother Henley to churches in America. Incidentally, this complete newsletter was read by Charles Chumley at the morning service of the church of Christ, Granny White Pike, Nashville, Tennessee, June 17, 1962. I have a friend who was in the audience on that occasion and obtained a copy of the article.

Writing under the subheading "Fellowship Halls" brother Henley said:

"It is very difficult for me to believe that these are expedient when the world is lost in sin; when two-thirds of the world's people do not know the true

God, never heard of the Christ, nor seen a copy of the Bible. There is not enough money to support gospel preaching. Many nations do not have a single gospel preacher and many others have only one or two. There is not enough money to care for the poor, naked, and sick. As long as there is one person in the world who has never had the opportunity to hear the word of God, how can elders of the churches justify spending the Lord's money to build these halls of entertainment. I should think the food would stick in the throats of church members as they keep the halls hopping as class after class and group after group burn the electricity nightly. Money for such endeavors is justified since it comes from the Bible classes to buy the appliances, utensils, cabinets, tables, etc. Many of the church kitchens I have seen are more expensive than any I have seen in a private home. Elders and preachers argue that if the members don't eat together they will not come to church. It they do not provide the entertainment for the church members' children, then the devil's crowd will. All of the hundreds of thousands of dollars spent by all the churches in this manner each year is equated and justified as one would justify a water cooler. Surely, such a man who resorts to such a low tactic is aware of it in his own mind and he needs to be an object of pity."

Those who endorse and practice the social and recreational activities in the facilities of the church, also go all out for the same thing in the church sponsored camps. Writing under the subheading "Summer Camps" brother Henley offered the following sound and timely advice:

"Recreation in a Christian environment is good for children but it is a work of the home and not of the church. It is my personal responsibility to furnish entertainment and recreation for my children. Yet preacher after preacher in increasing numbers is called upon to take time out to get ready for the 'camp'. He spends all Spring preparing his brochure of camp activities to be mailed to the city, county and surrounding states. Then he spends his summer in a couple of camps. He leaves his preaching to gather up athletic equipment. All this hustle and bustle is justified on the grounds that a Bible class is taught there. Sometimes young people from Christian homes are baptized. Yet, the same preacher has a good air-conditioned building to use in place of the camp. He says that by using a camp one can entice non-members' children and teach them. Let us not merchandise the gospel. Inherent in it is the only enticement needed to save. Let us not forget. If we must furnish entertainment to get the members' children to attend church then we have drifted farther than I believed."

These statements are worthy of careful consideration. Someone has said that a church that must rely upon ice cream suppers, tea parties, and chicken dinners for its growth is as cold as the cream, weak as the tea, and dead as the chicken. Amen!

"There is nothing to offend me in the modern church. The minister gives a sermon on juvenile delinquency one week, reviews a movie next week, then everyone goes downstairs and plays bingo. The first part of a church they build nowadays is the kitchen. Five hundred years from now people will dig up these churches, find the steam tables and;

wonder what kind of sacrifices we performed." These are the words of a Jew in LIFE MAGAZINE, October 6, 1958.

Under the heading "The Proper Use of Church Buildings" brother John W. Hedge wrote the following in the FIRM FOUNDATION a few years ago. Read it carefully.

"A church house is just what that name means, a house erected by the church to facilitate its religious activities. Whatever, therefore, comes within the scope of the work and worship of the church must determine its proper use. The question is whether or not a church building may be used for other purposes.

"It has been said that 'a church building is not the church, not a sacred thing, therefore may be used for other than religious purposes.' But have you heard anyone say that a church building was erected for any other than religious purposes? Church buildings are not erected as places in which to eat, sleep, and make merry. True, a church building may, in case of emergency, be used as a place in which to eat and sleep; but it was not erected primarily for that purpose. Song books, the elements of the Lord's Supper, the loaf and fruit of the vine, are purchased by the churches to be used in divine services. Who would think of using these in secular ways after they have been acquired by the churches to be used in divine services?"

"Believe it or not, there is rather close connection between a church and the building erected by it in which to carry on the work and worship of God, even as there is between a family and its dwelling place. Of course, the church building is not the church any more than a dwelling is a family. The fact that a church building is erected primarily to be used in religious activities, should cause us to stop and think before we use it for other purposes. A church building is erected, not for those who would come for the hot coffee and doughnuts, but for those who come 'hungering and thirsting after righteousness.' A church building is erected, not for those who would come for fun and frolic, but for those who come to meditate on God's word and worship in quietness. Surely it is good for Christians to associate together, but the church building is not a 'social center' meeting place. Rather it is a spiritual center meeting place."

"Do you know that the church of God is not designed to be a place of feasting and revelry; nor even a place where to partake of your ordinary meals? Can it be, that you will come to the place of public worship, and make them the scenes of feasting and riot? Even on the supposition that there had been no disorder; no revelry; no intemperance; yet on every count it was grossly irregular and disorderly to make the place of public worship a place for festival entertainment" (Barnes' Notes on First Corinthians, p. 231)

The church is a spiritual institution, and as such it has no business engaging in that which is social or worldly. Jesus said, "My kingdom is not of this world ..." (John 18:36). "For the kingdom of God is not meat and drink (eating and drinking, ASV); but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). When we see so many churches engaging in that which anyone should

know is not a work of the church, we do not marvel that many people have lost respect for religion and the church.

After all of the quibbles have been offered and the arguments have been made in behalf of church-sponsored social activities, the inspired apostle still says, "What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" "And if any man hunger, let him eat at home; that ye come not together unto condemnation" (I Cor. 11:22, 34). I judge it wise to follow these explicit statements and the clear implications to be found therein. What about you?

EUGENE BRITNELL

CHARLES HOLT WON'T DEFEND HIS DOCTRINE

J. T. Smith, 300 Haynes St., Dayton, Ohio 45410

It is with sadness of heart that I make the statement contained in the above title. I have followed the writings, the work, and the debates of Charles Holt with great interest for the past ten years. I was privileged to hear brother Holt in the debate he had with Roy Deaver in Jacksonville, Florida. I thought then, and I still think today, that he did an outstanding job in defending the truth against brother Deaver. But, brother Holt has gone the way of the liberal, the modernist, and for the most part the sectarian — HE WILL NOT DEFEND HIS DOCTRINE.

In May, it was my privilege to be engaged in a series of meetings with the North Hixon church in Hixon, Tennessee, a suburb of Chattanooga, Tennessee. Brother Holt now resides in the Chattanooga area. No sooner had I arrived in Chattanooga than a brother began to tell me about some of the teachings of Charles Holt. He then told me that brother Holt had been employed by them to preach for them regularly, but even before he began, the brethren at North Hixon learned of some of the modernistic teaching that he was doing and asked him to come and talk with them — and he refused. Of course they did not allow him to come and preach for them after this incident.

When I was in the meeting, several of the brethren asked me if I would be willing to meet brother Holt in a public discussion. I was hesitant to do so; but the last night of the meeting, I made up my mind that I would and called a meeting of the brethren there and asked them if they would be willing to endorse me to meet him and provide their facilities. They said they would be happy to do so, and if their facilities were not adequate they would provide larger facilities to accommodate the crowds. Having this assurance and vote of confidence from them, I came home the next day and soon wrote brother Holt telling him of the request that was made by several brethren in their area for a public discussion on his views. I suggested that he defend the positions that he and others had been setting forth in the Sentinel of Truth (a paper of which he is the editor) and urged him to write propositions that he would be willing to defend and send them to me. Until this good day I have not heard one word

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from him. Today, I called one of the members of the North Hixon congregation in Chattanooga inquiring of any progress that was being made; and he told me he had seen Charles recently and had asked him about the discussion. Brother Holt's reply was, "I don't intend to fool with even answering brother Smith." That is exactly what I have received from every liberal preacher and modernist I have challenged in the past few years — not even a reply.

After I finally decided that brother Holt was not going to answer my letter and send propositions, I sent him the following signed propositions.

Every essential feature that marks a local-church of Christ as a distinct church, organization or institution, is from man and not from God.

Affirm _____
 Charles A. Holt

Deny _____
 J. T. Smith

The New Testament teaches that the local ekklesia of Christ is an organized functional entity.

Affirm _____
 J. T. Smith

Deny _____
 Charles A. Holt

Elders (overseers, bishops) are to be appointed in every congregation to oversee the flock which is among them.

Affirm _____
 J. T. Smith

Deny _____
 Charles A. Holt

The New Testament teaches that the word "elder" is only a word of comparison and is never used to show that one must meet qualifications in order to be ordained or appointed — exalted to a position of oversight.

Affirm _____
 Charles A. Holt

Deny _____
 J. T. Smith

These propositions that I asked brother Holt to affirm were taken from the Sentinel of Truth. The one on the church was taken, word for word from a state-

ment he made in his paper with the exception of the word "local." The other one on the eldership is a summary of several statements that he made in the S. O. T. He has REFUSED not only to sign the propositions, but even to answer the letters I have written to him. I contend this is NOT the Charles Holt we have known before that was a defender of the faith having had probably fifty debates. Brother Holt has become soft in his defense of what he believes the Bible teaches. He is not willing to defend his false teachings. Surely those who had been led to believe that the doctrines mentioned above have some merit, will now begin to wonder; seeing that the "great defender" is no longer willing to defend. Look long and hard, brethren, for they cannot be defended. If you think they can, get brother Holt to sign his name to the propositions. He has a standing invitation with me to debate the above propositions in Chattanooga (with no travel expense, because he lives there; with no expense for facilities, for the North Hixon congregation will provide them; and I will even let him use my overhead projector to show his charts and provide him with the pens and plastic sheets to make them on) anytime he will sign the propositions and dates can mutually be agreed on.

I predict that in view of this development, his teaching and the Sentinel of Truth will soon "fall by the wayside." Things usually work that way when you have a doctrine you don't think enough of to defend.

Tapes

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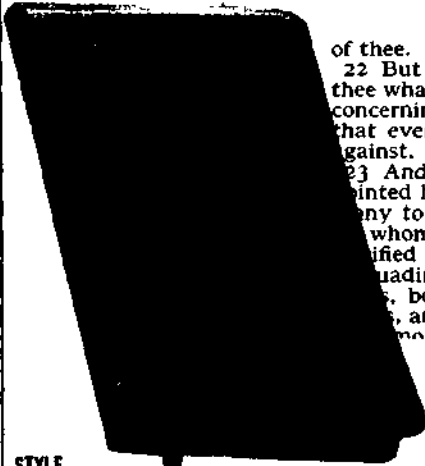
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of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
23 And when they had appointed him a day, there came many to him into his lodging; whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

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brought him on the way, and his wife, and all that he had.
13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his eyes, and where the southward ward: 15 I thou seest and to thy I will make the earth:s

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