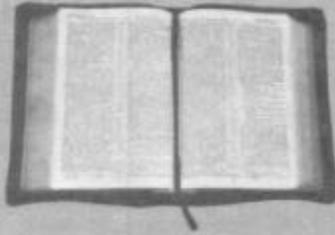


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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



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

VOLUME IX

JULY, 1968

NUMBER 7

"EVOLUTION AND BIRDS OF PARADISE"

James L. Denison

The birds of Paradise are said to possess the most beautiful and varied plumage of all living birds. It was this very fact which almost caused their extinction. During the late 19th and early 20th centuries their plumage was a very popular adornment for the hat of Western civilization. As a result thousands upon thousands were slaughtered. Fearing extinction of the entire species, various governments passed laws to protect them.

There is an interesting story told in the American Encyclopedia as to how the birds of Paradise got their name. Western civilization first learned of these beautiful birds when the rajah of Batjan presented, at the island of Tidore, three skins to Juan Sebastian del Cano, Magellan's successor on the first voyage to circumnavigate the globe. When these skins first arrived in Europe, the native practice of removing the feet when preparing the skins gave rise to the theory that the birds had no feet. This theory in turn gave rise to other theories. They concluded that if the birds had no feet, then they must live entirely on the wing; that the female laid her eggs on the male's back, where they were incubated and hatched in flight; and that the true home and origin of the birds was in paradise! Hence, the name, birds of paradise!

"Preposterous," you say, "That people would create such theories." I disagree.

Their theory is no more incredible than the theory of evolution. Evolution says that over 636,000 species of life — some of these highly complex and very complicated — originated from the one cell organism. This one cell organism, itself, was brought to life from totally dead matter through being acted upon by some unknown natural force, according to evolution. Thus they have theorized, in spite of the fact that there are admittedly twenty or more unbridged chasms in their chain of evolution. What proof do they have that their theory is true? None, that will stand under critical investigation. But look at the proof the European had. Didn't he have the skins of the birds themselves? Yet, they had no feet!

I am also reminded of the "Java Man" found by Mr. Eugene Dubois. Actually this "find" consisted of only an ape-like skull cap, several ape-like teeth, and a man-like thigh bone. Also of the "Piltdown Man" discovered by Smith Woodward. This "find" consisted of only a human brain case, some human teeth, and an ape-like lower jaw. Because that in each case these few incidental fossils were found in close proximity to each other, it was concluded that they belonged to the same creature. And since in each "find" there were a few fossils that were ape-like, and a few that were man-like, they concluded that this was proof that man descended from some ape-like creature.

The Europeans had ALL the skins of the birds except the feet. Yet, their theory was so fantastic that it seems incredible to us that people could stray so far in their reasoning. But the Modernists have taken a few bones and teeth, which may or may not belong to the same beings, and built up a theory far more preposterous, which they ask us to accept and thereby reject the teachings of Genesis 1 — man's creation and existence as revealed in the Will of God by his Creator.

If the Europeans of Juan Sebastian del Cano's day could take the skins of three WHOLE birds, except the feet, and yet stray so far from the truth in their theories about these birds, does it not make you wonder how far these Modernists have strayed with their theories which they have constructed on far less evidence? In fact, just a few bones and teeth.

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(Editor's note: The following expressions were taken from a letter written by Richard Gowin of New Milford, Conn. It was hand-written and at the bottom he put: "All publication rights reserved by the author." I will respect his claim to copyright honors; however, I will give two or three expressions to indicate the loving spirit of this man who charges that we lack love.)

"Wolves in sheep's clothing." "Spouting 'proof texts' like diabolical volcanoes . . ." "who realize not that for every 'proof text' there are two 'proof texts' to counter it. . ." "Your satanical publication and your tooted tapes and books are deliberately designed to spread hate and dissension among the followers of our Lord ..." "For a fancy-pants church building hundreds of thousands of dollars . . ." "Love — the word never appears in your filthy rag — that is one word Satan cannot pronounce — nor you." Enough said!

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WORLDLY TENDENCIES OF THE DAY NO. 3

In two previous articles we gave attention to several passages from the New Testament that stated the great contrast between the powers of darkness and the kingdom of Christ. The polarity of evil is strong and constant. It takes continual vigilance and great effort to stay in the right way and oppose the evil appeals that lead downward to hell. It takes self denial and strong resistance to the appeal of Satan to keep oneself unspotted from the world.

It is not possible to be of Christ and of the world at the same time. This is the impossible position many are trying to occupy today, but the end is always the same: they are swept up in the current of worldly interests and lost. If one is the friend of the world he is the enemy of God. We are not to love the world, neither the things that are in the world. We must keep ourselves unspotted from the world.

Worldliness is not clearly defined in the minds of many. Some think of it as some definite word or deed, and never consider the state of the heart in the matter. Actually, worldliness is that state of mind that is expressed in various activities of life. That deed or word is simply the expression of worldliness already present in the heart. "For they that are after the flesh do mind the things of the

flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). Because of the gross misunderstanding of what worldliness really involves, many people are about as worldly as they can get while being accepted by society in general as being good, religious people. For this reason we need to learn what causes worldliness among Christians, how it develops and how it may be detected. It is in order to give some space to the causes and the development of worldly minded people in the church before we consider how worldliness is expressed in life.

We understand, of course, that Satan is the original source of all unrighteousness. He uses wiles (Eph. 6:11) and a snare (II Tim. 2:26) to accomplish his defilement of humanity. Satan does not appear with his snare (a trap, allurements to do evil) and wiles (craft, deceit, a cunning device) as is generally pictured to us with horns, an evil face and a fork in his hand. This would appeal to no one of reason. Instead, he appears as a "good" agent of peace, wealth, pleasure and happiness. The scriptures speak thus of Satan's appearance: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14,15). We can expect Satan to appeal through the most desirable lusts of mankind. Whatever be our weakness, there we may expect him to labor to entrap us. We should teach our children that Satan approaches through those things that appear easy and desirable, but which are based upon the lust of the flesh and not the true standard of right and wrong.

The state of being worldly is everywhere outside of Christ. We could not properly speak of an alien sinner as becoming worldly because he is already in the world and of the world. No matter how good he may be morally, he is in the powers of darkness — he is of the world — until he is delivered from this state by obedience to the gospel of Christ. Therefore, when we speak of worldliness developing among people, we necessarily confine the subject to those who have been delivered from this present evil world and are turning back again to this state from which they were delivered. Worldliness develops among those who are not worldly; it could not develop among those who are already worldly. We recognize that worldly minded persons can grow worse, and in this sense worldliness can develop to more serious consequences among people of this earth.

What causes worldliness to develop among the people of God? We certainly can not lay the blame to God or His word. We can not charge those who walk after the Spirit and keep themselves unspotted from the world. We must look to conditions among the people of God that are promoted by Satan. The heart of man is the soil in which the seed of the word of God is planted and grows to righteousness. This is also the soil in which the evil seed of Satan is planted and grows to unrighteousness. Man's words and deeds are the result of his thinking. The heart is the seat of all responsible conduct. The heart is good or evil, depending upon that which is

believed and desired. If the heart is under the control of Satan through the lusts of the flesh, the conduct will be directed by the god of this world — Satan. But if the heart is under the control of Christ through his words by the Spirit, the conduct will be directed by the King — Christ. Now what causes the development of worldliness among the saints?

At least four things 'combine to provide favorable conditions wherein worldliness may develop within the church. Commercial preaching is a major cause of worldly attitudes among the people of God. When one begins to preach for wealth, praise and power, he will preach what the people want to hear. Many want to hear what will not condemn what they are doing or want to do and will not burden them with too many obligations. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3,4). Those who do not want sound doctrine will "heap to themselves" those teachers who will preach what the people want to hear, and enough money will do the trick. Those who preach the word deserve to be supported; God ordained it (I Cor. 9:14). But to preach anything other than the gospel of Christ for money can produce nothing but worldly minded disciples who are not of the Lord, but of Satan. Failing to preach the word of God completely and without compromise leads to worldliness.

Another cause of worldliness in addition to commercial preaching is the unqualified eldership. Those men who are not qualified to lead and tend the flock of God, or those who are unwilling to do so, lead to minding the things of the world rather than the things of God. Instead of overseeing the flock among them and leading in the way of truth, unqualified bishops develop loose and liberal attitudes toward sin and worldly affairs that produce worldliness among many in the church.

The direct outgrowth of commercial preaching and unqualified bishops is another cause of worldliness: unconverted "church members." There are hundreds who are numbered with the saints who have never really been persuaded that Christ is the Saviour, that the gospel is the only power to lead men to salvation, and that they are sinners. These have been ducked in water without any real conviction and repentance. These people still mind the things of the world and they influence others in the church to become worldly minded. Some are so carnal that they can not think in terms of spiritual things. This is a good field for the devil.

A fourth cause of worldliness is the lack of discipline in many congregations. When we have the combination of preachers who are more interested in the praise of men than the praise of God, unqualified and ungodly overseers, and unconverted "church members" we should expect no discipline at all upon those who walk in unrighteousness. We must teach people the word of the Lord and if they will not walk in truth, deal with them as the word instructs (II Thess. 3:6; II John 9,10; Rom. 16:17).

There is a definite pattern in the development of worldliness among Christians. The attitude toward authority begins the downward path toward apos-

tasy. Since worldliness is that state of mind that is governed by the god of this world — Satan (II Cor. 4:4), and since the authority of Christ is the power that separates us from this world, any disregard or disrespect for this authority will lead away from Christ and toward the world. Jesus charged the scribes and Pharisees with transgressing the command of God by their traditions (Matt. 15:3). These traditions were called the commandments of man (Matt. 15:9).

The loss of respect for the authority of Christ grows out of the loss of love for truth. Jesus said, "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). The urge to conform to the world grows as love for Christ wanes. "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). Once this urge to conform to the world becomes strong enough that we try to divide allegiance between Christ and the world, we have developed worldliness in heart that will show itself in many deeds and words in life. This is what we mean by worldliness, and this is why so many today are trying to compromise with the things of this world that leads away from God and destroys the power of preaching in the hearts of many. The final article in this series will deal with the manner in which worldliness is shown in life.

(to be continued)

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ARROWS OF TRUTH
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When the peerless apostle Paul was taken as a prisoner to Rome, he traveled most of the distance by ship. As they passed a place called the fair havens, he advised the old centurion not to attempt the voyage at that time. The centurion, like many today, paid more attention to the owner of the ship than he did a great man like Paul. He attempted to sail the high seas and became involved in great difficulty. A tempestuous wind called "Euroclydon" arose and it seemed that all would be lost. After many days Paul stood in the midst of them and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete." However, he assured them that no man would lose his life if they obeyed his instructions.

This little incident reflects a wonderful lesson for all men today. Many will not pay attention to Paul and other inspired teachers until it is too late. But gentle friend, the time will come when Paul, as he did in the long ago, could say, "Ye should have hearkened unto me."

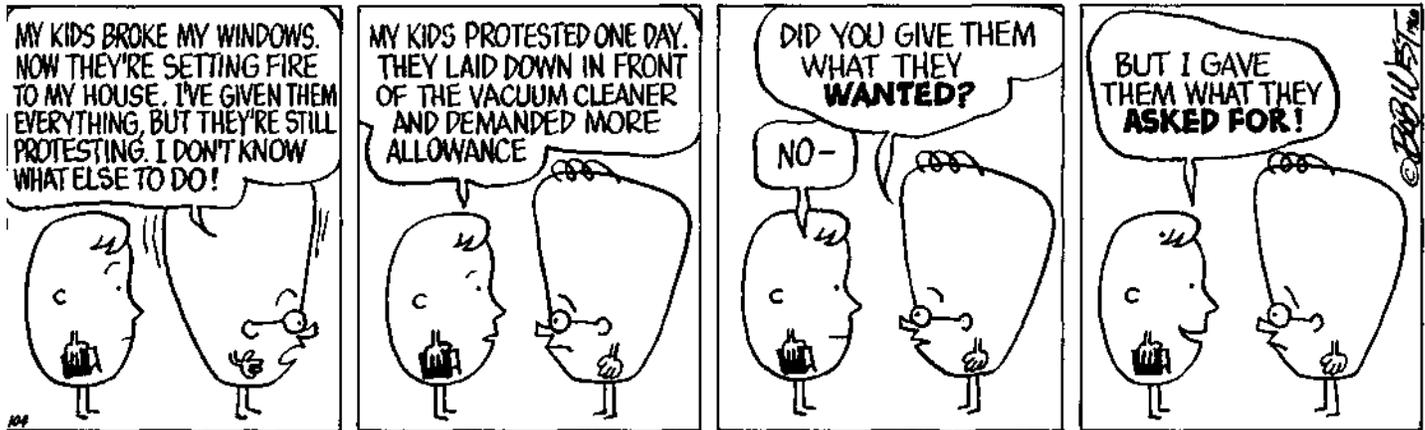
After death all of the false teachers who have taught that baptism is not necessary could be told by Paul, "Ye should have hearkened unto me when I said one gets into Christ by baptism" (Gal. 3:26,27). Peter could also say, "Ye should have hearkened unto me when I said that baptism saves" (I Peter 3:21).

All people who procrastinate and do not obey the gospel could be told by Paul, "Ye should have hearkened unto me when I said now is the day of salvation" (II Cor. 6:2), or you should have listened to James when he said, "Life is as a vapor that appeareth for a little time, and then vanisheth away" (James 4:14).

After death, sectarians could be told by Luke, "Ye should have hearkened unto me and observed the Lord's supper every Sunday, instead of quarterly, annually or semi-annually" (Acts 20:7).

After death, false brethren could be told, "Ye should have hearkened unto me and sent money from the church treasuries **direct** to the evangelist, instead of through so-called sponsoring churches, missionary societies or other boards" (II Cor. 11:8, Phil. 4:15,16). Or they could be told, "Ye should have hearkened unto me and permitted the church to do its own benevolent work as it did in Bible times" (Acts 6:1-5). Ye should have listened and not made donations from church treasuries to hospitals, orphan asylums and other humanitarian organizations separate from the church. James could say, "Ye should have hearkened unto me and noticed the difference in the work of the church and the individual."

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32808

When I said "Pure and undefiled religion was to visit the fatherless and widows," I mentioned the pronouns 'himself,' 'he' and the word 'man' more than once in the text. Ye should have hearkened and known that the church is never spoken of as a 'man' or 'he.' Ye would have listened when brother Paul said, "Let not the CHURCH be charged." This should have taught you that the church can not be charged with many things today (James 1:27, I Tim. 5:16).

Yes, dear friends, when Paul stood in the midst of the ship and said, "Ye should have hearkened unto me," it was too late to save the ship. Why not hearken to the voice of the Bible today so that tomorrow, you will not hear the sad words, "Ye should have hearkened unto me."?



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

THEISTIC EVOLUTION (No. 3)

In the latter part of our last article we said that "Theistic" evolution is impossible as a compromise between believing in God and His Word while accepting the dogma of evolution, with common descent and ancestry, from amoeba to man. We believe these two positions are incompatible and antagonistic. This article sets forth two reasons why we believe this is true and reconciliation is impossible.

1. THE "THEISTIC" EVOLUTIONIST, IF A CONSISTENT EVOLUTIONIST, IS AN INFIDEL. He does not accept the Divine origin of the Bible; he does not believe it is God's revealed Word and Will to man, given by inspiration. He just does not believe what the Bible says on these points at issue: Origins, First Causes, how the world and life upon it came to be, the origin of the basic groups of plant and animal life AND ESPECIALLY MAN. Huxley said, "Evolution, IF CONSISTENTLY ACCEPTED, makes it impossible to believe the Bible.". And more recently, Geo. G. Simpson affirmed "THE WHOLE-HEARTED ACCEPTANCE of evolution is INCONSISTENT with the activity of God in the universe." Thus, "Theistic" evolution is dangerous as it is a compromise with and actual surrender to infidelity. Its danger lies in its deceptiveness. It purports to UNITE science with the Bible when it is actually exalting unproven human theories above plain and unequivocal statements of the Bible.

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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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The CRS Quarterly, Jan. 1967, page 10, shows in what way "Theistic" evolution takes a stand inconsistent with some of the fundamental teachings of the Bible: (1) God made a perfect man and woman, by creative act, in one day. The "Theistic" says God created a protein molecule two billion years ago which eventually EVOLVED into modern man; (2) Bible — Man sinned and fell from his perfect estate. The "Theistic" says man evolved upward and higher to greater form and character and NEVER fell; (3) Christ, the Son of God, died to redeem man, the Bible declares. The "Theistic" claims man having never fallen didn't NEED redemption, so there was no need for Christ. Some years ago Dr. Marion Shutter, a "Theistic" evolutionist, said of the various things in early Genesis, "these are clearly legendary, mythical elements; as picture or symbols, they may be even beautiful, but as history, they are as far beyond the pale of fact as the fountain of youth or the dreams of Alchemy. For these reasons we cannot accept the story of Eden and the Fall as history." Shutter does not believe that man was created in the image of God, but "he began low and imperfect and has been slowly but surely gaining in character and in moral power. — Man was not created full-grown in body and mind, with established character, but he came up through the animal and started on his human career with simply a few instincts inherited from THE ORDERS BELOW AND BEHIND HIM.

"And when man came up from the animals, so far were they from being holy and righteous in character, that it took them ages upon ages to learn the difference between right and wrong and they then learned it NOT by direct revelation from on high but through the experience of their savage life. They learned the difference between right and wrong through animal pains and pleasures... The race began unenlightened, unmoral and therefore without moral responsibility. . . The earth has never been cursed; human life has never been blighted. . . There is no place for Christ as the bloody sacrifice, the substitute for sinners. . . Jesus is as much the product of the laws and forces in NATURE as Shakespeare or Napoleon. . . THE GOD OF EVOLUTION IS INSIDE OF NATURE AND NOT OUTSIDE OF IT." So says the "Theistic" evolutionist, in all the above quotes. (GOD AND THE COSMOS, pages 231-232). This is "Theistic" evolution or "Christian evolution" which as Stanfield says, "is a logical impossibility." McGarvey said the same in BIBLICAL CRITICISM, page 178. No matter how men try to qualify or modify evolution, no matter how they try to "dress it up" to make it more attractive, the basic principles of resident forces inherent in **matter**, **natural** ancestry and descent and **natural** climb to self-improvement is always there.

The effort made to eliminate Gen. 1 and 2 or modify its meaning by making it "figurative," etc., does not remove the charge that such an evolutionist is an **infidel**. THERE ARE 75 PASSAGES IN THE OLD AND NEW TESTAMENT THAT HAVE TO DO WITH THE BEGINNING, CREATION, THE ORIGIN OF LIFE AND ITS BASIC OR MAJOR FORMS, INCLUDING MAN, AS DISTINCT ACTS OF CREATION. So these evolutionists must also reject and deny the inspired words of: Jesus Christ

(Mark 10:6; Mark 13:19), Paul (Acts 14:15; 17:24-29), John (John 1:1-4, 10) or Peter (II Pet. 3:3-5). We cite just a few, but shall discuss others when we write an article on the question "Gen. 1 and 2 — Literal or Figurative?" We insist the "Theistic" evolutionist does not believe in the Divine Origin of the Bible nor what it says about these things. HE IS AN INFIDEL!

2. THE "THEISTIC" EVOLUTIONIST, IF A CONSISTENT EVOLUTIONIST, IS ATHEIST. Not too much space is left in this article to develop this as I would desire but suffice us to say the **consistent** evolutionist accepts the doctrine of UNIFORMITY (OR UNIFORMITARIANISM). This idea was suggested in several definitions given by scientists for "Evolution," as mentioned in our article in April issue. A very good definition is given in CRS Quarterly, July 1966, page 3, "Evolution is defined as the theory that all forms of life are descended from one or a few ancestors by NATURAL PROCESSES OPERATIVE TODAY . . . life came into existence by purely natural processes ACCORDING TO THE PRINCIPLES WHICH WE FIND OPERATIVE ON OUR TIME LEVEL." This sets forth Uniformitarianism, proposed by James Hutton and popularized by Charles Lyell. The latter's influence was great upon Darwin and also led many to accept Darwinism. Darwin recognized Lyell as "the head of the Uniformitarians." Huxley said of Lyell, "his uniformitarianism postulated evolution as much in the organic world as in the inorganic and IT WAS THE FUNDAMENTAL BASIS OF EVOLUTION, WITHOUT WHICH THE THEORY OF EVOLUTION CRUMBLES TO PIECES" (Life and Letters, Vol. I, page 252). In PIONEERS OF EVOLUTION, page 37, Edward Clodd said, "Evolution knows only one HERESY—the denial of continuity—another name for uniformity or uniformitarianism." In like manner, Huxley stated, "The whole theory crumbles to pieces if UNIFORMITY and regularity of NATURAL causation for past ages is denied" (Darwin's Life and Letters, page 553). One scientist is quoted in Meleau's WHY I BELIEVE IN CREATION NOT EVOLUTION, page 309, "Everything contrary to geological UNIFORMITY is impossible, therefore no amount of evidence can ever prove any past conditions which would be contrary to Uniformity." Another (Thornberry in Twilight of Evolution, page 60) declared, "Without it (i.e., Uniformitarianism) there would scarcely be a science of geology." Thus our century has received from Hutton and Lyell an almost pure heritage of UNIFORMITARIANISM and, as a consequence, is leaving a legacy of anti-scriptural and anti-spiritual HUMANISM, MATERIALISM AND NATURALISM in various forms.

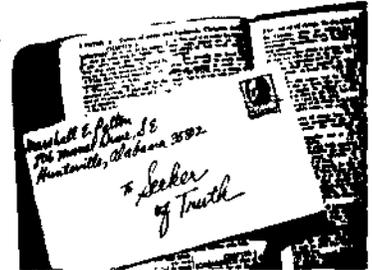
But, briefly, what is Lyell's UNIFORMITY? Simply stated it is that "the present is the key to the past!"; "all past activities and events are to be explained by present day events and processes"; "all things and all forces continue as they were in the beginning." (Peter exposed such false reasoning long ago. II Pet. 3:3-7.) So this dogma says nothing happened in the past that cannot be explained by **present day** happenings. (This seems odd since most all will admit evolution, from lower forms and simpler "kinds" [such as classes, orders, families, gen-

era] to higher ones, is **NOT** taking place **today** — P.F.). But all things and beings come **INTO** being (as God ordained and set in motion when "creation" ceased) by **NATURAL** laws or processes. As God decreed, through the "seed" in each, the rose, oak tree, reptile, and **MAN ALL** after **its own** "kind" come into being today by **NATURAL LAW**. Now **if Uniformitarianism is true** and "all the past is explained by present processes," then **ALL THINGS AND ALL LIFE, INCLUDING MAN, ALWAYS CAME INTO BEING BY NATURAL AGENCIES AND PROCESSES**. Accept Uniformitarianism and you must accept this conclusion. But when you do (as many evolutionists say) you do away with the **SUPERNATURAL** and have no **NEED FOR GOD**. It may sound harsh and unkind to the religionist, who accepts evolution, but **IF HE IS A CONSISTENT** evolution he is an **ATHEIST**. The workings and processes of **NATURE** are **all** he needs.

(Next month: **CREATION OR EVOLUTION? BOTH ACCEPTED "BY FAITH."**)

— Paul Foutz

ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION — I would like to see an article from you answering the arguments based upon Matt. 28:18-20 and Acts 11:27-30 which seek to justify the sponsoring church in evangelism. Please deal with the argument that says the sponsoring church is only a method in carrying out the Great Commission. — M.J.

ANSWER — I suppose that the two references cited above are the two most popular appeals made for authority for the "sponsoring church." However, a careful and honest examination of these appeals show that they fail of their objective.

Several arguments are made based upon the Great Commission. Whether or not the Great Commission is applicable to the church, or to the apostles exclusively, is not so important so far as the real issue is concerned. The New Testament examples and numerous passages show that the church acted under, in hamony with, and according to the universal charge of the Great Commission. So far as I know, no one denies the universal nature of the church's responsibility in evangelism. Furthermore, a careful study of the Great Commission shows that it applies **indirectly** to every Christian. Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." The **apostles** were commanded "to make disciples." After this they (the apostles) were to teach "them" (disciples) to "observe all things whatsoever I commanded you." Unless making "disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" is a work peculiar to the apostolic office, it is a part of the "all things . . . commanded," and, therefore, applies to all disciples.

We are told by some that the universal nature of the responsibility imposed in the Great Commission is too great for any local congregation, therefore, church cooperation is necessary. The argument then assumes the "sponsoring church" type of cooperation. However, such is no where found in the New Testament, generically, specifically, or otherwise! Not by command, approved example, nor necessary inference! Yet, churches did cooperate. They acted **concurrently** — individually and independently toward the same goal — namely, converting the world to Christ. This is New Testament church cooperation (Phil. 4:15-18; II Cor. 11:8). It should be remembered that there are two types of cooperation — joint

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and concurrent. One is authorized, the other is not. Authority for one is not authority for the other. One portends a multiplicity of evils, the other precludes such. God knew this and authorized only one.

Again, we are told that the "sponsoring church" is only a **method** by which the Great Commission is executed. Those who make this argument, perhaps, do not realize that this is the same argument faithful gospel preachers have met several times over in dealing with the missionary society issue. Even when this is pointed out, many are quick to list other evils of the missionary society. This, however, does not meet this particular point of error — but rather concedes it. All need to know that this particular argument is erroneous — no matter how much else may be wrong with the missionary society.

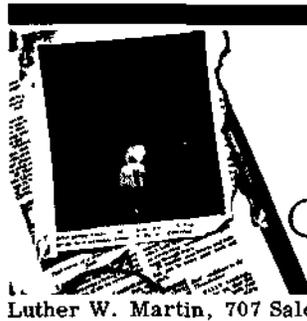
The local church doing its own work, the missionary society, and/or the sponsoring church are all **coordinates**. All are organizations which use methods themselves. Any **method** must necessarily be **subordinate** to the organization bearing the responsibility under consideration. Another organization cannot be a subordinate — it is a coordinate. Hence, the argument is false! These are cold, hard facts with which the advocate of the "method" argument cannot deal intelligently and consistently.

Furthermore, the local congregation is the only church organization authorized in the New Testament for preaching the gospel, and it is so limited in its function as to preclude a "sponsoring church." I Pet. 5:2 limits the oversight of elders to "the flock . . . which is among you." Therefore, it follows that any church that oversees even as much as one project for two or more churches is overseeing too much to be scriptural. The "sponsoring church" does oversee and direct a work for a plurality of churches. It, therefore, is unscriptural. It cannot be justified as a method or expedient, because Paul taught that all expedients must first be lawful (I Cor. 10:23). A thing cannot be lawful and in violation of law at the same time.

The appeal to Acts 11:27-30 also fails of its objective. We are told that since one church sent to another in benevolence, the same principle justifies one church sending to another church in evangelism. **This, however, overlooks a vital point of difference.** In the former the receiving church was itself an object of charity. It was in distress, unable to meet its own obligation, and this, because of an emergency brought on by a famine. In using these funds the elders were overseeing and directing a work that was indeed their very own. These funds were administered to those **within** the receiving church (unless someone wants to affirm a diocesan eldership in this matter). Thus, they were overseeing a work **within** the scope of their divine "charge." They were not in violation of I Pet. 5:2. This is true of every receiving church in the New Testament. The principle is clear and simple: The receiving church was itself an object of charity; the funds were administered to those who were a part of the "charge allotted" to the elders, hence, their oversight was limited to a work that was indeed their very own.

This is not so with the "sponsoring church." The principle is different! **The "sponsoring church" receives funds from others for a work that is not any**

more theirs than it is anyone else's. If so, will someone please cite the verse that makes one church more responsible than another, **above their own resources**, in preaching the gospel? Scripture for this is urgently needed! This question strikes at the very heart of the issue. The "sponsoring church" receives funds and uses them in a work not **within** but **beyond** the "charge allotted" to them. The object for which the funds are received is **beyond** the receiving church. Most "sponsoring churches" do not need funds because they are objects of charity. They are able to meet all their own needs. They receive funds for a work to which others are **equally related**. This makes them different from New Testament churches. It centralizes power and control, destroys the equality of churches, violates the basic principle of Acts 11:27-30, and runs roughshod over the divine limitation of I Pet. 5:2. Remember, brethren, all the claims for good, even if they could be sustained, will not justify the evil (unscriptural) arrangement of the "sponsoring church." We must not do evil that good may come (Rom. 3:8).



Reviewing the
DOCTRINES
OF
CATHOLICISM

Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

THAT NON-CATHOLICS MAY KNOW

The following quotations are copied from current Roman Catholic publications, with some accompanying observations.

"IF SKULL FITS SKELETON, ST. PETER'S BODY FOUND"

"If a skull traditionally believed to be that of St. Peter can be matched to a headless skeleton found in excavations beneath St. Peter's Basilica, Vatican City, it will be fairly certain that the bones belong to the Prince of the Apostles.

* * * *

"The skull in question is one preserved, beside that of St. Paul, in the white marble canopy of the Basilica of St. John Lateran. Ancient tradition says the skull is St. Peter's.

* * * *

"Further investigation may come very near the proof . . ." (St. Louis Register, October 14, 1955).

It was as far back as 1950, in Pope Pius XII's Christmas message that the Roman Pontiff claimed that it is "beyond doubt" that the tomb under St. Peter's Basilica is that of Peter himself. However, in the same 1950 Christmas message, the Pope finally admitted: "At the side of the tomb the remains of human bones have been found. It is impossible, however, to prove with certainty that they belong to the

body of the Apostle."

So, here's what we have to date: (1) For centuries, St. Peter's Cathedral has been in Rome ... named after Peter, because TRADITION claims (but cannot prove) that Peter died there. (2) In 1950, the Pope asserted that "BEYOND DOUBT" the tomb was Peter's himself. (3) But, in the same utterance, the Pope admitted that is was "IMPOSSIBLE TO PROVE WITH CERTAINTY" that the bones found belonged to Peter. (4) The headlines in the current article copied above, assert that IF the skull fits the skeleton . . . "St. Peter's body found." (5) But, in the body of the article, the reader is informed that IF the skull fits the skeleton "IT WILL BE FAIRLY CERTAIN" that the bones belong to Pete. (6) A final statement predicts that "FURTHER INVESTIGATION MAY COME VERY NEAR THE PROOF" that the bones are those of Peter.

This writer has no doubt whatsoever, but what Catholic 'scholars' will sometime secure the 'PROOF' without question. In all probability the identifying evidence will be attached to the bones themselves by the latest in plastic tape.

"MEXICANS ARE DISPENSED FROM FRIDAY ABSTINENCE"

"Mexico City — A special dispensation has been granted by Pius XII permitting Catholics of Mexico to eat meat on Fridays. It will last for three years. Mexican Catholics will be obliged to abstain only on Fridays of Lent, Ash Wednesday, and the Vigils of Assumption and Christmas.

"Permission was given at the request of the Mexican Hierarchy because many in the country lack the means to buy fish and must depend heavily on meat to provide an adequate amount of protein in their diet" (St. Louis Register, Oct. 14, 1955).

Paul the apostle, wrote to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. 4:1-3).

"NEW ARGENTINE LEADER FAVORS CHURCH RIGHTS"

Buenos Aires — President Eduardo Lonardi indicated again he plans to restore to the Church (Roman Catholic) in Argentina its rightful privileges. The new President was asked how he intended to resolve Church-State problems which he inherited from the Peron regime. General Lonardi replied: "I will render to God what is God's and unto Caesar what is Caesar's."

"I believe a day will come when it will be possible to arrive at a concordat with the Holy See," he said.

"The provisional government has continued its policy of reinstating privileges and practices of the Church (Roman Catholic) which the Peron regime curtailed. Catholic nuns have been restored to welfare institutions. All jailed priests were freed." (St. Louis Register, Oct. 14, 1955).

We only have one question to ask of Roman Catholic President Lonardi: "When you render unto the 'Holy See', with a Concordat, who has been left out? God or Caesar?"

"CHURCH IS RECOGNIZED IN GUATEMALA CHARTER"

"Guatemala City — Articles granting legal recognition to the Church (Roman Catholic, L.W.M.) are incorporated in the draft of Guatemala's proposed Constitution. President Carlos Castillo Amas was expected to sign the completed draft before he leaves the end of this month on a 14-day visit to the U.S.

"Freedom of education and religious (Catholic, L.W.M.) instruction in State schools will be granted. Religious congregations forced to leave the country under the former pro-Communist regime are allowed to return, and the right of priests to devote themselves to pressing social problems is recognized.

"The National Constituent Assembly has approved a series of articles protecting the rights of workers for inclusion in the new charter. All are based on Catholic social principles" (St. Louis Register, Oct. 14, 1955).

Readers in the United States are reminded that the pressure is increasing, on the part of the Roman Catholic Church, to slur the U. S. Public School System because it has remained free from permitting any sectarian religious instruction to infiltrate into the classroom.

* * * *

In a copyrighted column, entitled 'Strange But True Little-Known Facts for Catholics', the TABLET, a Roman Catholic Newspaper published in Brooklyn, N. Y., informs us . . . that in St. Anastasia's Church, Rome Italy, two relics are preserved . . . one is reputedly the VEIL OF OUR LADY and the other is reputedly, ST JOSEPH'S MANTLE The Tablet, Oct. 29, 1955).

In the same column for the date of Nov. 5, 1955, the reader is informed that... GENUFLECTION to a BISHOP as an expression of loyalty and homage was introduced by Emperor Constantine. Also, the reader is told, that... GENUFLECTION AS A MARK OF WORSHIP to the HOLY EUCHARIST was instituted in the 11th Century.

The unabridged dictionary states that GENUFLECTION means "The act of bending the knee as in worshipping." Thus, since the Catholics themselves admit that they are performing an act of WORSHIP when they 'genuflect before the Holy Eucharist', are they not then also performing an ACT OF WORSHIP TO THE BISHOP OR POPE, when they genuflect before him? The dictionary terms genuflection as WORSHIP, in any event.

Peter the Apostle would not allow GENUFLECTION!! (Acts 10:25-26).

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THE NEWS LETTER REPORTS

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

Ken Stamper, Bakersfield, Calif.—This is to inform you that the church that formerly met at 6801 Rosedale Highway has moved to the corner of Rexland Drive and Garber Way. The schedule of services are as follows: Lord's day, classes — 9:45 a.m.; preaching, 10:30 a.m. and 6:00 p.m.; Wednesday classes, 7:30 p.m. If you are passing this way and have the opportunity to meet with us please call one of the following numbers for information and directions: 831-4056; 324-2471; 323-5057. Any correspondence should be addressed to **Ken Stamper**, 4323 Eve St. or **Wayne Hart**, 512 Teakwood Drive.

USED CHURCH PEWS

R. B. Rankin, Jr., Portales, N. M. — We have twenty used church pews, 16 foot in length, for sale. Good condition. \$25.00 each, with pulpit and communion table to match included in lot sale. Contact R. B. Rankin at 356-5417, or George Calton, 356-5704, or write University Drive church of Christ, 523 W. University Drive, Portales, New Mexico 88130.

James P. Miller, 2523 West Diana, Tampa, Fla. — The latter part of the month of June found me busy in meetings in Texas and Arkansas. I was with the Haltom City congregation where my son, Rodney, preaches, from June 17 through the 23rd. This is a small but determined group of faithful disciples who have a bright future. With about 65 members, they are self supporting and growing. Good crowds and fine interest characterized the meeting. There were two additions. The Haltom City Church meets at 6101 Linton Avenue, and Haltom City is a part of greater Ft. Worth on the Dallas side. When you are in that section worship with them. You will be glad that you did. . . . Closing the Haltom City meeting on Sunday June 23rd I flew the next morning to Little Rock and started a meeting with the North Side congregation in Conway, Arkansas Monday night, June 24. **A. W. Goff** preaches for the congregation there and the brethren plan a new building before the summer is over. Northside is a strong congregation of about 225 members with good elders and deacons and working in peace for the Lord. . . . The last of May found me in Cleveland, Ohio with the Lorain Avenue church where brother **E. A. Dicus** has worked so long and so hard through the years. They have a beautiful new building located at 13501 Lorain Avenue. Brethren in Cleveland and surrounding towns would do well to worship with them. They have made great progress in the last few years.

Ralph R. Givens, 387 Nobottom Rd., Berea, Ohio 44017 — During May 20-26 I preached in a meeting with the church in Brunswick, Ohio. A man and wife were restored after being out of duty for over ten

years. A brother was restored here June 9th having been unfaithful for several years.

LeGard Smith, Salem, Oregon — The sound congregation in Sweet Home, Oregon is going to be needing a preacher after I leave the work there the end of June. There are about 40 members, but partial support will be necessary. Anyone interested should contact **Louis Sloan**, Route 2, Box 425, Sweet Home, Oregon, or phone 367-3827 in Sweet Home. My work has merely been part-time for the past nine months while I have been attending law school in Salem. There is a fine group of Christians in Sweet Home, and I would recommend the work there most highly.

D. E. Lively, P.O. Box 657, Ruskin, Fla. 33570 — We would like to get in touch with some preacher who would be interested in moving to Ruskin, Florida by June or mid July. We would like to have an older man, perhaps retired, who could work with the church here. Please write to me at the above address or call: 645-1855.

PREACHER WANTED

The church in Glendale, Arizona which meets at 6801 N. 60th Avenue is in need of a preacher and would like to hear from anyone interested in this work. Contact the elders at the above address.

M. Fred Stacey, Cincinnati, Ohio — The month of May was great in every way for the Blue Ash congregation of this city. We conducted our second ten day meeting of 1968. Brother Farris J. Smith of Birmingham, Alabama did the preaching. Our attendance was near record for each service. Two were baptized during the meeting and two more have been baptized since the meeting ended. This is the results of plain Bible preaching and any church desiring good sound Bible preaching would do well to call Farris Smith. We have one more ten day meeting scheduled for August with brother Grover Stevens of Louisville, Kentucky. When in Cincinnati, visit with us at Blue Ash.

Edwin Hayes, Fultondale, Ala. — My next meetings are: Valley Grove in Cullman County, Ala.— June 23 through 30; Mt. Moriah in Mulhensberg County, Ky., Aug. 12 through 22; Colesburg, Tenn., May 27 through June 2; Westend Church in Bowling Green, Ky., October 6-13; Lafayette, New Jersey, in November. Meetings so far this year have been in Panama City, Fla. (the Beach congregation); North Miami Avenue, Miami, Fla., Auburn, Ky., and Wayne, Mich.

John H. Gerrard, Kokomo, Ind. — Two have recently been baptized at South Courtland Avenue in Kokomo. **Eugene Britnell** will be with us in a meeting July 16th to July 25th.

Ralph Joiner, Punta Gorda, Fla. — I would like to preach in a series of gospel meetings close enough to Punta Gorda that I may return home each night and continue my work with the congregation here. I can go anywhere within a hundred and fifty miles. Anyone interested can contact me at the following address: Route 1, Box 1128, Punta Gorda, Fla. 33950 or call 639,3644.

H. C. Henderson, Jr., P.O. Box 208, Chiefland, Fla. — The church in Chiefland is in need of a full-time preacher. We are looking for a man who can back his preaching with a "thus saith the Lord," and preferably a man seasoned with experience. If you are interested in this work please contact Ray Smith or Jerry Smith at Chiefland, Fla., or call 493-4429 or 493-4665.

John Bullock, 13231 Emily Rd., Dallas, Texas 75240 — In the past eleven months we have had 80 responses here at St. Augustine Drive. We have baptized 12, 47 have been restored, and 21 have placed membership. Our meeting begins here July 22 with **A. A. McInroe** doing the preaching. Brother McInroe is well known through these parts, having formerly worked here in Dallas. If you live in driving distance we invite you to attend and bring others. Do not forget the dates: July 22-28.

Donald R. Givens, 1309 Chase, Novato, Calif. — I began my fourth year with this congregation the middle of June. A few weeks ago a lady who was formerly an Episcopalian was baptized. Our next gospel meeting is with brother Otis Moyer (September 22-27). If you have acquaintances at Hamilton AFB, send us their names and addresses and we will be happy to contact them. The church building is located at 807 Grant in Novato. We are 28 miles north of San Francisco on Highway 101

ONE YEAR IN AUSTRALIA

A person would have to understand how we felt as we arrived in Australia in order to appreciate fully the contrasting emotions which now reside in our hearts. A letter had been circulated throughout Australian churches warning them of the coming of "Anti" preachers. This letter, perhaps unintentionally, left the impression with the brethren here that we were opposed to Bible classes and individual containers for the fruit of the vine, among other things. One Australian preacher recently remarked that it was little wonder that those who warned of our coming would not relate what we really opposed, because such correct representation would have found many Australian Christians of like-mind. As we stepped from the boat and passed through customs, we were greeted by brother Roily McDowell of Bundaberg,

Queensland, and brother and sister Henderson of Sydney. We verily thought within ourselves that the McDowells and Hendersons were the only people in all of Australia who wanted us to be here — a rather lonely feeling. The local work here is slowly growing and many brethren in Australia are now receptive to us and desirous of our assistance in the preaching of the Gospel. The warning in the letter has actually worked to the furtherance of the Gospel and not to the hindrance of our work.

Shortly after our discussion with the author of the warning letter, Bob Harkrider, with whom I am working, wrote an open letter to the Christians in Australia, answering the letter and stating exactly that to which we are opposed. About a month later, we started publication of a small paper entitled "Doing Truth." Both of these enjoyed good reception from many brethren. At the request of a number of brethren in Melbourne, Victoria, Bob and Roily McDowell made a recent trip there. This trip confirmed the conservative attitude on the part of four Australian preachers and other brethren in the Melbourne area. We have also learned of conservative brethren in other places, as they responded to the letter and paper.

For the past nine months, we have been working with the brethren in Armidale, Inverell, Gunnedah and here in Caringbah. At the same time Harold Comer and Roily McDowell have been working with the brethren at Gympie, Rockhampton, Emerald and Bundaberg. We have preached in eleven or twelve meetings this past year, done extensive teaching through different newspapers, done some radio work and taught innumerable home Bible studies. As a result of this work, at least, eight have been baptized, one has been restored and two have left the associated church of Christ. We trust that many brethren have been strengthened through our efforts. In the local work here in Caringbah, there are three prospects who will probably obey the Gospel within a few weeks. We now number ten adult members and our attendance is consistently over seventeen. Bro. Henderson and bro. Thompson, the other two male members, both teach and preach in our absence and are a tremendous help in the work. The church in Bundaberg numbers about 40 members and three of their young men are helping in the preaching there and elsewhere.

At present, there are twelve churches and a number of native, Australian preachers who preach both full-time and part-time with whom we can work. Our second year here will be even busier than the first one. Perhaps, you can now understand that the first impression of isolation is greatly contrasted with the fellowship and happiness we now enjoy — The Lord has abundantly blessed our efforts.

Bro. and sis. Sam Binkley and son are to arrive in Australia sometime in August. There is one other preacher from the States who is making serious plans to come — besides these, we know of no others who are making definite commitments to labor in this country. Needless to say, there is an immediate and demanding need for good conservative preachers throughout Australia. Australia is not the only place where such a need exists, but I feel that this country offers the greatest potential for work in the sav-

ing of souls and the helping of brethren who stand opposed to liberalism in general (for want of a better descriptive phrase).

— Jim R. Everett P.O.
Box 159 Miranda,
NSW 2228 Australia

WORD STUDIES

in the Hebrew
Old Testament



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

HOLY Part Two

The primary meaning of Kodesh is "separation." In part one, references were given to show that Holiness implies the ethical concept of deity. "The substantive always denotes a state and not an action" (Kittel, **Theo. Diet. of the N.T.**, Vol 1 p. 89). The verse of scripture "Be ye holy; for I am holy" (Lev. 11:44; 19:2) also implies this ethical concept of God.

The word KODESH is applied to places, persons, times and things in a secondary manner. The implied possession of holiness is derived from a special relation to God.

As applied to places, God's presence in heaven is a "holy habitation" (Deut. 26:14). Moses was told to take off his shoes "for the place whereon thou standest is holy ground" (Ex. 3:5). References are made to the "Holy Land" (Zech. 2:12); the tabernacle (Ex. 40:9); the temple (I Kings 9:3); Jerusalem (Isa. 52:1); and Zion (Isa. 2:6) as being holy.

As applied to persons, the first born (Ex. 13:2); the people (Deut. 7:6); the Priests (Lev. 21:6) and the Levites (Ex. 29:1-ff); a man of God (II Kings 4:9); men or angels consecrated to God (Isa. 4:3) and the Nazarite (Num. 6:5) are all considered holy.

As applied to times, the first reference is to the sabbath day. "And God blessed the seventh day" ... and made it holy (Gen. 2:3). The Sabbath Day was Holy because God "rested on the seventh day." Later, it was set apart as a pledge that God had separated Israel (Ex. 20:8-11; 31:13). The Jubilee year was also a holy year (Lev. 25:12).

As applied to things, all the sacrifices (Ex. 28:38; 29:33) ceremonial materials (Ex. 30:25); utensils (I Kings 8:4); the shewbread (I. Sam. 21:5); the incense (Ex. 30:35-37); and the priestly clothing (Ex. 28:2-4) were all considered holy things.

"Holiness, in short, expresses a relation, which consists negatively in separation from common use, and positively in dedication to the service of Jehovah" (Skinner, **Hasting's Dict. of the Bible**, Vol. II, p. 395).

SIGNS of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

JOINING UP WITH THE DENOMINATIONS

One of the signs of apostasy is that of brethren joining with the denominations in services, thus, admitting that there is no difference between the Lord's church and human denominations. Consider the following article that appeared in the **Vineland-Jordan Post**, June 22, 1967. This Jordan Ontario Canada newspaper reports:

"Nine Beamsville churches are joining in a Centennial service of thanksgiving at 8 o'clock, on Sunday, July 2, at Beamsville District Secondary School Auditorium.

"Centinnial Choir will lead in the singing of the hymns, and also will sing the Centinnial Hymn and the anthem, 'The Heavens Are Telling,' by Haydn. Beamsville Citizens' Band will take part in the service.

"Taking part in the service, planned as part of the Centinnial celebration in Beamsville, are Rev. H. G. Rees, Trinity United Church, Rev. Allen F. Cook, St. Alban's Anglican Church, Rev. Carl Wagner, Emmanuel Lutheran Church, Mr. Keith Thompson, Church of Christ, Rev. Ralph Humphries, First Baptist Church, Rev. George Wilson, St. Andred's Presbyterian Church, Rev. Fred Tiessen, Calvary Church.

"Geoffrey Ellis, president of Great Lakes Christian College will deliver the address. Centinnial Choir will be led by its conductor, Fred W. Timms, and AF Murray. Timms will be accompanist.

"All citizens of Beamsville and District are urged to keep this date open to attend the service and make it a great demonstration of a community religious gathering. It is the first occasion for a great many years when all the churches of the community have co-operated in such a service and considerable amount of planning has gone into preparation of the various parts of the program."

Some person may want to know what is wrong with such activity. The real question should be what is right about it. But note some things that are made clear by this article. (1) A gospel preacher, brother Keith Thompson, has joined up with all the false teachers in town in a religious service. This is not obeying Eph. 5:11, is it? If this preacher could do this, why could he not go and preach in a denominational revival with one of these preachers?

(2) Notice that they will have instrumental music in this service. Dear reader, do you believe a gospel

preacher can participate in a service such as this with instrumental music? What will brother Thompson do with his old sermon outlines in which he condemned instrumental music in worship? Or is this brother one who never has believed it was sinful to have instrumental music in worship?

(3) Notice that a band is to perform. Could a band perform for a worship service where brother Thompson preaches? If not, what would be unscriptural about it?

(4) Then consider that a choir will sing for this service. Would brother Thompson be willing- for a choir to sing for a worship service where he preaches? If not, why would he object to it? Would he object on the grounds that such was unscriptural or just because someone might not go along with it?

(5) Note that this is the first time in several years that such a service was to be conducted in this town. If it proved to be a big success, then no doubt they would want to have another one next year. And these services always get more denominational year by year. The next one will be worse than the previous one. The time will come in Beamsville, if it has not already come, that because of such action people will not be able to tell the Lord's church, from any human denomination. As the Lord's people join more and more with the denominations, little by little they will lose their identity as the Lord's church.

Brother J. D. Tant said, "Brethren, we are drifting." Apostasy is upon us. In many places it is hard to tell the difference between the Lord's church and some human denomination. Time will come when it will be even harder to tell the difference. Dear reader, can you see in the church where you worship evidence the church is getting closer to denominations? If so, make no mistake about who has moved in order to be closer. It is brethren; not denominations.

WORD STUDIES

in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"GOD FORBID!":

NO. 4

It has been pointed out in these discussions of the expression "God forbid" that the phrase is always found in the writings of Paul as an answer to a question. Further, it has been noted that Paul uses the expression to express his abhorrence of some conclusion that might be erroneously drawn from what he has said.

ROM. 11:11

In Rom 11:11, "God forbid" answers the question, "...have they stumbled that they should fall?" KJV. In the context of Rom. 11:11, Paul has argued

the divine rejection of national Israel. This rejection followed Israel's rejection of Jesus as the Messiah. Paul adds the fact that the fall of Israel was not a mere isolated circumstance, nor was their condemnation simply an arbitrary act of God. To the contrary, the fall of Israel was the means through which the Gentiles were allowed to hear and obey the Gospel of Christ.

I COR. 6:15

In I Cor. 6:15, "God forbid" answers the question, "... shall I then take the members of Christ, and make them the members of an harlot?" KJV. In numerous passages, Paul teaches that Christians have been given "freedom," Gal. 5:1; II Cor. 3:17, etc. It is apparent from other passages that some Christians reasoned that their "liberty" was license to sin, Rom. 6:1, etc. Some might have supposed that they could consort with harlots. In anticipation of this Paul registers the strong disclaimer, "God forbid!"

GAL. 2:17

In Gal. 2:17, "God forbid" answers the question, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?" KJV.

In all generations, people have judged Christ and Christianity on the basis of the lives of Christians. To be sure, Christians ought to be proper examples. But the fact of the matter is that Christians sometimes do not live exemplary lives. It is erroneous, however, to suppose that Christ approves of misconduct. Christ is not "the minister of sin."

GAL. 3:21

In Gal. 3:21, "God forbid" answers the question, "Is the law then against the promises of God?" KJV. In Gal. 3:17 Paul had stated that the law was given 430 years after the covenant with Abraham. Some Jews might have concluded that the law, being a later arrangement, altered or annulled the covenant that God had made with Abraham. Further, some might have concluded that Paul was presenting the law as a contradiction of the Abrahamic covenant. To the contrary, Paul shows that the law fulfilled a particular purpose, Gal. 3:19, 24, 25.

SALVATION REQUIRES WATCHFULNESS!

William C. Sexton, St. Joseph, Mo.

Recently while in the Comhusker State, I visited the Capital building, in Lincoln. As I approached the North entrance, my eyes focused on an inscription over the door. As I read, I was deeply impressed with the message. It reads: "The Salvation of the State is Watchfulness in the Citizens."

I thought, "How True!" "Certainly," the words passed through my mind quickly, "each citizen needs to be watchful." "This is true," I reasoned, "because there are so many forces working to destroy the freedom of every citizen." Since that day I have thought of that inscription many times, and I be-

lieve that it has a message that is important; a message that needs to be impressed upon each citizen. Only by each citizen doing his job, can the whole survive. To the extent some neglect their duty, to that extent the freedom of all is in danger; to the extent that each performs in this respect, is the security of all maintained.

In view of the many happenings of our day in our nation and throughout the world, these words seem to be most apropro. Perhaps these words need to be placed in conspicuous places for all to ready. The message needs to be seen, conceived, and actuated. Perhaps the instructions to the Israelites with regard to conveying the message could be meaningful today. (Cf. Deut. 6:6-9.)

Immediately, my mind associated a similar case — that of the citizens of God's kingdom, members of His church. How necessary it is for each member of the church to WATCH. The command is given a number of times to every Christian. Paul impresses the idea on the elders at Ephesus (Acts 20:28-30), Hebrews writer to all (Heb. 3:12-13). Jesus issued the message to His apostles shortly before He left them (Matt. 24:4).

Perhaps the inscription made such an impact on me due to what has just happened to me; I was conditioned for it. The night before I had preached on some DANGERS FACING GOD'S PEOPLE. One brother had stayed around after service for a while to discuss the things I had said. He indicated that he too, saw dangers associated with some things being done. However, he was not satisfied with our effort; he was opposed to making these things known under the circumstances we had. You see, that was a small group meeting in the basement of a brother's house. A large church building, where some of these brethren had met in the past, was not being used that night. The brethren **in charge** were not interested in coming and studying these things. The preacher had been asked to discuss these matters earlier and had refused. The building was not available to us, we used what was available.

Another brother, I understand, had been upset and stated, to another not to me, that he didn't think that I should have been speaking on these things "that divide." Some have the idea, I am afraid, that you should never say anything that gets someone excited. To indicate that something is "wrong," in the "Church of Christ" to their way of thinking, is to commit a crime unforgivable. Yet the need to WATCH shouldn't be hard for anyone to detect: reflecting, one can see that watchfulness is necessary in almost every realm of life. In the business world, one must keep his eyes open to trends, etc.; a doctor must watch for new medicine as well as diseases; a lawyer must watch for rulings handed down — in short the successful man, watches. God has set forth many specific things for which we should watch. May we suggest a few:

1. WATCH — "Take heed" — THAT NO MAN DECEIVE YOU. Jesus gave this command (Matt. 24:4), shortly before He left this earth. Examples to illustrate the need are many: Many a person has been deceived by others — been caused to think that they were acting according to God's will when in fact

they were violating His law. In our day, many are following men instead of God; they have been sold a bill of goods. This is happening in the "Church of Christ" too. If they would take the Lord's advise they could rescue themselves from their destroyers. When a man fails to "abide" in the doctrine of Christ, he is without God. The same can happen to any of us, thus the need to be on guard.

2. WATCH — TO SEE THAT YOU ARE STANDING FAST IN "THE FAITH" (I Cor. 16:13). The faith being the doctrine which was delivered by the apostles, inspired men of God — in short the New Testament. (Cf. Jude 3, II Pet. 1:20-21, II Tim. 3:16-17, I Cor. 2:1-13.) This doctrine is the instrument by which man has planted in him the "Seed" that produces the New Birth; this is the "incorruptible", which lives and abides for ever (I Pet. 1:23). Having come forth as a "newborn" babe, he MUST grow and become grounded — firmly established; he is required to "STAND FAST." Therefore, it behoves everyone of us to EXAMINE SELF often to see that we are doing that. If we become angry when challenged to consider something as being wrong, is our heart as it should be ?

3. WATCH — "Take heed" — LEST YOU BE OVER CONFIDENT (I Cor. 10:12). The apostle shows the need to beware of the danger of falling. If there is no SENSE of danger, then of course one will waste no time and energy to avoid such. There is always the danger of being so concerned about the other fellow, and usually to find fault to injure rather than help, that one overlooks self-examination. If we think we stand ... be careful, there is the possibility of falling. The consequences are so great, if we go beyond the period of grace without being corrected — an eternity of suffering! Man is weak and needs to be mindful of this, thus let us be appreciative of those persons who will discharge that unpleasant duty of rebuking us.

4. WATCH — LEST YOU BE "LED AWAY," EVEN AFTER YOU KNOW (II Pet. 3:17). Knowledge of what is right is essential to obedience, yet is no guarantee that one will succeed — obedience MUST be carried out. Many have been persuaded by a powerful personality to do that which he KNOWS is wrong. Therefore, Peter admonishes — "seeing ye know ... beware lest ye ..." In 'our day with all the ADVERTISEMENT, tricks of propaganda, etc., many are sold something they neither **need** nor **want**. Religion is no exception. How about our **sales resistance**? Can we be led to "... broken cisterns, that can hold no water" (Jer. 2:13) instead of the FOUNTAIN OF LIVING WATER ?

5. WATCH — LEST YOU BE UNPREPARED (Matt. 24:42-51). Each is tempted to feel that he has several more days to **get ready**. With that in mind, we may wait till tomorrow to do that which we should DO TODAY. We have no promise of tomorrow: "To day if ye will hear his voice, harden not your hearts ..." (Heb. 3:15). Let us be ready at all times. This requires watchfulness. Are you mad that I challenge you to WATCH? I believe that your SOUL is worth the chance. I hope that we are still friends, and that you'll illustrate that you love me — by pointing out my wrongs so that I can correct them.

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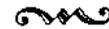


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