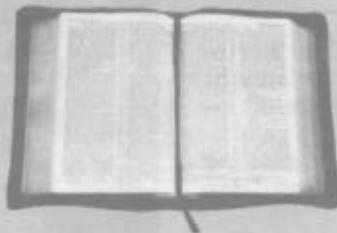


SEARCHING *the* SCRIPTURES



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

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

VOLUME IX

AUGUST, 1968

NUMBER 8

SEARCHING THE SCRIPTURES

Rhymer H. Knight, Tampa, Fla.

If you don't receive *Searching the Scriptures* or have never investigated it, why not think about it now? I am not only happy to count its editor a dear friend in the Lord but believing strongly in the aims set forth in *Searching the Scriptures*, I invite you to consider, or reconsider, some of the fine characteristics of this paper.

There are a number of papers published by conservative brethren, all doing a good work, each serving more or less a particular purpose and to some extent a certain area. *Searching the Scriptures*, though having a greater subscription in the South, has grown in popularity and respect nationwide, as well as going to a number of foreign countries. Since its beginning *Searching the Scriptures* has enjoyed a continual increase in subscriptions.

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Searching the Scriptures seeks not to be flashy but rather to be dignified, practical and attractive. In its makeup, it is certainly a first-class publication.

I have no organic connection with *Searching the Scriptures*, no more than any other subscriber, but my interest in writing this article is to help further the basic aims of this paper, aims with which I agree.

There are some things which you may not know nor have ever thought about. Over a period of time I

SPECIAL ISSUE IN OCTOBER

"The Woman's Covering"

The entire issue in October will be devoted to a study of First Corinthians 11:1-16. Hiram Hutto and James P. Needham have been asked to prepare objective studies on these verses. Roy E. Cogdill has been asked to prepare a study on the principles of Bible interpretation. Subscribe now and be sure to receive this special issue. Subscription is \$3.00 per year. If you want extra copies of this special issue, order now so we may know how many to publish. The price will be \$20.00 per hundred.

have become acquainted with some facts. First, as any editor and publisher of a religious journal knows, subscriptions ALONE will NOT pay the cost of putting out a first-class paper but the larger the subscription list, the easier it is, financially, to publish a paper. Second, I know personally that Brother Phillips and his good wife Polly have regularly dipped into their own personal income to help make this paper possible. This does not count the continuous physical strain imposed upon the man himself.

Putting out *Searching the Scriptures* is truly a conscientious effort to further the Lord's cause and is really a SERVICE to the brotherhood — to YOU and to ME. This is a paper that you can not only derive great benefit from but you will appreciate receiving it into your home.

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"The paper continues to be very fine, and I can hardly put it down upon receiving it, until I have finished all. Do feel that it has done, and is doing, much good. May the Lord bless the effort that makes it possible." — Edwin Hayes, Fultondale, Ala.

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

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"I have read your paper from the first issue and think that it is accomplishing much good in the brotherhood. Best personal regards to you and the faithful men who are writing for your paper." — E. Paul Price, Borger, Texas.

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"It is an excellent paper, and my wife and I appreciate the stand for the truth which you good brethren have taken. May God bless every effort for good." — Walter C. Essary, Hermitage, Tenn.

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"Brother Phillips, I appreciate Searching The Scriptures and have enjoyed each and every copy. I am sure only eternity will reveal all the good it has done. It is wonderful to have men of faith and courage such as you and brother Miller to write fresh and pointed articles regardless of the attacks upon each of you." — R. C. Vetter, Tigrett, Tenn.

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EDITORIAL

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WORLDLY TENDENCIES OF THE DAY

NO. 4

In this fourth and final article on the above subject we want to consider mainly how worldliness is made manifest in the life of man. Worldliness cannot be limited to a deed or word because it is a state of mind. It is that attitude or influence in the heart of man that is shown in his deeds and words. It is for this reason that we must examine the heart to know whether or not we are worldly minded. The difference is expressed in Romans 8: "For they that are after the flesh, mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither in-deed can be. So then they that are in the flesh cannot please God" (Rom. 8:5-8).

It is not possible for one to be in the kingdom of Christ and the kingdom of the world at the same time

because the kingdom of Christ is not of this world (John 18:36). It is not possible to be a friend of the world and a friend of God at the same time (James 4:4; Matt. 12:30).

The many plain and strong statements of the Holy Spirit leave no room for doubt as to our relationship toward the world if we please God. "Love not the world" (I John 2:15); "Be not conformed to this world" (Rom. 12:2); "Keep himself unspotted from the world" (James 1:27); "Come out from among them" (II Cor. 6:17); "Denying ungodliness and worldly lusts" (Titus 2:11); "Flee youthful lusts" (II Tim. 2:22); "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

There are at least five areas of life wherein worldliness is shown. Some of these are not generally considered as growing out of a carnal mind, but the Satanic power of this world is the only source of influence which manifests itself in these areas of human conduct.

1. Dress. The way men and women dress (or do not dress) reflects the condition of the heart. Why do women parade in public with as few clothes on as the law will allow? It is sometimes claimed that hot weather is the reason, but I know this is not so because I see this same dress in fall and winter when I have to wear heavy clothes to be comfortable. Women wear short "shorts" in public to attract attention through lusts. The word of God teaches that women should dress in modest apparel (I Tim. 2:9) and to dress otherwise is to be led by the mind of the flesh rather than the Spirit of God.

Modest apparel is relative and does not tell exactly how much or how little clothes should be on the body. A woman dressed in "modest apparel" today would have been immodestly dressed one hundred years ago if the amount of the body covered determined what modest dress was. "Apparel" means, dress, clothing, raiment, the garment covering the body. "Modest means orderly, well-arranged, decent, respectable. It refers to manner of life as well as to dress. Modest apparel is that clothing for the body that is decent and respectable. When the dress is not designed and worn for the purpose of emphasizing the lusts of the body, but in accord with what is decent and respectable, the dress is modest in the sense spoken of in the word of God.

There are several ways one can demonstrate a worldly mind by dress. He or she can dress with so little covering that it is not decent and respectable and attracts attention to the lusts of the flesh, to sex. They could also wear enough covering for the body, but wear it so tight and in such a way as to emphasize the same thing as nearly no clothing at all. They could also dress in expensive and gaudy clothing that would emphasize the vain glory of life. This is sinful. One could dress in shabby, dirty clothing (when his work did not call for it) that reflected no respect for himself and others. All this is immodest dress and reflects a mind governed by the power of this world and not the mind led by the Spirit. The manner in which one dresses tells whether he is worldly minded or not.

2. Recreation. The way men and women spend their hours of leisure away from the daily labors of the day

tells much of their state of mind. Everyone needs some time for rest and re-creation of the mind and body. Recreation within itself is not wrong; it is necessary to a healthy mind and body. It is the **kind** of recreation that shows whether one is worldly minded or not. Some of the things men and women do for recreation are not recreation at all. They are detrimental to both body and soul. I cannot imagine how a man can drink liquor until he is unconscious and wake up with a headache, not knowing what he did or where he was, and call it a good time. This is not recreation in any sense of the word.

It is assumed that anything that is a pleasure is recreation. This is not true! Some pleasures are very sinful. The young widow who lives in pleasure is dead (in sin) while she lives (physically) (I Tim. 5:6). Moses made choice to suffer affliction with the people of God rather than to "enjoy the pleasures of sin for a season" (Heb. 11:25). The worldly minded person may show his worldliness in pleasure in two ways. He may choose that which is wrong in its working or in its consequences. A good example of this is the very common practice, even now accepted among many "church members," of dancing. I refer to the kind of dancing where men and women embrace and wiggle and twist together to music (and sometimes without music) and justify it on the grounds that everybody does it. This is the place where one man may take another man's wife and get by with the petting and fondling before the eyes of his wife and the woman's husband, but would be shot if he did the same thing in the dark away from the music. The consequences of this is murder, suicide, prostitution, divorce, drunkenness, dope, and nearly every other crime and immoral act known to man. How could "recreation" of this type come from a heart led by the Spirit of God? It is worldliness in its worst form.

Another way recreation shows the worldly mind is the amount of time and money put into it. Some form of recreation which may not be wrong in its working and consequences may be made wrong when it takes a place before and over the kingdom of God. To illustrate: fishing is certainly not wrong in its working or consequences, but if a man spent ten times more time, effort and money on his fishing than in serving God, he has made what could be recreation to him a sinful thing. It is the force of this world that governs his mind and not the Spirit of God. This is the way worldliness is shown in recreation.

3. Speech. When the scribes and Pharisees questioned Jesus about his disciples eating without washing their hands, he responded by saying, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). In chapter 12 he spoke to the Pharisees about their speech and said: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34-37). A man's speech tells the state of his heart.

There are several ways a man's speech may show a worldly mind. Lying is a very common practice today. Every man or woman who tells a lie is showing that he or she is worldly minded. Every man ought to speak the truth with his neighbor. Profanity is also a common practice. This is done by religious people. Filthy language that denies the minds of others is a practice of worldliness.

4. **Human relations.** I know of no single thing that more declares a worldly heart than one's relationship to others of the human race. Husband-wife relationship is so corrupt today that many can never be saved because they refuse to repent of their involvement. Parent-child relationships has reached about the lowest level in human history. Parents do not care for their children and children do not respect their parents. Brother-sister relationship is also so corrupt that in some parts of America reports have become public that men are using their sisters for the purpose of prostitution. Neighbor to neighbor relationship does not exist as it once did. The relationship of brethren in Christ is a sad spectacle to the world. This bad relationship is a display of worldliness.

5. **Religion.** Usually people do not think of religious people as being worldly minded. Jesus told the scribes and Pharisees in Matthew 15 that they worshipped God in vain by their doctrines of men. This put aside the command of God and put in its place the commands of men. Paul wrote to Timothy that some who were highminded, lovers of pleasure more than lovers of God, had a "form of godliness" but they denied the power of it (II Tim. 3:4,5). Religious people who ignore the law of Christ and go about to do what they want to do in religious matters, are worldly minded people. They are as wrong as the drunkard, murderer, liar, or any other person led by the god of this world, Satan.

Worldliness is displayed in the appearance, the conduct, the language, and the relationship of man. Just remember that the heart of man is the seat of all his thoughts, words and deeds. If the heart is governed by the word of God — the Holy Spirit, he will be a righteous man. But if the heart is governed by the lusts of the flesh — Satan, he will be a worldly man. All who are of the world will be lost in eternity. You had better examine your heart and conduct to make sure you are led by the Spirit of God. Your life depends upon it.

ANSWERS for our hope



Send Bible questions to:

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

QUESTION — Will you please comment on the position which affirms that all the signs of Matt. 24 relate to the destruction of Jerusalem in A.D. 70; that verse 34 is the dividing line in this chapter; that those verses that follow relate to the second coming of Christ. Is this your view? If not, will you write somewhat on this matter? If it is your view, will you please help me with some difficulties? How can verses 27-31 refer to the destruction of Jerusalem when our Lord's coming is mentioned specifically? Also, if these verses refer to the destruction of Jerusalem, how may one know that some matters in the verses that follow do not refer to the same thing? It seems to me that our Lord's answers to the questions of verse 3 do not follow in chronological order, but that he talks about his coming and the destruction of Jerusalem alternately throughout the chapter. Anything you can give that will help one to be certain in the application of these verses will be sincerely appreciated--C.A.

ANSWER — It will not be easy to answer the above clearly with brevity. A careful reading and study of verses cited will be necessary to a clear understanding.

I believe that verse 34 is the "dividing line" in the chapter. Notice that all the signs of the chapter appear before this verse. Verses 32 and 33 show that the time of the event under consideration may be **known**.

The natural conclusion of verse 34 is that the signs would come to pass within the average life time of the people then living. The word "generation" cannot mean "Jewish race" as some have contended. It is not so used in the context or elsewhere by the author. Compare: Matt. 1:17; 11:16; 12:38-45; 16:4; 17:17; 23:36. In all these references the obvious meaning of "generation" is a contemporary people. Furthermore, if this be not so, then our text has our Lord saying unto the Jews, "These things are going to happen to your race, but your race will not pass away until these things do happen to it." Such meaning reduces our Lord's statement to absurdity and reflects upon his use of words.

A careful reading of the historian, Josephus, and the New Testament record of the early church reveals that every sign in the prophecies of Jesus in this chapter was fulfilled in the destruction of Jerusalem — A.D. 70. The difficult verses are those referred to by our querist, namely, verses 27-31. However, the difficulty can be easily resolved in the light of further study.

While verse 27 refers to the Second Coming of

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Christ, what is said is no sign of the event under consideration. Rather, it stands in **contrast** to the event signified by the signs of verses 23-26. One of those signs is the cry of false Christs. Jesus says, "believe it not," and shows that when he does come no cry or announcement will be needed. The reason is obvious: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." This, however, standing, as it does, in **contrast** to the former signs is thereby **excluded** from the event of the context. Hence, the signs relate to something other than our Lord's Second Coming.

Verse 28 fittingly describes the destruction of Jerusalem. Just as a dead body is the object of the eagles of heaven, so Jerusalem (the seat of Israel) is the object of God's judgment in the event under consideration. Whether the eagles represent God or the Roman army matters little. God used the Roman army to devour the object of His wrath.

It must be admitted that verses 29-31, at first, appear to refer to the Second Coming of Christ. However, if we remember that this is prophetic language, and if we allow other such language to be our guide, thus, letting the Bible be its own interpreter, we are forced to conclude that these verses, too, refer to the destruction of Jerusalem.

The word "immediately" in verse 29 necessarily relates what is symbolized by the signs of the verse to the event of the context — the destruction of Jerusalem. The signs of this verse have consistently symbolized power, authority, dignitaries, rulers, kings, etc. God's judgment upon, and the downfall of Babylon, Idumea, Egypt and others were all foretold by the use of the same signs (Isa. 13:10; 34:4, 5; Ezk. 32:7, 8). Even God's judgment against "the king of Babylon" is signified by the falling of the morning star, Lucifer (Isa. 14:4-12). The termination of Mosaic authority and the power of that system before the inauguration of the new order under Christ was likewise signified by the same prophetic language (Joel 2:28-32; Acts 2:16-21). In the light of these prophecies we should not think it strange that the same signs should be used to foretell the end of the old Jewish state. While it continued for a while under Roman power it was terminated with the destruction of Jerusalem.

Verse 30 stands in contrast to verse 29. In the latter (v. 29) the former authorities (symbolized by the sun, moon, stars, etc.) are overthrown and cast down from "heaven" (their position of power). Thus, the powers of **heaven** were shaken. In verse 30 we see the "sign" (symbol) of the Son of man appear in "heaven" (position of power). In one verse we see the fall of one system of authority, and in the other we see the rise of another system of authority. The new system, involving the new order under Christ, will now be more obvious for the following reasons: 1) The vindication of His word — in the ruin of the temple, the destruction of the city of Jerusalem, and the end of the Jewish state, 2) The mourning of the tribes — a natural experience for the Jews because of the catastrophe befallen them, and 3) The triumph of His cause — seen in the sending forth of His "angels" (messengers or gospel preachers) to gather "his elect" (those who obey the gospel) from all over the world. The specific

reference to His "coming in the clouds of heaven" does not affirm His **personal** coming. In Isa. 19:1 prophetic language employs the same symbol to foretell the Lord's coming in judgment upon Egypt. Coming in clouds symbolizes a coming in power — not necessarily in person, but in judgment, in triumph, or in the cause one represents.

Thus, verses 29-31 relate to the destruction of Jerusalem as much so as those that have gone before. This catastrophic event — the destruction of Jerusalem — vindicates our Lord, exalts him as the Christ, removes a hindering force (the state of Israel), and ushers in perhaps the most glorious period of triumph the cause of Christ has ever known.

After verse 34 the event under consideration — "that day and hour" — is one the time of which may **not be known**. Some would refer this to the particular day and hour of our Lord's judgment upon Jerusalem. They hold that while the time of this destruction may be generally known by the signs of the preceding verses, the particular time is something no man knoweth. While this view may appear reasonable from several viewpoints, a more careful study reveals problems, inconsistencies, and facts which make it untenable. I am fully persuaded that verse 36 and those that follow relate to the personal presence of Christ at His Second Coming.

The Greek word translated "coming" in the question of the disciples (v. 3) is "parousia." Scholars define this word so as to necessitate the presence of the one identified in the coming under consideration. Without doubt, this is what the disciples had in mind in their question. While the English word "coming" is translated from various Greek words, "parousia" is never used except in keeping with the above meaning. It appears in this chapter in verses 3, 27, 37, and 39. It is interesting to note that an entirely different word is used in verse 30: "... and they shall see the Son of man coming in the clouds of heaven with power and great glory." We have also seen that this verse relates to the destruction of Jerusalem and not to His personal presence at His Second Coming. While other Greek words may be used to refer to the same thing (depending upon where the emphasis is to be placed), wherever the word "parousia" appears reference is always to the presence of the one whose coming is under consideration. Hence, the conclusion that after verse 34 the **coming** of the Lord refers to His Second Coming.

Concerning this coming, no signs herald its approach. The emphasis is on the fact that like in the days of Noah, they "knew not until the flood came, ... so shall also the coming of the Son of man be." In the days before the flood people were doing the normal things of life — "eating and drinking, marrying and giving in marriage." Thus, no signs were given. The coming of the Lord will be the same — even as a "thief would come."

Furthermore, there is a contrast between the object of the watching for the signs before verse 34 and the watching to which they are exhorted in the rest of the chapter. In the former they are to behold the signs that they might follow the instruction of verses 16-21 and thereby escape the destruction. In the latter they are to watch and be ready that they might be found **faithful** when their Lord cometh and be **rewarded** accordingly. The contrast in re-

wards is not between escape from the destruction of Jerusalem and a failure to escape, but rather the difference between that of the righteous and the wicked (vs. 45-51). Such rewards must be related to the judgment at the Second Coming of Christ. Chapter 25 follows and continues with reference to the same **Coming** with an ultimate description of the final judgment at the "end of the world."



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**CREATION? OR EVOLUTION?
BOTH ACCEPTED "BY FAITH"**

In our study of these two contrasting dogmas we must all recognize that if either is accepted it must be accepted "by faith." First, this is readily admitted by the Creationist but also by many recognized Evolutionists. Their admission and honest statements to this effect will be cited later. Secondly, in the very nature of things being considered, it could not be otherwise. What is involved in these issues cannot be known by demonstration and experimentation. Neither position is "scientific" since we are not dealing, in either case, with present and reproducible phenomena. It is not a scientific question at all. Both approaches involve matters of **faith**.

Both dogmas involve events (or supposed events) of the distant past — even prehistorical — before man came to exist. We are discussing matters or "origins"; how the universe, this planet and its inhabitants came to be; the beginning of life and man, a spiritual being. All of this involves matters about which neither the Evolutionist nor the Creationist can have knowledge, for neither man, nor any other man, experienced personal observation as to how all these things came into being. As mentioned in C.R.S. Quarterly, March 1968, page 131, "The various cosmologies which have existed and which will exist are given in II Peter 3, namely, the heavens and earth prior to the flood (vs. 5) the heavens and earth "which are new" (vs. 7), and the new heaven and the new earth after the Day of the Lord (vs. 13). **THE ONLY ERA WE CAN INVESTIGATE SCIENTIFICALLY IS GIVEN IN VERSE 7 —THE HEAVENS AND THE EARTH WHICH NOW ARE'** (My Emphasis, P. F.).

J. G. Vos declares in **SURRENDER TO EVOLUTION: INEVITABLE OR INEXCUSABLE?** pages 5, 7 and 8, "In the matter of the case, these assumptions (He refers to the seven assumptions advanced by the Evolutionist and refuted in Kerbut's great book **THE IMPLICATIONS OF EVOLUTION** — P. F.) are not experimentally verified. Therefore the general theory of evolution is not fact but **FAITH**, and how tenable a faith depends upon the validity of the assumptions. Since they cannot be tested by experiments, their validity can only be decided in terms of an 'a priori' philosophic postulate. The scientist who holds the general theory of evolution accepts it because of his 'a priori' commitment to the philosophy of naturalism, which involves maintaining that the Origin of nature can be discovered by studying the **FUNCTIONING** of nature. The

Christian and the Creationist will reject these assumptions, because of his 'a priori' commitment to his belief in supernaturalism — the existence and activity of Deity in the Universe.

"It is often forgotten that science has nothing to say in the whole field of religious and moral truth and values. But apart from these, even in the field of the physical universe, there is a limit beyond which science cannot legitimately go, and if it does transgress that limit, it no longer deserves to be called science — it will have to be called something else — either, at its lowest, science fiction; or, somewhat higher, a **philosophic dogma held by FAITH**. The legitimate field of science is PHENOMENA, that is, OBSERVABLE FACTS which can be re-corded and measured in some way, repeated and tested by experiment. What is outside the sphere of phenomena is NOT IN THE PROPER FIELD OF SCIENCE, but belongs to some other sphere — philosophy, theology or perhaps even imagination and fantasy. (As Arthur Field expressed it in the 13th Ed. of EVOLUTION, page 75, "The evidential standards of modern evolutionists science represent probably the lowest point in intellectual degeneration reached by civilized man in the past two thousand years. — What is evolution based upon? UPON NOTHING WHATEVER BUT FAITH, UPON BELIEF IN THE REALITY OF THE UNSEEN — BELIEF IN THE FOSSILS THAT CANNOT BE PRODUCED, BELIEF IN THE EMBRYOLOGICAL EVIDENCE THAT DOES NOT EXIST, BELIEF IN THE BREEDING EXPERIMENTS THAT REFUSE TO COME OFF. IT IS FAITH 'UNJUSTIFIED BY WORKS?' —P. F.)

I continue quoting from Vos' fine work, "Because of the tremendous prestige, enjoyed by scientists in our day, they have often come to have a public 'image' of quasi-omniscience, which has led the uncritical public to accept as 'proved scientific fact' some things which after all are only opinions or speculations. We must insist on this point — the scientist who makes statements where the scientific method of observation, hypothesis and experimental verification is not applicable is NOT MAKING 'SCIENTIFIC STATEMENTS AND HAS NO RIGHT TO DEMAND ACCEPTANCE OF HIS STATEMENTS AS 'SCIENTIFIC' FACTS. The whole problem of ORIGINS is outside the field of phenomena. This includes the origin of the physical universe, the origin of life and the origin of mankind. None of these are phenomena that have been observed, and in the nature of the case, none of them CAN be observed or tested by experiment. Therefore the scientist or the popular writer on science who issue pronouncements on these fields is OUT OF BOUNDS. There were no scientists around to observe and record what happened when the physical universe, and life originated, nor when mankind first appeared on this planet. The question which the Lord asked Job is still relevant today, 'Where wast thou when I laid the foundations of the earth?' (Job 38:4).

"In the whole area of origins, statements can only be based on FAITH. This may be the Biblical faith of the Christian or it may be the philosophic faith of a scientific rationalist like Julian Huxley, BUT FAITH IT IS. We have as much right to our 'A PRIORI' FAITH as they have to theirs — indeed, we

have much more right, but at any rate, we have as much right as they to base our belief about origins on an unprovable assumption held by faith. Too long have Christian people been afraid to challenge the confident claims of scientists to know FACTS about 'origins.' We should get over our inferiority complex and come out boldly and insist that things be called by their right names — THAT PHILOSOPHIC 'FAITH' BE DISTINGUISHED FROM SCIENTIFIC PROOF" (End lengthy quote from Johannes G. Vos). In connection with the last paragraph, cited from Vos, who said the Creationist had as much right to his "belief" as the Evolutionist does to his, Prof. H. J. Fuller of the University of Illinois said in his PLANT WORLD, page 20, "The evidence of those who could explain life's origin on the basis of the accidental combinations of suitable chemical elements is NO MORE TANGIBLE than that of those people who place their FAITH in Divine Creation as the explanation of the development of life. OBVIOUSLY, THE LATTER HAVE AS MUCH JUSTIFICATION FOR THEIR BELIEF AS DO THE FORMER." And, in like manner, Louis T. Moore, in the DOGMA OF EVOLUTION, pages 160-161 affirms, "The more one studies paleontology the more certain one becomes that evolution is based on FAITH ALONE; exactly the same sort of FAITH which is necessary to have when one encounters the great mysteries of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain and, above all, they give no clue whatever as to the CAUSE of variations. — The evidence from paleontology is for DISCONTINUITY; ONLY 'BY FAITH' AND IMAGINATION IS THERE CONTINUITY OF VARIATION." (WHY SCIENTISTS ACCEPT EVOLUTION, Clark and Bales, page 100; also see GOD AND THE COSMOS, page 358.)

(to be continued)



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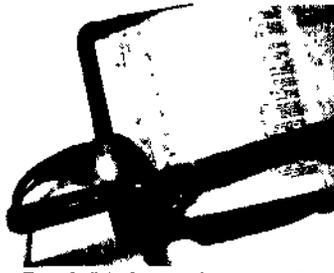
brought him on the way, and his wife, and all that he had. **13** And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. **2** And Abram was very rich in cattle, in silver, and in gold. **3** And he went on his eyes, and where thou seest and to thy I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

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

"EATING IN THE MEETING HOUSE"

Church kitchens, banquet rooms and "fellowship halls" are considered standard equipment in the facilities of many churches of Christ these days. While all admit that they are innovations in the Lord's church, the advocates of such contend that they violate no scriptural principles.

A prominent gospel preacher, who is a professor in one of the colleges operated by brethren, wrote an article under the above heading. To avoid prejudice, or the possible accusation that I am dealing in personalities, I shall not call his name. After all, such would serve no good purpose. I am interested only in what he said, and what the Bible teaches about the work of the church and what it may or may not build and operate.

I verily believe that the brother is capable of better reasoning and has a better knowledge of the scriptures than his article reveals. I don't know why he wrote as he did; perhaps he has been too busy with other subjects to give the matter proper consideration. Of course that is no excuse for teaching error nor dealing dishonestly with an issue.

I shall quote from his article, and then show wherein I believe that he missed the truth or the real issue involved in our objection to the church engaging in the social activities which are so common today.

In the first paragraph of his article he said, "The meeting house is not the church. It is no more holy than your home."

We all understand that the meeting house is not the church. We are told that the meeting house is not holy or sacred ("Dedicated: set apart in honor of. Holy; hallowed by association with the divine or the consecrated; hence entitled to reverence and respect" — Webster) but it is no less sacred than the money from the Lord's treasury by which it was erected or purchased. Who will deny that? If one is "set apart" so is the other.

In the second paragraph he said: "Some brethren presume to tell others that they cannot do certain things in a meeting house; things which are not wrong within themselves. They tell you what God authorizes and what He does not authorize to be done in a meeting house which God has not even required us to build."

We believe that the church can build and maintain facilities for doing ONLY that which the Lord has authorized the church to do, and that such facilities are to be used for the purpose intended. It is that simple! Does the brother believe that the church may build buildings for doing that which God has not

authorized the church to do, or that such buildings may be used for something other than their true purpose?

He implies that we can do in the meeting house anything that is not "wrong within itself" — anything that may be done in the home. What about bathing, shaving, entertaining, recreation, playing checkers, or playing a piano? These things are not "wrong within themselves" and may be done in the home. Would it be proper to do those things in the meeting house? I don't think so.

He touches on the oft repeated and foolish argument that there is no authority for a meeting house. When he says that God has not required us to build one, does he mean that God has not authorized one? A **place** to assemble is authorized in the **command** to assemble (Heb. 10:25; Acts 20:8) just as a **place** to baptize is authorized in the **command** to baptize. After all these years of study and preaching on how to establish scriptural authority and the difference between aids and additions, I am amazed at some brethren who don't know how to justify a meeting house or who deny that there is scriptural authority for one? Have they not learned the lessons which they have tried to teach others?

Next he says: "Who made the church building such a holy place that social activities cannot take place there? There are some brethren who think one can smoke on the front steps but cannot cook a meal in a room in the building."

No one said that the building was a "holy place" but it certainly should not be a **WORLDLY** place! As I have said, it can be justified for doing **ONLY** that which is the work of the church, and "social activities" is not a work of the church. I oppose brethren smoking on the steps (or anywhere else) and teach against it, but when brethren begin to build "smoking rooms" for smokers like they are building "fellowship halls" for cooking and eating common meals I'll complain more than I have. And remember, two wrongs never make a right.

"Is it right to use the church's money to build a kitchen in a home for the preacher but wrong to use it to put a kitchen for the use of the brethren in the meeting house?"

Whether the brother realized it or not, that is a bit of sophistry! As I have indicated, he is capable of better thinking than that. Answer the following question and you'll see the right answer to his question: Is it right to build a living room in the preacher's house in which he and his family may play a piano or organ and wrong to do the same "for the use of the brethren in the meeting house"?

The church is commanded to support a preacher (Phil. 4:15; I Cor. 9:7-14; II Cor. 11:8) and, where expedient, it may furnish him a house as a part of his support. He and his family may live in and use that house in the same way as would any other family, and what they may do in their home has nothing whatsoever to do with what the church does or may do, nor what may be done in the meeting house. The purpose and use of the preacher's house and the meeting house are not parallel at all. One is a place of worship and church work and the other is a place for a family to live.

The brother raises the following questions: "What about I Cor. 11: 22, 23? Is Paul discussing the pur-

pose of the assembly or the sacredness of a meeting house? Is he saying that we must eat in a house and that we cannot have an outdoor picnic? Is he maintaining that we must eat at home and not at some brother's home?"

Aren't those questions pathetic? Is that the best that they can do in defense of church kitchens? Paul is discussing the purpose of the assembly AND what may not be done there, namely, eating a common meal! No, Paul did not bind the place (house) for eating a common meal any more than the Lord bound the place of assembly for worship (John 4:21-23). The fact that Christ was baptized in Jordan does not mean that a pool or baptistery is unscriptural. Likewise, Paul saying that they should eat the common meal "at home" did not mean that they could not eat under a tree or at a brother's house. He **did mean** that they should assemble to worship God (a spiritual service) and that they should eat their common meals (a social activity) at some place other than the place of assembly for worship and service to God. He was not binding where they **should** eat the common meal (in a way that would exclude the outdoors or a brother's house) but he was binding where they should not eat a common meal.

Wouldn't these social gospel advocates rejoice if Paul had said: "What? Have ye not fellowship halls and church kitchens in which to eat and drink?" or "If any man hunger, let the church build him a fellowship hall in which to eat." But he did not say that. We understand that he was correcting their abuse of the Lord's supper, but how did he say correct it and avoid that danger? Where did he say they should eat their meals? Be honest now; what did he say?

"They should have taken their ordinary meal at home, and to have come together in the church to celebrate the Lord's supper." (Clarke's Commentary, Vol. 6, p. 254)

(continued next month)



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

FOOL Part One

The word 'Fool' is represented by several Hebrew words in the Old Testament. A fool does not denote idiocy or insanity but rather a person who is devoid of reason or has reasoned illogically. These words are often used in contrast with wisdom, particularly in the Wisdom Literature.

The word NABAL is used most often outside the Wisdom Literature and suggests a "man who has

no perception of ethical and religious claims" (Brown, Driver & Briggs, **Heb.-Eng. Lex.**, p. 614). Isaiah has given a definition of a fool. He said, "For the fool will speak folly, and his heart will work iniquity, to practice profaneness, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail" (Isa. 32:6).

NABAL also connotes a person of impious and ungodly character. The Psalmist has said, "The fool (nabal) hath said in his heart, There is no God." (Psa. 14:1, 53:1). This attitude may be expressed from one's forgetfulness of God or more likely one's impious opposition to God's will. "The nabal is not content with acting as though there were no God, but directly denies that there is a God" (Delitzsch, Commentary on Psalms Vol. I, p. 203-204).

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THE NEWS LETTER REPORTS

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

Voyd N. Ballard, P. O. Box 236, Lafayette, Calif. 94549 — During the past eight years my preaching work has been with the church in Concord, Calif. During this time many have been taught the truth and continue to live in faithful obedience to the same. Six men have been taught and trained and developed into faithful preachers, and these continue to preach the word. Two of these six men are now serving as elders in a faithful congregation in the state of Oregon. I would now consider preaching work with another congregation. I am not interested in any place that will not back the preaching of sound doctrine. I would be interested in hearing from any congregation who needs a preacher to "preach the word."

A. L. Luker, 8545 Greenridge, Beaumont, Texas 77707 — The Southside church of Christ, 1726 Park Street, Beaumont, Texas, desires to contact some preacher of the gospel who will move here to work with us. Anyone interested may contact us at the above address or contact me. Phone UN 6-3895.

Everett Shackelford, Box 157, Noble, Okla. 73068 — We would like to contact a preacher to work with a small congregation of 18 members at Purcell, Oklahoma. We have support for the man presently with us, but since he has enrolled in college and will soon be in school, we need someone to replace him. We have been promised support for another man. Please contact me at the above address.

Otis Jordan, Titusville, Fla. — The church in Titusville, Fla. is looking for a preacher by August 1, 1968. I am moving to Perry, Fla. Anyone interested in this work at Titusville, contact **Edward Barker**, phone 267-7979. This church is self supporting and has a three bedroom home furnished to the preacher.

Thomas G. O'Neal, 318 Kings Hwy., Murfreesboro, Tenn. 37130 — During the week of June 9 it was my pleasure to work with the Howell Park church in Evansville, Ind. in a gospel meeting. Good interest was manifest during the entire week. The congregation is several years old now and in its own building. They have made progress during these years. Brother **E. C. Koltenbah** is the faithful evangelist for this congregation. The week of June 16 I was with the Rose Hill, Va. church in a meeting. This was my third meeting with this church in Southwest Virginia. We had several to attend who were not members of the Lord's church. The following week brother **Carl Witty** continued the meeting and had some out who had not been to the services before. Brother **Ervin Hall** is doing a fine work with these brethren. From June 24-30 I was with the faithful brethren in Winchester, Va. in a meeting. Several families left the liberal congregations of the area and are meeting now at 134 Piccadilly St., West. They meet at this address for all services, having

met in their homes previously. For this first meeting they had an average of 35 in attendance. The future for this church looks very bright.

Each Sunday morning I am on radio station WINC from Winchester, Va. This station is located at 1400 on the dial. At the same time of 8:30 I am also on WRFL which is located at 92.5 on the FM dial. This program can be heard in most of Northern Virginia, in Northwestern West Virginia, Maryland, in Southern Pennsylvania and Washington, D.C. If you have friends within the range of these stations I would appreciate your letting them know of the program.

Brother **Connie W. Adams** of Akron, Ohio and I will lead a group in a tour of the Bible Lands in August 4-18, 1969. Brochures are ready and if you are interested in going, write to me at the above address. We have arrangements whereby nearly anyone who wants to go can do so by financing all of the cost for three years except the down payment of about \$125.00. This would be a good time for school teachers to take their vacation and tour the Bible Lands.

Larry R. DeVore, New Carlisle, Ohio — I just closed a meeting at Roseville, Ohio, July 15-21. Good attendance, no additions. Our next meeting here at Funston Avenue is Sept. 9-15 with Mel Myers from Bloomington, Indiana.

Thomas O. Oglesby, P. O. Box 143, Glasgow, Ky. 42141 — In August or September of this year I will be moving from the work here in Glasgow to return to my schooling at the University of South Alabama near Mobile, Alabama. While attending school, I will be working regularly with the faithful church in Saraland, Alabama. The Westwood church here in Glasgow is interested in having a faithful man move here to work with them. Anyone interested should contact **Joe Morris**, Route 1, Glasgow, Ky. 42141. The work in Glasgow is a good one and has tremendous potential. I would be glad to recommend the work in detail to anyone interested.

James P. Miller, 2523 West Diana, Tampa, Florida — Our fall meeting with **Robert Jackson** will begin on September 15 and continue for ten days through September 24. We are expecting a great meeting here at Seminole and hope that all of the readers of the paper in this section will attend ... I will be with the Glenwood Hills congregation in Atlanta where **Edward Nowlin** labors, on Sunday night, September 29 to continue through October 7th. I will be glad to see all the friends of SEARCHING THE SCRIPTURES at that time. Our work here moves forward in a wonderful way. We hope to be out of debt in a few more months and expect with the Lord's help to have over \$30,000,000 a year to use in preaching of the gospel.

SOUND GROUPS MEETING

William C. Sexton, 2718 Renick,
St. Joseph, Mo. 64507

I have just returned from a short meeting in Albion, Nebraska. June 23-25 I met with a small group of disciples and some interested individuals in a study of God's word. Our study was: "THE PLACE OF THE CHURCH IN TODAY'S WORLD." A small, but zealous group of disciples are meeting at 338 South 8th Street in Albion. They are convinced that God's word is the Bible, that it is UNDERSTANDABLE, and COMPLETE. Therefore, they are determined to study to find what He says, then to DO it, being governed by it and nothing else. They have renounced Institutionalism, Centralized Control, and the Social Gospel. These have of late been accepted by many of God's people, and they are determined to stay with the scripture.

Any one going through this Central Nebraska town moving to these parts, or have relatives or friends there, would do well to advise them of the location, and meet with these people. A cordial welcome awaits any who are pleased to worship God as the Bible teaches, or are desiring to search the scriptures to find what He says.

A congregation of people standing for the "Old Path," is meeting at 120 So. Leanord Road, in Sioux City, Iowa also. Any one traveling in the Tri-State area: Western Iowa, Northeastern Nebraska, or South Dakota, should be aware of their meeting place. A cordial welcome waits any coming there. These brethren all want a "Thus saith the Lord," for what they do. They are determined not to go beyond the "Doctrine of Christ," knowing that then they "have the Father and the Son" (II John 9).

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NARROW NOAH

There are two standards before which all men stand — God and man. Computed by the standard of man, Noah was a very narrow person. I am not sure but what he was also considered NARROW by the standard of God almighty! The servants of the Lord throughout the annals of history have been branded as narrow by the philosophy and worldly wisdom of man. Perhaps some consolidation can be derived by analyzing the life of Noah, to determine why people would have called him narrow.

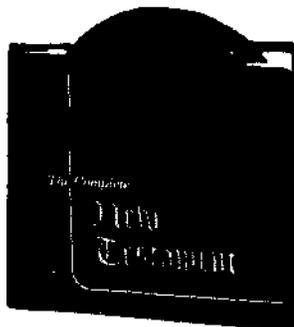
By human standards Noah was NARROW because he taught and believed his ark was the only one to be saved. Noah preached for years that salvation could be found in his ark ONLY! (Gen. 7:23; I Peter 3:20,21). Today, when one teaches that salvation is found only in ONE church, this brings down the roof of slurs and taunts of worldly men. They usually say, "I have never heard of a person being so narrow as to claim that salvation is in ONLY one church." However, on the other hand, the Lord has plainly said that salvation is found only in His church which is His body (Acts 20:28; Eph. 5:23). Notice He gave His blood for His church (only) and He is the SAVIOUR of His body, the church.

Noah was narrow because he taught WATER as a dividing line between himself and a sin cursed world. He believed and taught that one day God would send water and separate him from the world of sinners. Today, if one wants to receive the smart retorts and insulting gibes of the world all he has to do is to say that WATER has something to do with his salvation. Yet, the grand old Bible plainly says that Noah was saved by WATER and that BAPTISM saves us today (I Peter 3:20,21).

Noah, was considered narrow because he taught only a FEW would be saved. Today, when one teaches that only a FEW will be saved he is castigated and considered fit for some mental institution. However, the good Lord taught that FEW would be saved (Matt. 7:14). People of the world like to think that some in all denominations will be saved. In listening to funeral sermons I have observed that some sectarian preachers have never lost a case. They can usually dig up at least ONE good thing a person has done during his life and call it "an experience of grace" and attribute salvation to that deed. The Bible, on the contrary teaches us that failure to keep one commandment can keep us out of heaven (Mk. 10:21).

Noah, was narrow because he taught what the world would call "ark salvation." He believed and

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THEOPHILUS



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taught that a man had to get on the INSIDE of his ark or be lost. This is a very unpopular doctrine. However, God backed up his affirmation by destroying all the "outsiders" (Gen. 7:22,23). When we teach that God has "walled in" salvation by placing it within the confines of His blood bought, spirit filled institution called the church, people shout "church salvation!" Please remember that God has "walled in" salvation by putting it inside His body, the church (Eph. 5:23).

Yes, if Noah had lived in our day many would have desired to stone him. He would have received the epithets of a world which seems to move further away from God from day to day. The example of Noah is a faith builder for all Christians today. When we grow weary from the heavy onslaughts of our fellow man we can always lift up our feeble knees by reading about "Narrow Noah" and his plight and deliverance by the omnipotent ruler of the universe. Remember, gentle reader, that one man and God is a majority!

SIGNS
of the times



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

**CHURCH COOPERATES WITH
CHRISTIAN CHURCH**

I have before me at this writing a copy of the May, 1967, issue of the **Reporter of Direct Mail Evangelism**, which is published by the Hurst, Texas, church. When I received this copy I knew that the evidence contained therein proved once and for all that the Lord's church was nearer the Christian Church than many brethren have realized. The church in Hurst that sponsors this project is known as Brown Trail. Roy Deaver is both an elder and preacher for this church. Yes, this is the same Roy Deaver that along with Tom Warren was responsible for the **Spiritual Sword**, a short-lived paper, which was devoted to defending church support of human institutions and the sponsoring church. Roy Deaver was declared by many brethren as being a great defender of the faith; Now read where this great defender of the faith has taken the Lord's church.

**TO ALL CONCERNED WITH
SAVING OUR LOST WORLD:**

On May 19th and 20th, Seth Wilson, Dean of Ozark Bible College; Lloyd Hosman, Dean of Dallas Christian College and Lee Dickey, elder of our Lord's church, and myself met with the elders and editors of The Direct Mail Evangelism program at Hurst, Texas.

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The brothers of Hurst, Texas are of the group who do not use the instrument in accompaniment with their singing. We are in full agreement that neither of our convictions will be violated in this effort to reach the lost world.

Those who are acquainted with the work of the College Press or the two schools of Ozark Bible College and Dallas Christian College can have full confidence in this grand venture.

Write now to: **DIRECT MAIL EVANGELISM**
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Yours in Him,
Signed/Don DeWelt

Don DeWelt
DD:bjs

This letter is written on the letterhead of College Press, Joplin, Mo., which is a publishing house for the Christian Church. Below this letter on the back page of the **Reporter of Direct Mail Evangelism** is a picture made of the men from the Christian Church and the men connected with Direct Mail Evangelism. This picture was made while these two groups were in conference with each other about the matter mentioned in the above letter.

Look at the situation for a moment. Here is a meeting of those from the church of Christ and the Christian Church on how they can work together to reach the lost. How can these two groups work together except they are agreed? Don DeWelt says, "... we are in full agreement..." Now just suppose that one is converted through this medium. Will he be told to attend the church of Christ or the Christian Church in his community? Or will he be given his choice? Brother Roy Deaver, you have an obligation to answer. If you will not tell one to attend the Christian Church how can you work in agreement with these people. If you tell one to attend the Chris-

tian Church, then can one be saved in denominationalism? If he can be saved in the Christian Church denomination could he be saved in the Methodist denomination? What about the Catholic denomination or the Baptist denomination?

Look again at the matter. Note next to the last paragraph in the letter which says, "The BROTHERS OF HURST, TEXAS ARE OF THE GROUP WHO DO NOT USE THE INSTRUMENT IN ACCOMPANIMENT WITH THEIR SINGING. WE ARE IN FULL AGREEMENT THAT NEITHER OF OUR CONVICTIONS WILL BE VIOLATED IN THIS EFFORT TO REACH THE LOST WORLD." How come they are in such agreement? What will the Hurst brethren teach when they come to the kind of music God has authorized in the church? Will they teach that only singing is authorized by God? Will they teach that both singing and instrumental music is authorized? Or will they teach that it doesn't make any difference which kind is used? Or will they just completely ignore this subject in their teaching?

What about the matter of the missionary society? Will Roy Deaver and those working with him teach that it is scriptural for the Lord's church to support the missionary society? Or will they teach that it is wrong, unscriptural? Or will they ignore this matter in their teaching?

Roy Deaver and those associated with him have said they believe that it is sinful for the Lord's church to use instrumental music and support the missionary society. If they teach this, how can they and the Christian Church people be in full agreement? Or, since DeWelt says they are in full agreement, could it be that Deaver and his workers have agreed not to say anything about these matters?

Apostasy is certainly upon the Lord's church when brethren can cooperate in reaching the lost with one of the biggest human denominations upon the face of the earth. Such information as we have in the above letter is another one of the reasons why some are saying they see the time when the church of Christ and the Christian Church will join forces. Dear reader, are you ready for such? If not, you need to oppose with all your power every departure from the word of God.

— o —

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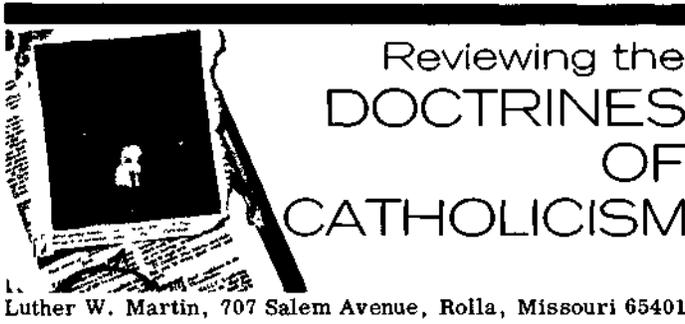
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**OUT OF THE SAME MOUTH —
BLESSING AND CURSING."**

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth, out of the same hole, sweet and bitter water? Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet" (James 3:10-12).

We quote the above scripture to illustrate the predicament of the Roman Catholic Church in these United States. If her utterances that become known to the public, are to agree with her teachings in other lands and in the past, then they are in discord with the American concept of the 'four freedoms'. Thus, if she harmonizes her current utterances in order that they may compare favorably with the principles of our Democratic Government, she finds herself playing the part of 'blowing both cold and hot' simultaneously.

"PUBLIC SCHOOLS ... A MORTAL SIN"

Recently in this publication, we wrote an article with the above quotation as its title. In that treatise, we quoted from a Roman Catholic paper, **The Liguorian**, "published with ecclesiastical approval" at Liguori, Missouri. In that publication, the following statement was made:

"Refusing to send a child to a Catholic school, when there is no good reason for not doing so, and no permission of their pastor for not doing so ... is clear-cut mortal sin."

"... If, without consulting their pastor, and for subjective reasons of their own, they (Catholic parents. L.W.M.) send their child to a public school, they are guilty of a mortal sin, and ordinarily cannot be absolved in confession until they have placed their child in the Catholic school..."

In this quotation, is it plainly and clearly stipulated that it is a mortal sin (a sin which deprives one of life) for Catholic parents to send their children to the public schools ... UNLESS they obtain permission from their pastor or bishop to do so.

**"THE CATHOLIC VIEWPOINT
ON OUR PUBLIC SCHOOLS"**

In the issue of September 2, 1955, the **St. Louis Register**, the Official Newspaper of the Archdiocese of St. Louis, published the following statements, under the above headline:

"The position of Catholics toward the public schools was clarified by the National Catholic

Educational Association in a statement containing the following five principles:

"Catholics believe in the public schools.

"Catholics believe that as citizens, like all other citizens, they have an obligation to pay taxes for the adequate support of the public schools in their community.

"Catholics have not interfered, and will not interfere, with the justifiable expansion of the public schools system.

"Catholics have a civic duty to take an active interest in the welfare of the public schools. (More than 5,000,000 Catholic children — more than 60 per cent of the total — attend public schools.)

"Catholics have great admiration for the rank and file of public school teachers, who in a spirit of self-sacrifice and dedication to American ideas have stuck to their posts despite the relatively low salaries paid to them in many localities."

Now, let us compare the sentiments of these two different Catholic publications.

(1) "Catholics believe in the public schools" ... but "It's a MORTAL SIN" to send your children to them, without the priest's or bishop's permission.

(2) "Catholics . . . won't interfere with the JUSTIFIABLE expansion of a school system" .., but it's SINFUL for their children to attend them, without special permission.

(3) "Catholics have great admiration for the rank and file of public school teachers . . . ", yet IT'S A MORTAL SIN for children of Catholic parents to be taught by these same public school teachers (with out special priestly permission) . . . even though Catholics CLAIM to 'admire' the public school instructors

WHICH ARE WE TO BELIEVE? It cannot be accepted without clarification!

**A CATHOLIC MOTHER WRITES ABOUT
CATHOLIC EDUCATION**

In the "Letters to the Editor" column of the Sept 2, 1955, **St. Louis Register**, a Catholic mother writes concerning some of the practices of the Roman Catholic schools:

"... I noticed in Mr. Kane's letter that he stated he had never heard a sermon in any Catholic church, the object of which was to stir up bad feelings on the part of Catholic toward Protestants.

"This may be true, but I dare say Mr. Kane has not been in all Catholic churches and does not know all priests.

"I would like to ask Mr. Kane if he read Father Strode's article 'How to Ruin the Faith of Young People,' and his ridiculous word picture of the Catholic students in secular universities.

"It seems to me Father Strode's article was a direct aim at causing bad feelings between Catholics and Protestants. It could serve no other purpose unless he thought perhaps it might help to keep the Catholic student and his money closer to his church. To say the least, it

was definitely against our teachings to love all mankind.

"Fortunately, there ARE good Catholics who do not believe such drivel and refuse to be taken in by it. We are not uneducated people living in the dark ages, and we have the intelligence to see good and bad in all people, regardless of what their religious background might be.

* * * *

"In closing I might add that all Catholic schools are not perfect either. My little girl had it drummed into her head that she would be punished if she did not learn her catechism, and she would go to hell if she did not attend church regularly, till she became so nervous and frightened that we had to send her to a public school. "I try to keep an open mind about religion and I do not think it's fair or Christian to scare the wits out of little children or to brainwash Protestants to get them into our churches. . . ." This Catholic woman had the courage to sign her name to her letter, and it was published in the St. Louis Register. Her willingness to be frank and open in her criticism of the Catholic school of her daughter's experience, is quite admirable and refreshing in this day of usual Catholic censorship.

CATHOLIC CODE OF CANON LAW ON CATHOLIC EDUCATION

"**Catholic children should not frequent** non-Catholic, neutral or mixed schools. It is for the local Ordinary to decide, according to the instructions of the Apostolic See, (Pope of Rome. L.W.M.), in what circumstances and with what precautions, attendance at such schools may be tolerated without danger of perversion to the pupils" (Canon Law 1374.).

There we have it! The Official teaching of the Roman Church to the effect that "Catholic children should not frequent" PUBLIC SCHOOLS. Public schools are non-Catholic, neutral as regards religious teachings, and are 'mixed', i.e., Persons of ANY religious persuasion are welcome to attend. Further, according to the statement of Canon Law, the Pope of Rome has provided instruction for the local parish priest as to what circumstances of conditions might result in special permission being given for the Canon Law to be exempted.

A SUMMATION

It seems that this 'fountain' sends forth several 'flavors' at the same time.

The Ligourian, an approved Catholic publication, says it's a 'mortal sin' for Catholic parents to send their children to a public school without special permission.

The St. Louis Register, also an Official Catholic paper, says . . . "Catholics believe in the public schools." And, that "Catholics admire the rank and file of public school teachers . . ."

The Code of Canon Law, says . . . "Catholic children should not frequent non-Catholic, neutral or mixed schools . . ."

It appears that Catholic parents . . . Catholic 'lay people' as their 'clergy' would term them . . . might

like to cooperate with the public schools of our Nation. But, as sure as they do, it's a sin unto death, without their 'clergy's permission.

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

SPREAD THE GOOD NEWS!

Ron Halbrook, Athens, Ala.

It is evident from Acts 2:41-47 that not only the actual teaching done by the apostles was fruitful, but also the unashamed Christian life and zeal of the 3,000 to spread the good news of Christ resulted in the Lord adding together newly-saved souls day by day. Also, from Acts 8:3-4 it is evident that both men and **women** were so filled with the good news of Christ that they talked about it every day no matter where they were (at home, which caused the persecution in the first place, or away from home).

Our plea to the denominations has been: Restore New Testament Christianity. It is obvious that many of us have not yet done that ourselves. And, if their failure to respond to the pure, God-given gospel raises a question as to whether they in reality love Christ, then our own failure to respond to the joyful, zeal-inspiring Good News in such a way as to spread it unashamedly raises a question as to whether we in reality love Christ.

"This people honors me with their lips;

But their heart is far away from me.

But in vain do they worship me,

Teaching as their doctrines the precepts of men."

Man-made teaching number one: One can be a New Testament Christian with a faith that fails to act as Acts 2:38 indicates Christ intended should be done. Man-made teaching number two: One can be a New Testament Christian with a faith that fails to act as Acts 2:41-47 and 8:3-4 indicate Christ intended should be done.

One of these man-made teachings is more often spoken than kept within the heart in silence, the other is more often kept within the heart in silence than spoken. Both fall under the sorrow-provoking, Christ-given condemnation of Matthew 15:8-9.

Let us not be pessimistic and fatalistic simply because these disastrous diseases exit. They are more serious in eternal consequence than physical cancer; but unlike cancer, there is a readily-available cure. The Great Physician now is here; "He speaks the drooping heart to cheer, O hear the voice of Jesus!" His prescription is, "Buy from Me gold refined by fire, . . . , and white garments, . . . , and eye-salve . . . Be zealous therefore, and repent (Rev. 3:18-19). Either, yea both, of the above damning ideas can be overcome by godly sorrow which works repentance which works (1) "earnestness," (2) "clearing of yourselves," (3) "indignation" toward every indifferent way, (4) a genuine respect and "fear" of displeasing God, (5) "what zeal, what longing, what avenging of wrong!" (II Cor. 7).

Let us sing and pray, "Thy will be done." Let us as Christian men and women who sing and pray sincerely, do "Thy will." For God's sake, for our own sake, for the sake of lost souls, let us spread the Good News of Christ!

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OVERCOMING OBSTACLES

Any teaching situation in the cottage meeting must work toward the goal of helping the prospect reach a crisis. That crisis involves the realization that one is lost in sin, and that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Many find it difficult to accept the fact that they need to obey the gospel. So, besides those who are willing to do what the Bible directs the sinner to do, there are those who because of their background (religious, or otherwise), are defiant, undecided, or even shocked at the thought of being lost in the midst of a "crooked generation" (Acts 2:40 RSV). Sometimes the matter of guiding the individual through the period of crisis is a great obstacle. How do you go about persuading the procrastinator to embrace the Truth of God in obedience? This problem will be the sole object of this article.

THOSE WHO ARE SHOCKED

The personal worker should be prepared for the eventuality of some becoming suddenly and violently disturbed emotionally when the reality of their spiritual condition is driven home with force and conviction. There are various degrees of this type of disturbance. It expresses itself in many ways. Each particular situation will have to be dealt with according to the needs of the occasion. Reason and caution will have to be followed by the teacher.

As a case in point, let us take the person who suddenly realizes his spiritual condition, and sees clearly his obligation (Rom. 6:17; I Pet. 1:22). This party knows full well that he has relatives who are reli-

gious, but who have not come to know truth as he knows it. The fact that some who are near and dear to him are religiously in error disturbs his emotional faculties. To cover up the real issue of the crisis which he has reached, he responds by saying, "I can't believe that my relatives are lost in sin. Do you really believe that everyone is going to hell except you?" What do you do in this situation? While there are many approaches to this problem, you obviously will have to demonstrate that obedience to the gospel is a PERSONAL RESPONSIBILITY. The fact that one does, or does not obey the gospel will have no direct bearing on the spiritual condition of others. "The soul that sinneth, it shall die" (Ezek. 18:20). It is the personal lack of conviction and obedience that condemns. You might illustrate it this way: If one takes a polio shot, this does not cause the relative who has not taken a polio shot to have polio. Ask the prospect if his not taking a polio shot will keep another person from having the disease. He will see the connection, and you will have no trouble applying the same reasoning to the Bible. Being baptized for the remission of sins does not constitute condemnation of those who have not been baptized, no more than a heathen's belief that Jesus is Lord and Christ condemns others to hell. Doing the will of the Father is what causes people to be saved (Matt. 7:21). Refusing to be baptized will not justify anyone, but it will condemn the disobedient. Sincerity and intellectual honesty demands that one do what is right. To reject the truth is to be dishonest. At this point it would be well to ask, "suppose you and your mother (or whatever relative is involved) had a terrible disease, and I gave you a cure. Would you not accept that cure, and then seek to share it with your mother?" Then make the spiritual application. Show that by becoming a Christian a person will be able to influence those about whom he is concerned.

As to the matter of believing that "we are the only ones going to heaven," it is always good to keep in mind that such expressions are loaded, and if they are put in the form of questions, they do not deserve a "yes" or "no" answer. My reply to a question of this nature would be, "I believe exactly what you believe about this. People have to obey God in order to be saved." I then proceed to show what constitutes obedience to the Gospel.

(to be continued)

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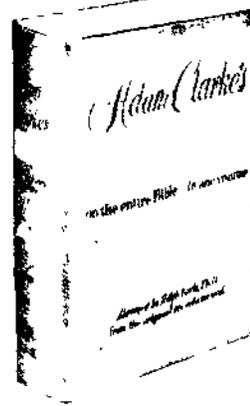


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