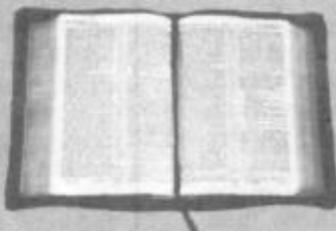


SEARCHING *the* SCRIPTURES

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 X

JANUARY, 1969

NUMBER 1

GOD IS!

H. E. Phillips

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psa. 19:1-3).

In every language and tongue, day after day and night after night, the voice of the creation of the heavens and earth declare the glory and power of God. Little wonder David said by the Spirit of God: "The fool hath said in his heart, There is no God" (Psa. 14:1). After looking into the heavens and observing the world in which we live, only a fool would deny the existence of God.

The amazing fact of life about us, the majestic wonders of the earth, the awesome depth of space, and the perfect symmetry of the whole works of the universe cry aloud that God is! The foolish and unfounded statements of pseudo-scientists, and the incredible and contradictory explanations of the origin of the universe and man by atheists and evolutionists are overwhelmed and swallowed up by indisputable facts uncovered by true science. The more man learns about himself and the universe in which he lives, the more proof he has of the fact that God is!

Two possible sources of information may be given to man upon which he must base his belief in the origin and nature of himself and the universe: human wisdom and divine revelation. Divine revelation has been ridiculed, rejected and replaced by the self-acclaimed intellectuals of our times. These scoffers assure us that "There is no God," or "God is dead!" Divine revelation says, "The fool hath said in his heart, There is no God" (Psa. 14:1).

The wisdom of the world may teach a man how to build and operate a battleship or make a fruit cake — the word of God does not deal with these matters. But the origin, nature, duty and destiny of man can only be known by the revelation of God. The will of God can not be known by the wisdom of the world (I Cor. 1:21).

There are several unimpeachable proofs of the existence of God, but one speaks out with such force to every man that the most radical skeptic must admit his ignorance in attempting to explain it without

admitting the existence of God and His creative power. This proof is the very existence and precise function of the universe. It declares the glory and power of a real God.

Two self evident facts are admitted by all: 1. Every effect has a cause — something cannot come from nothing. 2. Something or someone must be eternal. As we trace the cause and effect back we must finally come to the original cause and this cause must be eternal or we have not traced the effects back to the original cause. The materialist must argue that matter is eternal and some force acted upon matter at some time in the past to produce the universe as it now is. To admit intelligence in creation is to admit God, hence, the atheist must deny any part of intelligence in the origin of the universe. Let the materialist logically explain the following three facts about the universe without supreme intelligence, whom we know to be God.

1. The greatness of the universe. This earth upon which we live is large to us, but it is a tiny planet in relation to the solar system. To man years, life time, and centuries are long periods of time. A distance of thousands of miles is great. But we are staggered by the fact that planets within the solar system are billions of miles away. We are told that our galaxy is so large that it would take light, traveling at the rate of 186,000 miles per second, approximately 100,000 years to go from one side to the other. I cannot comprehend a distance so great. One day has 86,400 seconds, which means that light would travel 16,070,400,000 miles in one day. Now try to figure the distance light would travel in 100,000 years and you would have the distance across our galaxy. We are also told that there are hundreds of millions more galaxies as large or larger than this one. There has to be some supreme and powerful intelligence to bring all this into being and hold the order of it.

2. The minuteness of the universe. The tiny elements and creatures in the universe that man cannot detect with the natural eye show intelligence. It is as impossible for man to understand extremely small components of the elements about us as to understand the immense space of the heavens. Atoms and molecules are terms to define the smallest units known of anything, but who understands all about them? Every time man discovers something new about the elements of the universe, it is always in

harmony with everything known. The harmony and balance of these units of chemical composition tell of supreme intelligence.

3. The design of the universe. How anyone who calls himself a scientist can deny supreme intelligence in the universe is a mystery within itself. Just one phase of this design is enough to establish beyond doubt the supreme intelligence and power governing the universe.

During the past few days history has been made in space flight. As this is being written three men in a space craft are heading toward earth after ten times circling the moon. If they should safely enter the atmosphere and land on the earth again, they will have accomplished a feat long dreamed of by men of science. But there is a limit to man's exploration in space because he cannot live long enough to go to most of the planets in this galaxy, even if he could travel at the speed of light.

The hundreds of billions of dollars spent, the thousands of scientists, technicians, engineers and craftsmen, and the hundreds of thousands of intricate machines and computers have all worked upon the science of mathematical calculation. Split second timing was used in firing the rockets to achieve the desired speed and direction to reach the moon as it travels at great speed around the earth and then return to earth. Whether some admit it or not, they based everything upon the knowledge of some intelligence in the movements of the earth and moon and other planets and stars. The use of mathematical timing must admit design in the universe, and design must admit God, because neither man nor chance can produce such accuracy in the movements of these planets.

It is no wonder that the three experts in the space flight sent the following message to those upon earth on the evening of December 24 as they circled the moon for the ninth time: "In the beginning God created the heaven and the earth ..." And so on they read some ten verses from Genesis 1. These men had been where no other man had ever been, and as trained observers they knew God's hand was in it all. They recognized him as the Creator of the heaven and the earth. God is real and this universe is the product of His infinite intelligence and creative power. The greatest wonder of all is how a so-called scientist can look at all this and say, "There is no God."

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EDITORIAL

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

ONE HUNDRED YEARS OF RELIGIOUS PAPERS

In the April issue of his now famous Quarterly, Moses E. Lard made an appeal to the brotherhood. In spite of all of his efforts to publish the finest journal possible he still had less than fifteen hundred subscribers. The year was 1866 and the Civil War was just drawing to a close. The Quarterly was in its third year of publication. Read what he had to say carefully and see how little the needs of religious papers has changed.

IN BEHALF OF THE QUARTERLY — We know how unavailing, as a general rule, appeals are when made in behalf of a religious paper. They are too often thought to be made as a matter of course, and hence to have no serious import. We beg that the present one may not be viewed in this light.

We are now approaching the end of the third volume, with a subscription list not yet number-

ing fifteen hundred. I believe few persons will affirm that this small number is a just measure of the merits of the Quarterly. Surely it will not be deemed immodest to think that it might have twice this number. How easy it would be to increase our list up to this point, a moment's thought will satisfy any one. Even the most partial effort on the part of our subscribers would accomplish the end. Can not, then, rather will not, each brother who takes the work determine for himself that he will add another name to the list? This done, the Quarterly can be sustained, and its usefulness much increased. We are most anxious to sustain it, and have wrought hard to this end. Surely our brotherhood need the work. It is in the way of no other paper; and, then, surely its elaborate discussions must do good. To each subscriber, then, I once more appeal in its behalf.

Brother Lard makes three points that were true then and are just as fitting today. (1). The reading public takes appeals for an increase in subscriptions as a matter of course. (2). That the quality of the Quarterly justifies a larger list of readers. (3). If every subscriber to the paper would take just a minute of his time to call attention to the paper, the number could easily be doubled.

SEARCHING THE SCRIPTURES with this issue is beginning not the third year of publication, but the tenth. Nine years ago when the journal was begun, the fight over the liberal tendencies in the brotherhood was beginning to burn with fires that will last until the judgment. Many unkind things were said by its enemies. Some said it would not last, and other sources in high places called it another "here today and gone tomorrow paper." It must be clear now, even to the bitterest enemies, the paper is here to stay and that it can be published as long as we desire to give it to the reading public. Thousands of readers are, and have been, enjoying the paper over almost a decade. It has a subscription list many times the near fifteen hundred Lard lamented in 1866. Yet, everything that he said about circulation then is true now.

First, the reading public takes appeals for increased circulation as a matter of course. I know how busy our brethren are. It is difficult sometimes to find time to even return a book borrowed in a time of need. Calls come to us from every side every day. It is not possible for us to answer them all. I wish, however, there were some way for our readers to know the great effort brother Phillips has put, and is still expending, on SEARCHING THE SCRIPTURES. In the fullest sense, he is doing our work for us. It is true that he conducts a business in connection with the paper, but I know for a truth, all he has made has been put back into the publication along with private funds. For two preachers to carry a load like this is at times difficult at best. I am asking you as a friend to the journal not to take this appeal as a matter of course.

Second. Moses E. Lard in a very humble way suggested that the quality of the Quarterly deserved a greater notice on the part of the brethren. Unless our readers are leading us astray, the same can be

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said for SEARCHING THE SCRIPTURES. I am not seeking to put it on the same plane as Lard's Quarterly. Certainly the papers are different in many ways, but we do feel that the quality and diversity of the publication deserves the greatest possible reading public. From all over the world there comes letters of commendation for the material and makeup of the paper from our readers. We do not believe that these brethren are hypocrites when they write to tell us that the articles are among the best to be found any where. We have too many readers who commend the journal for all of them to be wrong. Brother Phillips has consistently published a paper that contains a variety of sound articles by the best writers in a great brotherhood.

Third, our brother thought in 1866 that if the friends of the Quarterly would just help a little, the circulation could be doubled. Here is what brother Lard had to say over one hundred years ago: "Surely it would not be deemed immodest to think that it (Quarterly) might have twice that number. How easy it would be to increase our list up to this point. Even the most partial effort on the part of our subscribers would accomplish the end." How right he was, but how slow it was in coming. All students of the restoration know that the history of the Quarterly was short lived and it soon failed because of lack of support by the brethren. It may be foolish on my part, but "I am persuaded better things" of our readers. I believe they will make what Lard calls a "partial effort." If every friend, true friend of SEARCHING THE SCRIPTURES would just take the few minutes required to recommend the paper and show his copy to a friend, thousands could be added to the list of subscribers. The benefit to brother Phillips would be great enough to justify the small amount of time and effort required on the part of the reader. A larger list would make it possible for him to have more needed help, better quarters, and greater latitude in improving the publication. He needs all of these desperately. Our readers can help us if they will. Good resolutions are not enough. They have to be put into action. Dear Reader, we need to prove what we have learned in one hundred years.

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EUGENE BRITNELL

Eugene Britnell began his regular work of writing for **Searching The Scriptures** last January. His effective teaching by way of the printed page, however, goes back some 14 years in a monthly paper he edits called "The Sower." His many fine lessons and exposing of error through this medium are well known all across the nation. I was happy when he agreed to write a regular column for **Searching The Scriptures**.

Eugene Britnell was born September 28, 1924 near Russellville, Alabama. He attended schools in Alabama and lived in Franklin County until 1950. He was baptized by M. C. Love in August, 1942 and began preaching six years later in Russellville, Alabama. He married Madelene Vandiver and to this union two sons were born. Olen, who married Jane Ward of Lakeland, Florida, is now living in Huntsville, Alabama where he is working as an engineer with IBM. Keith is now 14 and attending school in Little Rock, Arkansas.

Brother Britnell's first regular work was with the church in Manila, Arkansas in 1950. Since that time he has labored with churches in Newark, Tuckerman, and Little Rock, Arkansas. He has been with the Arch Street church in Little Rock for more than seven years. He has preached regularly on radio programs for the past sixteen years and is now on one of the most powerful radio stations in the U.S. He has had seven public debates and one written debate with John Simpson on the current issue in the church. He preaches in all parts of the nation in meetings each year. He has written a number of tracts, among which are: "Why Be Just A Christian?", "The First Converts Under The New Testament," "Gems of Truth," "Shocking Quotes," "Missionary And Benevolent Societies," and "The

Sponsoring Church."

Brother Britnell has sent a large number of subscriptions for the paper during the past three years. He is a loyal friend and brother to me and is a great encouragement in the publishing of this paper. I commend to you his articles each month under the heading: **Sword of the Spirit**.

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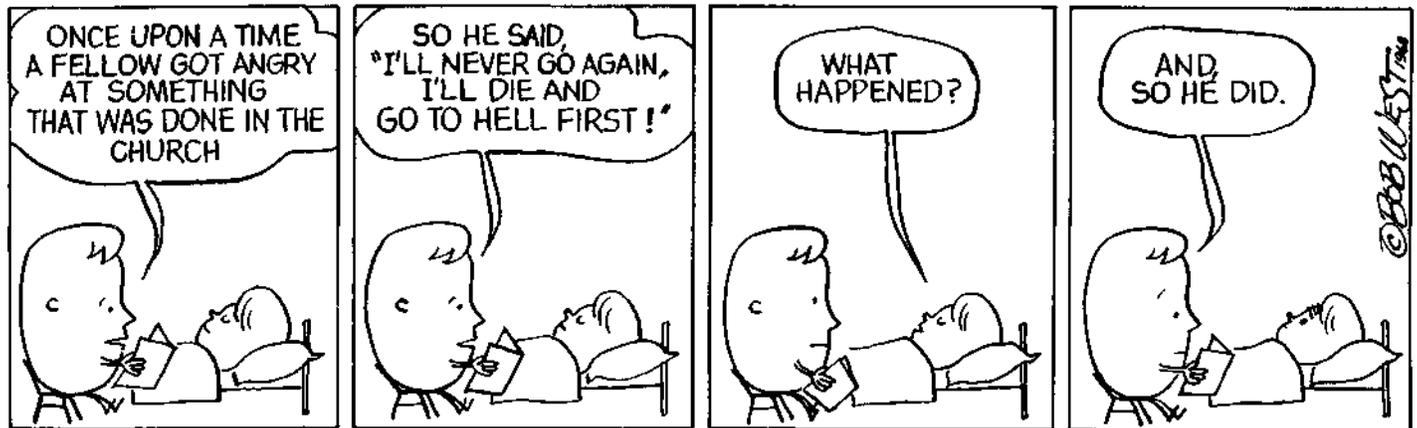
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"WHO SAID THAT?"

A few years ago there was a program on television by the above name. It was a panel show where the moderator would read excerpts from the news stories of the previous week and the panel members would try to identify the author, or tell who said that.

We have a situation in the church today which reminds me of that program. I speak of those who are more interested in WHO said a thing than in WHAT is said. Like some in Corinth, we have members of the body of Christ who are more loyal to some man than to the Lord. Whether they accept a thing or not depends entirely upon who says it.

A few months ago, a friend of mine was visiting in Abilene, Texas and had occasion to be in the building of the Highland church of Christ. As you perhaps know, Highland sponsors the Herald of Truth and endorses all of the brotherhood organizations and projects. Among the tracts on display in the Highland building was one written by brother Jack Meyer, Sr., entitled "The Original Pattern Of the New Testament Church." It is an excellent tract, and we have used them where I preach.

On pages 14 and 15 of the tract, we find this teaching:

"The Church's Two-Fold Work Was Evangelism and Benevolence. Since Jesus' mission was to 'seek and to save that which was lost,' that is the church's mission. In doing so, it was obligated to 'teach all nations' (Matt. 28:19,20); to be 'the pillar and ground of the truth' (I Tim. 3:14,15); to 'sound out the word of the Lord' (I Thess. 1:8). The record shows that all work was done either through individ-

ual enterprise (Acts 8:4) or group, congregational effort, without any organization within or without the congregations. In supporting the weak (Rom. 15:1) and relieving the distress (Acts 11:30) it was the same plan followed. Under this system within about 35 years from its establishment Paul could say of the gospel that 'it is in all the world and bringeth forth fruit' (Col. 1:6)."

I believe and preach every principle of truth in the above statement. Please note that the tract says that all works of evangelism and benevolences were done either by the individual Christian or the congregation **WITHOUT ANY ORGANIZATION WITHIN OR WITHOUT THE CONGREGATIONS.** That is exactly what I believe! That statement, if it means what it says, eliminates such organizations as the American Christian Missionary Society, Boles Home, and Southern Christian Home. They are organizations "without" the congregations.

On the back of the above-mentioned tract, I find the stamp of the Highland Church of Christ, South 5th and Highland, Abilene, Texas. Now the point which I wish to emphasize is this: You can give that tract to any Christian in Little Rock (or anywhere else I suppose) and he would accept its contents as truth. But I can take the same tract and stamp it with the stamp reading "Church of Christ, 1506 Arch Street, Little Rock, Ark." and many of the same people would reject it. Some of them would not even read it! See what I mean? Brethren, have we reached the point that truth is determined by whose two dollar rubber stamp is used on the tract containing the message?

I charge that the Highland church is inconsistent. They don't act according to the message in the tracts which they distribute, and they wouldn't allow many of us to preach the same message in their pulpit free of charge. Perhaps this only proves again that you can't trust brethren to make the correct application of the principles of truth which they profess to believe.

I recently observed another example of this same thing. Several churches in this area use brother Reuel Lemmons in meetings, and I noticed that one of the large churches recently promoted the FIRM FOUNDATION in its bulletin and urged the members to subscribe. Just a few days before that bulle-

tin was printed, brother Lemmons wrote an article entitled "Elders And Homes Again" wherein he disagreed with Gayle Oler, Foster Ramsey and the GOSPEL ADVOCATE position. Let us notice a few statements from his article:

"You do not put homes under elders — if they are ordinary homes, managed by the parents who created them — but if they are built by the church, maintained by the church, and supported from the church treasury, they are not 'homes' in the ordinary sense of the word, but are child care arrangements, created, built and supported by the church. Then, they are works of the church, and all work of the church is done under the direction of the elders of the church."

"If the work of the church is to provide **care** for the fatherless, as the New Testament church in Acts **cared** for the widows, and that **care** included a place to eat and sleep — a 'home' — which it could well have done since they were a long way from their homes, then that care is to be under the direction of the elders.

"Furthermore, the church in Jerusalem made arrangements **itself** for the **administration** of the care which the church provided. We repeat that under the board arrangement the church neither provides the care nor the administration of the care. All the church provides is money. The board provides the care, and the superintendent and staff administer the care. We want to ask again for someone to tell us what the church provides under the board arrangement in the care of orphans?"

"We repeat our syllogism: (1) all the WORK of the church is directed by the elders of the church. (2) Caring for orphans is a WORK of the church. (3) Therefore this WORK of the church should be done under the elders of the church."

There you have brother Lemmons' reasons for opposing a board — and he is right! As I said before, many churches in this area will accept that kind of teaching when done by brother Lemmons. They may not act accordingly, but at least they don't complain about it and try to brand him in some way. But when the SAME KIND OF TEACHING is done in our paper, over our radio programs, or in our pulpit, it is rejected by many and we are called by some derisive name.

Brethren and friends, when we come to consider "Who said that," the only distinction we need to make is between inspired and uninspired men! Our respect for a man does not mean that he is always right, nor does our prejudice against a man mean that he is wrong. Our real concern should always be, "what saith the Scripture?"

QUEST FOR A CHRISTIAN AMERICA

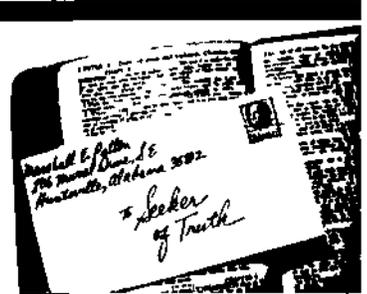
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QUESTION—(The following is a series of questions received from the same individual. These I propose to answer in order and according to number.) (1) Is Matt., Mark, Luke and John binding on Christians today? (2) If the lessons Jesus taught in these 4 books are not mentioned again after Acts 2, by one of the other writers are these teachings binding? (3) Is the Great Commission, Matt. 28:18-20, binding on us today? (4) Explain Mark 16:15-16. (5) In Mark 16:17 of whom is the writer speaking? Is he talking about the same people in verses 15 & 16? —J.H.

ANSWER—(1) This question must be entered with a "yes" and "no." Some things in these books are binding today and some are not. These books provide, primarily, a record of the life of Christ, which life was lived under the law of Moses. During His personal ministry He taught that not one "jot" or "tittle" would pass from the law till all was fulfilled (Matt. 5:18). Again, during His personal ministry Jesus taught that what was written in the law of Moses should be observed (Matt., 23:1-3). In the light of these verses we must conclude that anything Jesus taught that differed from the law of Moses was not binding until after the law was abrogated at the cross (Col. 2:14). During this time Jesus taught many things in anticipation of His kingdom which was soon to be established. Thus, He worked to prepare a people for His kingdom. A careful consideration of the context, the law of Moses, things that differ from it, all determine whether or not what was taught was binding then (under Moses) or would be (under Christ) in His kingdom.

(2) While Acts 2 marks the beginning of things under the authority of Jesus Christ, it is not necessary to find things taught in the first four books of the New Testament written again after Acts 2 in order for such to be binding today. Things in these books which were taught by Jesus in anticipation of His kingdom could not and did not become effective while the law of Moses was in force, (See Notes on Number One.). Acts 2 marks the beginning date for such matters so far as being in force is concerned. Remember, such things have been "confirmed unto us by them that heard him" (Heb. 2:3). Matthew, Mark, Luke, and John wrote these things after the occasion of Acts 2. What they wrote has been confirmed by the miraculous power they manifested while writing these things (Heb. 2:4). They, therefore, provide a true record of the life of Christ.

(3) The Great Commission of Matt. 28:18-20 is binding on us today. In harmony with the above

obligations Luke's record of the Great Commission shows that Jesus commanded them to "tarry in Jerusalem until they were endued with power from on high" (Lk. 24:49). Thus, they were to wait till Pentecost (Acts 2) before preaching "repentance and remission of sins in His name among all nations" (Lk. 24:47).

While the Great Commission was given directly to the apostles, it applies indirectly to all Christians. The apostles were commanded to teach those baptized "all things" that Christ had commanded them. Unless someone can show that the forepart of the Great Commission is a work peculiar to the apostolic office, it follows that it is a part of the "all things" made binding upon all disciples.

(4) In the absence of any particular question about Mk. 16:15-15, I'm at a loss to know what to explain. The passage is largely self explanatory. It is Mark's account of the Great Commission. It briefly states the conditions of salvation and damnation. The conditions of salvation from alien sins are simple and clear — belief and baptism: "He that believeth and is baptized shall be saved." The condition of damnation is equally clear — unbelief: "but he that believeth not shall be damned."

(5) The writer is speaking of the same people in both instances, namely, "believers." However, it should be noted that verse seventeen does not say that the "signs" would follow **all** believers. Spiritual gifts (See I Cor. 12:1-11) were distributed among believers throughout apostolic days. From the apostles such power was received (Acts 8:18). These "signs" served to "confirm the word (Mk. 16:20; Heb. 2:4), strengthen and sustain churches (Rom. 1:11) until the full revelation of the will of Christ.



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

GENESIS 1 AND 2—LITERAL OR FIGURATIVE? (No. 2)

Home says (INTRODUCTION, Bk. ii, chap. 1, sec. 1, pages 371-378, 281-284, "The **literal** meaning of a word is to be given up if it is either improper, or involves an impossibility, or contains anything contrary to the doctrinal or moral precept delivered in other parts of scripture." Lamar affirms (p. 103) there is no instance of **FIGURATIVE** language that does not come under **SOME CLAUSE** of the following **RULE** and hence we can determine readily by it whether any given text is figurative or literal. "All scriptures are to be regarded as **FIGURATIVE** which are either declared to be such, or which the various attending circumstances show to be such, or which, when taken literally, contravene any general precept, or are contrary to evident reason and the nature of things." Taylor Lewis in **THE SIX DAYS OF CREATION** (p. 19) says, "We have no difficulty in detecting these styles — the mythical and the parabolical — in the scriptures **WHEREVER THEY MAY OCCUR**. When we meet such a passage as this, 'The trees said to the bramble, Rule thou over us' — or — 'Thou has brought a vine out of Egypt and planted it' — or 'My beloved had a vineyard in a very fruitful hill' — we have no trouble in determining its character." Zimmerman (Darwin, Evolution and Creation), after citing the quote of Lewis, adds, "The intelligent reader, whether he can read the original languages or not can recognize a myth and a parable and distinguish between prose and poetry, literal and figurative language." (p. 45). Your present scribe maintains the Bible contains matters that are **HISTORICAL, POETICAL AND PROPHETICAL** and it isn't very difficult for any **sincere** and **careful** student to ascertain **which** is **which**. Anyone can see the difference between the prose and historical record of Gen. 1 and 2 and the **Poetic** account of creation set forth in Psa. 104:5-9; 8; 19; and Job 38:8-11.

Zimmerman also says (p. 45), "**NONE** of the characteristics usually associated with **parables** can be found in the narratives in Genesis. W. W. Otey in his **Origin and Destiny of Man** discusses the "allegory" argument for Gen. 1 and 2 by stating, "the evolutionists (Theistic or Christian) says, 'The Bible is not a book on science'. No, but it is largely a book of **history**. And if the history is false, how can its moral teachings, that grow out of its history, be relied on?" (p. 127). Earlier Otey says, "It is sometimes said that the "history" in Genesis is an 'allegory'. We do not believe allegory; We believe historical facts. **Allegory is a figure to illustrate a historical**

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fact. If the supposed fact does **not** exist the allegory is meaningless — it has no basis. If the "history" in Genesis is taken as an 'allegory', simply an illustration to reach a reality, then **what** is the reality that it teaches? **BY NO POSSIBLE TURN OF THE IMAGINATION CAN IT BE MADE TO FIT THE THEORY OF EVOLUTION!!** It has to do with the origin of man on the earth. It is impossible to twist it so as to describe the theory of evolution. Creation if the only theory advanced to explain the origin of man. The history of Genesis either records and explains the creation of man or it is entirely meaningless." (p. 122).

In the classic work of Joseph Angus (THE BIBLE HANDBOOK), written almost 100 years ago, we read, "The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words in the sentence, with the argument or context, or with other parts of Scripture — the meaning of a word will often be modified by the connection in which it is used. Interpret according to the context. **This rule is often of great THEOLOGICAL importance**, (pages 180, 186-187)." Further on Angus says (p. 406), "The word Genesis is from the LXX, in Greek, 'Origination.' The book is one of ORIGINS, and may be divided into two parts: I. OUTLINE OF PRIMAЕVAL HISTORY until the designation, in the call of Abraham of the Chosen Race, chapters 1-11." Dungan (mentioned earlier) gives the RULES by which the meaning of words shall be ascertained, "Rule 1" ALL WORDS ARE TO BE UNDERSTOOD IN THEIR LITERAL SENSE, UNLESS THE EVIDENT MEANING OF THE CONTEXT FORBIDS.— Figures are the EXCEPTION, **literal** language the RULE ; hence we are not to regard anything as figurative until we feel **compelled** to do so by the evident import of the passage." (thirteen other Rules are given, pages 184-194.) On the next page (195) he begins a discussion of FIGURATIVE LANGUAGE and how we can know and recognize such as figurative? The sense of the **context** will indicate it — when the literal meaning involves an impossibility — if a literal interpretation will cause one passage to contradict another — when it is SAID to be figurative — when the literal meaning demands actions that are wrong or forbids those that are good — etc. Dungan then gives the RULES for the interpretation of figurative language, (for more detailed study read pages 195 to 225).

In Lamar's ORGANON OF SCRIPTURE we find a lot of the same type of material and arguments. "Thus the whole apparatus of verbal communication, however arbitrarily it may have been formed, is regulated by a principle as fixed and certain as anything else, viz: WORDS ARE TO BE UNDERSTOOD IN THEIR USUAL AND MOST OBVIOUS SIGNIFICATION — THAT WHICH MEN HAVE AGREED TO GIVE THEM —AND WHICH AGREEMENT IS INDICATED BY CUSTOM — EXCEPT WHERE CIRCUMSTANCES NECESSITATE A CHANGE, IN WHICH CASE THE AMOUNT AND KIND OF CHANGE IS TO BE MEASURED AND DETERMINED BY THE CIRCUMSTANCES, (p. 87-88)." Beginning on page 276, under THE SIGNIFICANCE OF WORDS, the writer lays down two axioms and then he says (p. 283), "upon these two foundations

we now place two general principles or laws for the interpretation of words, which, it is believed, WILL COVER THE WHOLE SUBJECT AND SCIENCE OF HERMENEUTICS, SO FAR AS THE PRIMARY INQUIRY INTO THE MEANING OF WORDS IS CONCERNED." Lamar has two rules under his FIRST GENERAL PRINCIPLE and five rules under his SECOND GENERAL PRINCIPLES. Without going into detail we suggest he gives, with great thoroughness, the rules or points we have mentioned and others to which I did not refer. He says, "IN DETERMINING THE MEANING OF A WORD IN ANY GIVEN CASE, THE PRESUMPTION IS ALWAYS IN FAVOR OF ITS PRIMARY OR GENERAL USE. This is to be taken for granted UNLESS THERE EXISTS POSITIVE PROOF TO THE CONTRARY". (Lamar makes this good point for us to keep in mind, "throw the burden of proof upon the opposite side — make "them show why *the* normal, ordinary, meaning **COULD NOT AND SHOULD NOT BE USED**"). He continues, "No change or modification should be made in the primary sense, in any given case, except what is proved to be necessary by the circumstances of the case. — The general meaning of a word must be modified to the extent obviously REQUIRED by the context — the primary meaning of a word must yield to the NATURAL DEMANDS of the subject matter (context) — The general meaning of a word must be modified to the extent required by the scope or design of the passage in which it occurs." (see pages 85, 87-90; 102-104, 276 to 312, —Lamar's ORGANON OF SCRIPTURE). A brief but good work on this important theme, is HOW TO STUDY THE BIBLE, by Waymon Miller, Pages 27 to 34.

(To be concluded)

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"EXAMINE YOURSELVES"

Olen Holderby, San Pablo, Calif.

In referring to the apostolic association with Jesus, John said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (I Jno. 1:3). John wanted the Christians to be properly informed, sharing the apostolic knowledge. Paul expressed the same desire: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. 3:4). Christians, thus informed, would be prepared to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). It is my purpose, in this article, to pass on that which I have seen and heard the past few years; that which I believe to be doing severe damage to the cause of Christ. I came to California in 1953, having spent the previous four years in Arizona. Therefore, what I have to say applies, basically, to this area; though I see no reason why it should be limited to this area alone. Paul advised the Corinthians to "Examine yourselves" (II Cor. 13:5). This is a challenge for every member of the church, especially to preachers and elders, to "examine yourselves;" and to do so in view of the things contained in this article.

First, I want to take note of the fact that the

church has made wonderful progress in California the past fifteen or twenty years. Many battles for truth have been fought and won. "Sound" congregations of God's people meet throughout the state. One cannot share in this without being proud of such progress; yet, one is humbled to think of all that yet remains to be done. "Liberalism" continues, in its own way, to flourish, drifting more and more toward the camp of denominationalism. Occasionally a few will forsake this floundering ship and return to their "first love." In most instances preachers and elders have led the fight for truth; many of these, quite naturally, become very well known. In the midst of the fight, their influence for good was strongly felt. Preachers, perhaps because of their mobility, have been more prominent. Yet, out of the successes of this battle has come serious and dangerous practices which threaten the purity of the Lord's church. I shall address myself to these things for the balance of this article.

First, I offer a list of some of those practices which I have observed the past few years:

1. Preachers virtually ruling whole congregations. I flatly charge that in practice it is no less than the "Pastor System."
2. Elders being mere "figure-heads" and "yes men" for preachers.
3. Where no elders exist, the preacher is often granted the authority to use whomever he chooses in the pulpit.
4. Scriptural discipline of one congregation is completely disregarded by other congregations. This may be brought about, in part, by the fact that many preachers get the mail, and the congregation remains uninformed.
5. A preachers' clique exists, and is being permitted to just about control the thinking of many congregations. Such clique has, it seems, just about become a "clearing-house" for incoming preachers. It appears evident to some that as long as one does not cross any member of the clique, it doesn't matter much what else he does.
6. Preachers who are in out-right rebellion against God's Word, living in sin, being upheld by at least some of the clique and used in public services of the church.
7. Preachers not practicing what they preach, and what they condemn in others they often do themselves. This is especially true with reference to "hob-nobing" with liberals or apostates.
8. The disposition of church members to permit TIME instead of REPENTANCE to abolish (?) sin.
9. General disrespect shown for the elders of the congregation, and the apparent unwillingness of many to work under elders.
10. General looseness in Christian living in many places.
11. Elders or congregations hiring preachers with little or no investigation as to their soundness or character. Many investigations appear to be limited to the "clearing-house" mentioned in number 5, above.
12. The tendency toward a "professional clergy," limiting their obligations to appearing before the public two or three times per week, plus

keeping his "social house" in order. I do not charge that these conditions exist in all congregations, but the fact that they exist can hardly be denied. Through the past few years I have heard both elders and preachers, in various places, express concern over the existence of these things. Perhaps all of these could be thrown together under one heading: Lack of respect for God's Word. However, such enumeration as I have given should enable us to get a better view of what is actually happening. With the exception of number 11, all of them can be seen as a violation of the scripture. It may be that these things are products of the circumstances — so much time being spent opposing such innovations as the Herald of Truth and orphan homes that these matters have been overlooked. Regardless of how they may have come about, the fact remains that they are wrongs which must be corrected.

(to be continued)

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September 19 - 23, 1966

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THE NEWS LETTER REPORTS

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

Robert Harkrider, P. O. Box 52, Caringbah, N.S.W. 2229, Australia—Brother and Sister **Sam Binkley, Jr.**, their son Don, and daughter Sarah Barnes, arrived August 30th to begin four years of work in Australia. It is a great joy to us and a boost to the Lord's work in this country for them to be here. They had tentatively planned to move to Armidale, but after the gospel meeting in Melbourne the need seemed to be more urgent there, so they have moved to work with the Keon Park congregation. Their address is: 32 Myrtle Grove; Preston, Victoria 3072, Australia. I wish about ten more faithful preachers could be persuaded to come immediately (even this would leave us sparsely scattered). How often each of us who are here have felt the need to be in several places at once—"the harvest truly is great but the laborers few."

Garreth L. Clair, 6144 W. Frier Dr., Glendale, Ariz. 85301—The work here has been very rewarding this last twelve months. There are signs of continued growth in all areas. This period has seen 41 additions to the church here. Of this number we have lost 19. The contribution has doubled, the attendance at all services has also doubled. The property is free and clear of debt. I have conducted meetings at Glendale (local) and a lecture series in Phoenix (Monte Vista). Meetings scheduled for Wichita, Kansas, Mesa, Arizona, and assistance in V.B.S. at Tucson, Arizona.

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Robert J. LaCoste, 6545 S. E. 66th Ave., Portland, Oregon 97206—We have received **Searching The Scriptures** for many years and at this time would like to tell you how much we enjoy the wonderful work that you are doing with the printed page. We have concluded seven and a half wonderful years with the church at Glendale, Arizona which meets at 6801 N. 60th Avenue and have now moved to Portland, Oregon to work with the South East congregation which meets at 7404 S. E. 57th Avenue. Since our arrival here in August, two have been baptized and two identified. When in Portland, worship with us.

Kenneth Hirshey, 5007 Wyaconda, Hannibal, Mo. —**John Pitman** of Mountain View, Arkansas has just closed an eight day meeting, October 13-20, with the church at Bowling Green, Mo. Brother Pitman's preaching was plain and pointed with the meeting well attended. The church at Mountain View is young and small in number. Because of limited finances they found it necessary to discontinue support of brother Pitman. He is without funds now and is trying to acquire meeting appointments until the school year is over. This man is a good sound preacher. Churches in need of meetings would do well to contact him.

Fred A. Shewmaker, 230 S. Wall St., Wilmington, Ohio—Brother **C. D. Plum** preached in a meeting at Wilmington, Ohio November 10-17. The preaching

was excellent. Six of our young people were baptized into Christ.

This was to be brother Plum's last meeting in 1968. He is to enter the hospital in December. I know that he would appreciate the prayers of faithful brethren everywhere during his confinement. Brother Plum is in his seventy-first year of life. He has a wealth of experience and uses blackboard lessons which he makes plain enough for the children to understand. If you are planning a gospel meeting for 1969 and have not called a preacher to do the preaching, may I suggest that you call C. D. Plum, 2503 Liberty St., Parkersburg, W. Va. At this time he has 13 meetings booked but is not confined by local commitments. He would do you good.

Elvis Bozarth, 536 N. Poplar, Montebello, Calif. 90640 — My meeting work for 1968 has now ended with meetings as follows: 74th Street, Chicago, Ill., Clairemont Mesa, San Diego, Calif., Montebello, Calif., Northside, Ft. Wayne, Ind., Beatrice, Neb., Englewood, Chicago, Ill., Sioux City, Iowa, Macon, Mo.

Due to the health of my wife, my meeting work away from home will be curtailed in 1969 and subsequent years. This step is taken with reluctance because there is more need for preachers to get out into the fields than ever before. Of the eight churches named above, only three had full time preachers when I was with them. With experienced preachers increasingly going into secular work, fewer young men giving their time to full time work for the Lord, and the additional churches being established and salvaged from liberalism, the preacher shortage is likely to get worse before it gets better. It is hoped that those now supported full time will circulate more and work harder to save souls and build up the brethren.

Herbert Knight, 1616 Clay St., Paducah, Ky. 42001 —I closed my work with the Linwood church in Shreveport, La., on July 28th, and moved the next day to Paducah, Ky. to begin work with the Clay Street church (formerly Northside church). This is the only conservative church in the Paducah area. The church building is located at 1520 Clay Street. In the last three months one has been baptized, three restored, and one identified. S. Leonard Tyler conducted our first gospel meeting November 11-17. He did his usual good job and the lessons were well received by all who attended the services. Anyone having friends in this area that I might contact can notify me at the above address.

If any one in this section of the county has an old mimeograph machine that they are not using, I would appreciate hearing from them. I need one so that I can publish a bulletin to mail to members of the 11 liberal churches in the Paducah area.

Alan E. Martin, 115 Patricia Drive, Tonawanda, N. Y. 14150—I and my family recently moved to the Buffalo, New York area. We are presently worshipping with the brethren at Jordon, Ontario, but we are interested in locating conservative minded brethren in our area. I have done considerable inquiring and as yet have not had any success. If we could locate a family or two, we might be able to start meeting in the Buffalo area. Please give me any information you have of brethren in this area. Phone (716) 692-6772.

Donald R. Givens, Novato, Calif.—After 3 1/2 years in Novato, Calif., I will be moving to Port Arthur, Texas to preach for the Thomas Blvd. congregation of that city. An enjoyable and spiritually beneficial 3 1/2 years have been spent in Novato. Our new address (church building) will be 2948 Thomas Blvd., Port Arthur, Texas 77640. I request that brethren in that area send me their bulletins.

Walton Weaver, 4211 Vann Avenue, Memphis, Tenn. — I am now working with a new work here in Memphis, presently meeting at 3896 Jackson Avenue. We have been averaging around 30 in attendance each service since we started in mid-October. I need about \$200.00 per month in support. The \$350.00 I now have promised is from the local work here, Winchester Road in Memphis, Franklin Road in Nashville, and Northside in Conway, Arkansas. Any information about the work, or references with respect to the work or me, will be supplied upon request. I may be reached by phone at: (901) 327-9683.

A new work has been started recently in South Memphis with about six or seven families meeting on State Line Road in Whitehaven. This makes six good sound churches in Memphis, plus the work that was started back in April of this year in West Memphis, Ark.

George C. Garrison, 1200 E. Kettleman Lane, Lodi, Calif. 95240 — The new congregation meeting in the Stockton Inn, Room B, Highway 99 and Waterloo Road, Stockton, Calif., will continue to hold services at the same address while trying to secure a building. A county ordinance will not allow our meeting in a commercial building.

Anyone traveling our way will be a welcome guest. We meet at 11 a.m. and 6:30 p.m. for worship and at 10 a.m. for Bible study. Mid-week services are announced on Sunday. If you know of anyone living in or around Stockton that you would like contacted, or in Tracy, Manteca or Lodi, we would be happy to do so. We have baptized six since July and have several studies.

In the month of November I was with the church in Red Bluff, Calif., for a meeting directed to the church. There were six responses and the attendance was good. Also, the church in Saratoga had me over for a personal workers training class. Three weeks later they have 19 classes and 50 people in them. In March of 69 I will be with the church in Rosebury, Oregon for a meeting.

Kenneth A. Frazier, 1450 S.W. 24th Ave., Miami,

Fla. — I began work with the Southwest church the first week in November and anticipate a good work.

Dearl Hooten, 1720 N. 22, Pasco, Washington 99301 — The Lord's body meeting at 3221 W. Court St., Pasco, Washington will be in need of a preacher to work with them as of June, 1969. The church here is a result of a conservative stand against modern innovations and consists of 30 members.

Pasco is located in an area with a population of 100,000 and growing rapidly. Financially the church is able only to pay \$300. per month toward the support of a preacher so secular or outside support would be necessary. Those interested please contact: church of Christ, 3221 W. Court St., Pasco, Washington 99301.

THE ST. LOUIS DEBATE

A. C. Grider

On December 9, 10 and 12, 13 Brother Floyd D. Chappellear and Brother Arthur G. Blackwell debated the Orphan Home and Sponsoring Church arrangement in evangelism. I moderated for Brother Chappellear and W. L. Totty served in that capacity for Brother Blackwell.

The debate was conducted on a high plane and I believe much good will surely come from the discussion. Brother Blackwell apparently thought he had an advantage, being approximately twice as old as Chappellear. In fact he had "warned" that he was going to handle Chappellear rather roughly. He started out by declaring publicly that he would debate Chappellear 365 days out of the year. But the debate ended with Totty wanting to debate me in Indianapolis, another preacher wanting to debate Chappellear in Muncie, and with Blackwell NOT wanting to debate anybody anywhere anytime.

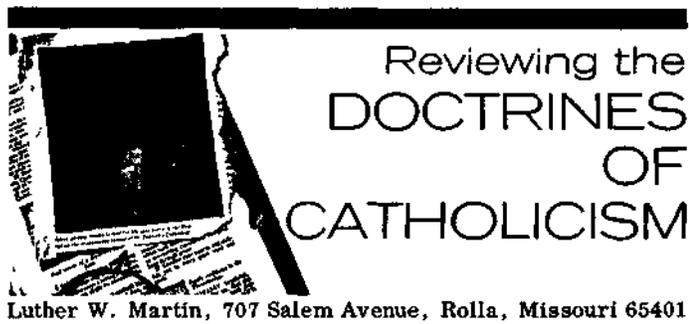
Brother Chappellear, who was himself converted to the truth during my debate with Guy N. Woods, conducted himself like a veteran debater. He presented argument after argument and chart after chart that were never touched by Brother Blackwell. In fact there were near forty of Chappellear's charts which were completely ignored by Blackwell. On the other hand, Chappellear examined the scriptures used by Blackwell and showed that they were being perverted and twisted to fit a false doctrine.

The brethren who supported Brother Chappellear were more than satisfied with his efforts. Many of them expressed to me their complete satisfaction with the work he did. It certainly was a pleasure for me to serve as his moderator. I did very little except to keep time as Chappellear had the situation well in hand from start to finish of the debate.

It is to be hoped that other such discussions can be arranged all over the country as there are still honest people who will accept the truth when they have a chance to hear it.

Brother Totty agreed to let me come to Garfield Heights for a four night debate on Limited Benevolence. We shall announce the time as soon as it can be agreed upon.

720 Shelborn Dr., Owensboro, Ky.



MARY'S OTHER CHILDREN — CHRIST'S BRETHREN

Due to the great amount of mythology which has been circulated concerning Mary, the mother of Jesus, we have determined to study what the New Testament has to say about her other offspring, and the language originally used in connection therewith.

At the outset let it be clearly established that we sincerely believe in the virgin birth of Christ, because the Bible so teaches. We do NOT, however, believe that she perpetually remained a virgin subsequent to the birth of Christ, Roman Catholicism to the contrary notwithstanding, inasmuch as such a doctrine violates much New Testament scripture.

ROMAN CATHOLIC MARIOLOGY OR MARIOLATRY

In a footnote concerning Matt. 13:55, the Douay-Rheims Version of the Bible states concerning the expression 'His brethren': "These were the children of Mary the wife of Clophas, sister to our Blessed Lady, (St. Matt. 27:56; St. John 19:25,) and therefore, according to the usual style of the Scripture, they were called **brethren**, that is, **near relations** to our Saviour."

Another Roman Catholic Version (Spencer's) asserts: In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the Mother of God is an article of faith which follows from Luke 1:34, and is supposed in John 19:26-27, it would be heresy to say that the persons mentioned in the text were the natural brothers and sisters of Our Lord. It is commonly supposed that they were the children of Mary, the wife of Alphaeus (or Clopas), and cousin, or possibly sister, or sister-in-law of the Blessed Virgin."

From the above copied footnotes, we think we have given the accurate Catholic position on the subject. We shall proceed to show its fallacy.

NEW TESTAMENT INSPIRATION ON THE SUBJECT

In the next few paragraphs, we shall present an English translation of the original Greek, with the actual Greek word for cousin, sister, brother or brethren inserted in parentheses beside the English word used. We ask that you particularly note the DIFFERENT Greek words used for BROTHER, KINSMAN, COUSIN, etc.

Matt. 12:46-50. "He was still speaking to the crowds when who should be waiting outside but his mother and his brothers (**adelphoi**), desiring to speak to him. 'Please,' someone said to him, 'your

mother and your brothers (**adelphoi**) are waiting outside, wishing to speak to you.' But he protested and said to the messenger: 'Who is my mother? And who are my brothers (**adelphoi**)?' Then, with a wave of his hand toward his disciples (**mathetas**), he said: 'Look! Here are my mother and my brothers (**adelphoi**). Yes, anyone that does the will of my Father in heaven is brother (**adelphos**) or sister (**adelphe**) or mother to me.' (Kleist-Lilly Version.) Please notice the similarity between, the word for **brother** and **sister**.

Matt. 13:55-56. "Is not this the carpenter's son, whose mother is called Mary, and his brethren (**adelphoi**) James and Joseph and Simon and Judas? And do not his sisters (**adelphai**), all of them, live near us?" (Knox's Version.) Again, please note the similarity of the Greek words for BROTHER and SISTER.

Mark 6:3-4. "Is not this the carpenter, the son of Mary, the brother (**adelphos**) of James, Joseph, Jude, and Simon? And are not also his sisters (**adelphai**) here with us? And they took offense at him. And Jesus said to them, 'A prophet is not without honor except in his own country, and among his own kindred (suggenesin), . . ." (Confraternity Translation). Notice the difference in the words for KINDRED and BROTHER! Not the same root-word at all. There'll be more of this as we progress in our investigation.

Luke 8:19-21. "Once his mother and his brothers (**adelphoi**) came to visit him, but owing to the crowd could not get an interview with him. So this message was brought to him: 'Your mother and your brothers (**adelphoi**) are waiting outside, wishing to see you.' He protested: 'My mother and my brothers (**adelphoi**)', he said to them, 'are those who hear God's word and live up to it.'" (Kleist-Lilly Version.)

Luke 1:36. "And behold thy cousin (suggenes) Elizabeth, she also hath conceived a son in her old age; . . ." (Douay-Rheims Version.) Here we have a word for COUSIN, but it is by no means the same as the one for BROTHER or SISTER. It IS related to the translation of KINDRED, shown above. Certainly Elizabeth was Mary's COUSIN, but NOT her SISTER. You see, there IS a Greek word for COUSIN, as well as for BROTHER.

John 2:12. "After this He went down to Capernaum, Himself, His mother, His brethren (**adelphoi**) and His disciples (**mathetai**); and they stayed there not many days." (Spencer's Version.) In this verse, please note the difference between his BRETHREN (literally 'from the same womb', says Thayer) and DISCIPLES.

John 7:3 & 5. "But when the Jewish feast of Tabernacles was near, his brothers (**adelphoi**) said to him: 'Quit this part of the country and go to Judea. Your disciples (**mathetai**), too, should see what you are doing . . . Even his brothers (**adelphoi**), by the way, did not believe in him.' (Kleist-Lilly Version.) Again, the difference between BRETHREN and DISCIPLES is manifest.

Acts 1:14. "All these (the eleven Apostles, mentioned by name) with one mind continued steadfastly in prayer with some women and Mary, the mother of Jesus, and with his brothers (**adelphois**). (Kleist-Lilly Version.) Thus, the BROTHERS of Jesus who accompanied his mother, Mary, were listed separately from the Apostles.

Gal. 1:19. "But I saw none of the other apostles, except James, the Lord's brother (adelphos).

I Cor. 9:5. "Have we not the right to travel about with a woman who is a sister, as the other apostles do, as the Lord's brethren (adelphoi) do, and Cephas?" (Knox's Version.) He adds a foot-note: "Woman may also be translated 'wife'; and -that may be the sense intended. We know that St. Peter was married, and his wife, if she was still alive, may have travelled with him on his missionary journeys ..."

The several Greek texts in my library give two words "adelphos gunaika" meaning as the King James renders it, "a sister, a wife". In any event, the Catholic translator Knox, admits that possible meaning. However, the actual reason for using the reference of I Cor. 9:5, was to show that the BROTHERS of the Lord were again listed separately from the apostles.

Luke 4:12. "... Whenever you give a lunch or supper, do not invite your friends (philous) or brothers (adelphous) or relatives (suggeneis) or well-to-do neighbors (geitonas)." (Kleist-Lilly Version.) In this verse are listed four different Greek words with their respective English meanings. Please take note of the difference between BROTHERS and RELATIVES (many times rendered kinsfolk or kinsmen).

Luke 21:16. "You will be betrayed even by parents (goneon) and brothers (adelphos), by relatives (suggenon) and friends (philon); and they will have some of you put to death." (Kleist-Lilly Version.) Once again notice the two different words used to designate RELATIVES and BROTHERS.

When Jesus was walking by the sea, he saw two brothers (adelphous), Simon and Andrew. After going further, Jesus saw 'other two brothers' (adelphous), James and John, the sons of Zebedee. (See Matt. 4:18 & 21.)

In every case, to my knowledge, of blood-brother relationship being expressed, the word adelphos in one of its forms is ALWAYS used. Where a general kinship is expressed, the word suggenes in one of its forms is used. Check some of these following examples:

When Elizabeth announced that her infant son would be called John, her neighbors and kinsfolks (suggeneis) stated: "There is none of thy kindred suggeneis that is called by this name (John)." (See Luke 1:58 & 61.)

When Jesus was twelve years old, he became separated from Mary and Joseph while on a journey to Jerusalem ... "And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks (suggenesin) and acquaintance." (Luke 2:44.)

When Cornelius made preparations to hear the gospel preached, he called together his kinsmen (suggeneis) and intimate friends (philous). (See Acts 10:24.)

In verses 7, 11, and 21 of the last Chapter of Romans, Paul sends greetings to several of his kinsmen (suggeneis), naming Andronicus, Junias, Herodian, Lucius, Jason and Sosipator.

Paul wrote in Romans 9:3... "For I wished myself to be an anathema from Christ, for my brethren (adelphos), who are my kinsmen (suggenon) according to the flesh.

SUMMARY AND CONCLUSION

The word adelphos is translated BROTHER, 346 times according to Young's Analytical Concordance to the Bible. Adelphotes is translated BROTHERS one time, and BROTHERHOOD one time.

The word suggeneia, is given as KINDRED three times: suggenes is given ten times for KIN, KINSFOLK, KINSFOLKS, OR KINSMAN; and twice it is rendered COUSIN.

Roman Catholicism claims that the Hebrew language had no equivalent word to distinguish between 'brethren' and 'cousin'. With that claim we take no issue. But we wish to point out that the New Testament was NOT written originally in Hebrew. Greek was the language of the New Testament writers, and the language in which it was originally written.

The constantly increasing importance which Catholicism accords to Mary can best be recognized by the statements, decrees and definitions that have been made by the Church Councils down through the ages.

In 553 A.D. at the Council of Constantinople, the doctrine of the Virgin Birth was denied. It is this teaching which goes beyond the teaching of the Scripture and asserts that Mary remained virginal AFTER the birth of Christ. In commenting upon this subject, B. L. Conway, a Catholic priest admits: "We will never know to a certainty the exact relationship of the four brothers, James, Joseph, Simon and Jude."

In 431 A.D. the Council of Ephesus defined the dogma that Mary is the mother of God. However, another Catholic writer, F. J. Sheed, on page 93 of his book entitled, "Theology and Sanity", says: "... for He alone (the Son. L.W.M.) assumed a human nature and in that nature suffered and died for us." Therefore, if Christ the Son ALONE, took upon himself the HUMAN NATURE, then MARY is NOT the mother of God!

In 1545 A.D. the Council of Trent first met. Among its definitions was one to the effect that Mary lived a sinless life, as had her Son, Jesus Christ. This idea first took hold as a tradition and was finally confirmed by this 16th Century Council. The Bible, however says: "If we say that we have no sin we deceive ourselves, and the truth is not in us." (I John 1:8.)

In 1854 A.D. the doctrine of the 'Immaculate Conception' which claims that from the very moment of her conception in the womb of Anne, she was exempt from the stain of what Catholics call 'original sin'. In any event, it was a further attempt to deify the mother of Jesus. It is also interesting to note that B. L. Conway also admits: "The Scriptures nowhere expressly teach this doctrine ..."

In 1950 A.D. the dogma and article of faith, the 'Assumption of Mary' was defined by Pius XII, as being 'divinely revealed'. This dogma teaches that the BODY and SOUL of Mary went into heaven after her death, and were 'shortly afterwards' reunited. In any event, they claim, her body was preserved from corruption. Of course, it is unfortunate, that they do not even know where her death took place. Again, we quote the priest, B. L. Conway on this subject: "It cannot be proved from the Bible, or from contemporary historical witnesses ...". If the witnesses of that time do not establish it, and the Bible does not prove it, then upon what 'divine evidence' does Pope Pius XII base his new dogma?

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In 1921 A.D., Pope Benedict XV granted permission for any dioceses requesting to do so, the right to celebrate a Mass under the title "MEDIATRIX OF ALL GRACES" in honour of Mary. More recently, some theologians have indicated that the next step in the deification of Mary will be to proclaim her "CO-REDEMPTRIX" with Christ in the salvation of souls.

Some of the philosophers of the world have also pointed out, that most of the heathen religions incorporate a male deity and a female deity into their beliefs. These same philosophers have predicted that Roman Catholicism is merely progressing to the same point in its evolution or metamorphosis.

As these different dogmas and doctrines are developed, they require certain glossing over of Scriptural teachings and quotations. This has been the case with the various New Testament references to the blood-brothers of Christ.

Catholicism will never get the Greek words ADELPHOS and SUGGENEIS to mean the same thing. ADELPHOS meant **brother** when the New Testament writers used it, and it STILL DOES. SUGGENEIS meant KINSMAN or COUSIN or RELATIVES when it was included in the New Testament, and it STILL DOES. Catholicism cannot change it!

sions with those who do not accept the inspiration and authority of the Bible.

ASIARCHS

In Acts 19:31, Luke uses the term "asiarchs" to denote the "chief men" of Asia. This term is rare in literature, but frequently met with in inscriptions.

GALLIO'S JUDGMENT SEAT

In Acts 18:12, there is a reference to Gallio's judgment seat (**bema**). This "judgment seat" has been identified in the ruins of the ancient city of Corinth.

ROMAN INFLUENCE

Not long ago the Lord Chief Justice of England, Lord Hewart, made this statement to his fellow classicists: "It is not often stated, yet perhaps it is the fact, that the best short general picture of the **pax Romana** and all that it meant — good roads and posting, good police, freedom from **brigandage** and piracy, freedom of movement, toleration and justice is to be found in the experiences written in Greek, of a Jew who happened to be a Roman citizen — that is, in the Acts of the Apostles."

The basis of the foregoing statement is evident to anyone familiar with the book of Acts. The explicit references to things Roman and the allusions, are abundant. The author names the emperors Augustus and Tiberius in his Gospel and in Acts names Claudius (11:28) and refers without name to Nero. Of Nero, Luke uses three titles: Augustus, Caesar, and Lord (Acts 25:21, 26).

CIVIL OFFICERS

Local civil officers of Rome are mentioned correctly : proconsuls in senatorial provinces, like Gallio in Achaia (18:12) and Sergius Paulus in Cyprus (13:7).

PROCURATORS

Roman governors or procurators in procuratorial districts like Felix (24:3) and Festus (25:1) in Judea are mentioned correctly by Luke.

SPEARMEN

Roman soldiers of various ranks are mentioned including, besides infantry and cavalry, a kind of personnel not elsewhere named or otherwise identified, the **dexiolaboi** ("spearmen").

WORD STUDIES

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ARE LUKE AND ACTS HISTORICALLY RELIABLE? —No. 2

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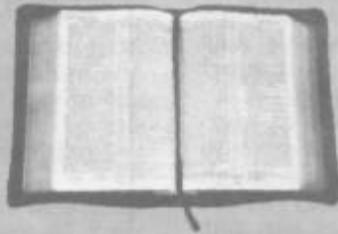
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SEARCHING *the* SCRIPTURES

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 X

FEBRUARY, 1969

NUMBER 2

AWAKE TO THE DANGER

Irven Lee

Peter reminds us that there were false prophets among the Israelites in the old days (II Peter 2 :1-3). He then pointed in our direction and said, "There shall be false teachers among you." Is this prophecy correct? Is there this danger to consider? He said these false teachers "shall bring in damnable heresies." Other translations refer to these "damnable heresies" as "destructive," "fatal," "disastrous," and "ruinous." There is no question as to the seriousness of this danger. Let us awake to this danger which is described by such strong words.

"For there must be also heresies among you, that they which are approved may be made manifest among you" (I Cor. 11:19). Why did He say, "must"? One modern translation uses the words "for dissensions are necessary." They are necessary "if genuine Christians are to be recognized." Christians are tested as by fire. There are many things that test one's character, and chief among the tests is **our** reaction to heresies.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified (Acts 20:29-32). If we were to summarize this message from the heart of the apostles it would be: Be very wide awake to the danger of the very, very grievous sin of heresy.

Factions and sectarian parties are words used to define heresies. We need to make a careful study of this deadly sin. The grievous wolves shall enter. Paul said, "I know this." Who are these wolves? What do they do, and why? In Vine's Dictionary of New Testament Words, we find this definition; "That which is chosen, and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects or parties (Gal. 5:20) ; such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage." Please look

back over this definition at such expressions as "self-willed opinion," "leads to division," "personal preference," and "prospect of advantage." You and I are aware that some will speak things which they ought not for filthy lucre's sake. They make merchandise of the souls of men (II Peter 2:3; Titus 1:11). That is an unholy business, indeed. This is no little sin.

Let us now read Rom. 16:17,18 in the Amplified Bible. "I appeal to you, brethren, to be on your guard concerning those who create dissensions and difficulties and cause divisions, in opposition to the doctrine — the teaching — which you have been taught. (I warn you to turn aside from them, to) avoid them. For such persons do not serve our Lord Christ but their own appetites and base desires, and by ingratiating and flattering speech they beguile the hearts of the unsuspecting and simple minded (people)." Yes, dissensions, difficulties, and divisions in the Lord's church have causes, and these causes are masculine or feminine in gender. It is easy to see why they are to be avoided. We must not let down the guard for they seek a following to divide the church for some "personal preference," or "prospect of advantage." Selfishness plays a part in many things.

We should be so awake to the danger of heresy that we will work quickly and decisively when it shows its head. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:9-11). The wise man can discern the difference in the factious man who is out to divide, and the sincere man who is in error. Apollo was in error when Aquila and Priscilla heard him (Acts 18), but he did not need to be rejected and avoided. He needed help and got it. The good Book suggests that "after the first and second admonition" the heretic is to be rejected. Let every Christian develop his skill in recognizing this wolf even if he wears a sheepskin.

The malicious words and prating of Diotrophes would identify the factious spirit. Sheep do not howl, bark, bite, and destroy as wolves. By their words ye shall know them (Matt. 7:15-20; III John 9:10). It was the love of preeminence that put Diotrophes in opposition to the apostle of love. It was not, of course, love of truth, or love for the church that led

him to cast out friends of the apostle. Observe the evident fact that he got a following- to such an extent that he could have his way for a time. Such men can cause division and charge it to those who stand for the truth in love. There are times when the only way to avoid division is to follow the wolves. This must not be done.

Prompt and very firm action on the part of vigilant elders in well taught churches may be able to mark and avoid heretics before they do so much harm. If given time, or if there are already weaknesses that give them advantage, heretics can put the church to an open shame. Let every loyal soul stand with faithful elders if such elders are bravely trying to uphold truth.

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EDITORIAL

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

WHAT IS TRUTH?

Never before in my lifetime has the truth of God been lost to so many people. In every walk of life truth has little significance to the average person. Business is no longer concerned with honesty and truth in dealing with the public; government considers truth an expedient to be used only when it serves the best interests of the state and the officials; society is rotten with hypocrisy and deceit; religion makes anything truth that is officially proclaimed such by religious leaders of the day. Like Pilate who asked Christ: "What is truth?" and did not wait for the answer, most people do not concern themselves with the answer to this question.

There is no neutrality with Christ. One is either on the side of the Lord or he is against him. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). You can not live against the will of God and claim the benefits of the blood of Christ after death.

Every man must face truth some day. He will come face to face with the truth of God at the judgment (Rev. 20:11,12), and he will know exactly what truth is then. We can know now if we will search for it in the word of God. The word of God is truth, pure truth (John 17:17). It is the word of the truth of the gospel (Col. 1:5; Gal. 2:5). Truth, all truth, is in the mind of God. When this is revealed to man by the Spirit (I Cor. 2:10-11), he has truth, and nothing but truth.

Truth is consistent. There is no lie in it at all. To the unbelieving Jews Christ said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44). "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth (I John 2:21).

This means that anything and everything that has any part of a lie in it cannot be of the truth. It also means that any lie of whatever degree is of the devil and not of God. Since the word of God is truth (John 17:17), and the truth has no lie in it at all (I John 2:21), it must follow that all truth must be established by the word of God and not by any other standard.

Truth is also singular. God knows the very number of the hairs on your head (Matt. 10:30). I have no idea how many hairs are on my head, but Christ said they were all numbered. If the exact number is 131, 631 (that which God knows), I could guess for a month and never hit the right number. Only this one figure is truth; all figures would be false. Truth is singular. Christ said, "I am the way, **the truth**, and the life: no man cometh unto the Father, but by me" (John 14-6). The truth is found in Christ, in his word.

When one knows what truth is and where to find it, he may do one of two things about it. He may reject it or he may accept it. The difference between these two is the difference between being free and being in bondage of sin. "And ye shall know the truth, and the truth shall make you free" (John 8:32). On the other hand, "And that because of **false brethren** unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4). Truth makes free, but false brethren or teachers of error brings into bondage.

Some change the truth of God into a lie (Rom. 1:25). Some turn their ears away from the truth and gather teachers who satisfy their itching ears with lies (2 Tim. 4:4). Some do not obey the truth (Gal. 3:1).

But a few love the truth and search the scriptures for it (2 Thess. 2:10; Acts 17:11). They believe the truth (2 Thess. 2:10). They obey it and receive a pure heart — forgiveness of sins (I Pet. 1:22).

Our efforts in publishing this monthly paper is to emphasize the truth of God's word. We call upon every reader to "search the scriptures" to see whether these things be so. If we have erred, let us know about it that we may make the proper corrections and be in harmony with real truth — the word of God. But do not forget that your opinion or will is no more truth than mine. If either of us are out of

step with the word of God, we are wrong. Truth is the word of God.

I want to make this one thing clear, and I can speak only for myself. I have no intention to compromise or associate myself with religious error, if I know it, for any consideration. I love the truth just as it is revealed in God's word, if I know my own heart. I intend to live and die by it. That is my only hope in eternity. "Ye shall know the truth, and the truth shall make you free." Amen.

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WILLIS-INMAN DEBATE

September 19 - 23, 1966

Parkersburg, W. Va.

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

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

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QUESTION — Does Isa. 29:11, 12 have any reference whatsoever to the Book of Mormon? — L. B.

ANSWER — The verses mentioned above read as follows: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." The answer to the question is an emphatic No! Any claim that Isaiah's prophecy here involved the will of God to be revealed at some future time is definitely false. This is evident from the context. Verse one shows the prophecy to relate to "Ariel, the city where David dwelt."

Without going into detail concerning the various views as to why Jerusalem is here designated "Ariel," suffice it to say that it was "the city where David dwelt." Scholars agree that this is Jerusalem. The inhabitants of Jerusalem (Jews) of Isaiah's day were objects of God's wrath, and his judgment was to be poured out upon them (verses 1-8). Within these same verses we learn that those used of God to accomplish this purpose suddenly suffered defeat and Jerusalem was delivered. Then the reason for God's judgment upon Jerusalem is set forth in figurative language:

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:" (Isa. 29:9-13).

They were full of error and were reeling under its influence as a drunken man. They had become so hardened in sin that the "vision" — the revelation from God — had no effect upon them. It was as the words of a sealed book and, again, like an illiterate man trying to read. While they continued with a form of religion, their heart was not in it, and their doctrine was from men (verse 13).

Jesus described a similar situation among the Jews of his day: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13: 13-15). Jesus also applied the language of the above prophecy to some in His day who were guilty of similar sins (Matt. 15:8, 9).

Comments to the Editors

COMMENTS TO EDITORS

"Keep up your good work in **Searching The Scriptures**." — Warren R. Cheatham, Cupertino, Calif.

"We appreciate your fine magazine . . ." — Mrs. Charles Geer, Bradenton, Fla.

"I believe you have rendered a valuable service in this discussion of I Cor. 11:1-16. The article by brother Cogdill as well as those by brethren Hutto and Needham are fine . . . Thanks for producing it." — Granville W. Tyler, Decatur, Ala.

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"WOULD YOU AFFIRM?"

I suppose every gospel preacher back through the years has received challenges for debates which he had to refuse. Fortunately, I haven't had to turn down many challenges on the polemic platform but admit I have refused a few. I was rumbling through some old letters the other day and found a challenge which was hilarious. You will understand why when you read the propositions. The challenge came back in 1957 while I was in the heat of battle over institutionalism. I was living in Ft. Smith, Arkansas and doing all I could to save congregations from the tide of liberalism which was fast sweeping many congregations into error. The challenge came from a young preacher by the name of Franklin Morgan, who at that time was preaching for the Oak Cliff church in Dallas. I understand that Franklin had lived in Eastern Oklahoma and had heard me preach and debate. In deference to Franklin, may I say his letter was nice. He said, "I have great respect for your ability to debate. I have no debates on my record, but I believe I could handle my position very well in a public discussion. However, I would only be interested in a 'high level' discussion that would be in search of truth, and in search of grounds for agreement." Someone had told him that I had split the church in Poteau, Oklahoma. He wrote me rebuking me for something I had not done and at the close of his letter issued the challenge for a debate.

I will give the propositions exactly as they were written more than a decade ago. Please remember as you read them that this young preacher had never debated and didn't really understand the issues within the confines of the church. In the propositions he assumed the very thing to be debated. The first proposition he wanted me to affirm. I want you to notice the wording. "The scriptures teach that it is an act of righteousness and a practice of pure Christianity to divide congregations, cause confusion within the brotherhood, go to law before the unjust against other brethren and destroy the peace of the brotherhood for the sake of advancing a controversial issue." Deny, Franklin Morgan.

Notice he wanted me to affirm that it was an act of righteousness to divide a congregation over a controversial issue. Now, this was real generous of Franklin. What isn't a controversial issue? Is God controversial? Is Christ controversial? Isn't baptism controversial? As a matter of fact, what in all the Bible isn't controversial? You can see this young man was an amateur in polemics. He also wanted me to affirm it is right to cause confusion and go to law over a controversial issue. Great shades of Aristotle,

how gracious can one man be? Only an idiot would sign such a proposition. He assumed in the proposition the very thing to be debated. According to his proposition I would be admitting that I was guilty of being a church divider. The proposition made him entirely innocent of any of the vices and made Hogland the culprit! His propositions were completely ambiguous.

The second proposition is the one that brings down the rafters! It reads as follows: "The scriptures teach, that in all purely local matters, such as pertain to their own order and discipline, congregations are independent of each other; and should ordinarily be allowed to manage their own affairs, according to the word of God, in whatever way they may think best: But in all matters of general interest, such as pertain to the increase, order power, glory and efficiency of the whole body, these several congregations may cooperate according to the word of God, in order to better accomplish any of the great and benevolent objects for which the church was established on earth." Affirm, Franklin Morgan.

Neighbor, how would you like to sign your JOHN HENRY to that monstrosity? This is one of the longest propositions I had ever read. The thing was so ambiguous that I would neither affirm nor deny it. He wanted Ward Hogland to DENY congregational independence. To any informed person this would sound like a joke. This was one of the things I was fighting about. He said that congregations should "ordinarily" be allowed to manage their own affairs. Wouldn't that make a fine discussion? I wonder how much territory "ordinarily" would cover? He said he would affirm that congregations may cooperate according to the WORD OF GOD. Now, it would take a brave person to sign a proposition like that. He went on to say that congregations should be allowed to manage their own affairs in whatever they think is best. Brethren, here is the cause of many of our problems. Brethren are doing what they **think** is best rather than doing what the Lord has commanded. Such an attitude will lead to the downfall of any congregation. A person would need to have his head examined if he tried to deny such a proposition. Imagine, if you can, a preacher stupid enough to deny that congregations may cooperate according to the word of God!.

It was after I read this proposition that I started laughing and almost fell out of my old swivel chair. I learned that it is not a disgrace to refuse to debate some people. Without seeming facetious I would like to say that almost anyone would debate if you give them enough handicap. Gentle reader, if you aspire to debate please give your opponent credit for having some good judgment.

"DECENTLY AND IN ORDER"

J. Wiley Adams, Macon, Georgia

In a congregation without elders some system of order must prevail in carrying out congregational matters. Paul said, "Let all things be done decently and in order" (I Cor. 14:40). This implies a plan or system whereby authorized matters may be properly attended to. This brings up the question of who

is to decide on such a system and who is to carry out that which is decided.

NOT THE WOMAN

Headship does not belong to the woman (I Cor. 11:3). In her relationship to the man she is to be subject. God designed man for headship, not the woman. Therefore, it is not the woman's place to tend to the business of the congregation. Many women in the church today need to learn this. It is quite evident that many have not learned it yet. This creates a tedious situation many times and confusion and strife are the result. God is not the author of such confusion (I Cor. 14:33). The woman should learn where her place is and abide therein.

NOT THE BOYS

When young men obey the gospel that does not mean they are grown up or mature. It might be all right for the young men to attend business sessions some of the time but they should be more seen than heard. They can learn much by such to help them in future days. But the business of the church is too weighty for lads to handle.

NOT THE UNFAITHFUL

Many times unfaithful men will show up at nearly every business meeting. They want to have a "voice" but they are not nearly so zealous about other phases of the work. Often they never show up except on Sunday mornings, now and then at a gospel meeting, but they avoid work details and any responsibility of note. They are usually adept at criticizing the efforts of the rest, however. It makes no sense whatever for backsliders to be given equal voice with faithful men, or any voice for that matter.

WHO, THEN?

A business meeting of **faithful men** is when and where congregational matters should be arranged. Matters of doctrine cannot be decided. That has already been done. Matters of judgment and expediency are the only matters that can be decided on, such as the service schedule, who is to lead singing, teach the classes, clean the building, who will wait on the Lord's table, who will pass the emblems around, etc. A plan for carrying out these and other congregational matters should be decided on the basis of mutual agreement. Assignment of various tasks and jobs should be done in this decent and orderly fashion.

WHAT THEN?

When faithful men, in a decent and orderly arrangement, and upon the basis of mutual agreement upon matters of judgment, make plans and decisions for the furtherance of the Lord's work, the rest should abide by such.

It is not the prerogative of anyone to annul such or ignore the arrangements that have been made under these appropriate circumstances. No man or woman should set in motion another set of plans of their own making. This is usurpation of authority and reeks of self-will and the desire for preeminence. If one person has the right to do this, would not everyone have the same right? And if we all should

proceed to do this, would that not result in chaos and confusion? To ask is to answer it.

If a man is faithful in all things he will be interested in church business matters. If he is interested as he should be, he will attend the business sessions. A faithful man has a right to be heard in the business meetings. There is no other arrangement that is proper. To attempt to have a voice independently of the business meetings shows lack of cooperative spirit, self-will, and to say the least, makes his motive suspect.

When a woman has a matter to bring up that needs to be considered, she should present it to a faithful man who in turn should relay the message to the men in the business meeting for due consideration. The one who presents the matter should in turn tell the sister of the action taken on the matter. The faithful man should be her husband if that is the case. If not, then any faithful man would do.

Such an arrangement as this is scriptural because it observes (1) decency and order, (2) the headship of man, (3) the subjection of the woman, (4) the equality of faithful men, and (5) is a fair and just method for carrying out the Lord's work through the local congregation. Brethren, think on these things.

J. Wiley Adams, 2346 W.
Marion Road, Macon,
Georgia 31206

"EXAMINE YOURSELVES"

Olen Holderby, San Pablo, Calif.

(Continued from last month)

I have spoken out against these things, both publicly and privately. I have insisted that it takes a good deal more than just opposition to the Herald of Truth and orphan homes to constitute a "sound" congregation as far as God is concerned. This speaking out has not been exactly the popular course to pursue, especially with some preachers. Back in 1965, after speaking out on these matters, one preacher received a letter (the letter is still available) informing him that, "You have two weeks to make a decision before we take action;" and he was to be exposed throughout the state. Now, the preacher never did find out who the "we" were, nor what action was to be taken against him. The only action that ever came to his attention was a string of falsehoods concerning his personal life. The habit of answering your opponent by an effort to smear his character belongs to the camp of the "liberals," who could have gotten it from either denominationalism or politics. Those who take pleasure in such practices should carefully study Rom. 1:32. Now, I desire the friendship of my preaching brethren, but I count the Lord's friendship much more to be desired (Gal. 1:10). Another preacher explained that there were two ways to take fellowship: 1). The way the world uses it, 2). The way the gospel uses it. My reply was, "Fine, I accept that; now you tell me which one is to be used." Needless to say, I never did get an answer. A young preacher friend of mine was advised, "Go see Brother -----; he will tell you how to preach where

you're going." When another preacher was asked why he would practice a certain thing, the reply was, "Brother said it's all right." Brethren, these are not manufactured fears! They are real, very real! As Pat Broaddus used to say, "Anyone that can see through a barbed-wire fence can see" these things. While I may well be wrong, I would judge that both elders and we preachers are to share the blame for permitting such conditions to develop. This being the case I assume it would be worthwhile for us to take a brief look at some specific scriptural instructions to both.

Peter advises the "elders to take the oversight of the flock, not "as being lords over Gods' heritage, but being ensamples to the flock" (I Pet. 5:3). Elders, if the flock is to follow your example, what will be their attitude toward the church, toward God's Word, and toward their duties as a Christian? Will they learn to not think of men above that which is written? (I Cor. 4:6). The apostle Paul assigns the elders the duty of feeding the flock (Acts 20:28; I Pet. 5:2). The fact that the elders may call on others to perform certain tasks in connection with this feeding is not denied. What is denied is that the elders have the right to turn this oversight over to a preacher or anyone else. Elders, as long as the preacher is "among you" he sustains the same relationship to you as other members of the congregation — namely, he is under your oversight! God is going to hold the elders responsible for watching for the souls of the flock (Heb. 13:17). Elders, "examine yourselves;" examine the situation where you are. Have any of these things permeated the congregation where you labor? How long shall preachers be permitted to run the congregations? I have no desire to shame anyone. I do, however, want to call attention to the fact that God's order has sometimes been corrupted; perhaps unintentional, but nevertheless corrupted. Brethren, these things ought not so to be! It seems to me that while we have tried to close the gate to innovations on one side, we have left the other side unguarded. Yes, I'm still insisting today that it takes more than just opposition to the Herald of Truth and orphan homes to constitute a "sound" congregation in God's sight.

(to be continued)

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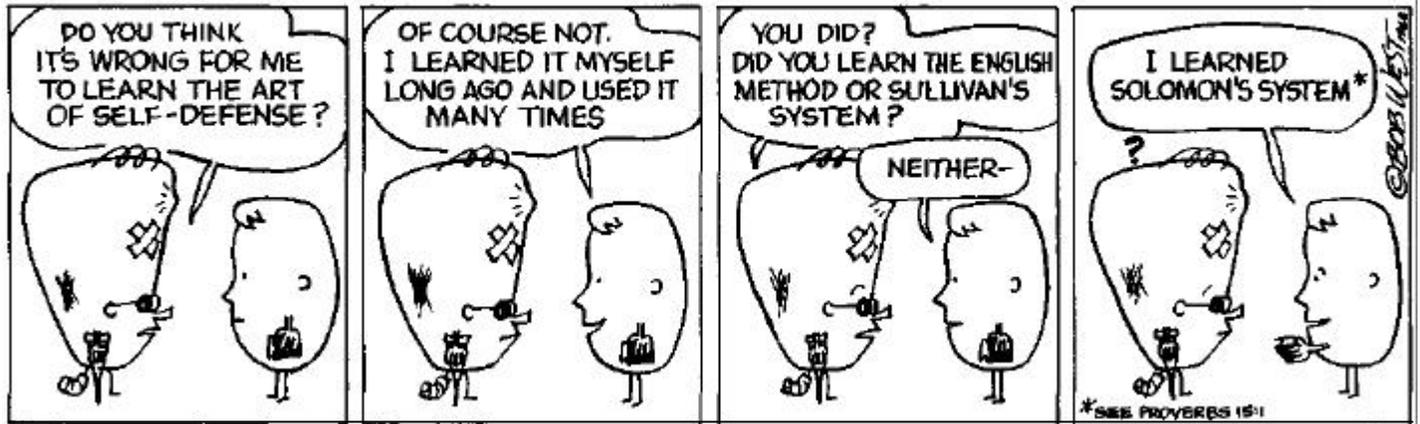
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GENESIS 1 AND 2 LITERAL OR FIGURATIVE? (No. 3)

In the long battle between the forces of the Creationist and Evolutionist much has depended upon the answer to this question. Does the first two chapters of the Bible set forth literal language involving actual events, or are its words and terms used figuratively? Are we to "spiritualize" its language and say it is a "poem," "parable," "allegory," or "myth"? As mentioned in a previous article we are willing to apply the same rules, relative to the law of language involving interpretation and hermeneutics, to this literature and language as we would to ANY literature. (Read the previous two articles which give some of these laws or rules by which we can determine whether language is literal or figurative).

I know that if Gen. 1 and 2 are "figurative" they do not speak of actual events that transpired — they do not relate to HISTORICAL matters. Adam and Eve are "mythical" — no such people ever existed and yet, THE GENEALOGIES OF BOTH GEN. 5 AND 11 MAKE IT CLEAR THAT THE EARLIER CHAPTERS OF GENESIS ARE HISTORY! Adam and Eve were real people and a part of a historical record of human beings. Was Enoch a REAL person? What about Noah or Abraham? Adam is found along with these men. Were David, Jacob and Ruth actual Old Testament beings (Matt. 1; Luke 3)? Most all would agree that they were HISTORICAL persons. But in Luke 3 we read not only of Abraham, Jacob and Enoch but "Which was the son of Enos, which was the son of Seth, which was the son of ADAM, which was the son of God" (vs. 38). NOW, HOW CAN WE HAVE A "CHAIN" OF GENEALOGY, INVOLVING HISTOR-

ICAL, HUMAN, BEINGS WHEN THE FIRST "LINK" IS MISSING, BECAUSE IT IS A "MYTH"?

As we said in an article several months ago, trying to circumvent Gen. 1 and 2 by denying that it is literal does not really help the infidel and evolutionist, for God has so fixed the Bible that it stands or falls together. Not only do we encounter the Adam of Gen. 1 and 2 in Luke 3 but numbers of other passages refer to both Adam and Eve. II Cor. 11:3 mentions how Eve was led into sin. In I Tim. 2:13-14 Paul says, "For Adam was first formed, then Eve. And Adam was not deceived but the woman being deceived was in the transgression." Jude (vs. 14) refers to Enoch (mentioned above) and said he was the seventh from Adam. But we believe the strongest argument that Adam really was a person is to be found in Rom. 5:12-19 and I Cor. 15:21-22, 45-47 where there is a vivid contrast between what happened to a man named Adam and later with Jesus Christ. We have a contrast between the result of Adam's act and later what came about due to what Christ did. We have set forth the first Adam and the second Adam. We have the type and ante-type, the shadow and substance, which is all rather meaningless if there were no first Adam, a real, human, being. Let us quote from these two contexts of scripture, "Wherefore, as by **ONE MAN** sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from **ADAM** to Moses, even over them that had not sinned after the similitude of **ADAM'S** transgression, **WHO IS THE FIGURE OF HIM THAT WAS TO COME**. But not as the **offense** so also is the **gift**. For if through the **offense** of **one** many be dead, much more the grace of God and the **gift** by grace, **WHICH IS BY ONE MAN, JESUS CHRIST**, hath abounded unto many. — For if by **ONE MAN'S OFFENSE** death reigned by **one**, much more they which receive abundance of grace and of the **gift** of righteousness shall reign in life by **one, Jesus Christ**. Therefore as by the **offense** of **one**, judgment came upon all men to condemnation; even so by the righteousness of **one** the free gift came upon all men unto justification of life. For as by **ONE MAN'S DISOBEDIENCE** many were made sinners; so by the **OBEDIENCE OF ONE** SHALL MANY BE MADE RIGHTEOUS" (Rom. 5:12-19).

In another passage which relates in part to the same

thing, we read, "For since by **man** came death, by **man** came also the resurrection of the dead. For as IN ADAM we all die, even so in **CHRIST** shall all be made alive. — And so it is written, the **FIRST MAN ADAM** was made a living soul; the **last Adam** was made a quickening spirit. Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual. The **FIRST MAN** is of the earth, earthy: the **SECOND MAN IS THE LORD FROM HEAVEN**" (I Cor. 15:21-22; 45-47). Now as a result of the ACT and SIN of the **first man**, ADAM, sin and death came into the world. As a result of what the first man did ALL MEN DIE PHYSICALLY. None can escape it. It is an appointment all men must meet. But from the **second man** came a certainty of the resurrection and just as surely as we die, because of what the **first Adam did**, we can be assured ALL will be raised by what the **last Adam did**. So Christ nullified or counter-acted what the first Adam did. (Of course I acknowledge Jesus Christ did "much more" (Rom. 5:15, 17) than set aside the certainty of and hopelessness in physical death by assuring men that there will be a resurrection and by His resurrection immortality is assured. He made salvation and forgiveness possible for all men because of their OWN individual sins, over and above the effects they all share due to Adam's transgression. But, the "much more" is not the point of discussion and argument in this article). I am interested in the **meaning** and argument of Rom. 5 and I Cor. 15 (cited above) IF NO SUCH PERSON EVER LIVED AS ADAM? IF JESUS CHRIST, THE SECOND ADAM, REALLY LIVED, HOW COULD ADAM BE A "MYTH" OR A "LEGENDARY" FIGURE? What did the second Adam cancel out, offset, counteract (or any such term one would use) IF THERE WERE NO FIRST ADAM? IF NO SUCH PERSON LIVED AND NO SUCH EVENT TOOK PLACE AS HIS "OFFENSE" "TRANSGRESSION" AND "DISOBEDIENCE"? We maintain the entire context and CONTRAST is meaningless and absurd if THERE WAS NO FIRST ADAM? —NO FIRST MAN? —IF THERE WAS NOTHING DONE? NO ACT OF OFFENSE OR TRANSGRESSION? IF THERE WAS NO SUCH ACT THERE COULD BE NO PENALTY FOR SUCH AND HENCE NOTHING FOR THE SECOND ADAM TO COUNTERACT OR RECTIFY!

Let the Evolutionary fraternity tell us the meaning and argument of the inspired Paul in these two passages. Let the theologians, who tell us what a beautiful parable, poem and myth Gen. 1 and 2 are, enlighten us relative to this contrast. As stated in our last article the burden of proof RESTS WITH THEM. I accept the language and words in Gen. 1 and 2 in their ordinary and normal meaning and usage. This is the RULE in the law of language. Let them show us WHY these chapters and their words are EXCEPTIONS — why they **cannot** be accepted in the literal way but **demand** that they be used in the figurative sense. I insist, if Gen. 1 and 2 are NOT literal and historical, there was no Adam and Eve! But what about the garden of Eden? the serpent? Satan — the devil? the temptation? (II Cor. 11:3) the sin or offense? the disobedience and transgression? the penalty? the curse? a Savior or the **need** of a Savior and a remedy for Sin. **IF NO ONE SINNED? WHERE DOES THE "FIGURATIVE" END AND**

THE "LITERAL" AND "HISTORICAL" BEGIN? HOW DO YOU KNOW? BY WHAT LAW OR RULE DO YOU DETERMINE SUCH? —Paul Foutz

(Next month we will deal with a SPECIFIC example involving **either Figurative or Literal** language as we discuss the "DAYS" of CREATION. Was each day a "literal" day or was it an age or eon — a period of tens and hundreds of thousands of years?)

THIS I BELIEVE

Voyd N. Ballard, Lafayette, Calif.

I believe that as we grow older our hope grows stronger and our desire to go to Heaven becomes greater. We are in a better position to appreciate the one hope (Eph. 4:4) which we have "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).

I believe that even though the "outward man perish yet the inward man is renewed day by day" (II Cor. 4:16).

I believe this hope belongs exclusively to the faithful child of God and that faith is the foundation for this hope (Heb. 11:1).

I believe this faith is produced by the Word of God (Rom. 10:17) and is the "evidence of things not seen."

I believe that God, in His wisdom, has revealed unto us "all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3).

I believe He has given us "all things" through the gospel of His Son, and therefore, this gospel is all sufficient. It is the "power of God unto salvation to everyone that believeth" (Rom. 1:16).

I believe man must accept God's Word at face value, not because it agrees with human wisdom, but because God said it. Faith and a knowledge of God never comes from the wisdom of man for, "the world by wisdom knew not God" (I Cor. 1:21).

I believe that our faith in God and His word will save us and assure us a home in Heaven. This is the faith that obeys without question. This is the faith that never argues with God (Rom. 9:20). This is the faith that says, "Speak Lord; for thy servant heareth" (I Sam. 3:9).

I believe there is a crown of righteousness laid up for every faithful child of God who has fought a good fight, finished the course, and kept the faith (II Tim. 4:7, 8). Therefore, "let us run with patience the race that is set before us" (Heb. 12:1) that we may one day wear that crown with joy and thanksgiving.

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THE NEWS LETTER REPORTS

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

THREE MONTHS IN AUSTRALIA

Sam Binkley, Jr.

It was 6:15 on a cold, cloudy Friday morning when the airplane on which my wife Rebecca, son Dan, daughter Mrs. Sarah Barnes, and I were riding landed at the airport in Sydney, New South Wales, Australia. Robert Harkrider, Jim Everett, and Harry Henderson were there to meet us, and, after being cleared through customs, to take us out to the Harkriders home. Thus began what has been so far, and what appears to be in the future, a very busy schedule in the preaching of the gospel in Australia. The following Sunday I preached in the morning at Port Hacking in Sydney and Dan preached in the evening, and we have both been pretty occupied in preaching ever since.

When I came to Australia tentative plans were for me to move to Amidale in New South Wales, but after the gospel mission in Melbourne September 8-22 in which Robert Harkrider did the preaching and five other gospel preachers worked, it was thought wise for me to move to Melbourne. I did go to Amidale and talked with brother Cecil Stone before making a final decision about where to live.

In the three months we have been here I have traveled over 9,000 miles, preached in gospel missions in Bundaberg, Queensland and Sydney, New South Wales in addition to the regular preaching in the Melbourne area. While most of our work presently is being done in the Keon Park area in North Melbourne, at present I am preaching on Sunday morning at Glen Huntley in South Melbourne and teaching a Bible class on Wednesday nights in Frankston (40 miles south of where we live). Dan is preaching at Keon Park and also teaches the Bible class in Frankston while I am away, as well as the Bible classes at Keon Park. The opportunity at Glen Huntley came when the brethren who had been meeting there for the past seven years decided to discontinue their meetings there and go elsewhere to worship. Upon learning of this, brother Alf Dow, who began the work at Keon Park and whose family attends there now, and I approached the brother who owns the building where these brethren were meeting and asked if he would rent the place to us to have religious services. He is aware there is a difference in our views concerning the type of oversight in some of the "campaigns" and some projects involving congregational cooperation, and was glad to rent to us. Brother Harold Comer was present for the first Sunday meeting there, December 1, and plans to be there most of the time after moving to Melbourne about January 1. In the meantime I will be meeting with them and preaching there. There were 34 present last Lord's day morning, December 8.

There is still a great need for more workers in Australia as there are more invitations than the few of us can possibly accept. There are several places where there is a need for a full time evangelist to work and we are able to get there to preach only occasionally. If you know of some faithful brother who is in-

terested in coming and willing to "spend and be spent" in the Lord's service please have him contact us. If you are a faithful brother and interested, why not write me? It may be that you know of someone who is now or planning in the future to be in the Melbourne area. If so please have them get in contact with me.

Sam Binkley, Jr. P. O.
Box 12 Thomastown,
Vic. 3074 Telephone:
465-2283

Thomas F. Shropshire, 1210 Elsa Jane, Bossier City, La. 71010. I moved to Bossier in Feb. of 1968 without assurance of enough support to live on. I moved because the brethren here needed a preacher to help them in the work. It was necessary, and still is, for me to provide my own residence and utilities. I had the assurance of only \$275.00 per month when I came. I have been able to stay because I have raised some additional support and have received a few special contributions from other places and sources. At present I am receiving \$425.00 per month. \$50.00 of which is for a very limited time. I need to replace this \$50.00 and raise an additional \$100.00 per month in order to have adequate support under the circumstances.

The church has enjoyed some growth since my coming and the prospects look favorable for continued growth. The brethren here have been and are being taught to assume as much of my support as they can, as rapidly as they can. It is possible that the needed additional support will not be needed for more than a year. The brethren have increased my support \$50.00 per month over what they promised when I came. In addition to this they have supplied extra support on other occasions.

Brethren who read this, PLEASE give serious consideration to our needs here.

B. G. Hope, Rt. 3, Box 318, Beaver Dam, Ky 42320 — Since I began work here, October 1, three have been restored and one baptized. The opportunities in this area are great. I have found that the church here is made up of dedicated people as a whole. They appear to be very zealous and cooperative in their endeavors.

Clark C. Buzbee, P. O. Box 278, York, Ala. 36925 — On November 11-14, 1968, **Tom Oglesby** met **G. E. Page** in a public debate in Glasgow, Ky. All four sessions were held in the meeting house of the Westwood church. Bro. Oglesby was endorsed by the Westwood church, and Bro. Page was endorsed by the Becton and Center churches. The interest and attendance was good with an increase in attendance being noted each night. About 150 people were present the last night. W. L. Totty was moderator for Bro. Page, and this writer served as moderator for Bro. Oglesby. The first two nights Bro. Oglesby affirmed the unscripturalness of the Herald of Truth,

and the last two nights Bro. Page affirmed the scripturalness of church donations to benevolent organizations. Bro. Page is a veteran debater, but this was Bro. Oglesby's first public debate. He proved himself to be a very capable defender of the Truth. I have prepared a detailed report of the debate. Anyone may have a free copy of this report by writing me, Clark C. Buzbee; P. O. Box 278 ; York, Alabama 36925.

Ralph Joiner, 1303 Overlook Terrace, Titusville, Fla. 32780 — The new year finds me beginning labors with the good congregation in Titusville after almost two years of full-time work with the church in Punta Gorda. Words cannot properly express the appreciation of my family and myself for the financial and moral support given us in the past by various congregations and the help and encouragement given us by many individuals. All correspondence should be addressed to: 1303 Overlook Terrace, Titusville, Fla. 32780.

Eugene Britnell, Little Rock, Ark., January 21. Brother **Irven Lee** of Hartselle, Alabama recently delivered four lessons on the HOME here at the Arch Street church. They were outstanding, and delivered to large and appreciative crowds. His lessons should be delivered to every church in the nation. I am convinced that such would do more good than the average gospel meeting.

We have baptized five so far this year, and our work is making good progress. I have eleven meetings scheduled for this year. When in this area, worship with us at 1506 Arch Street.



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

REPLY TO AN ANGRY ROMAN CATHOLIC!

An article entitled, "I am An Angry Man" has been published in at least two different Catholic publications; **Mary Magazine** — Sept. & Oct. 1957; and **The Assembly**, which is the Official Organ of the Detroit (Mich.) General Assembly, Fourth Degree, Knights of Columbus. The author, Edward F. Keating, doesn't seem to mind admitting that he IS angry, and has a chip on his shoulder.

In his first paragraph, the Catholic author says: "I hope that many more men like myself will begin to take some (chips) for their own shoulders." This suggestion is a far cry from the teachings of the Man of Galilee who said: "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5:9). Carrying a chip on one's shoulder is certainly NOT the attitude of making peace, but that of creating strife! However, thus far in his article, the Catholic

author has not informed his readers just WHY he is ANGRY, and wants other Catholics to don their shoulder-chips!

In the second paragraph the writer states: "I am a Catholic, an American father, and, as such, I have certain rights that I am tired of seeing attacked." However, this assertion ends the paragraph and we still do not know just what 'rights' of his have been 'attacked' and by whom!

In his fourth paragraph, he tells us: "I've smiled and shrugged off patronizing insults that were tossed at me under the guise of tolerance." No example has been given yet, but he's getting warmer as to his subject... it has to do with 'tolerance'!

His fifth paragraph informs us that the "... first reaction of those I (he) am attacking will be resentment at being called hypocrites. At this point I don't care." So ends another paragraph ... but now we know that he is 'attacking' someone himself, whom he deems to be a hypocrite.

His seventh paragraph gets down to the core of his anger: "...When the children ask me why it is wrong to sing hymns in honor of Mary, the Mother of God, it is only normal that I become excited. From what they say, I gather that their playmates are repeating adult comments to the effect that Catholics are somewhat simple-minded people who worship statues and substitute a human being for God."

In reply to the above statement of my unknown (but angry) friend, may I point out that the New Testament contains no COMMAND, EXAMPLE or NECESSARY INFERENCE, that can be construed to teach that Christians are to "sing hymns in honor of Mary." Nor does the New Testament term Mary the "mother of God." However, the Confraternity Version does teach: "All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice: that the man of God may be perfect, equipped for every good work" (II Tim. 3:16-17). Now, if the practice of singing hymns in honor of Mary is a GOOD WORK, then the Scriptures would so Leach! If Mary is to be defined as the 'mother of God,' rather than the New Testament terminology as the mother of God's Son, then since such language is not to be found in the New Testament, IT IS NOT A GOOD WORK!

As for Catholics worshipping statues, their conduct contradicts their denials! The Bible teaches concerning graven images and creature-likenesses; "Thou shalt not bow down thyself unto them" (Ex. 20:5). Yet, the Roman Catholic VIOLATES that PLAIN Biblical instruction!

What our Catholic author needs to recognize, is, that he is living in a Nation that PERMITS the exercise of ALL religions, without denying the rights of any. Therefore, the non-Catholic children with whom his Roman Catholic offsprings associate, HAVE THE RIGHT to criticize the religious practices with which they may differ. Author Keating has that same right, but he need not become ANGRY, and urge his fellow Catholics to don their shoulder-chips!

In his ninth paragraph, the writer indicates that some people, by their actions, may give his children the idea that they are 'second-rate' citizens, because, as he puts it, "they happen to love God and His Church." However, the New Testament Christians

were certainly not considered to be the cream of society by the Roman Empire, as the Apostles went about teaching and ultimately writing the New Testament. Even so, what our Catholic author needs to prove, rather than merely assert, is that the Roman Catholic Church IS God's Church! This is a task, we predict, that he cannot do!

Finally, in his tenth paragraph, the writer arrives at the real subject about which he is so ANGRY! Namely, the "so-called separation of Church and State," as he phrases it. He then at length, bemoans the "separation of Catholic citizens from as many of their American rights as possible." What all of our complaining Catholics need to recognize, IS, that this Country gives them the freedom to establish Church-owned and Church-operated schools. The Roman Catholic Church is using and enjoying that FREEDOM . . . yet, after she enters into the operation of her Church-schools, voluntarily, she (and her subjects) begin to cry and complain about not having ALL the facilities and services that the tax-supported and publicly-owned educational institutions posses. THEIR COMPLAINT IS OF THEIR OWN MAKING. To use an expression, "They have made their own bed, and are now having to lie in it." Other citizens with various religious persuasions have similarly used the Government-granted freedom . . . and we hear very little complaint from them . . . probably because they recognize that they may at any time, stop teaching their own sectarian tenets in their own schools, and then send their children to the tax-supported schools. It is merely a matter of determining which is the more important: (1) Teaching their own tenets and not having ALL the facilities that they might desire; or, (2) Laying aside the sectarian teachings in order to have more material enjoyments for the children. It is not a hard decision to make; but our Catholic friend should not cry, complain, and become ANGRY, because of a decision that he has made!

In the 11th paragraph, he says: "If separation of Church and State means that the clergy are not supposed even to influence legislation, then let all ministers resign as lawmakers." In this suggestion, the author has a pretty good idea . . . however, the New Testament church had no distinction between what people today sometimes call the 'clergy' and the 'laity'. They were all the same . . . all Christians are their own priests, with Jesus Christ as the High-priest (See Rev. 1:6). The church of our Lord has no business in politics. . . Christ's kingdom is NOT of this world!

In a still later paragraph, our Catholic writer reminds us that; "No one complained during World War II about" the high per centage of Catholics who volunteered for the Armed Forces." However, we would like to also point out, that there were more Roman Catholics serving the Axis Powers, than were serving the Allied Nations. So, that argument doesn't prove anything!

In his 19th paragraph, our ANGRY friend, says: "I don't condemn the public schools." This is, of course, very kind and broadminded of him, particularly in view of this next statement, which we copy from a Catholic paper: "If, without consulting their pastor, and for subjective reasons of their own, they (Catholic parents) send their child to a public school,

THEY ARE GUILTY OF A MORTAL SIN... (Emphasis mine. LWN. From The Liguourian, Sept. 1950). Canon Law No. 1374, also teaches that; "Catholic children should not frequent non-Catholic, neutral, or mixed schools." Thus, if our friend's children are made to feet 'second-rate' does it not appear that the Catholic Church's regulations have made it so?

CONCLUSION

I want our ANGRY writer to know that I am NOT angry! I do not expect to follow his urge of 'putting a chip' on my shoulder. It is just such an attitude that causes the Nations in which "Roman Catholicism is in the majority, to lead the world in ignorance and illiteracy!

Using the SWORD OF THE SPIRIT



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

THANK GOD, THEY TOLD THEM!

In December of 1968, three American astronauts, Borman, Lovell and Anders, made the most amazing and exciting voyage in the history of man. They traveled to the moon, orbited it ten times and returned to earth without a single problem and with amazing accuracy. The whole thing seems incredible, but it happened and we cannot deny it. As I write these lines, I can see a large color picture of the earth on the wall of my office. It was take from the vicinity of the moon, a distance of 240,000 miles. It is a beautiful thing to see, but it sure makes one feel little and insignificant. It brings to mind the great questions of Psalm 8:3,4: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

In a nation which has achieved unprecedented greatness because of its faith in God and His word, it seems strange that there are responsible people who would misunderstand the purpose of a mission such as that of Apollo 8.

A lengthy article by the Associated Press appeared in the newspapers on December 18, 1968. It was written by Mr. Howard Benedict, AP Aerospace Writer. The headline read: "Moon shot is key to man's knowledge of solar system." I now quote from the article:

"Until man has visited the moon and brought back samples of the lunar surface, there will only be conjecture about such things as the moon's origins, There are many theories.

"One holds that the moon at one time was part of

the earth and that it split away many millions of years ago and became an earth satellite.

"Another theory says the moon originated completely independently from the earth and during its travels through space was captured by the earth's gravitational field. Still another theory holds the earth and the moon essentially originated at the same time as 'twin planets,' perhaps created by the same gas cloud.

"Thus a trip to the moon may result in knowledge that can clear up this scientific mystery as well as lead to understanding how the earth itself was formed, why it has oceans and continents and why there are upheavals that create mountains and islands.

"Scientists generally agree that our solar system, controlled by the sun, was formed more than four billion years ago, possibly by a great gas cloud spinning out from the sun or by the collision of two massive stars."

According to Mr. Benedit, we spent millions of dollars and the astronauts traveled half a million miles in search for some information on the origin of the earth and moon. Such is typical of many scientists, intellectuals and pseudo-intellectuals of our time who rely upon human wisdom rather than divine revelation.

Well, the astronauts, aided by the scientists and no doubt many men of Mr. Benedit's attitude, went to the moon. But it seems that they had a different mission in mind. They were not searching for information on the origin of the universe, for they had that information with them when they left the earth!

Late on Christmas eve, millions of Americans watched the live telecast from the moon as the astronauts made their final trip around that heavenly body. As the camera moved across the lunar surface, the shadows on the craters began to lengthen as they moved into the darkness of the moon's night. As the three humble and courageous men came to the close of their message back to "the good earth," they announced that they had a message for us all. Then, in turn, they opened the King James Version of the Bible and began to read. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters . . ."

Perhaps this was a surprise to everybody, and as they began the reading my first words were, "Thank God, they told them." By this I meant that they had given the scientists their answer. This was the most impressive thing that I ever witnessed, and I must confess that I found it impossible to hold back the tears of joy and appreciation. What an honor and another "first" for the inspired and indestructible word of God! I have often wondered how some of the scientists on earth felt as they heard those eternal words from Genesis one.

I understand that those verses do not contain the whole counsel of God, yet I verily believe that that reading from space will make a greater impression upon the minds of scientists, skeptics, and the youth of our world than all the preaching of all gospel preachers for many years to come.

In retrospect, a remarkable effect of the moon voyage was not so much its capacity to draw men's gaze outward as its powerful force in turning their

thoughts inward on their own condition and that of their troubled planet. The feat that should have been the perfect object for extroverts made introverts of us all.

We were more gripped by the majestic pictures of the earth as seen from the moon than by the weird landscape of the moon. Gazing back on the earth's warm green and blue against the bleakness of the void, Capt. James A. Lovell delivered perhaps the classic line of the journey when he spoke of the earth as the "grand oasis in the great vastness of space."

Long ago some sage remarked that what men needed was not so much reforming as reminding. I think men need both, but they must be reminded before they can be reformed. The astronaut's eloquence was a burning reminder that God made the "grand oasis" and that it is not being tended as it should be by its greedy inhabitants.

Once again man has proved that no scientific fact is in conflict with the word of God. Concerning the origin of the universe, consider these beautiful and meaningful statements:

"To him alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens... To him that stretched out the earth above the waters ... To him that made great lights . . . The sun to rule by day . . . The moon and stars to rule by night: for his mercy endureth for ever" (Psalm 136:4-9).

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:24,25). The reader is urged to read all of Paul's sermon to the Athenians.

From the Apollo pictures, there is now no doubt that the earth is round and that it is floating through space. The old prophets of God knew that long ago. "It is he that sitteth upon the circle of the earth . . ." (Isaiah 40:22). "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). How did those men know about space and the roundness of the earth? There is only one answer: ". . . holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21).

Yes, the Christian has nothing to fear from the facts of science. Every new discovery further confirms the existence of God and the veracity of his word.

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WHY I BECAME A CHRISTIAN, A MEMBER OF THE CHURCH OF CHRIST

PART No. 1
Joseph Lee Block

I am a member of the church of Christ and have been since March 17th, 1946. Leading up to the step I took should be important to many people, and I hope some one will benefit by it.

I was born in Boston, Massachusetts on November 7th, 1902 of strict Orthodox Jewish parents and raised in the same manner. There was nothing different in my youth than any other Jewish boy raised in the same faith. When I reached the age of seven, I was sent to Hebrew School under the guidance of a very strict Rabbi, to learn about the Jewish way of life and how to conduct myself as one ... While attending Hebrew school each day we were taught more and more of what we have to know. In my youth I was always asking questions and they tell me I still do. I studied diligently and at the age of 13 years, I was Bar Mitzvah, this is the time a boy of this age becomes responsible for his own sins and is responsible directly to God.

I believed and accepted this and went to the synagogue each morning, afternoon and evening seven days a week. I prayed to the Almighty God to make me worthy of the many blessings bestowed upon me, but to make me doubly worthy of the wonderful parents who raised me.

My family consisted of three brothers and two sisters, with myself there were six children. We were all brought up the same way, in the Orthodox Jewish

Faith. My sisters and brothers were always ready to help me in any way that was needed. You see, I was the baby of the family, even at this age, my oldest sister still calls me the baby.

At the age of 19, I started to study with a great man, Rabbi Springer, who since has passed away. I was willing to learn more and more about Judaism, how they lived and how they struggled for their freedom. If I live to be of a ripe old age, I shall never forget the wonderful way Rabbi Springer explained things to me. The love in his heart, the compassion for others surpassed no one, in the entire neighborhood, he was loved and respected by all in the little town of East Boston, by Italian — Polish — Irish and many others, he was a well learned man.

After studying with Rabbi Springer for four years, you see, I was preparing myself for the Rabbinical School to become a Rabbi, I told the Rabbi I was unable to continue with the studying of Judaism and he asked me why. I could not answer him as I did not know myself why, but I assume it was a great shock to him. I told my parents the same thing when I went home and they asked me why, and again I had no answer. Well, they talked to me, between the Rabbi and my parents, for a long time, I still had no answer. Now, this did not hinder me from going to the synagogue each day of the week, three times a day, I still wanted to know about my religion. I kept the faith to the best of my ability.

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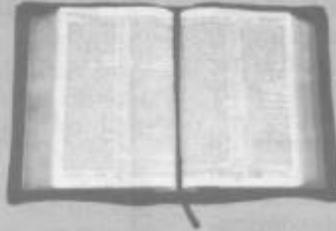
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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



"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 X

MARCH, 1969

NUMBER 3

SALVATION BY FAITH ONLY?

H. E. Phillips

Dr. Albert Garner is the author of a small booklet entitled: **A Few Aspirins For Campbellism**, which was distributed during the debate in Lakeland, Florida in 1964 between Dr. Garner and brother Ward Hogland of Greenville, Texas. I am amazed that a man can so pervert the obvious truth as Dr. Garner has done in this booklet. To begin with he either shows his ignorance of the facts or his dishonesty in applying the term "Campbellism" to a people who disown it. No honest and enlightened person would call another something religiously which he denounces. I could as logically call Dr. Garner a "Smithite" or refer to the system which he holds as "Smithism". **Encyclopedia Britannica, Vol. 3, page 87** tells us that, "... it was not until the time of John Smith or Smyth (d. 1612) that the modern Baptist movement in England broke away from Brownism." If Garner repudiated the term "Baptist" I, for one, would never again call him a Baptist.

In the opening paragraph of chapter II, page 5, he says: "Among the falsehoods usually circulated by Campbellites to dupe their victims and keep them from attending other churches is the falsehood that Baptists and others teach that one is saved by 'faith only.' When you hear the charge that there are those who teach that one is saved by 'faith only,' you should take special notice. They make such claims either through ignorance or dishonesty. This you will find to be true: the fellow who makes such claim will cite no representative man of any faith as having ever made such a claim. So far as I have been able to find there has never been any recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'"

We know that James, by the Spirit of God, said, "Ye see then how that by works a man is justified, and **not by faith only.**" (James 2:24). Garner knows that this verse is in the Bible. In order to avoid direct conflict with this verse he just changes the wording to say, "at the point of faith one is saved." There is **no** real difference between "faith only" and "at the point of faith" when Dr. Garner explains his doctrine. But that is not the point of this article. He says that he knows of no "recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever

taught that one is saved by 'faith only.'"

Either Garner is entirely too uninformed to be writing on this subject, or he is deliberately trying to deceive people. Would he consider the Methodist Church a "religious faith or group"? Hear this: "Wherefore, that we are justified by **faith only** is a most wholesome doctrine, and very full of comfort." (**Discipline of The Methodist Church**, 1960, The Articles of Religion, Art. IX, Sec. 69). Methodists teach it. Did the Baptist Doctor know this? But that is not all.

"... that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's blood..." **McConnell's Manual For Baptist Churches**, Declaration of Faith, Article 5, page 18). **Webster's New Twentieth Century Dictionary** defines **solely** as: "alone, only; without another..." **The Standard Manual For Baptist Churches** by Edward T. Hiscox says the same thing on page 62. **Church Manual Of Baptist Churches** by J. M. Pendleton says the same thing on page 48.

In speaking of faith in Christ for salvation, E. Y. Mullins in **Baptist Beliefs**, says, "**It is the condition** of all God's gifts to us in Jesus Christ. It is **the condition** of justification and pardon, adoption and regeneration." (page 41). (emphasis mine — HEP). "The condition" can mean nothing but that faith alone is the condition of "justification and pardon, adoption and regeneration."

The Confession Of Faith Of The Presbyterian Church, chapter XI. Sec. 2 says: "Faith, thus receiving and resting on Christ and his righteousness, is the **alone** instrument of justification..." (page 48).

Glenn V. Tingley of The Christian Missionary Alliance Church debated W. Curtis Porter in Birmingham, Alabama in 1947 and affirmed: "The Scriptures teach that alien sinners are saved by faith alone before and without water baptism" (Porter-Tingley Debate, page 180). In his affirmative speeches he made almost the same arguments Dr. Garner made with Ward Hogland in Lakeland, and used the same scriptures as proof.

On page 7 of his booklet Albert Garner says: "Next time you hear the chant of '**faith only**' charged against Baptists, stick this article under their noses;

ask them if they can produce any authoritative evidence that **any one** believes he can be saved by 'faith only.' Thus you can help stop the mouth of these religious racketeers and promoters of the witch doctor chant that all except their little group are going to hell. Use this article and it will soon stop their lying and seeking followers by peddling the faith only falsehood."

Garner, like most Baptist preachers, needs to study his lesson before he rushes into print with these misleading and inaccurate charges. He is either ignorant of what Baptist and other denominations teach, or he is deliberately dishonest in his statements.

The truth of the matter is that he knows the Bible says we are NOT justified by **faith only** (James 2: 24), and he wishes to change the language a little to avoid this scripture. Perhaps if some of this information were stuck under the nose of Garner, his mouth would be stopped on these false charges.

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EDITORIAL

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

We seek to provide as much variety in subject matter as is possible through the pages of this journal. For some time I have desired to provide some material on the lands and customs of the people in Bible times. There is a great need for study in this field to help us understand many passages in the New Testament which speak in language involving the customs and economic habits of the people of the first century.

Some months ago I asked Melvin Curry to write a regular column on this subject, and he agreed to do so. Brother Curry is well qualified to write on this subject. He is a sincere student of the Bible and had made a special study in this field.

He was born in Orlando, Florida in 1931. He presently lives at 209 Willowick Avenue, Temple Terrace, Florida, with his wife, Shirley, and their four children.

He received his B.S. degree at Florida (Christian) College in 1949; his A.B. degree at Harding College in 1957, majoring in Greek and Hebrew; his M.A. degree at Wheaton College in 1963, majoring in

Biblical and advanced Biblical language studies. He attended Nazarene Theological Seminary and the University of Illinois. He has completed 37 hours in Bible Greek and 16 hours in Hebrew and Aramaic.

He is now in his sixth year as teacher of Bible, Greek and Hebrew at Florida College. He has been preaching since 1952, in Florida, Missouri, Illinois, Arkansas, and is presently preaching at the University church in Tampa, Florida.

He served as coordinator for the Foreign Language League on the College Bible Lands Study Tour during the summer of 1967. This was the first group of Americans to reside in the Old City of Jerusalem following the "Six Days War." He plans another visit to the Bible Lands with Ferrell Jenkins and William Wallace in May, 1969.

I am happy to have brother Curry share his knowledge with us through the pages of this journal each month.

Comments to the Editors

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"Your efforts with Searching **The** Scriptures is well received in most sections of the country into which I go. I feel that it is right at the top with the very best, in fact, I like it and feel that much, very much good is accomplished by it and your efforts. Your articles have the seasoning sound and reasoning appeal and scriptural basis as the old faithful gospel preacher in years past. This is, to me, what all of us need. It is not seeking something new — it is seeking the old paths, the good way as revealed in the Bible and walking therein. Your staff writers are fine. I most sincerely hope that not only you and your writers continue to sound out the truth with all sincerity, clarity and conviction but all others with their ability. This is the only way to unity in Christ. Teach the truth. This will remove from any honest mind that any group of men started this 'anti' movement and that it will take more than a group of men to change it — It will take truth to change convictions and I mean divine TRUTH." — S. Leonard Tyler, Huntsville, Ala.

"Let me first say that I enjoy receiving Searching The Scriptures. It's contents are continually profitable to the honest seeker, and are always upbuilding." — W. C. Mosely, Los Angeles, Calif.

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"I appreciate your paper very much as the subject matter has good variety and is very practicable." — F. E. Sewell, Kirkwood, Mo.



BIBLE LANDS AND CUSTOMS

Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

BIBLE LANDS AND CUSTOMS

The Bible is the inspired revelation of God's will. In it God's eternal purpose unfolds and finds fulfillment in Jesus who came to save the lost. Thus the primary reason one studies the scriptures is to do God's will and be saved. The most important question before the Bible student is, What must I do to be saved?

AN HISTORICAL FRAMEWORK

As one examines the scriptures, however, it becomes evident that God's self-revelation is made known in the context of human history. Suddenly persons, places, and events from the dark past come to light. If one compares the Bible with the sacred books of different religions, he is impressed with the fact that these other works are not rooted in history and geography. In this respect the Bible is unique.

Bible history relates how God chose the people of Israel and settled them in Palestine, a land predetermined by him as the place where his promises to mankind would come to pass. It records how he providentially preserved through the Israelites the lineage of Christ, despite their own unbelief and the opposition of their enemies.

RELEVANT QUESTIONS

Here many questions arise. Who are the people of Israel? Are the Jews really their descendants and the Arabs their kinsmen? Where is Palestine? How does the land of promise look? Is it as big as Texas? What about Israel's enemies? How much is known about the Egyptians, Aramaeans, Babylonians, Hittites, Philistines, Assyrians, Persians, Greeks, and Romans? What languages did they speak? Could they communicate with one another? If so, how?

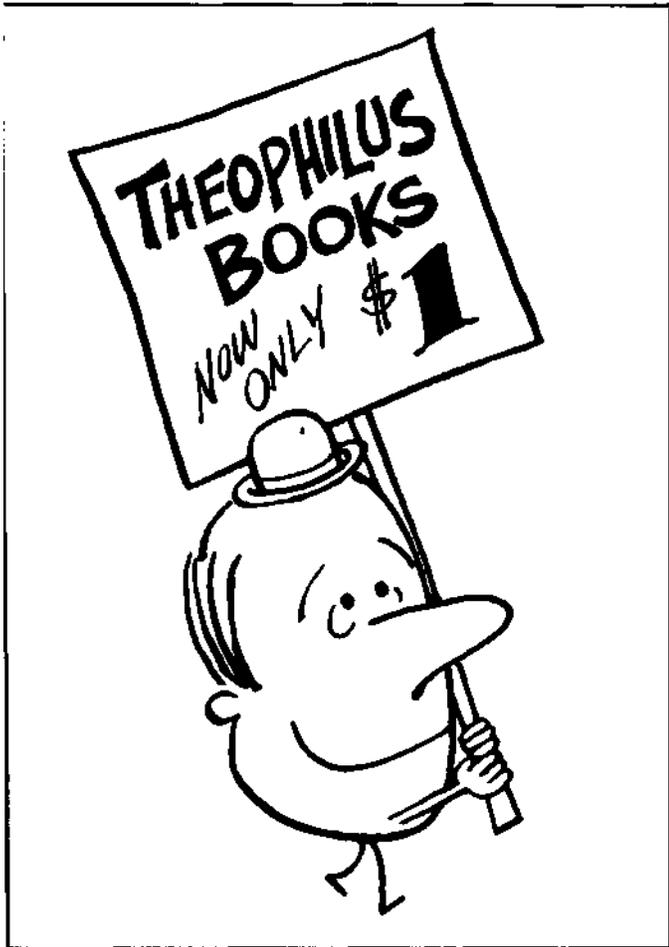
A POSSIBLE DANGER

Soon a person is deluged by questions other than those relating directly to his own salvation. His study now turns to language, history, geography, archaeology, and many other interesting fields the knowledge of which enhances his understanding of God's word. Yet herein lies a danger. He may become so preoccupied in the study of related subjects that he may lose sight of his original objective, and gradually he may digress to a mere academic or humanistic approach to Bible study.

REAL VALUE

The value of related but non-biblical subjects,

however, is not minimized by this danger. Ignorance no more guarantees faith than knowledge destroys it. One should seek to increase his understanding of God's word through every available means, and it is the purpose of this column to contribute toward such an understanding through the study of Bible lands and customs.



CONGREGATIONAL COOPERATION
of the
CHURCHES OF CHRIST

by H. E.
WINKLER

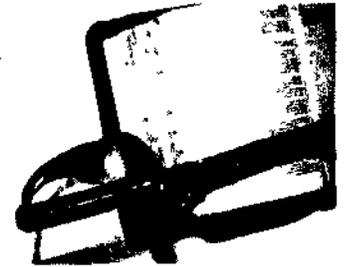
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REVIEWING THE "REVIEW"

"One extreme leads to another." There is much truth in this familiar statement. In an effort to escape from Rome, people often run past Jerusalem and end up at Babel. Luther went from "works only" to "faith only" and both positions were wrong.

Leroy Garrett once stood with those who were so conservative that it was difficult for anyone to be right. Within recent years, he has become so liberal that it is difficult for anyone to be wrong.

To propagate his views, along with those of Ketcherside, Meyers and a few others, brother Garrett edits a paper called "Restoration Review." It is difficult for me to understand what they seek to restore, but it is not difficult to review some of their writings and show wherein they have erred from the Scriptures and the restoration plea.

In the November, 1968 issue, Garrett wrote an article entitled "An Impressive Concession." His comments centered around the following statement made by Prof. A. T. DeGroot of Texas Christian University:

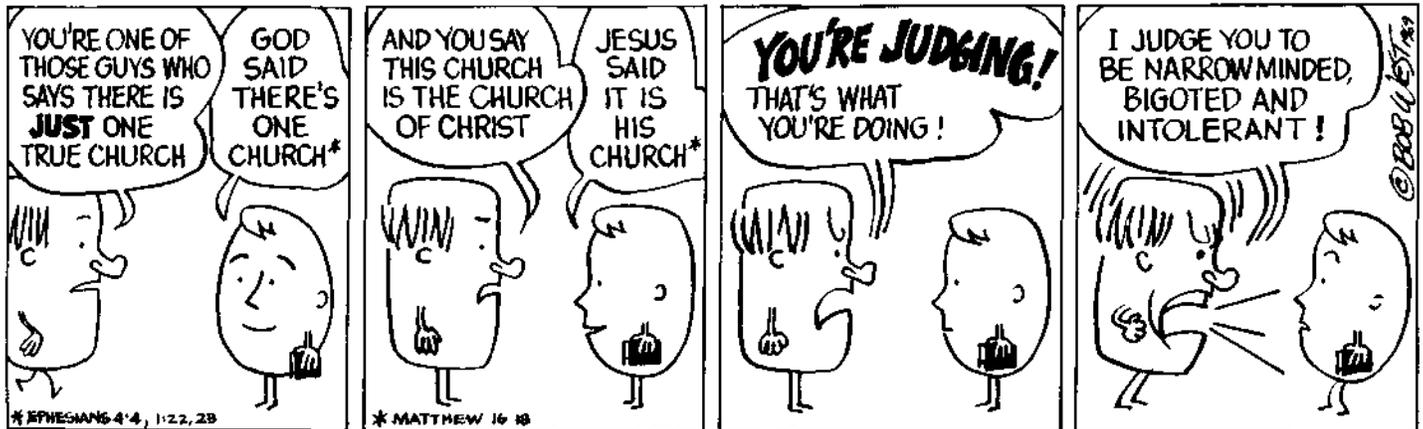
"No group in the religious world other than themselves considers them to be a genuine unity movement."

I am not surprised that DeGroot doesn't believe the church of Christ to be a true unity movement. He is not in the church of Christ! I doubt if anyone "other than themselves" considered the first century church a true unity movement — but it was.

Garrett said, "The professor made this evaluation in reference to our claim of being the means of unity for all churches. We have made it clear that our answer to the problem of division is for all others to become like ourselves in respect to doctrine and practice. We may not always be so blunt as to tell others that they must become carbon copies of ourselves in order to be truly Christian, and so we use terms like 'New Testament Christianity' and 'accepting the truth' to soften the force of our arrogance. Men like A. T. DeGroot are not slow to see that we equate 'New Testament Christianity' with our own preferred practices, and that our 'accepting the truth' plea is hardly more than a call for a Church of Christ interpretation of the scriptures."

I am unaware of any claim that WE are the means of unity. We claim that the Bible is the only basis for unity which is acceptable to God. It demands that we all be one (John 17:21) and speak the same thing (I Cor. 1:10). Would that not be "accepting the truth" and producing "New Testament Christianity"?

THEOPHILUS



If we believe that we are right, what is wrong with asking others to "become like ourselves"? If we don't believe that we are right, we should change. If we know that we can't equate our doctrine and practice with "New Testament Christianity" we are dishonest if we continue.

What does he mean by a "Church of Christ interpretation" of the scriptures? Why not give us some examples. I am dubious about accepting party-orientated interpretations, but on the controversial passages in the religious world I believe it safe to state that our position is in harmony with the consensus of the scholarship of the world. I can't think of a passage where our understanding and teaching is in conflict with scholarship. If there is one, then we ought to change and accept the true meaning. By reading his articles, I think I understand what Garrett means. To conclude from such passages as John 17:20-22; I Cor. 1:10; and Acts 2:47 that all Christians are in one body and that body is the church of Christ is, to him, a "church of Christ interpretation." I deny it!

We quote again from Garrett:

"This kind of mentality makes void any appeal for unity to men like DeGroot. Surely we cannot be serious, they ask themselves, in supposing that a divided Christendom will see in us the panacea for its perennial illness. They see our plea for unity as nothing more than a demand for conformity. In their eyes we are more like a sect seeking to strengthen itself rather than a movement seeking to unite all Christians. Indeed, we have long left the impression that there are no Christians besides ourselves, that only we are the true church, and that unity is a simple matter of 'obeying the gospel' and 'going by the Book.' That means of course that all other churches, everything from high church Episcopalians to lowly Pentecostals, will become Churches of Christ such as may be seen by any inquiring person in such places as Nashville and Dallas."

Yes, our plea is a plea for conformity — conformity to the word of God! How can there be unity without everyone hearing the word of the apostles (John 17:20) and walking by the same rule (Phil. 3:16)? Garrett implies that there are Christians outside the church of Christ, and that simply "obeying the gospel" and "going by the Book" will not produce scriptural unity. He is wrong.

Does he believe that the Episcopalians and Pentecostals are right? If so, he should join them, but in the December, 1968 issue of his paper he said that he was not leaving the Church of Christ. If those denominational people are wrong, would it be wrong for us to admonish them to become Christians by "obeying the gospel" and "going by the Book"?

Evidently Garrett and Ketcherside have accepted the old sectarian idea that truth is relative; that there is no absolute standard and all "believers in Christ" are Christians regardless of their doctrinal errors and sectarian affiliations. The Bible presents no such concept of truth and Christianity!

Garrett reported with pleasure that a "Church of Christ minister" in the Dallas-Fort Worth area delivered a lesson on unity wherein he agreed with DeGroot's statement. Speaking of that sermon, Garrett said, "In humility he concedes to what he would no doubt have once considered fighting words, or as a vicious attack upon the church. A Church of Christ minister concedes to a charge by a Christian Church scholar that we are not a genuine unity movement! And this he did before his Sunday morning assembly, and issued copies of it to make sure they understood."

Now if Garrett thinks that such a report is shocking to many of us, we have a surprise for him. This only proves again how far many preachers and churches have traveled down the road of sectarianism, compromise and apostasy. We agree that the "plea" of some churches of Christ is a farce, but we strongly defend OUR plea for unity based upon the word of God. We do not defend the "unity" of the modern ecumenical spirit which is nothing more than agreeing to disagree agreeably.

On the front cover of the January, 1969 issue of "Restoration Review" there is a picture of Thomas Campbell with the following quotation from him underneath:

"The church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct."

I will accept that statement as a true representation of scriptural unity and New Testament Christianity. Will brother Garrett accept it? I believe that

all who render "obedience to him in all things according to the scriptures" are Christians and members of the same body, the church of Christ. Garrett doesn't seem to believe that.

I would like for all who have become so lovable and tolerant of doctrinal error that they have made the road to heaven the "broad way" to give careful consideration to the following verses:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his evil deeds" (Second John 9-11).

My "church of Christ interpretation" of those verses is that they mean exactly what they say!



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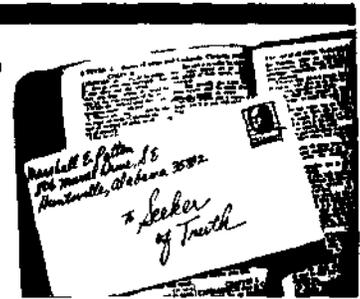
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ANSWERS for our hope



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

QUESTION — (The following is from a letter received by Brother Phillips and forwarded to me for answer in this column.—M.E.P.) " — said it (Heb. 10:25 —M.E.P.) was a command; that the congregation sinned, if they didn't meet Sunday morning, Sunday night, and Wednesday night. I am asking you to give your version of the verse according to the New Testament. Please publish your answer in **SEARCHING THE SCRIPTURES**, if you see fit." — P.E.K.

ANSWER— I have observed for a long time that Heb. 10:25 is frequently misunderstood and misused. Sometimes its meaning is forced beyond what God intended. Sometimes it is minimized far short of truth. While the verse involves some points of controversy that may be difficult to settle beyond all dispute, these points need not keep one from seeing the primary lesson intended.

It is true that the "assembling" under consideration has back of it all the force of a command. Note the strong negative: "Not forsaking" or which is the same, "Forsake not." The real issue, however, so far as the letter of our querist is concerned is when and how often the "assembling" is to be done?

It should be observed first of all that the command does not refer to one assembly in particular. The command is not, "Not forsaking the assembly," but rather, "Not forsaking the assembling of ourselves together." The word "assembling" is not a noun, but an adverbial noun and, therefore, refers to the action or practice of meeting with saints. Perhaps a comparison of a few different versions would be beneficial:

"Not neglecting to meet together, as in the habit of some... ." (R.S.V.)

"Let us not neglect meeting together as some do... ." (Goodspeed)

"Not forsaking the gathering of ourselves together, as some have the custom... ." (New World Translation)

"Not forsaking our own assembling together, as the custom of some is... ." (A.S.V.)

"Not forsaking the assembling of ourselves together... ." (K.J.V.)

This simply means that when and how often the assembling was done must be determined from some other source.

Some think that "the day approaching" refers to the Lord's day; that it identifies the "assembling" under consideration — hence, the Lord's day assembly — and that the "exhorting" is with a view to being present in this assembly. However, a more

careful study of the verse shows this view to be in error. There can be no doubt that the "exhorting" is to be increased as "the day" approaches. That means (according to the above view) that the "exhorting" must increase each day over the day before until by Saturday one would hardly have time for anything else. Yet, one good session with an unfaithful brother, "exhorting" him to be present in the assembly, should and would often suffice. Certainly, after converting him early in the week with respect to his duty, it would be absurd to return again and again on the remaining days of the week, with increased effort, seeking the same objective. Obviously, the "exhorting" has some other end in view than simply being present in the Lord's day assembly. Especially, must this be so in view of the fact that all saints — including the apostle Paul — are the objects of this "exhorting." Note the pronouns "us," "ourselves," and "one another" (vs. 24,25). Neither Paul nor other faithful brethren needed such exhortation.

The contrasting conjunction "but" makes the "exhorting" equal the very antithesis of forsaking the assembling of ourselves together. This makes the "exhorting" that which is received when saints assemble together. The Hebrew Christians were not to miss this "exhorting" (by not meeting with the saints) but rather receive it (by being present in the assemblies where such was given) and benefit therefrom.

"The day" of our text refers to one involving some catastrophic event calculated to shake their faith to its very foundation. The "exhorting" was needed by all in view of this event. It would help them to withstand, endure, and overcome during this time of great trial. There is nothing absurd about increasing exhortation that is of such nature as to provide strength for an approaching time of trial. In fact, they all needed it, so much the more, as they saw the day approaching.

Jesus had foreseen and foretold them of such a day. They could see it approaching by the signs given by our Lord (Matt. 24:1-34). These signs refer to the destruction of Jerusalem — a day when God's wrath or judgment was to be poured out upon the nation of Israel. Jesus said that during this time "Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:9-12, 21, 22). This was the need for the "exhorting" which they received when they worshiped with the saints. This is why they were urged to "hold fast the profession of our faith without wavering" and to "provoke one another unto love and good works" (vs. 23,24). Furthermore, after pointing out the consequences of failing to follow this plan for receiving the strength needed (vs. 26-31), Paul continues in the context to focus attention on a time of trial and calls upon them to re-

member a former period of trial and to use it as an example in the face of the one now approaching (vs. 32-36).

I realize that some say "the day" is the final day of judgment. So far as the primary lesson intended is concerned it matters little which day of judgment is under consideration. Meeting with the saints is God's plan whereby they receive strength needed for any time of trial.

But perhaps someone will say, if it refers to the destruction of Jerusalem, what application does it have to us? This question fails to distinguish between God's law and the circumstances under which it is carried out. For example, in the cases of conversion in the book of Acts, the circumstances under which conversion takes place differ in every case, but the law of pardon is always the same. Unless one is careful to distinguish between the two, he is likely to confuse the circumstances with the process of conversion itself. So it is in the case of our text. The circumstances under which the faith of the Hebrew Christians was to be tried involved the destruction of Jerusalem. God's law or plan for the Christian, that he might be able to stand, is clearly stated: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We may not face the same circumstances of trial, but God's law is the same. We may not see as clearly as they any particular time of trial approaching, but of this we may be sure, Come they will! Sometimes elders foresee a time of crisis for the church — e.g., a wave of digression sweeping the brotherhood. In the face of such the church plans more frequent meetings — maybe special classes with special teachers — dealing with the issues involved. Authority for such is Heb. 10:25. Regardless of whether or not we are able to see any particular time of trial approaching, this is God's plan whereby Christians receive strength to stand in the face of all trials.

When and How often did the early saints assemble? According to the New Testament the answer varies from time to time and from place to place. It depended upon the circumstances, the need, and other related matters. Of course, there was always the Lord's day assembly with the items of worship peculiar to it (Acts 20:7; I Cor. 16:1-2). That there were other assemblies — some of them daily for indefinite periods of time — is evident from the following scriptures: Acts 2:42, 46; Acts 19:9, 10; 14:27; I Cor. 14. Furthermore, the need for such assemblies is equally clear from these scriptures: Heb. 5:12-14; I Cor. 3:1-3; Phil. 1:9; II Tim. 2:15.

While the authority for the Lord's day assembly is specific, the authority for the other assemblies is generic as to time. This means that the number and time of such meetings are matters of judgment. No doubt, the Lord put them in this realm in recognition of other necessary and legitimate obligations of life. It is next to impossible to arrange such meetings without some conflict on the part of someone with some necessary and legitimate obligation. Hence, in planning such the church uses its best judgment in view of prevailing circumstances to benefit most of the congregation. The Christian, therefore, who absents himself from such assemblies, except for nee-

essary and legitimate obligations elsewhere, is in conflict with this divinely authorized plan. He will have to account for his cooperation or lack of cooperation with the whole body in the last day (Heb. 13:17; Eph. 4:14-16). It should be remembered that while the generic authority for such assemblies allows for exceptions (mentioned above), it does not allow for absentees on the basis of an optional choice of the individual according to his will. It does not allow for absence on the basis of rebellion, negligence, or indifference.

May we all recognize our need for gaining all the spiritual strength possible and heed the words of our text: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This is God's plan that enables us to stand in the face of any and all trials.



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denominational
error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

"A LETTER OF REBUKE"

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Now believe it or not I appreciate this Sister's letter. If she feels this way she certainly has a right to express it. Her letter caused me to go back and re-read the article to see if I had slandered brother Oler. To save my life, I couldn't find what the sister was talking about. She did not state in her letter what expression I had used to charge me with slander. Another thing, she did not say whether she thought I was in error for opposing the Boles Home organization or whether brother Oler was in error for supporting it. It would not be expedient for me to reprint the article but I suggest you go back and read the October 1964 issue of *Searching the Scriptures*. This sister in Christ gives two scriptures, let us notice them. "But thou has fully known my doctrine, manner of life, purity, faith, longsuffering, charity, patience." The next scriptures say, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

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THE HOLY SPIRIT

J. T. Smith

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

CO-EDITOR TO MOVE

Jas. P. Miller

If it is the Master's will, I will be in the pulpit of the 12th Street congregation in Bowling Green, Kentucky on the first Sunday in May of this year. Yes, after sixteen years with the Seminole church in Tampa, I am moving to another city and another work. The years at Seminole have been years never to be forgotten. From a modest beginning, the congregation has grown and fought for the Truth until it is one of the best known churches in America. It now has five good elders, a dozen deacons and about 300 members. In 1957, the congregation erected the present building on an entire city block which is one of the best in the city. In a matter of just a few months, the property will be completely free of debt. Plans call for a number of men to be supported fully by this fine church. Brother Barney Keith, of Florence, Alabama will move here to replace me in the month of June. I feel that he is a fortunate choice for the brethren here and he will do a great work in this section.

12th STREET WORK

The 12th Street congregation in Bowling Green is one of the oldest and most honorable churches in the state. It has a long and wonderful history. Brother B. G. Hope spent eighteen years in her service and it is my prayer that I will be able to carry on the scriptural heritage of this great congregation. My leaving Seminole was of my own choice and a surprise to the brethren. There are 25 congregations standing for the "old paths" in Tampa. Western Kentucky, where so much of my preaching has been done, has not been so fortunate. I hope to be able, with the support of a congregation like 12th Street, to influence many brethren to take a closer look at what is happening to the brotherhood today. Time will tell if this can be done, but with the Lord's help, I am going to try.

The elders at 12th Street are W. L. Foshee, W. T. Harrah, and J. N. Bowman. These are good men who stood for the truth of the gospel against the liberalism of the day and who are prepared to guide the congregation to greater things. The church has about 425 members and a determination to look to the future and not at the accomplishments of the past. I am indebted to brother Weldon Warnock for preaching at 12th Street on Lord's Day morning until I can make the move.

MY WORK AND THE PAPER

I shall continue my association with brother Phillips on SEARCHING THE SCRIPTURES. It has been well known by brethren for several years that brother Phillips is the real editor of the journal. He works on the success of SEARCHING THE SCRIPTURES several hours every day. My work for some

time has been confined to the outside interests of the journal and I shall continue to do this to the best of my ability. As a matter of fact, I will be worth more to him in another section of the country than I am here, and will continue to call attention to the paper and work for its circulation and growth. Our connection through the years has been as nearly perfect as can be arranged by mortal men, and we see no need to change.

MY ADDRESS

Until I am able to build or buy a house in Bowling Green I will use the office as an address. After the first of May, write me at 213 East 12th Street in Bowling Green, Kentucky, 42101 Zip. If any of the readers of SEARCHING THE SCRIPTURES want to buy a beautiful home in Tampa, call me at 935-5062 and I will give you the details.

I hope to return to Florida in later years, and nothing would please me more than to again be associated with the Seminole congregation where so many of my years of my family's life have been spent. Both my wife and I wish for her even greater things in the years to come.

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Charles F. House, P.O. Box 1031, Douglas, Ariz. 85607 — **Roul Lopez Garcia**, 48, an Agua Prieta grocer, who has been blind about 14 years, was baptized into Christ on December 4th at Douglas. A high of 26 in attendance was reached at Douglas during December. There is a possibility that brother Garcia can regain his sight through an operation. Anyone interested in helping him regain his sight, write for details and you can deal direct with him.

TEXAS NORMAL SINGING SCHOOL P.O. Box 456 Sabinal, Texas

On June 8th, 1969, Texas Normal Singing School will open its doors for the twenty-fourth year of operation to help train men and boys in the field of hymn music and song leading. Men and boys have come to this school from all parts of the nation, Hawaii, Philippine Islands, Australia and Canada. T.N.S.S. has been in operation long enough to produce all of its own text books. With the most modern, updated text books and teaching aids, we are in a better position to do a better job than ever before. Many of our finest, new songs have been written by our staff and students.

Each student in this school is placed in classes according to their knowledge of music; then progress with a four year curriculum to the point where they can teach and write hymn music, as well as do an acceptable job of song leading. With the laboratory method of training song leaders, each one is given the help he needs. The school also has a voice department of two well-trained voice teachers where each

student has one voice class each day. The school also has its own campus of dormitories, kitchen, dining hall, teachers' cabins and class facilities. Every student may stay on the campus and have proper food and housing. Preacher students will have preaching opportunity.

Congregations and individuals interested in making improvement in the song service are urged to write for a folder of information by addressing your request to: Edgar Furr, 1109 Ave. I, Del Rio, Texas 78840.

Olen Holderby, San Pablo, Calif. — All continues to go well in San Pablo. We have had twenty baptisms since last report. **Paul Lusby** of Amarillo, Texas is to be with us in a gospel meeting March 23-30.

PREACHER STORIES

Mrs. Jack Frost, Sr.

Prior to his death, October 18th, my husband had planned to publish a collection of "preacher stories." He had printed a letterhead, begun composition of a general letter, collected names of preachers and addresses to write, and had set the kick-off date as the week of the Florida College lectures where he had hoped to see a good number of preachers. Some of the notes he had prepared for the letter of solicitation are as follows:

... A collection of true stories concerning amusing and interesting incidents in the lives of gospel preachers. This is not to be just another book of jokes, but actual happenings, humorous experiences our fellow preachers are willing to share. I solicit your contributions of a personal experience, related with no offence to anyone. It will be published in the framework of your own words and arrangement. Keep the narrative brief and to the point. Credit will be given to each contributor. And remember, please, the incidents must be true, must have actually occurred to your personal knowledge.

To his memory we plan to fulfill this desire of his. We are requesting that all articles be sent to me: **Mrs. Jack Frost, Sr.**, Welti Road, Cullman, Alabama 35055. Please take a few minutes now to record an incident or two that comes to mind that you are willing to share. We hope to complete this project within the next few months.

Jack Dugger, 7354 Charlotte Road, Nashville, Tenn. 37209 — The church of Christ in Hopkinsville, Kentucky, now known as Skyline Drive church of Christ, has purchased property and occupied at the corner of Skyline and Moseley Drives, two blocks west of U.S. Highway 41 (Nashville Road). Progress has been very slow as to numbers — better, we trust, spiritually. We look forward to greater growth in numbers and renewed interest on the part of those who worship together.

Rodney Miller, 6101 Linton, Haltom City, Texas — James P. Miller will hold our spring meeting for the Haltom City church of Christ, April 6-11. The building is on the 121 freeway, address is 6101 Linton.

Our work here continues to grow in spite of Texas weather and the Hong Kong flu this winter with the addition of several families this month.

James H. Spencer, P.O. Box 671, Destin, Fla. 32541 — The Lord's church in Albany, Georgia is now meeting in a new location and many readers of **Searching The Scriptures** pass through the city. This is the one and only church in the city that stands for the truth in the Lord's work. We are located at 517 Pine Avenue, Albany, Ga., phone 435-6789 or 435-7987.

Paul Foutz, 8230 S. Laramie, Oak Lawn, Ill. 60459 — Recently here in the S.W. Chicago area at Burbank Manor we have had five baptisms; two young men, one lady who had studied for some time with the Jehovah Witnesses and a man and his wife; he a Greek Orthodox and she a member of the United Church of Christ.

Hoyt H. Houchen, 12528 E. Alaska Place, Aurora, Colo. 80010 — We are interested in establishing a congregation after the New Testament order in Colorado Springs, Colorado. If any of you readers know of any faithful brethren there, or if there are faithful brethren living there, please contact our son: **Ronnie Houchen**, 2408 Lark Drive, Apt. 6, Colorado Springs, Colorado 80900. Please let us hear as soon as possible as we wish to get this new work under way very soon.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. — **Colin Williamson** of Ocala, Florida will be the speaker in a gospel meeting at Henderson Boulevard, 3402 Henderson Blvd., Tampa, Florida, March 30-April 4, 1969. All in the Tampa area are invited to attend.

Billy G. Webber, Southern Air Transport, Inc., C.M.R. Box 886, A.P.O. San Francisco 96323 — The church which formerly met in the Boy Scout Center, Bayside Courts, Yokohama, Japan, is now meeting in the chapel at Kamiseya (U.S. Navy Security Group Activity) on Sundays at 1245 for Bible study, 1345 for worship. We meet in the homes of **Gordon Price** or **Earl Chilson** on Tuesdays at 1930 for Bible study. We ask that any Christians coming to the Tokyo-Yokohama area call Earl Chilson CTC, at Kamiseya 8474, or Gordon Price CTC, at Kamiseya 8459, or Bill Webb, near Tachikawa, at 0425-41-7942, or write to the above address.

COME TO JAPAN

**Full time preacher of the gospel
urgently needed in Yokohama area!**

OPPORTUNITY: to work with English-speaking congregation while learning Japanese language. We can furnish travel fare and partial support. If interested, contact Billy G. Webber, Southern Air Transport, Inc., C.M.R. Box 886, A.P.O. San Francisco 96323.



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

THE "DAYS" OF CREATION (GEN. 1 AND 2) — LITERAL OR FIGURATIVE? (No. 1)

The past few issues have been devoted to a discussion of the language of Genesis 1 and 2 and whether or not the various words and phrases shall be considered as literal or figurative. We suggest that all readers go back and review these articles and reread the rules of interpretation and laws of hermeneutics that enable us to determine how we distinguish between that which is figurative and that which is literal. **THESE SAME RULES MUST APPLY AS WE DETERMINE THE MEANING OF THE TERM "DAY" IN GENESIS 1 AND 2 AS IT REFERS TO THE CREATIVE ACTIVITY OF GOD** Were each of these "days" what we ordinarily think of when we hear the word used? Shall we regard them as 24 hour days or were they great ages, with each "day" an eon covering an immense period of time as all evolutionists regard them?

To the Bible believer, "age" is no problem. Twenty-four hours is ample "time" to do everything which was done on each "day" since **GOD AND DIVINE POWER WAS IN OPERATION**. But "time" is very important to the evolutionist and his "faith" for he reckons without Divine power (supernaturalism) and with his "theory" of natural processes he **MUST HAVE** a long span of time if his "theory" is true. We "believe" that God "created" the universe, the earth, life and finally man within the **CYCLE** of six days, involving evening and morning, darkness and light and Night and Day. This was adequate "time" for all the things enumerated to be brought into being. What the evolutionist needs is not "time" but **POWER**. He doesn't have the power adequate to all the effects we see if he were given 100 **BILLION** years. The Bible believer has the **POWER** and the "time," **ADEQUATE** to **EVERY EFFECT**, is **LONG ENOUGH** to accomplish all Gen. 1 says was done.

In Genesis we have a record of the **ORIGIN** of the universe and life, including man. It is written in normal, easy-to-be-understood words, the vehicle to convey God's thoughts and His record to man of "The Beginning." The language is **NOT** ambiguous. It is simple and concise. We are told that in six days God made the heavens, earth, sea and **all that in them is**. We are told that each day had its evening and morning. We are also told what God did **WITHIN** each creation day. We are told of God's purpose in creating the sun and the moon **AND THE FUNCTIONS EACH WAS TO PERFORM**. They were to divide the day from the night; they were to be for

signs and seasons and for days and years. The greater light was to rule the Day, the lesser light was to rule the Night, and they were to divide the light from the darkness. So, as specifically mentioned in Gen. 1:4-5, all six of these contrasting terms are used (evening, morning with darkness and light, each called night and day). **WE ACTUALLY BELIEVE THE CONTEXT OF GENESIS 1 CALLS NOT PRIMARILY FOR INTERPRETATION; IT CALLS FOR SIMPLE FAITH AND ACCEPTANCE**. It is too clear to be misunderstood.

When the sound and basic principles of hermeneutics are applied any "objective" person can see what is involved in the context. To make the Hebrew word "yom" (Day) mean millions of years, ages or eons, has no more grammatical justification, as applied to the creation account in Genesis 1, than it does in Gen. 7:17,24, and many similar passages. We still must adhere to the rules and laws laid down (see previous studies), the **literal** is the "rule"; the **figurative** is the "exception." Words are to be taken in their ordinary, normal, meaning unless the **CONTEXT** demands otherwise or would be contrary to the narrative. We must take "day" in this ordinary way in Genesis 1, unless the context determines it to be otherwise. I am told by scholars who should know that in the 5 books of Moses "yom" (day) is found 396 times (14 times in Genesis 1) yet "those who hold to the day-age theory ask us to give to the word 'day' a meaning (i.e. an indefinite period of time such as age —P.F.) it **NOWHERE** has in the entire five books" (C.R.S. Annual 1965, pp 8-9). Leupold, a noted Hebrew scholar, in his Genesis, Vol. I, says, "There ought to be no need of refuting the idea that "yom" means period. Reputable dictionaries like Buhl, B D E or KW know nothing of this notion. Hebrew dictionaries are our primary source of reliable information concerning Hebrew words. Commentaries with critical leanings utter statements that very decided in this instance" (CRS Annual, cited above — several are mentioned. P.F.).

Now "day" means in Gen. 1 and 2 just what we commonly regard it as meaning. There are two exceptions. In Gen. 1:5 the context shows it does **NOT** carry the ordinary accepted usage, for it is set over against, and contrasted with, the term Night. So Day and Night, **IN THIS CONTEXT ONLY**, means that portion of the entire 24 hour cycle wherein part involved Light and part Darkness. The only other exception in Gen. 1 and 2 is in Gen. 2:4 where context sums up God's activity and qualifies "day" by the definite length of time involved in the "creative" week of six normal, regular days. If "day" in Gen. 1 and 2, apart from these two exceptions, **QUALIFIED BY CONTEXT**, doesn't mean an ordinary "day" what does the term mean in 1:14-15 (mentioned previously) where the sun and moon were to regulate and "be for signs, and for seasons, and for days and years ? If not ordinary days what were they and how about the "seasons" and "years"! Delitzsch well says (Vol. I The Pentateuch, pg. 51), "If the days of creation are regulated by the recurring interchange of "light" and "darkness" they must be regarded **NOT** as periods of time of incalculable duration of years or thousands of years, but as simple earthly days."

SIGNS of the times.



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

IRA NORTH'S DENOMINATIONAL CHURCH

On Nov. 7, 1968, the **Nashville Banner** had a front page article telling about the Madison Church of Christ being the "winner of the 12th annual Guideposts Church Award for 'conspicuous initiative and spiritual creativity.'" The announcement of this award was made by "Dr. Norman Vincent Peale, founder and co-editor of the interfaith, interdenominational monthly." We are further told in the newspaper article that "The Madison congregation was selected for the honor from several hundred nominations made by newspaper religion editors and Guidepost readers." The award was not given for any one thing the church did not rather it was given because of "the total program of the church." "The award is designated for 'conspicuous initiative and spiritual creativity that functions beyond the normal reach of religion,' and the Madison Church of Christ is strong in all phases, not just a single field." Mr. Peale is the preacher or "pastor of Marble Collegiate Church, a Dutch Reformed congregation, in New York City since 1931."

The January 4, 1969, **Nashville Banner** told about the coming visit of Mr. Peale to Nashville for the presentation of the award. Also readers were informed that the publisher of the **Banner** would introduce Peale. Special music would be provided by the a capella chorus from David Lipscomb College under the direction of Charles Nelson. Jim Bill McInteer of the Nashville West End Church of Christ would give the invocation with Bill Ruhl, president of the B. C. Goodpasture Christian School, giving the benediction. The church news editor of the **Banner** was master of ceremonies for the event.

Then the **Nashville Banner** on January 8, 1969, gave nearly two pages to an article and pictures of the events at the Madison church. Peale said that each year between 400 and 500 churches are nominated to receive the award and "the one that emerges as the winner just has to be one of the extraordinary churches in the United States." The publisher of the **Banner** is quoted as saying, "You have something here that should be the envy of the Christian world, and you have invited to be your speaker here tonight a man who preaches what you and I believe in." Also from this article it is learned if not known before that the Madison church sponsors (1) a furniture workshop, (2) a camp, (3) a kindergarten, (4) "a Thursday school for pre-school children to give mothers a day off from home duties" (5) a scout troop, and (6) some kind of art and communications.

All of this and a lot more that could be said about the Madison church just points out how far away from the New Testament this congregation has drifted with its promoter Ira North. From the above information there are several things which come to light about this congregation:

(1) At a service conducted by the church of Christ denominational people were given a prominent part in the service. The speaker of the evening, Peale, is a denominational church preacher. Imagine the Apostle Paul have one of the leading teachers of error in his day speak at one of the services of the church. The publisher of the **Banner** who introduced Peale is a member of some church besides the Lord's. Then the master of ceremonies for the night is not a member of the body of Christ. With this kind of going on it will not be long until the Madison church will be having Billy Graham preach on Sunday.

(2) The **Banner** publisher said Peale "preaches what you and I believe in." Since both the Publisher and Peale believe in denominationalism and Peale preaches it, the Madison church believes and preaches the same thing. And when Ira North accepted the award he did not correct the matter and not a single elder of the Madison church corrected it either. The people were lead to believe that North and Peale were in agreement and both were preaching the same thing. You just think how far from the New Testament a church is when her preacher will accept being linked up with one of the top rate modernists in the country. Let Ira North hob nob with Peale; the writers of this journal prefer the company of Paul, Peter and Jesus.

(3) The chorus from Lipscomb presented "special music." Peale and all the other denominationalist present accepted this as the choir from the church of Christ. This is the concept and practice of denominations and is contrary to the New Testament (Col. 3:16 and Eph. 5:19). Thus, David Lipscomb by having her chorus present and engaging in the activities endorsed what went on.

(4) The liberal element in Nashville endorsed what went on. The preacher for the West End church participated in the program. The president of the B. C. Goodpasture Christian School also participated. Then the very next issue of the **Gospel Advocate**, edited by B. C. Goodpasture, featured the weekly Bible lesson by Charles R. Brewer, who is the assistant preacher for the Madison church.

(5) According to Robert Jackson in the **Riverside Weekly**, Jan. 17, 1969, Peale said that he has been called to preach by the Holy Spirit. Robert Jackson said, "There was not one reply made to this by Bro. North, or the elders at Madison. To this day the people have heard no reply to refute this statement." Jackson went on to say, "Will Bro. Ira North step forth and deny that God called Dr. Peale to preach what he is now preaching? Will the Madison Church step forth and deny same? Will they do it? We shall see!!!" Of course, they will not disagree with Peale who gave them such an honor (?).

(6) Another thing that this church evidences is that the real problems in the church in recent years has NOT been over 'orphan homes.' The real problem has been the authority of the Bible and a strict observance of it by churches. All liberal churches will one day practice the very things Madison is now if

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WORSHIP WITH THESE CHURCHES

<p>Atlanta, Ga. <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:55 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Hugh W. Davis Phone 428-4658</p>	<p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Olin Hastings Phone: 746 0305</p>	<p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Bobby Thompson Phone 685 3203</p>	<p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Oaks Gowen Phone: 424 3533</p>	<p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist H E Phillips Phone: 935 3691</p>
<p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist James P. Miller W N Meyer</p>	<p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist J. Edward Nowlin Phone 377-7782</p>	<p>El Cerrito, Calif. CHURCH OF CHRIST meets at Colusa & Lynn <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Phones 524 2422 233 3757 and 234 5085</p>	<p>Charlotte, N. C. CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jerry Parker Phone 523 8867</p>	<p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone 222 2881 or 877 3832</p>
<p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist L Earl Fly Phone: 424-2821</p>	<p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 13 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Ronald Lehde Phone 762 9692</p>	<p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jamie Rhoden Phone: 781 5704</p>	<p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S W <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Dennis L Reed Phones 788-8335 and 785 3000</p>	<p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Thomas G O Neal Phone 893 3355</p>
<p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist K A Frazier Phone 443 3376</p>	<p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist D W Claypool Phone 832-9456</p>	<p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 NE 18th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist John Witt Phone 378 5023</p>	<p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 2220 West Main St <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact G R Wheeler Phone 787 7916</p>	<p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Preston Weeks Phone 442-9267</p>
<p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Preacher R L Morrison Phone 323-9302</p>	<p>Concord, N. C. CHURCH OF CHRIST meets on Poplar Tent Road, 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jack G Byars Phone 782-3645</p>	<p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Phones: 752-2829 - 752 4230 752 6323</p>	<p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Paul Foutz Phone 499-1834 or 423 6703</p>	<p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 105 Racetrack Rd off Beal St., 1 Block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Contact H N Eubanks Jr Phone 243 2660 A D Putterbaugh Phone 242-2441</p>

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it, but they did say, that the interpretation was not the same as the Jewish. . . They also told me not to be swayed from the teachings of our ancestors. . . I started to read this Holy Bible, or shall I say, just glanced thru it, and received nothing from it, so I laid it down and thought nothing of it.

In my travels, in almost every hotel that I entered, there was a Bible in the room. I found a little time to look into it, but still with no feelings of satisfaction. I knew that the Bible was given to people for some good reason and I knew that when a person was troubled, they always looked to God and that God was the Bible, or the Bible is God . . . So when some little thing came up and troubled me, I looked into the Holy Bible and still got nothing out of it, so, I laid it down, never realizing what I was doing.

In 1941 I married a non-Jewish woman. She was then and is now a member of the body of Christ, the church of Christ. . . My wife Ruby, knew I was Jewish and never once did she question me about it, as to what I intend to do. In fact we married each other because we were following our concepts of our heart, about two people being in love . . . At this time, I would like to inject one thought, my wife had no influence over me one way, or another to become a member of the church of Christ. What I mean is, she did not say to me, that either I become a Christian or we will not be married. She accepted me for was I was.

While we were in Chicago, we met with my wife's Aunt Emma, who was very religious, she asked me a point blank question . . . Joe, "would you change from Judaism to Christianity for Ruby's sake?" Not wanting to hurt her, but I figured, the truth must come out some time, so I said, "Aunt Emma, if I ever

became a Christian, I would do it from within my heart and not for any person for any reason. . ." She was very angry with me and was kind of sulky, I will admit she was hurt, but I considered the facts and that was that.

As time went by, Aunt Emma took very sick and we would get letters from Mama (Ruby's) that her time (Emma's) was running out, but she seemed to hold on for some time. Well, in the meantime, I became a Christian, I wrote Mama to tell Aunt Emma that, we received a letter back, that when Aunt Emma heard the news that I was baptized, she had a smile on her face, and went into her deep sleep, she passed away very peaceful. I am running ahead of my story, but this was an actual fact and I felt that it should be said, also to say, that no person should become a Christian for any ones sake, except for the sake of the themselves and our Master, Jesus Christ.

During our first year of married life, my wife was attending the services at the church of Christ, where ever we may have been, as we were doing a little traveling at that time. She never asked me if I wanted to go to church with her or not, because I was still attending all the Jewish Holidays and going to the synagogue every day . . . One thing did puzzle me, what if the Jewish folks at the synagogue knew that I was married to a non-Jewish woman, would they have accepted me as they did? Would they have allowed me to enter the synagogue? What would they have done? They never asked me, so I never told them, I assume they thought she was Jewish. This much I knew, I never would have denied it, no matter what they would have said or done.

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VOLUME X

APRIL, 1969

NUMBER 4

WHAT IS FAITH?

H. E. Phillips

The religious world today relies greatly upon what it pleases to call "saving faith" to produce salvation and eternal life. I believe there is a such a thing as saving faith, but I do not accept the definition given to it by denominationalism. Such terms as "accepting Christ as your personal Saviour," "believing in the Lord Jesus," and "getting saving faith" are frequently used by the sectarian preachers. But what does the Bible say about faith that saves?

Especially in the epistles written to the Romans and Galatians the contrast is drawn between "faith" and "works of the law of Moses." "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2).

While the works of the law will not justify, the work of obedience to the faith is essential to the faith which saves. "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). In contrast to this we read: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). the answer to this seeming conflict between these two passages is easily understood if we learn that the same kind of "works" is not under consideration in both passages. One is the works of the law of Moses whereby the Jews sought salvation, and the other is the obedience to the faith whereby the obedient believer is saved from past sins.

1. Faith is a mental act. It is the act of the mind in accepting as true the testimony given. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). In Romans 10:10 we learn that the instrument of belief is the heart — the mind of man. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The gospel, therefore, is addressed to the hearing of man: to his heart, for this is the part that believes. But is this mental act all that is involved in the idea of the faith that saves? Is that what the Spirit meant when He said Abraham was justified by faith? Was it just a mental act and nothing more?

2. Faith is spoken of as that body of truth delivered by the Holy Spirit which produces belief in the heart. John said: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30,31). Again, "But the scripture hath concluded all under sin, that the promise by faith (revelation) of Jesus Christ might be given to them that believe" (the mental act of receiving the truth - Rom. 10:17) (Gal. 3:22). The next verse says: "But before faith (revelation of Christ) came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Now verse 25: "But after that faith (the revelation of Christ — the gospel) is come, we are no longer under a schoolmaster" (the law of Moses). Jude 3 says: "... it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith (revelation of Christ) which was once delivered unto the saints."

The mental action of believing rests solely upon what is revealed by the Holy Spirit in the New Testament, which is called "faith." Without a "thus saith the Lord" there can be no belief in the Bible sense of the word.

3. Faith also includes the response to any and all requirements that the body of truth delivered by Christ contains. No one can claim to have the faith that saves until and unless he responds to those requirements the faith demands.

Hebrews 11 contains a list of men who were blessed by faith and in each case the blessing came at the point of response to what truth demanded. Notice these statements: "By faith Noah ... moved with fear, prepared an ark to the saving of his house" (vs. 7). "By faith Abraham ... obeyed; and he went out, not knowing whither he went" (vs. 8). "By faith Abraham, when he as tried offered up Isaac ..." (Vs. 17). "By faith they passed through the Red Sea as by dry land . . ." (Vs. 29). "By faith the walls of Jericho fell down, after they were compassed about seven days" (vs. 30).

The faith that saves is that state of mind that accepts the revelation of Christ and responds to whatever requirements are found in it to receive the promised blessing. If one should hear the word, believe the word — mentally accept it as true—but will not obey the requirements contained in it, he will

no more be saved than the devils who believe in this way (James 2:19). This is the true doctrine of "faith only" or "salvation at the point of faith."

Following are some passages that prove that faith must be obeyed before it blesses. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven! but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "... and a great company of the priests were obedient to the faith" (Acts 6:7). "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness (Rom. 6:17-18). One must OBEY the Faith (truth) to be saved by faith.

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PSYCHOLOGICAL ARGUMENTATION

Many arguments made on the polemic platform are neither scriptural nor logical but psychological. They make an appeal to the galleries. Vernon L. Barr, well known Baptist preacher, has a good psychological argument and uses it every time he gets in a tight. When pressed with many scriptures on the subject of baptism, being unable to answer, he digs up this old argument and uses it. The argument goes something like this, "Now the difference between my opponent and me is that he has trusted the ordinance of baptism to save him but the Lord saved me." This sounds good to the ignorant and unlearned but is ridiculous to the informed child of God. The purpose is to leave the impression that members of the church have put their faith in an ordinance rather than the Lord.

Let me analyze the argument and test its true merit. First, this same theory would upset Barr's own idea of salvation at the point of faith. One could say "Now the difference between Barr and me is that he has trusted in faith and repentance to save him but the Lord saved me". One might go on to say,

"Now the difference between Mr. Barr and me is that he has trusted in grace, mercy and love to save him but I have trusted in Jesus to save me". This points out the absurdity of such reasoning. Certainly, we all believe the Lord must save but the question is HOW does the Lord save? In Hebrews 5:9, Paul says, "He became the author of eternal salvation unto all them that obey him". Thus, we can see that one must obey before he can hope to be saved. This obedience embodies faith, repentance, confession and baptism for the remission of sins (Acts 2:38).

The psychological impact of the above argument is alarming. This argument is used when Baptist preachers get in a tight and are stalling for time; it makes good filler material. These people abuse the word LORD just as they abuse the word FAITH. It is true we are saved by the Lord but the question is how does the Lord save? The answer is by obedience to His word (Heb. 5:8). It is true that we are saved by faith but the question is by faith WHEN? The answer is when we obey His will. Baptists people for years have implied that we do not believe in faith. This is far from the truth. The truth of the matter is that we believe in faith stronger than they. James 2:24 says, "Ye see then how that by works a man is justified and not by faith only". Examples of this have given Baptist preachers trouble for years. They do not like the example of Joshua and the Walls of

Jericho. They know that God had given unto them the City by grace but they did not receive it until their faith had culminated in obedience. It was necessary for the children of Israel to obey God by marching around the city before the blessing was received. When God told the Jews that they had to look upon the brazen serpent before they could be healed, he again certified that obedience is necessary. These two illustrations from the Old Testament have given Baptist preachers no little trouble. In the New Testament when Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:15,16), He confirms that fact that no man is saved until he has obeyed. Being baptized for the remission of sins is salvation by faith. When one submits unto the waters of baptism his faith has moved him to do what God says. This cannot be called water salvation anymore than the marching of Israel could be called walking salvation. May the Lord help all to see the difference in a scriptural argument and a psychological one.



Reviewing the
DOCTRINES
OF
CATHOLICISM

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

A CATHOLIC QUESTION ... AND IT ANSWER

In the *St. Louis Register*, a Roman Catholic publication, for Friday, Sept. 9th, in the column entitled; "Ask and Learn", the following question was asked. We copy both the question and its answer by the Catholic columnist.

"Will you tell me something about the teachings of Emanuel Swedenborg? A friend of mine recommended that I read a Swedenborg book."
ANS. "Emanuel Swedenborg, who lived from 1688 to 1773, established the Church of the New Jerusalem, members of which are commonly known as the Swedenborgians. His sect resembles that of the Mormons, for it is built on Christianity but claims to have received and additional revelation. For instance, Swedenborg held that he had received a revelation that the Last Judgment was to take place in 1757.

"Born into' Lutheranism, Swedenborg rejected several tenets of that sect, such as salvation by faith alone, and in some respects approached teachings of Catholicity. But though a scientific man, Swedenborg fell into many errors, such as the denial of the Three Persons in the Most Holy Trinity. His works have elements in them resembling also Christian Science and false mysticism.

"Historically, of course, Swendenborg's sect is just another error in the religious history of the world. It can have no divine foundation, as the Catholic Church has, and is unable to prove the authenticity of the revelation it claims to have received.

"Swendenborg's books should not be read by a Catholic, and no Catholic can benefit from reading them." (Emphasis mine. L.W.M.) We can pretty well agree with and go along with the Catholic columnist down to the place where he states that, "Swedenborg's sect is just another error in the religious history of the world." He points out that it can have no divine foundation "as the Catholic Church has..." And at this point, we have come to the parting of the ways.

The Roman Catholic Church HAS NO DIVINE FOUNDATION, nor can she prove the authenticity of the revelation that SHE has claimed to have received. We submit some syllogisms which will pointedly serve to show her false assumptions.

Some Sample Syllogisms

1. The Holy Spirit guided the apostles into all truth (John 15:26-27 & 16:13).

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2. But the Holy Spirit did not guide the apostles into Roman Catholicism.

3. Therefore, Roman Catholicism is NOT of the truth.

1. The Apostle Paul kept back nothing in his teaching that was profitable (Acts 20:20).

2. But the Apostle Paul never once mention the Roman Catholic Church.

3. Therefore, the Roman Catholic Church is spiritually unprofitable.

1. The Apostle Paul declared ALL of God's counsel (Acts 20:27).

2. But the Apostle Paul never once mentioned the Roman Catholic Church.

3. Therefore, the Roman Catholic religion is not part nor parcel of God's counsel.

1. The Apostle Paul WROTE the commandments of God for Christians (I Cor. 14:37).

2. But Paul wrote nothing concerning Roman Catholicism.

3. Therefore, Roman Catholicism is separate and apart from God's commandments.

1. Jesus Christ is the HEAD of HIS church (Eph. 5:23).

2. But the Pope of Rome is the HEAD of the Roman Catholic Church.

3. Therefore, the Roman Catholic Church is NOT the church of Christ.

1. Christ's church must be subject unto Christ (Eph. 5:24).

2. But the Roman Catholic Church is subject unto the Pope of Rome.

3. Therefore, the Roman Catholic Church is NOT Christ's church.

1. The Scripture furnishes the man of God unto ALL good works (II Tim. 3:15-17).

2. But the Roman Catholic Church insists upon traditions and Papal decrees.

3. Therefore, Roman Catholic teachings based upon traditions and Papal decrees, are NOT GOOD WORKS.

1. In latter times, some shall depart from the faith. .. forbidding to marry, and commanding to abstain from meats (I Tim. 4:1-3).

2. But Roman Catholicism forbids priests and nuns to marry, and command abstinence from meats at certain times and seasons.

3. Therefore, Roman Catholicism HAS DEPARTED FROM THE FAITH.

1. The Apostle Paul pronounced a curse on those who would preach ANOTHER gospel (Gal. 1:8-9).

2. But the teachings peculiar to Roman Catholicism IS ANOTHER gospel.

3. Therefore, the gospel of Roman Catholicism is an accursed gospel, with an inspired condemnation upon those who are deceived by it, and follow it.

The above syllogisms should be sufficient to set forth in a simple manner, the failure of the Roman Catholic Church to hamonize with the teachings of the New Testament.

Censorship or Thought Control

Did you notice the last paragraph of the Catholic

priest-columnist's reply ?

"Swedenborg's books should not be read by a Catholic, and no Catholic can benefit from reading them."

Here we have an explicit sample of Catholic thought control being exercised. If Catholicism actually had the TRUTH to offer to the people of the world, she would not be afraid of her children reading any book! If they possessed the TRUTH, they would be able to withstand any false teaching. Paul said that he was set for the defense of the gospel. In the 17th Chapter of Acts, he even quoted from the writings of heathen poets in order to make his TRUTH stand. But not Catholicism ... if she has her way, her subjects will have knowledge of NOTHING ... except that which she places her own **imprimatur** upon.

Let us not forget that Jesus Christ taught... "... Ye shall know the truth and the truth shall make you free" (John 8:32).

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THE HOLY SPIRIT AND VERBAL INSPIRATION

J. T. Smith

There are many in the church and in the religious world that deny the "verbal inspiration" of the Bible, that it often scares us when we think what the outcome might be. It is bad enough to have those in the religious world deny that the Bible is a verbally inspired book; but when those who are members of the Lord's church deny this fact, it is even more deplorable. If the things written were just the thoughts of men, then how are they any better than the thoughts of men today?

The word "verbal" means, "that which is stated, said, or expressed." The word "inspired" means, "to breathe." Hence, when we talk about "verbal inspiration," we are simply saying, "the word that God breathed out that is stated, said, or expressed." This statement is made plain in II Tim. 3:16 when Paul said, "All scripture is given by inspiration of God..." and is literally from the Greek "Every scripture is God-breathed." Thus, to deny verbal inspiration is to deny the plain teachings of the Bible. This we shall attempt to further prove from the Bible in this article.

The Lord Jesus Christ commissioned his apostles to go into the city of Jerusalem and wait until they would be endued with power from on high (Luke 24:49). There was a purpose behind this command the Lord gave these men. They were not even allowed to speak what they had seen and heard while with the Lord; but were to simply be "earthen vessels" used as instruments to carry God's Message. (II Cor. 4:7; Acts 1:2). God wanted to make sure that human weaknesses did not put his word in jeopardy, hence He directed them as to what they should say. Christ's teachings in the gospels bears this out clearly.

Jesus said, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:24). The words which were spoken by Jesus were not His own — they were given Him of His Father. Hence, they were words that were inspired. But, not only

were the words spoken by Jesus that which the Father had given, but Christ said, "Howbeit, when he, the Spirit of truth is come, he will guide you into all the truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). I want to call special attention to the point Christ made with reference to the Spirit not speaking "of himself." Oft times we tend to think of the word "of" that is translated here, as meaning "about." That is, the Spirit would not talk "about" himself, but he would speak "about" whomsoever it was given him to speak. This, however, is not the meaning of the word "of" that is used here in the King James Version. The word "of" is perhaps translated more nearly correct in the American Standard Version when the word "from" is used. It is translated from a form of the Greek preposition "apo" (aph) and is "used with the genitive only and denotes separation or departure from something—of the place from which it departed" (Goodwin's Greek Grammar, p. 255). Hence, the place "from which" the truth would come was not only the Holy Spirit, but He was going to speak the things He heard.

Why then, should we be so amazed that the words that were spoken and written did not come from the apostles — but from God. Paul said, "... the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it of man, but by revelation of Jesus Christ (Gal. 2:12-13). And, Paul also affirms exactly what Jesus said about the Spirit. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:12-13). Christ also told his disciples in Matt. 10:18-20, that they would be brought before governors and kings for his name's sake. When that occurred, they were to "take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." So, Jesus said their speech would not be their own, but it would be given them of the Spirit, (cf. with the comments made on John 16:13).

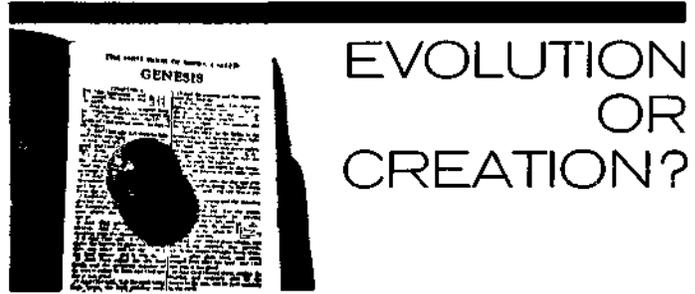
Yes, the Bible is verbally inspired. It is not that which the apostles thought about the matter, but that which was given them of God by the Spirit to speak and write. For Paul said, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (I Cor. 14-37). So, whether spoken or written, they are the words that God breathed.

300 Haynes St.
Dayton, Ohio 45410

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

THE "DAYS" OF CREATION (GEN. 1 AND 2) — LITERAL OR FIGURATIVE? (No. 2)

As mentioned in the last issue, and according to sound rules of hermeneutics, the term "days" in Gen. 1 (as in all literature) is to be accepted in its normal, ordinary meaning, unless the context rules against it or determines otherwise. This is true of all 14 times "day" is used in Gen. 1, EXCEPT vs. 4 and 5 where it is used in contrast with "night" and hence refers to the light part of the 24 hour cycle while night refers to the dark portion. In Gen. 2:4 "Day" refers to a SPECIFIC period of time, for the CONTEXT shows it denotes the entire period of creative activity prior to the time when God rested as He ENDED such CREATIVE work. A parallel context where the normal usage for "day" is found is Num. 7:1-2, 10, 12, 18, 24, but verse 84, referring to this very same period of time, uses "day" in this EXCEPTIONAL sense. But in ALL OTHER PASSAGES IN Gen. 1 and 2 "Day" must be accepted in the normal, ordinary sense just as we would in Gen. 7-10-12, 17, 24 or Gen. 8:3-5, 12-14.

There are times when "day" is used in a figurative (exceptional) way but, again context will show this by the use of qualifying words or phrases. It could involve a time of judgment or of grace. Examples of such usage are, "the Day of Salvation," "the Day of the Lord," "the Day of visitation." But in Gen. 1 and 2 there are NO qualifying words or phrases (save the exceptions cited) and the recurring interchange of Day and Night, Evening and Morning, Light and Darkness, should cause anyone to see that a 24 hour day is involved. We also noted that the sun and moon were to so function as to make possible seasons, days and years and everyone should know what this means and what these two heavenly bodies do (Gen. 1:14-15). But vs. 16 also tells us the sun was to "rule the day" and the moon was to "rule the night." Now, if these two actions do not make one 24 hour day what do these expressions mean? an age? an eon? multiplied millions of years? Did the sun hold sway, shining in all its power and brilliance, for a million years and then the moon take over for a similar million years ? How can we make the light and darkness of Day and Night anything but what we see in operation today — the complete cycle of one day? (see material in CRS Annual 1965, pp 7-13, also Bible-Science Newsletters, June 1966 and Jan. 1966. These various articles have all been put in booklet form).

We also note that the "days," we have under consideration in Gen. 1, follow one another consecutively

and are NUMBERED ONE THROUGH SIX. Authorities know of no instance where "day," associated with a numeral, means anything but an ordinary day. How can the 14th or 15th day of Nissan involve an age or eon? Where does the first or seventh "day" of the week mean millions or billions of years? Arthur C. Custance at one time sent a letter to nine contemporary Hebrew scholars, members of the faculties of the leading universities, three each in England, Canada and the United States. He asked them questions about the meaning of the Hebrew word "yom" (day) in Genesis 1. He asked them if "yom," when accompanied by a numeral, could be properly translated as (a) a day commonly understood, (b) an age, (c) an age or day, without preference for either? ALL who replied (seven of the nine) stated that it means "a day commonly understood." Constance, *Between The Lines: An Analysis of Genesis 1:1-2*, Doorway Papers No. 11, p. 36.

The interpretation of "yom" as a solar day is the interpretation which other scriptures indicate. In Exod. 20:8-11, the Sabbath is instituted and the passage states that because God worked six days and ceased his CREATIVE ACTIVITY on the seventh they are to work six days and rest the seventh day. The week (SIX DAYS) of creation is tied to Israel's six work days prior to a day of rest. Days are directly related to days. After God told His people to remember and keep the sabbath Day he said, "six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord — FOR, in six days the Lord made heaven and earth, and the sea and all that in them is and rested the seventh day, WHEREFORE the Lord blessed the sabbath day, and hallowed it." (My emphasis, which shows one is "tied" to the other — P.F.) Now in this section of scripture we find the words "day" or "days" six different times. By what kind of interpretation twisting and torturing and hermenutical acrobatics can we make four of these actual, ordinary "days" and the other two figurative indefinite periods of time such as ages or eons?

The Sabbath command can be adequately understood ONLY when the days of the week are considered as solar days. Six days of 24 hours each followed by another such period when God rested since he had CEASED from all such creative activity—this alone can furnish a CONSISTENT ANALOGY for the command given to Israel to work six days and then rest on the seventh. So the words and terms in Gen. 1 and 2 are very simple and ordinary. The "days" are associated with a numeral and each day's cycle is tied together by evening and morning with its darkness and light so we must conclude with Delitzsch that they MUST BE REGARDED NOT AS PERIODS OF TIME, INVOLVING THOUSANDS AND MILLIONS OF YEARS, BUT AS ORDINARY, SIMPLE EARTHLY DAYS.

(To be concluded)

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SIGNS of the times



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

I have before me a copy of a sermon preached by brother John McRay on May 12, 1968, at the Otter Creek Road church in Nashville, Tenn. and sent to me by him. The title of the sermon is "The Need For Unity." It would be more fitting to call the sermon, "The Way to Compromise the Truth of the Gospel with the Denominations." For the next several months in SEARCHING THE SCRIPTURES I want to notice some things that are said in this sermon. I do this because (1) some one who read or heard the sermon might also see these articles, (2) to point out the liberal attitude that some of the brethren have toward the Bible, and (3) to warn brethren of the departures from the faith.

John R. McRay received his B.A. from Lipscomb in 1955 and his M.A. from Harding in 1956. He later taught at Harding and then took a leave of absence in June, 1962, to work on a doctorate at the University of Chicago. McRay was for a time the associate preacher for the Hillsboro church in Nashville where Batsell Barrett Baxter is the preacher and where B. C. Goodpasture, editor of the Gospel Advocate, is an elder. When I received this sermon from him he was on the faculty at Lipscomb. I take it he is the preacher for the Otter Creek Road church in Nashville.

He begins his sermon by telling about a conversation with a man from one of the schools operated by the Christian Church. In the first paragraph of his sermon he tells some interesting things about this man. McRay says, "I was very interested to learn that this man was a member of the church of Christ. He wears the name church of Christ; the church of which he is a member wears this name." This is indeed interesting when McRay tells us that this church uses instrumental music in their services. It takes more than just wearing the name "church of Christ" to make it a church of Christ. The expression "church of Christ" denotes that the church is "of Christ" or is following Jesus Christ. I would be happy to have either McRay or another to cite to us the divine passage where Christ or his apostles ever authorized the use of instrumental music in the worship of God. How can a church be "of Christ" when it is doing something not authorized by Him? We are told that this man is a church of Christ. But no Bible verse was given to prove it. When men followed Christ to obeying the gospel to the salvation of their souls in New Testament times the Bible calls them Christians, Acts 11:26; not a church of Christ.

Next we are told that these churches of Christ

which are Christian Churches "are dedicated to the principles of the Restoration Movement." In another place, I read the other day where the principles of the Restoration Movement were held up as the standard by which churches should be patterned rather than being patterned after the New Testament. That men in the Restoration Movement were seeking to return to the Bible, I would not deny. However, our standard is not the Restoration Movement. Our standard is the Word of God. This is the reason why these liberal churches are getting away from the Bible; they are using something else as their pattern. The New Testament presents the perfect pattern for the church. The Restoration Movement does not.

We are told that these Christian Churches, called incorrectly churches of Christ, have "Christian Colleges in this country, seven of them" in number. How come they have colleges? The reason is they do not follow the New Testament. No New Testament church ever had its own college like Lipscomb. If so, where is the verse that proves it?

We are told by McRay, "The only difference between us that I could find in our conversation was that they used an instrument of music, whereas we didn't." This is interesting when we consider that McRay says, "They accept the New Testament as authority, as I do." McRay is correct in this last statement because neither are willing to accept the authority of the New Testament of Jesus Christ. But McRay and those with him in liberal churches are working on getting this difference taken care of in the not too distant future. Many churches of McRay's knowledge will bring the instrument in for a wedding and one of these days it will be forgotten and left in the building. In fact, it would be interesting to **know** how many so called churches of Christ in Nashville right now have an instrument in their building.

It would be something I would like to hear when McRay tried to tell someone why they did not use instrumental music in their services. Would he argue against its use because he could not read its authorization in the word of God or on the basis that the church of Christ didn't have it?

When God said "sing" in Eph. 5:19 and Col. 3:16 that excluded playing upon an instrument. "Singing" excludes playing an instrument. I would like to know if McRay thinks these Christian Churches which use instrumental music are engaged in sin? Did he dare tell this man from the Christian Church they were wrong and in sin for adding to the word of God when they played upon an instrument? How strong are McRay's conviction against the use of the instrument in the worship?

"EXAMINE YOURSELVES"

Olen Holderby, San Pablo, Calif.

(Continued from last month)

Preachers should, perhaps more than all else, examine themselves and their practices. I suggest this to be the case because of the great amount of teaching and influence wielded by the preacher. There remains no excuse for any of us preachers to involve ourselves with any of these evils, or to permit our-

selves to be used to these ends. Paul told Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This instruction was given directly to a preacher. I am aware that this becomes a pattern for all believers, since Timothy was to be an example to believers. However, I am concerned at this point only with the preacher. "In word" I understand to refer to words of instruction, that which he teaches. Does he teach the gospel and only the gospel? (Gal. 1:8-9). II Tim. 2:15; 4:2, both have to do with that teaching. I Pet. 4:11, II John 9, and I Cor. 4:6, applies to preachers as well as to other members of the church. Remember that preachers are to be examples to the believers in what they teach. Why are not more preachers speaking out against those things mentioned in this article? The preacher's manner of life is brought into focus in "in conversation." This is especially true with reference to others. Preachers, if all members of the church treated you just as you have treated others, how would they treat you? Would they lie about you? Would they misrepresent you? Would they backbite? Would they try to destroy your character? Would they undermine your work for personal gain? Would they use you as a "goat" to cover their own sins? We preachers need to remember that our example is for believers to follow. "In love" brings the humility of the preacher directly under consideration; because love for God demands complete and humble obedience to God's Word. How does our example fair here? To be the proper example "in faith" is to forbid any action or arrangement which is not found in God's Word. To accept any other course is to demonstrate a lack of faith in God's Word. Indeed, the supreme test of one's faith is to be found in his willingness and readiness to be directed by that record which is able to make the man- of God perfect (II Tim. 3:16-17). "In purity" is closely related to one's manner of life. Whatever it may include, it certainly excludes all impurities. I do not believe it would be laboring the point to say that this demands a preacher's life to be above reproach. In Eph. 5:25-27, Paul describes the purity of the church as God desires it. While this may not be limited to the moral aspects, it certainly includes such. Preachers, what kind of an example do we offer to the church in this respect?

When Paul told the preacher to do "the work of an evangelist," he circumscribed his labors and spelled out his functions in relation to the church. I am persuaded that many have ignored this and are occupying chairs whose legs are mighty lame. We should not be surprised should the brethren rise up and "yank" them from beneath us. Let us, then, examine ourselves to be sure that we are "in the faith!"

Every member of the church should search his own heart, examine his own situation and ask himself the question: Have I been party to fostering such evils upon the church of my Lord? Let us all determine to walk in the "Old Paths" while yet there is time. Digression comes in many forms; one is as corrupt as the other. How long shall we retain the "candlestick" in our midst? will the Lord soon remove it?

The contents of this article are meant as both a challenge and a warning. A challenge for us all to face up to the situation and "fight the good fight of

faith." A warning that it may soon be too late to stem the tide of digression that has come in the "back door" while we have been watching the front. May God help us all to, "seek ye first the kingdom of God" (Matt. 6:33).

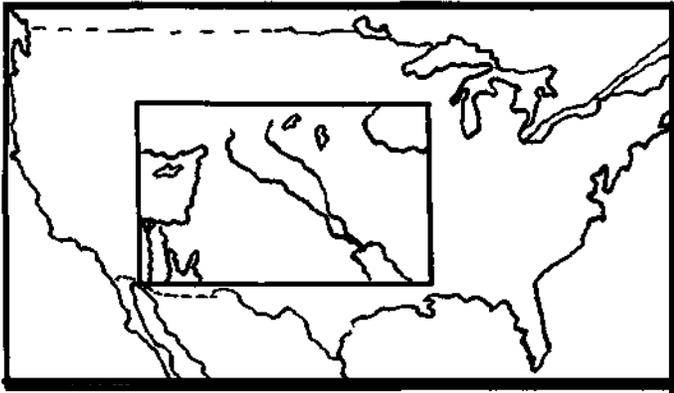
BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

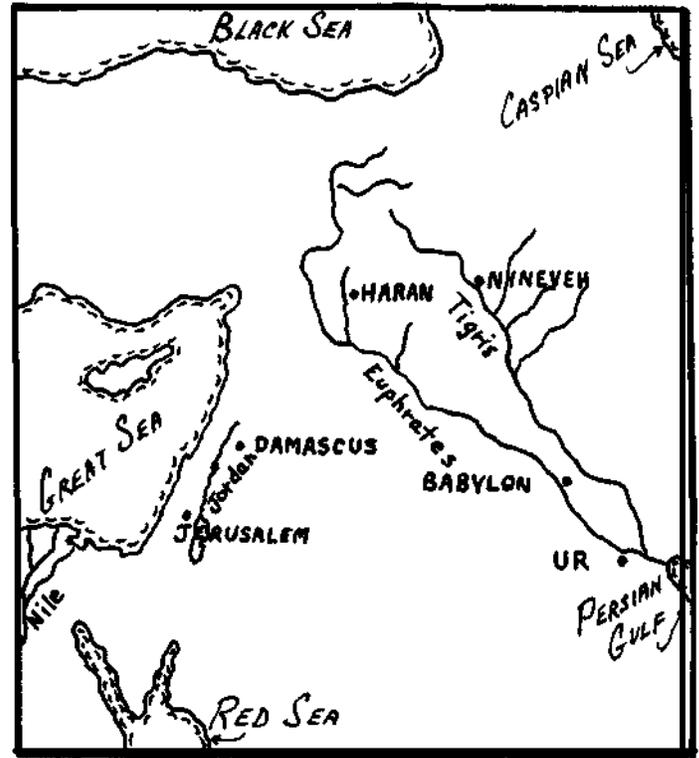
THE OLD TESTAMENT WORLD

The lands mentioned in the Old Testament are insignificant in size compared with those known by today's space-age traveler. In fact, as the first map (Figure 1) indicates, the Old Testament world occupied about one-third of the area of the United States. Included in the small rectangle are the lands inhabited by the Egyptians, Sumerians, Hittites, Assyrians, Syrians, Babylonians, Persians, Israelites, and other ancient peoples. Today's traveler easily may cover more territory than this during his summer vacation.



(Figure 1)

The Bible relates that this small area is where human history began, where sin entered, where redemption was first proclaimed, and where the promises of God were fulfilled. Looking at the second map (Figure 2) for a moment, draw an imaginary quarter-moon from the city of Ur on the Persian Gulf northwest to Haran on the Euphrates and then southwest through Damascus to Jerusalem in the land of Canaan. James H. Breasted called this region "the Fertile Crescent." The two extremities of the Fertile Crescent — Babylon and Egypt — spawned the most ancient civilizations known to man.



(Figure 2)

Abraham traveled this exact route. The account may be read in Genesis chapters eleven and twelve. Terah took Abram (later named Abraham) his son, Lot his grand-nephew, and their families, and "went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. 11:31). Terah died in Haran. Sometime afterward God issued a call to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee" (Gen. 12:1). In addition the Lord promised that Abram would become the father of a great nation and disclosed to him that all families of the earth would be blessed through his spiritual seed. "So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran ..." and they went forth to go into the land of Canaan; and into the land of Canaan they came" (Gen. 12:4,5).

ABRAHAM IN CANAAN

Southern Canaan, called the Negeb, became Abram's new home. Soon, however, this section of the "land flowing with milk and honey" (Exod. 3:8) felt the fury of a prolonged famine, being consumed by clouds without water and withered by hot desert winds. The famine forced Abram to enter the land of Egypt which was well watered by the Nile. Here he remained until he was forced to return to Canaan because he deceived Pharaoh (Gen. 12:10-20).

Thus in the early chapters of Genesis a panoramic view of the Old Testament world comes into focus. The perceptive Bible student, following the footsteps of Abraham, will discover a wonderland of sacred ways and sites.

THE NEWS LETTER REPORTS

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

LeRoy E. Posey, 2304 Thomas St., Ceres, Calif. 95307—Since I began work here, August 4, 1968 with the church in Ceres, California, the congregation has had many problems keeping a place to meet. The congregation had its beginning a year and a half ago, meeting a year and three months in the Odd Fellows Hall of Ceres, and another three months in a rented building about one block away. While in this building a new city zoning ordinance was acted upon, forcing us to look for another place to meet. After much hard work and searching, we were unable to find a place in the city of Ceres. We decided to look for a place in Turlock, a town about eight miles south of Ceres, which we did. We found a very nice building located on the corner of Orange and Columbia streets. We had no idea that we would be able to purchase this building because it had been appraised by the Bank for a sum of \$35,000.00. However, after talking with the Seventh Day Adventist who owned the building, we learned that we could purchase it for \$18,000.00 cash. We were able to raise a little over \$2,000.00 among the members and an interested individual was good enough to loan us \$16,000.00 for twenty years making a monthly payment of \$128.00 per month. We are still recovering from the shock as to how quickly and smoothly this whole deal fell in place for us. We are grateful and thankful to the Lord for it all.

The building included all the furniture from A to Z. The auditorium has forty ten foot hardwood pews, enough to seat at least three hundred and twenty five. Class rooms came complete with everything necessary, such as chairs, tables, etc. The papers are now in Escrow and should be completed in a few days.

Turlock is a very nice town with a population of about 30,000. We are easy to find. Turn west off freeway 99 five blocks to Orange St., south one block to Columbia. We invite all to visit and worship with us when coming our way.

Edgar E. Holcomb, 1015 Nebraska Ave., Lorain, Ohio 44052 — The church in North Ridgeville, Ohio is now meeting at the rear of the shopping center in North Ridgeville in a rented building, but we hope to be in our new building before summer. The membership stands at 47. We had 51 for the mid-week service this week, and 89 attended Sunday morning. We have never had a full time preacher working with us. at present **Herb Hiser**, **Morris Holsteen** and **I** are doing the preaching. We have been having several visitors and have been studying with some of them and hope to convert them to Christ. If you know someone in the area, please notify us and we will contact them.

Roy L. Foutz, Box 346, South Houston, Texas — Our work here at the South Houston congregation continues in a good way. I am in my sixth year with this church. I will preach in a meeting for the church

in Brazoria, Texas April 7-13. **Jerry M. Wilburn** is the preacher for this church. I will be with **Bill Crews** and the Central church in Beaumont, Texas from April 27 through May 2.

John J. Miller, Jr., Rt. 1, Box 926, Bremerton, Wash. 98310 — The Bremerton congregation is small, 89-90 Sunday morning, but self supporting. I began working with the church here in August of last year, since then three have been restored and one baptized due to the efforts of the brethren. While the work is slow the brethren have a mind to work and the future looks bright. If you know of any Navy personnel going to the P.S.N.S., please let us know about them and let them know we are just a short distance from them. Transportation will be supplied by calling ES7-0311 or ES3-3269. We have a meeting scheduled for May 11-18 with **Milton L. Anderson** of Roseburg, Oregon doing the preaching.

Calvin C. Essary, 17865 Citron Ave., Fontana, Calif. 92335 — From the time our work with the church here began in October, 1968, until now (February, 1969) 8 have been baptized into Christ, and 18 have made public confessions and been restored to their first love. Of the last group, 3 represented membership gains. Two others have also placed membership with the congregation here during this time. These figures include seven restorations and one baptism which took place during a gospel meeting January 26-31, in which **Otis Moyer** from Colton did the preaching. Our next meeting is planned for Oct. 5-10 with **Elvis Bozarth** doing the preaching.

If there are congregations that desire to have a meeting, but are not financially able to do so, the brethren here at Fontana have made it known that they will continue my regular support if I am away in such an effort.

NEW CONGREGATION IN BEND, OREGON

A new congregation has been started in Bend, Oregon due to the apostasy of the older group meeting there. It is composed primarily of three families of good and stable people. They have made a long and diligent effort to maintain the truth in the older congregation, but were faced with the threat of either lining up or being withdrawn from. They also tried to worship in nearby Redmond but found no love for the truth there either. They want to, and must, establish a congregation in Bend with which the Lord will be pleased, and I am confident they have the faith and determination to -make that goal a reality.

After more than four years in Cottage Grove, I have committed myself to move to Bend to work with these brethren beginning next August. About half of my support will be supplied by the good

church in Cottage Grove and a small amount will come from Bend. At the time of this writing I have not yet located the remainder of my support, but have just now begun to look for it.

Bend is located in Central Oregon at the eastern foothills of the Cascade Mountains. Its setting is beautiful with tall mountain peaks just to the west, and the high Oregon desert to the east. The immediate area abounds in timber, lakes, rivers, wildlife, and geology. The climate is dry, the air clear, and the wide open spaces are still in abundance.

The town itself has a population of 13,000 with a two-year college, and is growing. There are several other smaller towns within 15-30 miles driving distance. From what I have observed personally, the people of the area compose a fertile soil for the planting of the seed. There is no other sound congregation in the area, and only one other in the entire eastern two-thirds of the state. Thus Bend is strategically located as a town from which the truth can eventually be supported in other starved areas. The few faithful disciples in Bend have committed themselves to this task and I look forward to working with them in its accomplishment. The Lord being our helper we shall succeed if we try.

If you have ever contemplated a move to help in a work such as this, why not consider a move to Bend? Contact me (address below) or James Busard, 525 Broadway, Bend, Oregon 97701.

— Jerry F. Bassett BB
Rt., Box 191 Cottage
Grove, Ore. 97424

G. D. Dean, P.O. Box 613, Fort Smith, Ark. 72901
— During 1968 I worked with the church at Park Hill for my fourth year, conducted nine meetings, and helped with the work at other places. There were 86 responses.

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A REPLY TO "EXAMINE YOURSELVES"

In the January, 1969 issue of Searching The **Scriptures** there appeared an article titled "Examine Yourself," by Olen Holderby. He claims the right to make twelve serious charges against churches and preachers on the basis of having arrived in California back in 1953. Since my citizenship in the State predates his by more than a decade, I claim the right of reply. There are few churches in the State where I have not held meetings or debates, and fewer preachers and elders not known to me personally. Olen Holderby is one of a very few preachers with whom I am acquainted anywhere in the whole United States who have so far isolated themselves as to be alone in the attitude toward other preachers and churches so as to bring forth such a blanket indictment. The list of his charges and my reply follows.

1. "Preachers virtually ruling whole congregations. I flatly charge that in practice it is no less than the 'Pastor System'." I flatly charge that this charge is false; it is a reflection on every sound gospel preacher and church in the State. Olen Holderby has observed no such thing in California. I challenge him to name one such ruling preacher or one such ruled church in California.

2. "Elders being mere 'figure heads' and 'yes men' for preachers." This is a false charge against the godly elders in the churches in California. Many of the churches in California having elders have been and still are my friends and supporters, and are not guilty of such weakness. The preachers out here are not of the character who would want men serving as elders who would be "mere figure heads and yes men." The churches would not have them serving if they were such. Olen Holderby's charge is false.

3. "Where no elders exist, the preacher is often granted the authority to use whomever he chooses in the pulpit." If the "Pastor System" charge made in number one were true, the preacher would not need to be "granted authority." The authority is inherent in the "Pastor System." However, the church has as much right to delegate authority to the preacher as to the song leader, or someone to arrange for teachers for the classes, or to see to arrangements for serving the Lord's Supper. This authority would be taken away from the church if the preachers were indeed ruling the churches. Number three being true, number one must be false, and Olen Holderby has answered himself on that one.

4. "Scriptural discipline is completely disregarded by other congregations. This may be brought about, in part, by the fact that many preachers get the mail, and the congregation remains uninformed." The charge against the honesty and fair dealing of preachers in general here is resented by me, because I believe it is a slander on the character of preachers in California. Let Olen Holderby name one such dishonest preacher who is presently employed by a church in the State. I know of no such preacher. Since I am one preacher in the State, I deny the charge for me, and for all others until proven guilty.

5. "A Preachers' clique exists, and is being permitted to just about control the thinking of many congregations. Such clique has, it seems, just about become a 'clearing house' for incoming preachers. It

appears evident that as long as one does not cross any member of the clique, it doesn't matter much what else he does." This is a very serious charge against the preachers and the churches being victimized by the "preachers' clique." Not only are we told that we have a clique, but the standard it sets is pretty low. If Olen Holderby will inform us who is in this clique, we will help him break its strangle hold on the churches. Here again, I must state that this is a false charge. There is no such condition existing among the preachers in this State, and I know of no other State where such exists.

6. "Preachers who are in out-right rebellion against God's word, living in sin, being upheld by at least some of the clique and used in public services of the church." Since Olen Holderby's clique does not exist, it is impossible for any of its members to be thus guilty. Preachers being used by the churches out here are not of the character and kind to uphold and encourage the use of anyone in "out-right rebellion against God's word, living in sin."

7. "Preachers not practicing what they preach, and what they condemn in others they often do themselves. This is especially true with reference to 'hob-nobing' with the liberals or apostates." There is not a preacher being used by the churches in California known to me who is guilty of this charge. None of the preachers with whom I am acquainted are 'hob-nobing' with liberals or apostates, and still working with sound churches in California.

8. "The disposition of church members to permit TIME instead of REPENTANCE to abolish (?) sin." Not knowing personally all members of the church, I cannot speak for all here. However, this is another charge which I know to be untrue of MOST members in California. There is no widespread affliction of this nature active in the churches.

9. "General disrespect shown for the elders of the congregation, and the apparent unwillingness of many to work under elders." That phrase, "general disrespect," is too broad and does not represent the truth. Most of the churches where there are elders do show proper regard for these men, and manifest their willingness to work with them.

10. "General looseness in Christian living in many places." Any looseness in right living is too much; such is deplored by all who respect the word of God. The charge that there are many places out here that tolerate "general" or widespread immorality, and wink at open sin, is simply not true. The preachers, elders, and churches in California are as set against all such immorality as those in any other place. It has been my experience in the past 33 years to devote most of my time to full-time meeting work. Meeting in the numbers of from 28 to 32 each year have taken me among the churches from the Atlantic to the Pacific, and from Canada to Mexico; and I have found the morals of the Christians of California to compare favorably with the Christians of other States. I resent this charge, and believe it will be resented and denied by the preachers and elders of this State.

11. "Elders or congregations hiring preachers with little or no investigations as to their soundness or character. Many investigations appear to be limited to the 'clearing house' mentioned in number 5 above." There is not an elder or a church that would know

how to contact the 'clearing house' mentioned in number 5, for the simple reason that it exists only in Olen Holderby's mind. This is just another false charge unsupported by any facts whatsoever.

12. "The tendency toward a 'professional clergy,' limiting their obligations to appearing before the public two or three times per week, plus keeping his 'social house' in order." There is not a more hard working, down to earth, group of gospel preachers known to me anywhere than the ones who make up the California preachers. There is not a tendency that I have observed toward a "professional clergy" on the part of any preacher that I know out here.

All of the sins enumerated by Olen Holderby are opposed by all of the preachers, and churches, and their elders that are known to me. All of us resent these false charges, and I hereby deny every one of them. I am confident that the preachers and elders in California join me in this resentment and denial.

John W. Wilson
1364 Manzanita Avenue
Chico, California 95926



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MASHAL: PARABLE AND PROVERB

The Hebrew word for 'parable' is MASHAL, the root meaning of which is "to be like" or similar (B.D.B. **Heb.-Eng. Lex.**, p. 605). It is used 38 times in the O.T. and is usually rendered 'proverb' (19 times) but is also rendered 'parable' (17 times).

The term MASHAL denotes the broad meaning of 'saying' and its prime purpose is 'teaching', both in the O.T. and Hellenistic Greek. In Biblical Hebrew the term always expresses a comparison, either directly or indirectly by implication (two exceptions, Job 27:1; 29:1). It also embraces a variety of forms such as short popular sayings, similitudes, metaphors and taunt songs. In the Gospels there is a similar variety of forms.

The simplest form may be a short saying (I Kings 9:7) but may be in reality a group of sayings or oracles (Num. 32:7-12; Prov. 10:1). It should be pointed out that in the O.T. there are instances in which a passage may consist of what is a parable but is not so called. Perhaps the most familiar and clear example of such is found in the story of the Ewe Lamb told to David by Nathan (II Sam. 12:1-7). Here the parable becomes a brief narrative.

Two figures of speech may also come under the usage of MASHAL. A simile is illustrated in Psalms 1:3-4. The righteous man "shall be like a tree" and

the ungodly "are like the chaff." An example of a metaphor is found in Isa. 40:6-7. "All flesh is as grass, and all the glory of man as the flower of the field." It may take a poetical form of a taunt song (Isa 14:4; Num. 21:27).

In the post-biblical literature of the Talmud, we find the same use of the word MASHAL. A favorite story is told of how a king distributed royal garments among his servants. The wise servants placed the garments in a chest, but the foolish servants wore them in their ordinary work. One day the king asked for his garments. The wise gave them back to the king just as they had been received, but the garments returned by the foolish were soiled. Then the king commended the wise, but the foolish were cast into prison, and their garments were given to the wise. This story is called 'a parable of a king' and illustrates the saying "Give it (the soul) back to Him (God) as He gave it to thee" (Talmud Shabb. 152b).

WHY I BECAME A CHRISTIAN, A MEMBER OF THE CHURCH OF CHRIST

PART No. 2

Joseph Lee Block

As I grew older, some one called to my attention, that the Holy Bible, Old and New Testament, was a wonderful book to study. Being of Jewish faith, I asked a few Rabbi's opinion, if I was allowed to study the Holy Bible, which is the King James Version . . . These Rabbis did not tell me that I should not read it, but they did say, that the interpretation was not the same as the Jewish. . . They also told me not to be swayed from the teachings of our ancestors . . . I started to read this Holy Bible, or shall I say, just glanced thru it, and received nothing from it, so I laid it down and thought nothing of it.

In my travels, in almost every hotel that I entered, there was a Bible in the room. I found a little time to look into it, but still with no feelings of satisfaction. I knew that the Bible was given to people for some good reason and I knew that when a person was troubled, they always looked to God and that God was the Bible, or the Bible is God . . . So when some little thing came up and troubled me, I looked into the Holy Bible and still got nothing out of it, so, I laid it down, never realizing what I was doing.

In 1941 I married a non-Jewish woman. She was then and is now a member of the body of Christ, the church of Christ. . . My wife Ruby, knew I was Jewish and never once did she question me about it, as to what I intend to do. In fact we married each other because we were following our concepts of our heart, about two people being in love . . . At this time, I would like to inject one thought, my wife had no influence over me one way or another to become a member of the church of Christ. What I mean is, she did not say to me, that either I become a Christian or we will not be married. She accepted me for was I was.

While we were in Chicago, we met with my wife's Aunt Emma, who was very religious, she asked me a point blank question . . . Joe, "would you change from Judaism to Christianity for Ruby's sake?" Not wanting to hurt her, but I figured, the truth must

come out some time, so I said, "Aunt Emma, if I ever became a Christian, I would do it from within my heart and not for any person for any reason. . ." She was very angry with me and was kind of sulky, I will admit she was hurt, but I considered the facts and that was that.

As time went by, Aunt Emma took very sick and we would get letters from Mama (Ruby's) that her time (Emma's) was running out, but she seemed to hold on for some thing. Well, in the meantime, I became a Christian, I wrote Mama to tell Aunt Emma that, we received a letter back, that when Aunt Emma heard the news that I was baptized, she had a smile on her face, and went into her deep sleep, she passed away very peaceful. I am running ahead of my story, but this was an actual fact and I felt that it should be said, also to say, that no person should become a Christian for any ones sake, except for the sake of themselves and our Master, Jesus Christ.

During our first year of married life, my wife was attending the services at the church of Christ, wherever we may have been, as we were doing a little traveling at that time. She never asked me if I wanted to go to church with her or not, because I was still attending all the Jewish Holidays and going to the synagogue every day . . . One thing did puzzle me, what if the Jewish folks at the synagogue knew that I was married to a non-Jewish woman, would they have accepted me as they did? Would they have allowed me to enter the synagogue ? What would they have done? They never asked me, so I never told them, I assume they thought she was Jewish. This much I knew, I never would have denied it, no matter what they would have said or done.

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"SHOULD I PREACH"

Many a dedicated young Christian man is faced with the momentous question "Should I preach?" He can look around him and see the grave need for men to tell the lost of the Christ. He can feel the responsibility imposed on him by his knowledge of the Gospel. Yet, he may never heed this call to preach, or, having heeded it, he may face obstacles which will cause him to consider, and perhaps to enter, another type of work. One of the great obstacles which he may face comes in the form of another question: "Who wants to listen to me?" His knowledge of the Scriptures may not be as deep as that of a more experienced preacher. His words may not come as readily, and, when they come, they may not be ordered in the most logical and forceful manner. Thus, it is natural that he doubt his acceptability to a clientele accustomed to such orators and students as James P. Miller and Homer Hailey; yet, he **must** have sufficient opportunities to develop his talents. What he needs is not a pat on the back and the you'll-be-a-fine-preacher-someday line. He needs the wholehearted support of Christians interested in spreading the borders of the kingdom. Their assistance may come as sincere words of encouragement or as the constructive criticism which the young preacher needs, or it may come as instruction which gives a fuller insight into the word. One of the most helpful things that can be done is to provide the young preacher with the opportunity to work full time studying and teaching. Such an opportunity would certainly be an open door to service in the kingdom of God.

That door has been opened to the young preacher who is writing this article. For the past several years, I have felt as Paul in regard to preaching the Gospel — "Woe is unto me, if I preach not the Gospel." In an effort to obtain a broad and yet detailed understanding of the Bible, I have spent three years at Florida College and intend to spend one more, for here I am afforded the opportunity to study at the feet of men with an exceptional knowledge of and love for the truth. However, the classroom and the study cannot provide all that I and others need to become effective preachers; only experience can bridge the gap. Realizing the great need for encouraging novice preachers, the brethren who meet on Clinton Boulevard in Jackson, Mississippi, have engaged me to work with them this summer while their regular preacher, A. H. Payne, conducts Gospel meetings. (Brother Payne, an exceedingly capable and dedicated evangelist, will be available for meetings between May 7 and August 27. Any congregation interested in scheduling him for a meeting should write him at 5535 Clinton Boulevard, Jackson, Mississippi 39209, as quickly as possible.)

The program which the brethren have in mind is indeed an aggressive one, for they, a congregation of about seventy members, plan to support brother Payne fully in his evangelistic work while supporting me fully in the work in Jackson. It is hoped not only that this program will result in the salvation of souls and the development of a young preacher but also that it will produce spiritual growth in the church in Jackson and that it will provoke other congregations to a similar work.

Thank God for this rare opportunity!
 — Michael A. Tanner

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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 X

MAY, 1969

NUMBER 5

BEACHHEADS OF LIBERALISM

Larry Ray Hafley

Webster defines a beachhead as "a position on a beach secured by an invading force and used to land troops for further operations inland against the enemy." Beachheads precede bastions. It is manifestly easier to rout the seed than to uproot the plant, therefore, a study which reveals the beachhead may avoid the necessity of attempting to scale an entrenched bulwark. This is assuredly true concerning both physical and spiritual combat. Thus, soldiers of Christ need to be capable of identifying a beachhead in embryo before it blossoms into an adult bastion.

The purpose of this article is to "mark" the beachheads of liberalism regarding the work of the church. No minute matter is being examined, for liberalism has infidelity as its root and absolute, abject apostasy as its destiny. No "alarmist" attitude has begotten this undertaking, but the knowledge that "to be forewarned is to be forearmed" has prompted this effort. One who warns of trouble does not necessarily stir strife. If so, it would make Jesus, Paul, Peter, and John "strife stirrers." Jesus said, "Beware of false prophets." (Matt. 17:5). Paul said, "For I know this that after my departing shall grievous wolves enter in among you" (Acts 20:29). Peter said, "But there were false prophets among the people, even as there shall be false teachers among you" (II Pet. 2:1). John said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I Jn. 4:1).

Unscriptural thoughts and actions are the children of improper attitudes toward the Scriptures in general and the authority thereof in particular. A refusal to hear or discuss an issue with an open mind leads to the adoration and propagation of error. Prejudice never serves the cause of truth to ultimate advantage. It stifles judgment, rejects or perverts fact, and irrationally suppresses information and self-ignorance with arrogance. The Proverb author said, "He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov. 18:13). Untold numbers of brethren have been blinded to the truth by the blight of a closed mind. Investigation before acceptance or condemnation will prevent "ruination." Error fears inventory; truth demands it. "For every one that doeth evil hateth the light, neither cometh

to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:20,21).

Another improper attitude, or beachhead of liberalism, is the refusal to require Bible authority. There is a prevailing idea among many that the church does not have nor need scriptural ordination for all that it would do. This is the purest presumption, the rankest rebellion. If any principle or practice can be established by human will and design, then **anything** can be. To establish one tradition not of God is to approve them all, and if this be true then we may as well join the Catholics and be done with it! Still, though, the clarion call of the Spirit of God defies the devices of man and repudiates his repugnant provisions (Prov. 14:12; Jer. 10:23; Isa. 55:8,9). All teachers of the word of God need to emphasize not only the **need for** but also the **application of** scriptural authority. To fail to do so will adversely affect the church. God has left a pattern of sound words which are complete in every detail of life and godliness. Let us apply it in all avenues, areas, and aspects of our service to King Jesus.

A failure to respect the silence of the scriptures has restrained sound waves of truth from the ears of potential righteousness. Troublemakers in the first century, like those of the present, "subverted souls" by not observing the law of silence (Acts 15:24). "It doesn't say not to" will authorize everything from instrumental music and infant baptism to the counting of beads and communion on "Good Friday." The perils of walking outside the voice of God must be instilled and installed in the heart of every disciple. The error of Nadab and Abihu, (Lev. 10:1,2) and the disobedience of Saul (I Sam. 15) should be taught to the mind and to the attitude of every saint. Unless and until a Christian recognizes and realizes his responsibility to walk solely by the direction of the Spirit via the truth, he is a fountain of danger, a source of digression.

Another beachhead or foothold of liberalism is the exaltation of a man or sect of men. When admiration becomes adoration then truth is sure to be raped by partiality and partyism. To be a devoted friend, a "lover of good men," (Titus 1:8) is desirable but to permit friendship or kinship to determine one's position is detestable. The desire to be accepted in one's social circle which consists of Christians is a natural

one, however, the way of truth is not paved with the interpretation of friends nor with the expectation of popularity. In the last analysis, only you can determine whether 'tis nobler, grander, and wiser to be a pawn of men or a servant of the King of men.

The desire for that which is "big" is a beachhead for unscriptural congregational entanglements. The seemingly insatiable craving to "make the church known" or "give us a national image" is a sick attempt to "make us a king. . . like all the nations" (I Sam. 8:5). Those who seek to "project our glorious brotherhood to the world" are gospel perverts not gospel preachers. Their intentions may appear to be Bible based, but the chief idea is to promote another centrally controlled project which has a "visionary" eldership to "assume" oversight of the initial "venture." No opposition to the church being well known exists, but when this is attained by social opportunism rather than by plain gospel preaching then the eternally purposed church is overshadowed by the imagination of men. All such affronts must be cast down, not compromised; there is no alternative (II Cor. 13:5).

Let every church do its own work under its own organization and resources. Preach the truth, edify yourselves with the same, care for your needy saints, and God will be glorified. Cast off delusions of congregational grandeur. Refuse to be led by emotion-charged slogans and professional, institutional promoters. You do not have to contribute to any human agency whether it be a college or benevolent society to please God. That this affirmation is true is manifest because no New Testament church did either of the above, and they certainly glorified their Author.

The initial inroads, the beachheads of liberalism are legion, but allow this brief survey to conclude with the hope that souls may consider its cancerous course and avoid its pitiable plight.

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EDITORIAL

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To produce a neat, well-balanced and profitable religious journal such as **Searching The Scriptures** is not an easy task. Several problems constantly arise to make the goal seem "mission impossible." It is far easier to find fault and "editorialize" from your favorite arm-chair than to solve the problems. I have asked myself many times: Why do I continue to publish this paper? No doubt it is taking years from my life and taking valuable time I would like to use in other service for the Master. I have honestly sought for the answer within my own heart as I sat in the quietude of my office during the mid-night and early morning hours, and during the busy day trying to meet the dead-lines imposed in such a work as this. It certainly is not for financial gain because I have learned after ten years that such a paper by itself is operated at a loss rather than a profit. I am not doing this work for personal honor and praise because I have learned that an editor makes enemies and invokes the wrath of former

friends and brethren when he tries to do his work with a good conscience. The only reason I have in spending my time, effort and money to continue to publish this paper is to teach the gospel of the Son of God.

I fully realize that two important factors are absolutely essential to accomplish this goal: I must get good, scriptural material in the paper that will provoke Bible study. I must get subscriptions in order to get the paper into the hands of people who will read it. For both of these important factors I must depend upon you who read this paper. Several men have been interested enough to respond to the request to write for the paper. Several men and women have been interested enough to send several subscriptions; some have helped since the very beginning. Some others have contributed articles which can and will be used as space is available.

I receive an average of more than 200 letters each month making some comment regarding the paper. I sincerely appreciate these letters and comments. The majority are encouraging, some of which appear in part under "Comments to Editors." Others are very critical and demanding. I try to profit from every letter and adopt all suggestions that I believe to be helpful. However, I know that no man can please everyone. Long ago I quit trying. I strive to please God in all things and hope others will be pleased with the effort. I realize that the final decision for what goes into this paper and what does not go in is my own. I also realize that mistakes and poor decisions are charged to me, and rightly so. I accept the blame and shall try to do better with every issue.

Several wrote about the mistake in the March issue, of which I was aware as soon as it came from the press. The conclusion of T. G. O'Neal's article and the beginning of Joseph Lee Block's article were missing. Brother Block's article was reprinted in the April issue and the ending of brother O'Neal's article will appear at the end of this editorial.

Ordinarily we would attempt no explanation and just accept the blame for the error. But because two articles are involved and several have written about the matter, we wish to make the apology and correction. For the past seven or eight months I have not been able to do the proof reading myself (which I have done since the paper began) and some errors escaped my attention until the paper came from the press. As I made up the March issue for the printers I was working on page 15 at 3 a.m. and nearly exhausted, I did not discover that I had not concluded O'Neal's article until the paper came from the press. It was too late to do anything but apologize to brother O'Neal and brother Block, and I now do so publicly. The April issue was at the printers and I did not have the chance to correct the matter in that issue. I hope this will not happen again with anyone whose article appears in this paper.

Let me ask you who read this paper to first renew your subscription. This is necessary if we keep the paper going and if you continue to receive it. You may have been receiving Searching The Scriptures because some friend or relative sent it to you. Second, send a club of subscriptions — four for \$10.00 — and help us build a larger circulation. Do this today; tomorrow you may forget.

(Conclusion of the article by Thomas G. O'Neal which appeared on page 247 of the March, 1969 issue. We begin with point 6 — Ed.)

(6) Another thing that this church evidences is that the real problems in the church in recent years has NOT been over 'orphan homes.' The real problem has been the authority of the Bible and a strict observance of it by churches. All liberal churches will one day practice the very things Madison is now if they follow the liberal views to their logical conclusions.

(7) These facts reveal how the Madison church and Ira North have so compromised the gospel with the world that the world is singing the praises of Madison. The Lord said his followers would be treated otherwise. (John 15:18-19). Therefore, it seems that the Madison church is not following the Lord.

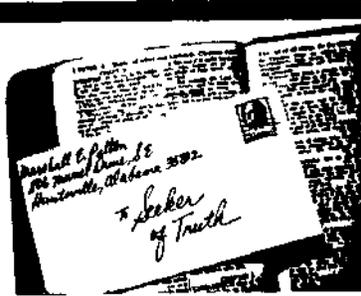
(8) In a copy of the Westvue Messenger, our church bulletin, Jan. 16, 1969, I challenged Ira North to debate the following proposition with him affirming and me denying. "Resolve: The Madison Church of Christ is following the Bible." I predict that he will not debate. Why? Because he is practicing so much denominationalism that he can not defend by the Bible.

(9) Why has the Madison church become so denominational? Not only has her preacher departed from the faith, but consider some evidence from the eldership. Alvand C. Dunkleberger is one of the elders of the Madison Church and is also editor of the Nashville Banner. He said on the editorial page on Dec. 25, 1967 that "Christmas day" is the birthday of Jesus Christ. Said he, "Significantly, wherever dwells the spirit of the One whose birthday we honor today, the minds of people turn to thoughts of peace." On the editorial page on April 13, 1968, he wrote an editorial about Easter being the day on which Jesus Christ came from the tomb. That is not all! On Dec. 4, 1967, Dunkleberger wrote an article about "Francis Cardinal Spellman". Of Spellman he said, "Dedicated to the cause of world peace, but recognizing the dangers of alien philosophies seeking to overthrow institutions of the Free World, Cardinal Spellman set an example of working patriotism, along with religious consecration." Think of that; an elder in the church saying that a man connected with an institution whose principles are opposed to Americanism can set an example of patriotism to our country. But they he also said that he was a man "devoting himself to the cause of Christianity wherever duty called." An elder in the Madison church saying a Roman Catholic Cardinal was a Christian and devoted himself to Christianity — is it any wonder why the Madison church has departed from the faith into denominationalism?

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QUESTION — I would like a run down on the following verses and their true meaning: Isa. 65:17-20; 66:22-24; Rev. 21:1; II Pet. 3:13, 14. Is there to be a new heavens and a new earth after this one has passed away, wherein dwelleth righteousness? — J.M.H.

ANSWER — The answer to the above question must be affirmative — Yes! There will be "new heavens and a new earth" after this one has been dissolved, wherein dwelleth righteousness. Peter says so in II Pet. 3:10-14. He says that we look for it because our Lord has promised it. Just as surely as our "Lord is not slack concerning his promise" (II Pet. 3:9), just that surely it will come to pass. However, just where and what this shall be are matters on which a great deal of controversy prevails. In fact, many fanciful theories have been propagated through the misuse of the references cited above. The faithful Christian, however, will be careful not to accept speculative theories, but rather that for which he has Bible proof.

It does not necessarily follow that because the expression "new heavens and a new earth" appears in all of the references submitted by our querist that the same thing is referred to in each instance. In fact, a careful study of the expression shows it to have a literal and figurative meaning. The context and all else revealed determines its use and meaning. In Gen. 2:1 reference is made to God's work which is detailed in the preceding chapter. The "heavens" included the atmosphere that immediately envelops the earth or the "firmament" and the region of the sun, moon, and stars. This was part of and necessary to the dwelling place which God prepared for man, i.e., the earth itself. In this instance the words "heavens" and "earth" go together and identify the dwelling place which God prepared for man.

In Isa. 65:17-20; 66:22-24 we find a description of the conditions, circumstances, and environment of God's people after their restoration from Babylon to their home land. In all these matters the change from the former to the latter was to be so great that the prophet spoke of it as "new heavens and a new earth." Obviously, the expression here is figurative and not literal. It is descriptive of the new order that prevailed after their restoration in contrast to the old order while in exile in Babylon.

In Revelation 21:1 we find the expression used again in a figurative sense. This is obvious from the context. It is descriptive of a new order prevailing for God's people after emerging from battle, suffering, sacrifice, and bitter oppression. The vision that

follows involving the "holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," is descriptive of the victorious church. Old conditions, enemies, and powers have been destroyed. Now she appears triumphant and in glory. Whereas she was persecuted and oppressed, now she appears in beauty, "as a bride adorned for her husband," and as an object of admiration. The place from which she makes her appearance is heaven — signifying, beyond doubt, her true identity. Indeed, she is of God!

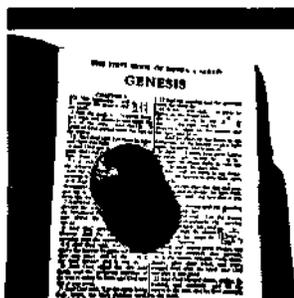
In II Pet. 3:14, 15 the context deals with what will actually happen when Jesus comes. The "heavens and the earth, which are now," are to be dissolved. God's people will then have a new dwelling place. This is that for which we look — even "new heavens and a new earth, wherein dwelleth righteousness." This is a direct reference to heaven — the eternal abode of the righteous.

In II Pet. 3:5-7 a contrast is drawn between the "heavens and the earth," which "were of old" and the "heavens and the earth, which are now." The "world" of the former was destroyed by the flood.

Since the word "world" often refers to the people on earth (Cf. Matt. 5:14; John 3:16; II Cor. 5:19), I conclude that in this instance it refers to the Antediluvians who perished in the flood. The "heavens and the earth" which "were of old" must be identical with that of Gen. 2:1. The "heavens and the earth, which are now" refer to the same since the flood, hence, the literal dwelling place of man. Peter points out that these — not the **world** thereof, as before, but the heavens, and the earth themselves — are "reserved unto fire against the day of judgment and perdition of ungodly men." This day of judgment will be when the Lord comes (v. 10). At that time "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (v. 10). "All these things," says Peter, "shall be dissolved" (v. 11). This does not leave room for the idea of some that the "new heavens and the new earth" for which we "look" and "wherein dwelleth righteousness" will be the old, literal "heavens and earth" renovated by fire. The context shows that the literal "heavens and earth" shall be "dissolved." For this reason we look for a new dwelling place — the abode of the righteous after Jesus comes again, even heaven itself! Just because the word "earth" appears in the expression identifying the abode of the righteous does not necessarily mean the literal earth is involved. Remember, according to its use elsewhere, the expression simply signifies a new order of things or a new dwelling place for God's people. This dwelling place for the righteous, after the coming of Jesus, the Bible calls **heaven**.

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THE "DAYS" OF CREATION (GEN. 1 AND 2) — LITERAL OR FIGURATIVE? (NO. 3)

In the two previous articles we have stressed the well known rule and law of hermeneutics and insisted that "day", in Gen. 1 and 2, must be accepted in its ordinary, normal usage, unless something in the context shows it must mean something else. We have shown that the "days" were tied together and identified by evening and morning", with its "darkness and light." These were Hebrew expressions denoting "solar" days. Note for example Dan. 8:14 where the ASV mentions 2300 EVENINGS AND MORNINGS while in the A.V. notice the footnote on the word "days." All "days" in Gen. 1 and 2, just as in Gen. 7 and 8, must be regarded in this normal sense. Only 2 passages show plainly by the context something else is meant and the context sets forth that meaning. These are Gen. 1:4-5 and 2:4, discussed in the two previous articles. Each creation day is associated with a numeral (one through six) and this is never done, scholars say, unless an ordinary day is meant. Then, God's "work" of creative activity is made the basis for, and definitely tied to, Israel's six days of "work" followed by a day of "rest" they (like God) ceased from their labors. (Exod. 20:8-11).

In this paper we want to conclude this specific study by considering three other arguments to show the "days" of Creation were "days" as we know them, and **COULD NOT HAVE BEEN AGES OF MILLIONS OF YEARS EACH.** (1) On the third day God **CREATED** the vegetable kingdom (Gen. 1:10-13)—grass, herbs, fruit trees. But we all know this realm needs sunlight or sunshine (the experience a few years ago with the natural grass in Houston's Astrodome proved that) but, according to the evolutionist's "theory", the next "age" or "**eon**" the lights were set in the firmament of heaven to **GIVE LIGHT ON THE EARTH** (Gen. 1:14-15) and the sun was set in the heaven to rule the day and **TO GIVE LIGHT UPON THE EARTH** (vs. 16-17). This all happened on the **FOURTH** day (vs. 19). How did the grass and plant world survive this age of millions of years with **NO LIGHT** being shed on the earth? We have already asked, based on Gen. 1:15-16, how could the plant world survive 1/2 an age or eon while it was dark and then 1/2 an age while it was light? Both of these activities made up the cycle of **each one** of the Genesis days. **Half** of it was darkness. Half of "an eon" had no light, if this day-age theory is true! Before proceeding to the next point and because of the problem some pose and the quibble they make, "there couldn't be a **CYCLE**, or earth revolution and

a solar day before the 4th day when the sun and moon were set to regulate such". It would be well to, always remember that should we grant this (although **DIVINE POWER COULD CAUSE AND COULD REGULATE ANYTHING AS HE SAW FIT UNTIL "NATURAL LAW", BY HIS POWER, WAS INITIATED**), IF THE 4TH, 5TH AND 6TH WERE DAYS OF ORDINARY LENGTH THEN THERE IS **NO ROOM FOR EVOLUTION SINCE ALL ANIMALS AND MAN WERE CREATED ON THE 5TH AND 6TH DAYS!** Since the theory of evolution is the **ONLY REASON**, that the first three days were infinitely long periods such as ages. Moreover **ALL** of the 6 days were described in the same way and tied together just the same. And if the first 3 days were "ages", while the last four were regulated by the sun and were "solar" days we are still faced with the problem considered under No. (1).

(2) Plants, as noted, were all created on the 3rd day, while the animal creation was created the 5th and 6th. This includes insects, birds, etc. So here we have **TWO "AGES"**, from the time all plant life came into being, **before ANY** of the animal world was created. But, for several reasons, admitted by all, plant life can not live or survive without the animal world. We are told in God's "law" of checks and balances how insects and birds destroy certain things to make possible the survival of the plants and trees. We also know how some plants reproduce by the work and assistance of the animal world. They could not continue to live without such and **COULDN'T SURVIVE A SHORT SPAN OF TIME, MUCH LESS 2 "AGES" OF MILLIONS OF YEARS EACH.** It is interesting to read how the pollination of a flower takes place, and how the flower is fertilized by pollen being **PLACED** on the stigma to produce the sperm cells necessary to fertilize the cells in the ovary. Now no other **PLANT** did this "**PLACING**" —the plants depended upon the "birds and bees", of the animal realm, to do this and **NO PLANTS**, depending on this method, could have survived and **would exist today** had it been necessary to wait through long ages (**FAR BEYOND THEIR LIFE EXPECTANCY**) for the animal world to appear.

(3) Adam, the first spirit-endowed creature, came into being on the 6th day (1:31). This was the crowning work of God's creation and according to the narrative he was the last created. So, consider this action as **LATE** on the 6th day as you desire, he **WAS** created on the 6th day. He lived throughout the 7th day (and there is no rule to make this day anything but exactly the same as were the other 6 days. Israel's rest was made as an analogy to it (Exod. 20) where "day" is put for "day" in **all** of the seven. But Adam lived far beyond that 7th day. He had a full life for 930 years (Gen. 5:5). How did Adam live through the 7th day, if it were an age of millions of years and yet live to be only 930 years of age?

(Note: We may later discuss other things relating to Gen. 1 and 2 (chaos — gap — reconstruction view, Creation Day - Revelatory view, "Two conflicting accounts of creation" ?) but next month we shall begin, and continue for a good many months, the seven basic arguments used to prove Evolution. We shall examine them and deal with them thoroughly. P.F.)

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THE FERTILE CRESCENT

The flow of Old Testament history from the geographical point of view may briefly be described as the migration of the Hebrew people from Babylon to Egypt and their final settlement in Palestine. Such a statement by itself, of course, is an oversimplification, because throughout the entire span of Israel's history the nation engaged in communication, commerce, cultural exchange and conflict with nearly every important political power of the ancient Near East. Most of the events recorded in the Old Testament, none the less, are confined to the lands of the Fertile Crescent. In fact, it is not until one studies the New Testament that his geographical and historical perspective must broaden westward to include some of the lands and nations of Europe.

1. The Land of the Five Seas

One geographical factor contributing to the unique situation of the Fertile Crescent is the mass of salt water which compresses the two continents of Eurasia and Africa into this "land of the Five Seas." Look at the map in figure two (last month's issue) and locate the Persian Gulf, the Caspian Sea, the Black Sea, the Mediterranean (called the "Great Sea" in the Bible), and the Red Sea. Although these bodies of water naturally hindered close physical ties between Asia, Africa, and Europe, they became the channels of extensive maritime trade among the ancients several thousand years B.C.

2. The Land of Mighty Mountains

The mountains are another contributing factor. Picture the center of these mountains, the Ararat range of the Old Testament (Genesis 8:4), which are situated between the Caspian and the Black Seas, as the hub of a huge wagon wheel. Several mountain ranges extend from this hub in all directions like narrow spokes. The Caspian range skirts the southern end of the Caspian Sea. Just east of the Tigris-Euphrates valley, running parallel to it, lies the Zagros chain. The Taurus range reaches westward into Asia Minor, hugging close to the northern shore of the Mediterranean. Finally, there is the Lebanon chain which extends down through Palestine and along the eastern shore of the Mediterranean as far as the Gulf of Suez between Sinai and Egypt.

Thus, the mountain chains form an almost impenetrable dome above the Fertile Crescent. Travel through them is channeled into narrow passes, like the Cilician Gates which cut through the Taurus range above the ancient city of Tarsus. This means that trade and travel in ancient times was restricted

almost entirely to the Fertile Crescent. It is no accident that famous cities of the Old Testament were located along these major trade routes.

3. The Land of Sun and Sand

The third contributing factor is the dreadful desert which lies to the south. The desert region stretches across the country between the Euphrates and the Jordan Rivers and southward into Arabia. Along the northern edge of the Arabian Desert is a fringe of grasslands, scanty because of meager winter rains. When the rain fails, the nomads enter the Fertile Crescent to find pasture for their animals, causing conflict with other tribes already established there. Who has not read, for instance, of the invasion of the Midianites during the period of the Judges? These people came out of the desert region like locusts to feed upon the green fields and pastures of Palestine, so God used them to punish Israel because of sin (Judges 6-8). The continual transition from the desert to the fruitful and productive lands by the nomads somewhat tells the history of the Fertile Crescent, which was drenched with blood from these countless wars.

It is difficult to appreciate the beauty of Palestine unless one compares it with the barren waste lands that lie all around it. Palestine was indeed "a land flowing with milk and honey" to the Israelites who had spent forty dreadful years in the desert.

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THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

I continue this month with a review of the sermon preached by brother John McRay on May 12, 1968, at the Otter Creek Road church in Nashville, Tenn. In last month's article we called attention to his attitude toward the Bible. This is the real trouble for all he has said reveals an unsound attitude toward the Book.

Next he says, "We have restored, brethren, a great deal of the New Testament church, ... In church government, I think we have what the apostles left behind. In Acts 14:23 they went everywhere appointing elders in every church. This is the residual government that they left behind them. In later years, the church in Philippi (Phil. 1:1) was governed by elders and deacons."

Now I wonder where McRay learned that deacons ever governed the New Testament church. The verse says, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:" This was an address with the deacons included, but no indication that the deacons ever ruled in the affairs of the Lord.

Who did rule in the church in New Testament days? I Tim. 3:1 and 5 shows that bishops were to rule or take care of the house of God. In I Peter 5:1-4 we learn that the elders were to take "the oversight thereof" and in Acts 20:28 we learn that elders were the overseers of the church. Nowhere in the New Testament does one read of the deacons being rulers, overseers or care takers of the church. If so, in what New Testament passage?

Where is the idea of deacons ruling in the church coming from? The answer is from denominationalism. The Baptist denomination has no elders to rule; instead the deacons rule. It appears that McRay has been in too close association with the Baptist and not in enough association with the Word of God. If deacons rule in the church where McRay preaches, what difference is there on this point and in the Baptist church?

Next, McRay says, "But we have not restored the entirety of the New Testament church in just the way it was practiced in the first century. I am not sure that in all instances we would restore it; in many instances we cannot restore it." Then he goes on to list some things that have not been restored about the New Testament church. But before I notice what those things are, notice with me his statement "we have not restored the entirety of the New Testament church in just the way it was practiced in the

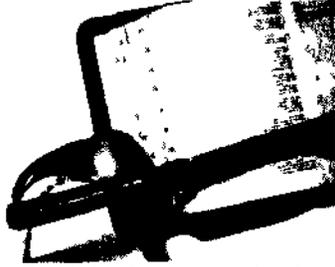
first century." Now what is it that we need to restore that has not been restored? Is the plan of salvation taught by faithful gospel preachers today not the plan of salvation as taught by the apostles and prophets along with the evangelists in the first century? If not, what part are we failing to preach that they preached? Is the worship of the church today not like the worship of New Testament churches? If not, what items of worship did they have that we have failed to practice. How does the twentieth century church of the New Testament differ in church government from the first century church? What work are we doing now that first century New Testament churches did not do? Did they not preach the gospel, edify her saints and minister to her needy? What more do we need than this? I want to know what there was about the first church that we do not have today?

Then some items are mentioned which he thinks probably could not be restored among which are (1) elders with a miraculous measure of the Spirit, (2) women who pray and prophesy, (3) evangelist to administer discipline, (4) gifts of the spirit such as those mentioned in the first part of I Cor. 12, (5) an evangelist to appoint elders, (6) the concern for the needy, and he then says, "And so we could go on and on this morning telling about the things that characterized the first century church that are not a part of this church today. Much of this, as I have said, we could not restore. Some of this we could restore." What I would like to have McRay tell us is which of the above items we can and cannot restore. True, the miraculous age of the church passed away (I Cor. 13:8-10). Aside from the miraculous age with things that were not to be a part of the church forever, what is there that we today do not have that the first century Christians had? He says of I Cor. 14:26-33, "Now we have not restored that type of first-century worship. It is the nearest thing to pattern in any **one** example in the New Testament that we can find of how the early church worshipped. Yet, we have not tried to restore that element of the pattern of first century worship." Does he think we should try to restore this miraculous part of first century worship? If not, does he say we "have not restored that type of first-century worship?" If we are not suppose to restore that kind, why complain because we have not? If we could, and did, we would be doing that we had no business doing.

Another thing he says, "We have not restored the great concern on the part of the early church for the widows and the orphans of which we read in I Tim. 5." Where does I Tim. 5 mention orphans? In what verse?

He says, "We do not have the presence and 'the spirit' of the apostle Paul to enable us to deliver such a person to Satan for the destruction of the flesh (I Cor. 5:4)." When a congregation today has the same kind of a case as Corinth had and they do with it what Corinth did, how come they do not have the spirit of Paul with them? Paul was absent in body and present in spirit at Corinth when they delivered such a person to Satan. Why would not Paul be absent in body and present in spirit today when a church was doing the will of God as commanded by the apostle Paul?

Using the SWORD OF THE SPIRIT



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

WHAT IS WRONG WITH MR. DAAB?

An article in the Arkansas Democrat (March 9, 1969) reported that Mr. Roland E. Daab of Columbia, Illinois has attended Sunday school for 2,600 consecutive Sundays, or fifty years of perfect attendance.

What's wrong with Mr. Daab? Is he never sick? Does he have no relatives to visit or who visit him on Sunday? Does he ever take a vacation?

This man may be wrong in his religion, I don't know, but he is certainly zealous and consistent — and that's more than can be said of many who know the truth. Evidently he practices his religion. The primary reason who he attends regularly is that he wants to!

A major problem in many churches is absenteeism. As the Lord's day approaches, members pack up and ride off in all directions. The church must operate with those who are left and get by the best it can.

I am concerned about our attitude toward the Lord's day. The only day of the week which belongs to the Lord in a peculiar way is the day many feel is theirs to use as they please. If we have many more wars, presidents, heroes and other special occasions to celebrate, this nation will soon become one giant holiday. It is disgusting to realize that our Congress had nothing better to do than move four more holidays to the week end so that people could celebrate and run around even more. No doubt this was the result of the pressure applied by certain selfish interests who profit by the travel and entertainment of people. I know one thing; it won't help the Lord's church. And I read recently where someone proposed having two "week ends" in ever week. Many of our people are guilty of the idolatry of which Paul wrote when he said, "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play" (I Cor. 10:7).

Frequent visits and forsaking the classes and services of the home congregation have a bad influence in many ways. For one thing, it gives children a distorted sense of values. What parent would think of having a child attend a different school each week? How could the child ever get an education? The public schools would not tolerate such a practice. But when such is done with reference to the Bible classes, it says to the child that secular education is more important than spiritual education.

Absenteeism hinders Bible class work. With many absent to return to class next week, the teacher is faced with a frustrating problem. He or she must begin where the class ended last week, knowing that those who were absent have missed an important link in the chain of thought, or else burden and hinder the

rest of the class by a lot of review and repetition. No wonder we know so little about the Bible!

Some who claim to be Christians — members of the body of Christ — are often guilty of wilfully absenting themselves from the services of the church on the Lord's day. It may be that they do not understand the number of sins involved and duties neglected when they fail to attend.

When you forsake the worship service on the Lord's day, the following sins are usually involved:

1. You disobey the command of the Lord to assemble for worship (Heb. 10:25).
2. You fail to meet your appointment with the Lord (Matt. 18:20).
3. You disobey the command to take the Lord's supper upon the first day of the week (Acts 20:7).
4. You fail to give as you have been prospered (those who wilfully forsake don't send their contribution—I Cor. 16:2).
5. You neglect your spiritual development (Heb. 5:12-14).
6. You fail to assist the church in its great mission of saving the world
7. You fail to engage in other items of acceptable worship (John 4:24).
8. You fail to stay prepared to meet Christ should he come or should you die without repenting (Matt. 24:44).
9. You may lead others astray by the influence you have over their lives (Matt. 5:13-16).
10. You "crucify the Son of God afresh, and put him to an open shame" (Heb. 6:6).
11. You count the blood of the covenant wherewith you were sanctified an unholy thing (Heb. 10:29). (Note how this verse is connected with verse 25.) The fruit of the vine in the Lord's supper is called the "blood of the covenant" in Matthew 26:28.
12. You may be on the road to complete apostasy as described by Peter when he said, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Peter 2:20-21).

If all members would obey the commandment found in Hebrews 10:25, they would become stronger in the service of the Lord and the church would function much more efficiently and effectively.

Yes, the Lord's church could use members like Mr. Daab.

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THE NEWS LETTER REPORTS

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

JAMES P. MILLER TO KENTUCKY

James P. Miller, co-editor of **Searching The Scriptures**, began work with the 12th Street church in Bowling Green, Kentucky the first Lord's day in May. After sixteen years with the Seminole church in Tampa, Florida, brother and sister Miller return to their native Kentucky to serve the Master. They will be missed in the Tampa area and throughout the southeast.

Brother Miller and I have been engaged in this work for over ten years, beginning with the "Southeast Newsletter" in 1958 and bringing into being **Searching The Scriptures** in January, 1960. In debates, lectures, meetings, writing and in personal labors for the Lord we have had a unique and close relationship. We have shared joys and sorrows, problems and success. We have traveled many miles together in preaching the gospel of Christ. We have studied together, prayed together and labored together, and in all this there has not been one unkind or harsh word between us. My love and respect for Jim is well known to all who know both of us. I value his counsel, appreciate his labor in the kingdom, and love him as a brother in the Lord.

I pray that both Jim and Bobbie may have many years upon the earth to serve the Lord. I pray that their work with the 12th Street congregation in Bowling Green, Kentucky will be successful and pleasing in the eyes of the Lord. This is the only kind of success that is worth the snap of your finger. Brother Miller will continue to work for the success of **Searching The Scriptures** throughout Kentucky and the nation.

H. E. Phillips

CHURCHES RECONCILED IN CINCINNATI

(James P. Miller — We are glad to publish this report and know that it is a fine step in the right direction. I knew after my meeting in Blue Ash in February that better things are in store for the churches in greater Cincinnati).

The Blue Ash church, 4667 Cooper Road, Cincinnati, Ohio 45242 and the Pisgah church, Rt. 42 at Dimmick Road, Pisgah, Ohio 45069, met together and on February 23, 1969 published a statement of reconciliation, signed by five brethren of each congregation. The following is a part of the statement:

On this day the brethren of the Blue Ash church and the brethren of the Pisgah church met in joint session to resolve differences of several years standing between the two congregations. Recognizing that in times of stress and disagreement, brethren's emotions often overrule good judgment and that sin is easily and often committed on both sides of a controversy, we have met to clear our conscience before God and before man. We recognize further that such sins are often difficult to define. Accordingly, we of the two aforementioned congregations do hereby solemnly

declare that whatever sins we as congregations or individuals have committed we are sincerely sorry for and ask our brethren and our heavenly Father to forgive us. With this statement we further make known to our neighboring churches and all concerned that all differences separating us as brethren have been fully resolved and we are now in full fellowship in Christ our Lord.

The Blue Ash church, 4667 Cooper Road, Cincinnati, Ohio and the Evendale church, Glendale-Milford Road, Cincinnati, Ohio published a statement March 2, 1969 just as the one above. We rejoice that peace again reigns among these brethren involved.

Giles M. Painter, Newton, N. C. — We would like to report a new work that began, March 2, 1969 in Newton, N. C. with thirteen Christians and a total attendance of nineteen. It is our desire to walk in the old paths, free from the innovations of men to earnestly contend for the faith. Any interest, helps, etc., contact the Newton Church of Christ, Rt. 2, Box 117A, Newton, N. C., phone 704-464-8476. Visit with us when in the area.

The Church of Christ, 536 N. poplar, Montebello, Calif. 90640 will send the **Words of Life** to any man or woman in the Armed Forces. The **Words of Life** is a weekly bulletin-type paper published by brother **James E. Cooper** that deals with "First Principles." Those desiring to take advantage of this offer should write to the church.

Joe F. Nelson, 1093-B Dewey Road, Key West, Fla. 33040 — We would like to make brethren aware of the Lord's people who meet at 22 Shore Drive on Big Coppitt Key, Florida. This is the only congregation that we know of this side of Perrine, Florida that stands for the truth. Our attendance averages 26 each Lord's day. Worship with us when in the Keys.

Larry R. Devore, P. O. Box 5, New Carlisle, Ohio 45344 — Brother Fred A Shewmaker from Wilmington, Ohio, preached in a meeting at Funston Avenue church, March 3-9. One confessed sins during the meeting and two have been baptized since the meeting.

The Southeast congregation, Portland, Oregon — We are happy to report that three have been baptized at Yale, Ill., and six baptized at Hildalgo, Ill. through the efforts in two meetings of Robert J. LaCoste.

Robert J. LaCoste of Southeast church, P. O. Box 06326 Portland, Oregon 97206, is moving to work with the church at Globe, Arizona. The Southeast congregation is accepting applications for an evangelist. Phone: 1-503-771-9518.

Gale Cummings, Altus, Oklahoma — The church here will appreciate you letting your readers know that **Foy W. Layton**, preacher for the Westside congregation in Irving, Texas, will be with the Southeast

church in Altus, Oklahoma in a Gospel Meeting May 5-11. He will also be with the 19th & Calla Avenue church in Frederick, Oklahoma from the 12th thru the 15th of May. Bro. **John Wilson** is the preacher for this church. Both of these congregations would like the names of any men of families moving into this area as a result of a recent change of command of an Air Force unit from Tinker AFB to Altus AFB. Please notify John Wilson, P. O. Box 1070, Frederick, Okla. or Gale Cummings, Box 955, Altus.

Grant B. Caldwell, 4313 32nd Ave., Kenosha, Wis. 53140 — During the past eight months, we have been associated with the church in Kenosha, Wis. The Lord's people here have proven without any doubt that they are willing to withstand all trials and continually march forward in the cause of the Master. During our time here some five people have been restored. We have continued hope of growth and development both spiritually and numerically.

Ben Puterbaugh, 2797 Russell St., Portage, Ind. — I am writing in behalf of the congregation here at Portage, Indiana. They are in need of acquiring a man to begin working with them starting this summer.

This summer will complete three years of my working with them, and I will be moving to Cottage Grove, Oregon.

The congregation here has been averaging about 60 over the past few months, but as the area population is increasing steadily, there is much opportunity for growth. The brethren are "sound" and some are very able and willing workers.

Financially, they are able to provide \$120 per week at the present time, and thus it would be necessary for most individuals to raise some outside support.

If anyone is interested they can write to: Church of Christ, 2797 Russell Street, Portage, Indiana 46368.

Voyd N. Ballard, 6801 No. 6th Ave., Glendale, Arizona 85301 — The work goes well here at 60th Avenue in Glendale. We just closed a good meeting with Bro. **Choice L. Bryant** of Fresno, California doing the preaching. We had good crowds every night and Bro. Bryant did an outstanding job. He preaches the gospel in its fullness and completeness.

One was baptized during the meeting, and we had one restored a few days before the meeting.

Clark C. Buzbee, P. O. Box 278, York, Ala. 36925 — For the past two and one-half years I have been working with the Lord's people in York, Alabama. We have also had a part in the work at Boligee. Six have been baptized, and thirteen of the Lord's people have been restored. The Lord willing, my family and I will be moving to Moultrie, Georgia this summer. I will be working with the Central church there. The church here in York will be needing a man. He will need outside support, but the church here owns their building and they have a nice, large three bedroom, two bath home they can provide in addition to about \$50.00 per month in salary. Anyone interested may write me or George Fletcher, York, Alabama 36925.

Vestal Chaffin, 4204 Sunflower Avenue, Louisville, Ky. 40216. **Don Bassett**, of Memphis, Tenn., will be with the Shively church in a gospel meeting, April 25th through May 2nd. Our work here moves along very well. Two have been baptized recently. When you are in the Louisville area, visit with us.

SASSERS RETURNING TO NIGERIA

Yes, brethren it is true, my wife and I and our four children, Whit, Jimona, Tami and Jori Lyn, have decided to return to Nigeria to enter once again into the work that we learned to love so well while we were there two years, 1964-1966.

We had not intended to return so soon, but brother James Link, the brother that had been preparing to go, was unable to do so because of the condition of his wife after an auto accident.

We looked around, high and low, for a man to take his place, but was unable to find anyone else to go. So, with brother Wayne Payne coming home this summer, and with our longing to return to Nigeria anyway, and with the desperate need for at least two white brethren to be there together at all times, we made up our minds to go.

Well, now brethren, since you know why my family and I are going to Nigeria, it is left up to you to see to it that we get there, are supported well while there, and have working funds to work with while there. I am not ashamed or embarrassed to ask you brethren to help financially in this great effort at this time. On the contrary, I am happy to be able to ask. For I know that you need to be involved in such efforts as this for your own good and I know from experience that you will not let me and this effort down. You will be more than happy to have an opportunity to help preach the gospel where it is received so well. Where the fruits are so many fold.

Brethren, I am an experienced man that has served his Lord in Nigeria before. A man that is mature in age and mind. I love the Nigerian people and know how to work with them. I was with brother George Pennock in the work over there before and will be privileged to be a fellow worker with him again this time, the Lord willing.

I am now engaged in a good work here at Griffith, Indiana. The brethren are paying me a good liveable wage, I am living in a nice brick house. I am enjoying the work with these good brethren here. So you see, I am not running from anything or anybody, but I feel that I need to go to a work where I am needed even more and where not many brethren want to go.

Brethren, here are the needs, and how they can be met by you, and when they should be met: We will need travel funds both ways before we leave the States. We will need a car for transportation while we are there. We will need monthly living support. We will need rent money and working funds.

Any individual or congregation that will help, can send to any of these needs. We plan to leave in September 1969. Our time for raising the necessary funds is very limited. Please do not hold back or delay your sending to this need. Delay is a killer of precious time and a cause of concern on the part of those trying to go to do this work. Please heed this call now. If there is any congregation that thinks

they may be able to take care of my support or rent money by themselves, please contact me right away. My address is: James W. Sasser, 630 East Ash Place, Griffith, Indiana 46319. My telephone number is: area code 219, 923-3819. Make all checks payable to James W. Sasser and send them to the above address. Thank you in advance brethren for your liberal help. Yours in His Service. Jim Sasser.

HARKRIDER REPORT FROM SIDNEY

February 12, 1969

"The best laid plans o' mice and men gang aft a-gley." This familiar line from the pen of the Scottish poet Burns rings in my mind as I begin this report. Three months ago we had the "best laid plan" to move 300 miles to Gunnedah to assist the brethren in preaching the gospel in that city as well as in Armidale and Inverell. However, this was not to be, for we soon learned we were to be the parents of our fourth child next July. Arline has been considerably ill with "morning sickness" combined with a low blood sugar complaint similar to the condition she experienced the full nine months with Amy, our youngest child. My concern for her well-being has necessitated the change in our plans. After much serious consideration we decided to remain in Sydney until next December in order to keep the home surroundings as stable and familiar as possible during the next few months. The Lord willing, we shall return to the U.S. by the end of 1969.

We have moved, however, to a different residence as the owners of the house we rented the last 20 months are returning from America. Our new address is 18 Koorabel Ave. Gynea, N.S.W. 2227; Australia; telephone 525-4597. All correspondents please note the mailing address:

From: 23 Milba Road Caringbah, N.S.W. 2229 Australia	To: (effective now) P.O. Box 52 Caringbah, N.S.W. 2229 Australia
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When there is so much work to be done in so many places, as the case is in Australia, it is difficult to know where to go and what to do first. We constantly pray for the Lord's wisdom and divine guidance that His will be done. Much work is before us in the Sydney area, and our time will not be ill spent by remaining. Our reasons for having made plans to move to Gunnedah had been prompted by the need in that area and out of joy that the work in Sydney was soundly begun. Jim Everett was remaining to devote full time to the work, and Phil Morr, of Romulus, Michigan, was tentatively planning to move to this area in July. These facts have not changed, and even though we are now also staying there is plenty of work for us all. Jim and I have been extending ourselves assisting as many other congregations as we possibly can; in fact, all six male members of the Pork Hacking church have been called on to teach and preach as both Jim and I frequently are away at the same time. One of us is in Wollongong (50 miles south) every Sunday and Wednesday nights, and one is in Newcastle (100 miles north) every fourth Sunday, combined with occasional trips to Gunnedah, Armidale, and Inverell area. In addition, we have assisted other

congregations by conducting gospel meetings as often as possible. For example, Jim will be preaching in meetings the whole month of March, and I will be gone two or three weeks in April, the Lord willing.

I wish I knew what could be said or done to encourage other faithful men to come labor in Australia for the next 3 to 5 years. At least seven different areas (some involve more than one congregation) are asking for faithful men to come help, and it would be difficult to say which place was in greatest need, for they are all worthy works. This is only the minimum number needed as many, many cities in Australia have no known congregation existing. Could you, dear Reader, or do you know of some faithful man who would give a few months of his life preaching the glorious gospel to lost souls in this country of Australia? "The harvest truly is great, but the laborers are few" (Luke 10:2).

ONE BAPTISED IN JANUARY: Summer school holidays combined with the Christmas season make the months of December and January the slowest of the year so far as studies with aliens is concerned. However, we all rejoiced to assist Mrs. Wiseman obey her Lord in baptism on January 22nd. She is a good friend to Mrs. Tucker, who was baptized a year ago, and through this influence Mrs. Wiseman willingly studied the Scriptures and responded in sincere obedience. Our number increased too by the move of Max and Cathie Burgin and four children to Sydney. This family seems to be sound in the faith and will be a boost to the work. Presently we are distributing 5,000 copies of the current issue of "Doing Truth", and we pray that through this printed page new contacts may be taught the truth. The Port Hacking church now numbers 18 members (6 Americans, 12 Australians), and combined with our children we have a total of 29 meeting together.

We are thrilled to report that the renovations to the building are almost completed, and within the next week or two we will begin meeting in the auditorium which should comfortably seat 60 people. When this work is finished we will send a picture and a complete report to those who so generously helped make this possible.

In closing, please accept my sincere appreciation to all who have assisted us in this work through your prayers, contributions, and personal letters. And most of all, we give thanks to God for the church in Hueytown, Alabama which has so faithfully had fellowship in the work both by sending my full monthly salary and by constantly supplying moral and spiritual encouragement.

"Finally, brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with you" (II Thessalonians 3:1).

— Robert Harkrider

Robert A. Bolton, 610 E. LaDeney Dr., Ontario, Calif. — I am half-way through my 4th year with the good church in Ontario, California which averages more than \$2,000 per month in direct support of preachers at home and away. In 1968 there were 8 baptized, 7 restored, and 10 identified. Meetings in Ontario in 1969 will be with H. Osby Weaver, April 7-13 and **W. L. Wharton, Jr.**, September 8-14.

February 3-14 I was with the 5th Avenue & 12th

Street church in Yuma, Arizona in a singing school and gospel meeting. My meeting schedule for the rest of 1969 is as follows: Northside in Tucson, Arizona, April 14-20; Market Street in Salem, Oregon, April 27-May 4; and in California, at Studebaker Road in Long Beach, May 12-18; Palm Springs in November, and Apple Valley at a time yet to be decided.

When in Southern California, visit with us in Ontario — only 35 miles from downtown Los Angeles on Inter-State # 10.

SEARCHING THE SCRIPTURES continues to be among the best papers I receive. I would certainly like to find someone who would sell me Bound Volume 1 & 2 for my files.

Leo Rogol. Rt. 4 Box 12D, Greensburg, Ky. — Brother Paul C. Keller, of Moundsville, W. Virginia, preached in a meeting at the Greensburg church of Christ March 17-23. One was baptized during this meeting.

Since moving to Greensburg, we have had three baptisms and four restorations. The work is progressing very well and more good is being accomplished all along. I began my work here the first week of August, 1968.

James L. Denison, 3402 Henderson Boulevard, Tampa, Fla. 33609. May 5, 1969. "On April 4, Colin Williamson of Ocala, Fla., closed a meeting for us at Henderson Bly'd with one baptism. Since that time we have had three other baptisms. On May 2, I concluded a meeting with the Westside congregation in Tallahassee, Fla., with one baptism. My next meeting will be with the Gap Road congregation in Batesville, Ark., late this summer."

M. E. Patton — I have recently been with the Thomas Blvd. church in Port Arthur, Texas (Mar. 30-Apr. 6) which resulted in four baptisms. Don Givens has recently moved there from California to work as evangelist. He is well received and is off to a fine start with this good church. April 14-20 I was with the University Heights church in Lexington, Ky., which resulted in fifteen baptisms. Robert Crawley is the efficient, highly esteemed, and faithful evangelist here. This church is showing a great deal of zeal and knowledge in the Lord's work. I go next to Spring and Blaine in St. Louis, Mo. — May 4-11. After this I will be home for most of the summer before my next meeting. Ferrell Jenkins of Tampa, Fla. will be with us at Weatherly Heights in Huntsville, Ala. June 1-8.

Donald R. Givens, 4349 Vassar, Port Arthur, Tex. 77640: We have had ten baptisms at the Thomas Blvd. congregation in the past six weeks. Four of these were baptized during a meeting with brother Marshall Patton. Bro. Patton did an excellent job of preaching the powerful gospel. Any congregation will benefit greatly by calling on him for a meeting. We continue to enjoy the work at Thomas Blvd.; and the congregation is blessed with three fine elders and a good spirit prevails. When in southeast Texas, visit with us.

HOLY SPIRIT IN THE NEW BIRTH

J. T. Smith, Dayton, Ohio 45410

The denominational world "thrives" on talking about the New Birth, conversion, and their being saved as a result of a direct operation of the Holy Spirit. Usually those who tell you about their receiving "it" (instead of Him) will tell you that it is unexplainable, that they consider it "better felt than told."

Many times those who talk about the Holy Spirit and conversion will cite John 3:3-8 in an effort to try to show the mystery of the new birth. It is certainly a mis-nomer to refer to the new birth as conversion. For even though there can be no Scriptural conversion without the new birth, the new birth can certainly take place without true conversion following. We will explain this in our next article. However, just here, we want to continue our thought of the Holy Spirit in the new birth.

Jesus said we are "born of water and of the Spirit." Almost every Bible scholar, without exception, will tell you that the word "water" in John 3:5 is a reference to baptism in water. In fact, most reference Bibles will cite Mark 16:16; Acts 2:38; I Pet. 3:21 as references to look up on the word "water" in John 3:5. "But," someone says, "read about the Spirit and the mystery of it." "It is like the wind." "It is better felt than told." Stop and consider for just a moment what Jesus is saying about the Spirit. He is simply saying that when folks are baptized in hamony with the Scriptures, their sins are washed away by the blood of the Lamb (Rev. 1:5; cf. Acts 22:16) and you can see no outward change at the time the Spirit removes our sins or operates on us. Paul explains it by saying that God operates on us — that he quickens or makes us alive spiritually when we are baptized (Col. 2:12-13). Hence, being born of water and of the Spirit puts one in the position of "being led by the Spirit" that we might be converted to Christ.

Next month, we will talk about the word "conversion" and "being led by the Spirit."

WHY I BECAME A CHRISTIAN, A MEMBER OF THE CHURCH OF CHRIST

PART NO. 3

Joseph Lee Block

In 1943 we arrived in New York and settled in Flushing, L.I. My wife attended the church services in the Manhattan church of Christ (at that time a true church). I went with my wife a few times and then found myself wanting to go. We met some wonderful people there and they accepted me for what I was, never asking me any questions. Nevertheless, I told them that I was of Jewish Faith. I was still attending the services at the synagogue three times a day, 7 days a week, and also attending the services from time to time at the church of Christ.

After a few months of attending the church of Christ services, I found myself asking Ed Couch, who was the preacher there, some questions. Ed re-

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<p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p>	<p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 1 3 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Ronald Lehde Phone 762 9692</p>	<p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p>	<p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phones 788 8335 and 785 3000</p>	<p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p>
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mind me of Rabbi Springer, a kind, lovable and patient man. He was well liked by the congregation. I told Ed Couch the way I was brought up and also asked him a few things about the Christian religion. The answers he gave were simple, but he told me to study the Holy Bible if I wanted to learn more. I did this. I began studying the Bible and found things that I could not understand. I went to Ed with everything that was troubling me and he always found time for me. He was a very patient man. I took a copy of the Holy Scriptures from the Jewish translation and found at that time that they varied in my mind too much.

One day Ed asked me what I was looking for. I told him that I did not know, but that I did believe that there were some things missing in my life and I was going to find them one way or the other. He did say that the answer to all our problems was in the Bible, and for me to study more and more. He told me something else: not to rush things"; whatever I was seeking I would find. To me I was too anxious to find the answer quick because I was in trouble. He told me to take it easy, but I thought in my mind that he had what he was looking for, so it was all right for him to talk that way, but I soon found out that we are all looking for something.

Some of the folks from the Manhattan church lived in Flushing, Bayside, Great Neck, Little Neck and various communities in the area, decided to get a building in Flushing so the folks from these areas would not have to travel very far in winter. A building was found in Flushing and the folks all got together to help this church get started. I was happy that they permitted me to assist them in getting

this church started. They worked very hard and never thought of themselves. As they were working I was asking questions and they never got too busy to answer me. I owe a lot to them and most of the hard work was done by Ed Couch.
 (continued)

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VOLUME X

JUNE, 1969

NUMBER 6

PAUL'S REBUKE OF PETER

Larry Ray Hafley

In the sacred narrative of Galatians 2:11-21, we find Paul's rebuke of Peter for his hypocritical action toward the Gentiles. A kind, scathing, deserved denunciation confronted the impetuous, fiery Apostle directly and publicly (Gal. 2:11,14). He who "was not a whit behind the very chiefest apostles" (II Cor. 11:5), manifested the tenacious moral, physical, and spiritual courage that ever sustained his faith when he came "eyeball to eyeball" with the proclaimer of the gospel of the circumcision.

WAS THE REBUKE DESERVED?

Let the Spirit of God answer the query. "... he (Peter) was to be blamed" (Gal. 2:11). That settles it, but what facts caused this untenable, self-condemned position?

Peter knew "that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; (Gentile) but God hath shewed me that I should not call any man (Gentile) common or unclean" (Acts 10:28). By means of "a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: "Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts 10:11,12), Peter had been conclusively shown "that God is no respecter of persons" (Acts 10:34). Hence, as requested, (Acts 10:48) Peter ate with the uncircumcised and successfully sustained his behavior before a "Jewish Board of Inquiry" (Act 11:2-18). There is, said the recorded Pentecost preacher, "no difference" between the Jew and Gentile (Acts 15:9,11). Therefore, Paul's severe censure was most appropriate; Peter received "his dues."

WHY WHEN HE KNEW BETTER?

As has been adequately proven, Peter's sin was not born of ignorance. He lived, and rightly so, "after the manner of Gentiles," (Gal. 2:14) but he ceased doing so "fearing them which were of the circumcision" (Gal. 2:12). His hypocritical, insincere actions were occasioned by the fear of man.

It is a characteristic of men in all ages to be moved by the thought of what others will think if they obey God. Had Peter continued his course of fear his doom would have been irrevocably sealed (Rev. 21:8). cf. John 12:42,42; 9:18-23.

RESULTS OF PETER'S HYPOCRISY

1. Others were led astray, even Barnabas (Gal. 2:13). Sin's potency is cruel enough in one person, but as occurs so often, its lair is enlarged in one so as to ensnare others.

It can be inferred that some were "carried away" because of Peter's influence. All disciples need to be ever aware of this pitfall. What Alexander Campbell or J. W. McGarvey believed is not inherently important. How David Lipscomb stood on any issue does not determine Divine truth. We cannot afford to be led by any man be he Foy E. Wallace or Roy E. Cogdill. Christ is the captain of our salvation, and those who have contracted "infectious preacheritis" need to set their affections on things above.

2. The doctrine of Christ, had Peter's course gone unchecked, would have been rendered ineffectual in the eyes of many potential subjects. The gospel claimed that all men are in sin subject to sanctification and oneness in Christ without fleshly distinction, but Peter's behavior appeared to void this sublime reality. It seemed that the law (circumcision) was necessary to support a weakness in the gospel and that the Gentiles had no hope of true sonship. Who would want to accept an important message in which its executors, the apostles, had no confidence?

3. Furthermore, the body of Christ would have suffered an unalterable rend with "Jewish churches of Christ" leaning on the crutch of the law while the relegated Gentile churches wallowed in an indirect justification. Thus Christ's statement of "one fold and one shepherd" would have become an unfulfilled dream, a failure. The world could not believe that God sent Jesus when the administrators, directed by the Spirit, "proved" the failure of the promise in Christ by the gospel by their living division (Jn. 17:21). We could but exclaim in the throes of eternal oblivion, "O wretched men that I am! who shall deliver me from the body of this death." The answer would forever resound and reverberate, "There is no hope, and there will never be one. We are condemned!"

BUT THE REFRESHING BLESSED TRUTH

"... a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

Larry Ray Hafley
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EDITORIAL

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"GREAT" AND "LITTLE" PREACHERS

In this issue is an article under the heading: "A Preacher's Plea" by one who wished to remain anonymous. He did not sign the article or the note attached. I usually give little attention to such articles and letters, but because of some of the material in this one that suggests some dangers among preachers and churches I have published it.

While I do not agree in all respects with the "problems" of preachers who labor with small congregations, or with the "causes" of these situations as set forth in this article, it does show up some conditions that are very real and dangerous. I deplore and decry the attitudes and practices of many preachers among us. We need but to look casually at the developing "clergy" within denominationalism to see where we are headed if these attitudes are not changed. The average "clergyman" — call him Pastor, Doctor, Reverend, Priest, Rabbi: they are all the same — is much more interested in political, social and economic "justice" than in teaching people the way of the

Lord. There was not much political, social and economic justice under the Roman rulers during the first century, but this did not keep the apostles and evangelists of the first century from preaching Christ and His kingdom to all men. I know of no action of the apostles or the early church, recorded in the New Testament, on behalf of social or economic injustice. They were interested in preaching the word of reconciliation. That is the work of an evangelist.

Most of those who read this journal strongly oppose the attitudes and practices of the modern clergy. But nearly all of us know that the very liberal preachers and digressive "Churches of Christ" are about as far out as those of denominationalism. Their interest is not in proclaiming the word of God. They indulge themselves in entertainment, social problems and activity, and in developing a business-type enterprise out of the church. All this grows out of attitudes toward the word of God and toward each other.

One disgraceful attitude among preachers of the gospel is the "big" and "little" classification that both preachers and churches have adopted. Jealousy and envy lie at the root of this attitude. Discounting the physical aspect, I know of but one scriptural definition to such a classification. "He that is least among you all, the same shall be great" (Luke 9:48). This statement resulted from a dispute among the disciples who should be greatest. The mother of Zebedee's children came to Jesus with the request that her two sons be granted to sit, "the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:21). The other ten arose in indignation against the two because of their ambition for greatness: to sit on the right and on the left hand in the kingdom. Jesus answered the question about who was the greatest by saying, "... but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26,27).

But who will be least in the kingdom? "Whosoever therefore shall **break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven**" (Matt. 5:19). This measurement of greatness is directly opposite to the standards of the world.

The "big" or "great" preachers of our times are those with the highest academic degree, the most polished speaker, the most widely advertised as campaign promoters, acclaimed editors and authors, college presidents and professors, promoters and directors of "church-related" institutions of all kinds, and the noted debaters and lecturers of this age. I am not saying that men with these qualities are not sound preachers of the gospel. Some are! But are any of these essential to being "great" preachers by God's standard?

I have the series of books published by **Biblical Research Press** in Abilene, Texas called "Great Preachers of Today". In these books of sermons the Preface in each tells of the accomplishments of the author that distinguished him as a "great preacher". The standard used is that by which the world measures greatness, at least this is where" the emphasis lies.

It has come to the point that one of these "great" preachers has simply to pronounce a decree on some issue and many churches and "little" preachers bow to his will and accept his pronouncement as the law of God. I am not willing to rest the destiny of my soul upon the "interpretation" and "exposition" of the word of God by any "great" preacher by man's standard, no matter what his reputation is. I know that every man is subject to error and no man is infallible. I measure his preaching by the word of God, and so far as I am concerned the only "great" or "big" preacher is that man who "shall do and teach" the very least commandments of God; and the "least" or "little" preacher is the man who "shall break one of these commandments, and shall teach men so." No matter what accomplishments one has acquired by man's standard, if he does not teach and practice the truth he is a "little" preacher. If he preaches the truth and practices it he is a "big" preacher, even if he has not acquired one of the before mentioned qualities.

The attitude of peddling influence and trading for the best salary by some preachers of the gospel is disgusting. That man who is more interested in a meeting with a "big and influential" church that will pay him a handsome sum for his labors than he is in preaching the pure gospel to save souls, does not deserve the distinction as a preacher of the gospel. And that congregation which trades for the popular preacher who has the most influence across the nation, and seeks to enhance her own standing among brethren by the "big" preacher's influence is not interested in glorifying God. This does not mean that every congregation securing a nationally known preacher for a meeting or for regular work is wrong. It all depends upon the attitude of both preacher and congregation toward the standard of "greatness" in the kingdom of God.

There is another side to the coin. The attitude of "little" preachers, as some describe themselves, is no better than the "big" preachers among men. The rich have always been inclined to oppress the poor, and the poor have always charged the rich with being greedy, dishonest and cruel. As a blanket statement this is not true. But the tendency is always there. In the same sense the "big" preachers are inclined to dominate the "little" preachers and churches, and the "little" preachers charge the "big" preachers with unholy motives and sinful practices. As a blanket statement this is no more true than the case of the rich and poor.

Since the Lord said the **great** in the kingdom are those who **do** and **teach** the very least of God's commandments, and the **least** are those who **break** one of the least of God's commandments and **teach** men so (Matt. 5:19), we should be interested in no other measurement of greatness.

Some spend their lives studying the word of God. They have worked hard to serve the Lord and to preach the gospel without compromise. Because of their hard work and long years of service they have become widely known and respected for their work's sake. They are great preachers by God's standard.

But many others are too lazy to study, too indifferent to develop their own abilities, and too interested in "something for nothing" to acquire a reputation among brethren as a faithful and hard working preacher of the gospel. Some of these expect larger

and better taught congregations to employ them at a high salary when they have not qualified themselves by reason of time and hard study. Why should a novice or a lazy young man looking for a "short-cut", expect an equal responsibility with a mature, hard working man who has equipped himself for the work? This is about as sensible as the college student demanding an equal voice in the curriculum and administration of a college with the president, dean and professors.

A young man must study and work hard and in time he will be one of those "big" preachers by God's standard. To me a young preacher is a gem. If he loves the truth, works hard to serve the Lord, keeps the right attitude toward the word of God and his brethren in the Lord, he will develop into a bright jewel with real greatness in the sight of God. I love and respect these young men who want to preach the gospel of Christ. I will gladly help and encourage them in every way to develop their full capacity to become truly great preachers of the word.




Reviewing the
DOCTRINES
OF
CATHOLICISM

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

CATHOLIC "SAINTS" — DE-SANCTIFIED!!

For centuries, the Roman Catholic Church has engaged in the custom of elevating certain of their deceased members to the position of "saints". They have apparently failed to note that the New Testament refers to all the faithful Christians as saints. Note, please, Paul's introduction to the Philippian Epistle: "Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons."

To the Ephesians, Paul wrote: "Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus."

In his First Corinthian Epistle, Paul wrote: "to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours: . . ."

There are many more scriptures that could be cited, but these suffice to prove the New Testament practice.

Catholicism's False Procedure

For several centuries, Catholicism selects certain of her faithful . . . those who have supposedly been workers of miracles during their life-time . . . and elevates them to the status of "saints" . . . they are said to be "canonized", or "beatified". If they are canonized, this is accomplished by a papal decree, and is obligatory and universal. Beatification, however, is local or regional and is not binding upon all Catholics. Consequently, the Catholic chain of importance would place "canonization" above "beatification".

There have been literally hundreds and hundreds of alleged "saints" venerated, "prayed to", and "prayed through", by Catholicism down through the years. Now, however, in 1969 A.D., the Vatican has recently "de-moted" or removed some forty "saints" from the approved list.. among them being "St. Christopher" who is allegedly the 'patron saint of travelers'. This poses a problem for those Catholic "Church Goods" merchants who have been peddling "St. Christopher Medals" and "Christ of the Highways, Careful Driver Companion" sets. These are described as "Miraculous Medals" in the Catalogues.

The Catholic Dictionary On "St. Christopher"

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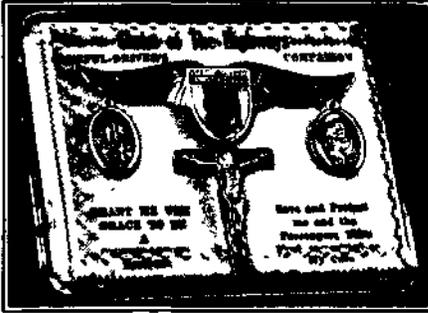
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and west also share the belief that he who looks on an image of him shall not that day suffer harm; 'After you have seen Christopher you go safely.' . . . The belief is perpetuated in the adoption of St. Christopher as a patron by motorists . . ." (Page 95, **A Catholic Dictionary**, by Attwater.)

Some people carry a rabbit's foot, others a buck-eye . . . still others merely glance at an image of a probably non-existent person, formerly called a "Saint" by Catholicism. Each of these practices is rank superstition . . . but because it has been practiced by some in the name of religion, is it any wonder that many thinking people reject such a religion ?

Conclusion

Such practices as described in this treatise are completely foreign to the teaching of the New Testament. The fact that the Roman Church is changing so drastically in the last decade is due to the increase in educational standards and achievement by many of her subjects in many parts of the world, especially in the United States. This factor alone will continue to bring about great changes within the ranks of Roman Catholicism for years to come, if God wills that time shall continue.

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ARGUMENTS ADVANCED IN PROOF OF EVOLUTION
NATURAL SELECTION (No. 1)

Although the evolutionary theory has been suggested and discussed all the way back to the days of ancient Greece and her philosophers, and even though the doctrine of Natural Selection was first suggested by W. C. Wells in 1831 and enlarged upon by Patrick Matthews in 1831, it remained for Chas. Darwin along with Alfred Wallace to suggest **NATURAL SELECTION** as the **mechanism** that brought about evolution. In 1858 Wallace wrote Darwin, enclosing an essay, asking him to read it and then forward it to Lyell. Darwin found, almost in his own terms, the theory of species origin by means of **NATURAL SELECTION**. He almost yielded to Wallace the honor of being the first man to announce the theory but at the urging of his friend Joseph Hooker the two papers were presented to the Linnean Society in London July 1, 1858. Darwin then hastened to complete his book **ON THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION** and it was published in November 1859. Darwin's book and ideas were well received by many scientists and by a large segment of the public. Darwin was acclaimed as setting forth the process by which evolution, from the lower and simple to the higher and complex, took place. (See popular Evolutionary Textbook, B S C S (Yellow), pp. 594-595). This same book sets forth what was involved in the idea: "(1) the presence of individual, hereditary variation; (2) the tendency to increase in numbers; (3) the struggle for survival (or competition for the needs of life); and (4) a difference in the contribution that different types of individuals make to succeeding generations. This whole process, and especially the struggle for survival and the difference in rate of reproduction between the 'winners' and the 'losers' of the struggle, **DARWIN CALLED NATURAL SELECTION**" (p. 590-591). Darwin's own words are: "The preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called **NATURAL SELECTION** or the Survival of the Fittest." **ORIGIN OF SPECIES** p. 58. This textbook (BSCS), highly acclaimed by the evolutionists, says "Charles Darwin, **ON THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION** proposed the first well-established mechanism for evolution — **NATURAL SELECTION**" (p. 601). Darwin believed that for evolution to occur two sets of conditions were necessary. First, there must be a variety of **HEREDITABLE** characteristics among the individuals of a species.

Second, NATURAL SELECTION MUST OPERATE. Thus over the course of time some of the heretible characteristics would be selected because they allowed those possessing them a greater chance for survival and reproduction. "THE HERETIBLE CHARACTERISTICS, THEN ARE THE RAW MATERIAL OF EVOLUTION" (ibid. 611). Weismann in Germany, E. R. Lamkester and A. R. Wallace in England were leaders of "pure Darwinism," by which is meant they held to the idea that NATURAL SELECTION is the sole, or at least the CHIEF FACTOR in the evolutionary process. And these men, along with Conklin, Thomson, Osborn and others said "they would accept Lamarck's theory of 'The Inheritance of Acquired Characteristics' (which was rather popular in Darwin's day and strongly advocated by Herbert Spencer and others—P.F.) whenever any good, clear, unambiguous examples are produced; BUT UNTIL THAT TIME THEY WILL CONTINUE TO DEPEND UPON NATURAL SELECTION AS THE CHIEF, IF NOT THE ONLY, FACTOR IN ORGANIC EVOLUTION" (THE PHANTOM OF ORGANIC EVOLUTION by Price, pp. 85, 192).

So in a world of great variety and overproduction there is a great struggle for existence and from such struggle come the "survival of the fittest." "Nature" by some unexplained, inherent power makes a choice — selects the best, strong, and fit while it eliminates the weak and unfit. Then, due to those HERETIBLE characteristics we mentioned above, there is passed on THROUGH HEREDITY these strong and healthy qualities so that over the course of continued development and improvement, in process of time, there will be brought into being a "NEW SPECIES." "Natural law" and environment will so operate as to preserve IMPROVED plants and animals alive till they reproduce off-spring. Variety is supposed to create improvement; Natural Selection must preserve these alive in the great struggle for existence and Heredity will transmit these improvements to offspring (See Otey's ORIGIN AND DESTINY OF MAN, pp. 59, 65). Thus we have the three processes: (a) "VARIATION" — the appearance of improved body-form, (b) Natural Selection, or the "Survival of the Fittest" comes forward and preserves alive these improved individuals, (c) "Heredity" reproduces these improvements in the next generation" (GOD AND THE COSMOS, p. 280).

Prof. Theodore Graebner says, "Only a limited number of species in each generation will survive to procreate their offspring and those will perpetuate the advantages which enable them to compete successfully. The gradual accumulation of infinitesimal differences will thus, in the course of geological time, produce all the varieties of living forms. — Some of these variations chance to be helpful to the organism in the struggle for existence and their fortunate possessors are more likely to survive and to pass on their happy improvements to their offspring, so that a NEW and better species gradually supplants the older one — THIS IS NATURAL SELECTION" (ibid. p. 277). Another book sets forth the process in these words, "Darwin's theory was that members of different species competed with one another for life, and that in such struggle any advantageous variation would enable its possessor to gain the upper

hand. 'The fittest' therefore, would survive, the others would perish. The survivors would pass on the beneficial variations to their offspring, accounting eventually for the evolution of NEW FORMS OF LIFE. Darwin called this process 'NATURAL SELECTION' " (DID MAN GET HERE BY EVOLUTION? pp. 14-15).

To be continued.

Paul Foutz

SIGNS of the times



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

In this series of articles under the above heading, I am reviewing a sermon preached by brother John McRay at the Otter Creek Road church in Nashville, Tenn., on May 12, 1968. This sermon contains error and shows just how far some of the liberal churches are getting away from *the Truth*.

Speaking on page-2 of this sermon, McRay says, "But, I do want to point out that our method of restoration in the Restoration movement has obviously been an eclectic method. There is no one place in all the New Testament where there is any pattern of the five avenues of worship — not one. There is nowhere in the New Testament that it ever says, 'There are the five ways which we are to worship,' nor an example given where an early church worshipped in these five ways — by which I mean preaching, the Lord's Supper, singing, praying, giving of our means. There is no one place. So, eclectically we open our New Testaments and of necessity we begin to look through to pick and choose what we believe should be done today upon the basis of what the early church did in the first century. This is what we do. This is all that we can do. But when we are picking and choosing, the result has been that some of us are picking some things and others are picking other things. So we are divided."

There are several things which are revealed by this statement from this liberal preacher. If he does not know anymore about the Bible than what is indicated in this statement, then he doesn't have any business preaching to anybody about anything. If we accept what he says we are in trouble. If he were to try to teach some person what the Lord wants them to do to be saved from alien sins, he would be in difficulty. From what one passage would he learn that an alien sinner should hear the gospel, believe the gospel, repent of sins, confess faith in Christ and be baptized for the remission of sins? There is not a single verse in all of the Bible where

all these things are mentioned. But does this mean that when I and other faithful gospel preachers teach people to do this that we are responsible for the division in the religious world on the plan of salvation? It is true that we do not find all of God's will on the items of worship in one verse; neither do we find all of God's revelation to man in one verse. If we did there would be no books, no chapters, and no verses in the Bible; there would be just one big verse or passage.

When we take the New Testament and from it sum up all that God has said about the worship of the church we find the church (1) preached the gospel, Acts 2:42; (2) sang, Eph. 5:19; (3) prayed, Acts 2:42; (4) on the Lord's Day contributed as they had been prospered, I Cor. 16:1-2; and (5) on the Lord's Day observed the Lord's Supper, Acts 20:7. Now from looking through the New Testament does McRay find where any New Testament church ever did anything else? If so, what did they do and where is the verse that says they did what they did?

Another thing that stands out in McRay's statement is that there is not "an example given where any early church worshipped in these five ways." If McRay does not know how to establish Bible authority any more than this, one can see why he stands in trouble in his sermon. Gospel preachers have taught for years because the Bible teaches that authority may be established in three ways, (1) by an approved example, (2) by a precept, and (3) by a necessary inference. If McRay is going to limit the way by which authority is established to just the first of these, he will stay in trouble in his preaching.

He says the "eclectic method" has been the source of division because some have chosen one thing and some have chosen another thing. It is true that by choosing from human wisdom some have chosen one thing and someone else has chosen another. But what I want to know is where did this Christian Church preacher find a passage from which to choose the use of instrumental music in worship? McRay indicates there is such a passage in the Bible when he says that "we open our New Testaments ... and pick and choose what we believe should be done today upon the basis of what the early church did ... But when we are picking and choosing, the result has been that some of us are picking some things and others are picking other things." From what New Testament passage did the Christian Church preacher pick instrumental music? McRay says some have picked one thing and some another from the New Testament. Now what I want is the verse from which the Christian Church preacher picked out the instrument.

What would McRay tell a Christian Church preacher who says he has a verse in the New Testament for the instrument? Does McRay believe that it is just a matter of picking verses or it is a matter of what God has said and what God has not said. Does McRay believe that since God has not said one word about instrumental music in worship that it is ruled out and to introduce it is sinful?

But that is not all and so watch for the article next month when we take up McRay's "feeling" of how to be united. It is different to anything one can read in the Bible and is contrary to the Bible. It is the old worn out sectarian plan for unity. Watch for it.



ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

"IT IS THE FATHER'S GOOD PLEASURE"

One of the great texts on the establishment of the church is Luke 12:32 where the Lord said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Several years ago while in a debate with I. W. Yandell, well known Oklahoma Free Will Baptist debater this text came up for a thorough discussion. Mr. Yandell, like most Baptist, was affirming that the church was established during the personal ministry of our Lord. When he came to this text, he quoted it as follows: "It is the father's good pleasure to have given unto you the Kingdom." He shifted to the past tense so smoothly that he didn't have to slow down too much. Whether or not Mr. Yandell was honest in mis-quoting this text only the Lord knows. However, from his actions later one might draw the conclusion that he had full knowledge of the error. Brother George B. Curtis, who passed away several years ago, was serving as my moderator. He leaned over and whispered, "let us call him down." I replied, "Let him alone and I will take care of him in my next speech." Brother Curtis was of Irish decent and when his anger was aroused it would show up on his face like lights on a Christmas tree. He whispered to me a second time and said, "Let us call him down, it isn't right for him to misquote the text." Mr. Yandell was the type of fellow who would throw courtesy out the door at the slightest provocation. It is my understanding that two of his debates ended in a fist-free-for-all. When brother Curtis insisted a second time that we call him down, I reluctantly agreed. Brother Curtis rose to a point of order and said, "Mr. Yandell would you mind taking my Bible and reading that scripture to this audience?" Mr. Yandell knowing he was trapped moved close to our table and with his finger some two inches from the nose of brother Curtis, said in audible tones, "So you want to get into this debate do you?" From that point he began to heckle brother Curtis. In order to add insult to injury he said, "Folks look at his face, it is as red as a turkey snout." At this point brother Curtis clenched his fist. Fearing that the situation was about to get out of hand I gently pulled brother Curtis' arm and persuaded him to sit down to keep from having an embarrassing display. In my next speech I showed the dishonesty of mis-handling the Word of God and the audience got the point. The matter completely backfired on Mr. Yandell so he dropped the text. McGarvey says in his commentary on this text, "The original for the words 'little flock' is a double diminutive, indicating at once

the extreme smallness of the band of disciples, and also the tenderness of the Master for them. They are exhorted to remember that they are heirs of the heavenly kingdom, and that their treasures are there."

It isn't too often that a man becomes brazen enough in a debate to shift the tense of a verb to sustain his doctrine. However, as we go back through the years take a look at what men have tried to do with "for" in Acts 2:38. Then, look at the slight of hand performance tried on "saved" in Mark 16:15,16. Take a long look at what men have tried on "all" in II Cor. 9:13. Look what our own brethren have tried to do with the pronoun "himself" in James 1:27.

Although it takes unmitigated gall to mutilate a plain text, the denominational people are not the only one in the clan. May the Lord help all of us to take what the Bible says even though it may step on our own toes!

Comments to the Editors

"Still appreciate the fine paper that you publish. Look forward to reading it each month." — R. D. Chaffin, Alliance, Ohio.

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"Keep up the good work." — Robert Jackson, Nashville, Tenn.

"It's a wonderful paper and so full of truth." — Ora E. Vance, Casselbury, Fla.

A PREACHER'S PLEA

As I write these words, I am in the process of trying to find a church to work with. Frankly, I am discouraged and the devil has tempted me more than once to quit preaching and go back to secular work where there are fewer "head-aches" and much more money. Many, in a similar situation, have yielded and are no longer public proclaimers of God's Word. Others have become so discouraged that they have quit! Period!!!

What has brought me down to 'discouragement'? Several things. First, it is discouraging to contact churches and have them show no interest in you at all! I've contacted several self-supporting churches and not a one of them has even been courteous enough to answer my letters. I am made to believe that if one is not a well-known preacher, or a recognized debater, or the editor of some popular religious paper or magazine he is not considered qualified to preach for some churches. It seems that I've read much about the guilt of some churches making a big to-do about having Dr. Blank as a preacher or Dr. X to conduct a gospel meeting. "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

One preacher for a church that I contacted wanted to know how well I know a certain brother who is a well-known preacher. He left the impression that if I were "big-buddies" with the other preacher, it would have a big influence on whether or not the church would consider me. It seems that maybe with some churches it's a matter of "whom you know" instead of "what you know." Sorta like politics! I've been led to believe that the church and the state are to be separate! How well I am known among brethren doesn't mean that I am a good gospel preacher, or even a faithful gospel preacher! I know of a case that happened in Kentucky several years ago that bears out the point. A preacher, having the recommendation of several well-known preachers, moved to work with a congregation. He hadn't been there long before there was trouble, deep trouble, mainly due to him. His actions and conduct finally compelled the elders to ask him to leave. The last that I heard of the preacher he had made a "confession" in the Gospel Advocate and had taken a stand with error.

It's not hard to find a church to work with, but so often it's a small, struggling church where the work is doubly hard and doubly discouraging. This I don't mind so much, but I often wonder about my children. Some congregations that I have worked with have been so small that my children were the only ones in a particular class. It's not fair to them to have to suffer and remain in situations where they can have no Christian companions of their own ages. What can I say to them, how can I answer when they ask, "Daddy, why can't we move where there is a larger church so we can have some Christian friends our age?" The answer comes hard.

Brethren, I'm not alone in these feelings! Other preachers have expressed similar thoughts to me. I don't blame any church for getting the very best preacher possible to work with her, but I do blame some churches for being so inconsiderate of some of

us. All I ask is that you give us a chance. At least allow us the privilege of "trying out" before you pass judgment. Remember Mt. 7:1-2???

I believe a correction of this problem will help to save more souls than one. Brethren, please hear my plea! I don't want to quit preaching!!

—Anonymous

————— —————

**WHY I BECAME A CHRISTIAN,
A MEMBER OF
THE CHURCH OF CHRIST
PART No. 4**

Joseph Lee Block

My experience in New York with the church there gave me much encouragement to study the Bible. All this time my wife assisted me when I wanted to read the Bible. She was and still is my greatest critic and helper. As we studied the Bible together she never pressured me by asking, "What are you going to do about obeying the gospel?"

One Sunday night in February, 1946 as I was helping my wife with the dishes, I said to her, "Ruby, I think I will be baptized tonight." Her reply was like a bolt of lightning from the sky: "Are you sure?" That night we went to see Ed Couch in Manhattan and I told him the same thing. His response was the same as my wife's: "Are you sure?" Back to the Bible I went and started to study more and more, still thinking of the questions they asked me: "Are you sure?"

I studied for about two or three weeks and on Sunday, March 17, 1946 I told my wife I wanted to be baptized that evening. She never said a word. That night we went to the Manhattan building and when I saw Ed I told him I wanted to be baptized that night. His reply was: "Joe, I know you do; you are ready."

That night before a congregation of over three hundred, members from Flushing, New Jersey and those at Manhattan, I did confess before God and man that Jesus is the Christ, the true and living Son of God.

I suppose some of you want to know if my becoming a Christian caused any conflict among my Jewish brethren. The answer is yes, but not from the real Orthodox Jew. Just from the so-called Jew, who in my opinion was and still is sitting on a fence, not a Jew nor a non-Jew. These just hang on to what they think they need when in trouble; just a convenience for them.

After being baptized, my work began as a true Christian. My study for growth began. Some have the idea that when they reach this point, that is all there is to it. Anyone with this idea is wrong. It is the same as when a child is born; he just does not rise up and walk immediately. The child is taught to crawl, then walk and run and play. As the child grows you are proud of him. It is the same in religion. When you become a true Christian, a member of the Lord's church, your work has just begun. You must study, learn and ask questions, and then you start all over again to study and study to grow in the Lord. If you do not study and grow, you die spiritually.

————— ○ —————

THIS I BELIEVE (HEB. 11:1)

Voyd N. Ballard, Glendale, Ariz.

I believe the greatest responsibility that can rest upon a man is that involved in the preaching of the gospel of Christ. Preachers of the gospel are dealing with the souls of men. We, therefore, must preach the whole truth for it is this truth that makes men free (John 8:32).

I believe a preacher can be condemned for what he DOES NOT PREACH as well as for preaching a false doctrine. Paul said he was free from the blood of all men because he had not shunned to declare THE WHOLE COUNSEL of God (Acts 20:26,27).

I believe there is a very dangerous attitude on the part of some preachers who profess to be sound and conservative on the issues and problems that have (and are) dividing the church. I have heard this attitude expressed like this, "Of course I am opposed to liberalism, institutionalism, church sponsored recreation, and the social gospel, but I do not preach against these things from the pulpit. Preaching against such things from the pulpit is not the way to build a church. I teach against these things privately."

I believe this is not only a dangerous attitude, but a very inconsistent one. It is dangerous because holding back the truth on any subject will weaken the church. It is dangerous because no church will ever be stronger than its pulpit. It is dangerous because it smacks of the desire to build in numbers without regard for a converted membership. It is also very inconsistent for a man to claim he teaches certain truths privately but refuses to teach these truths publicly. It believe he is just kidding himself and trying to fool others by saying he teaches "on the issues privately." I believe you could put all the truth he teaches on the issues privately in a chigger's eye and have room left.

I believe the reason so many churches have been swept into digression is because preachers have failed to "declare the whole¹ counsel of God" on every subject that can affect the peace and harmony of the church.

I believe there is something bad wrong with any preacher who has the attitude that the preaching of any truth on any subject will "tear up the church." The church is established by the preaching of truth and is maintained by the preaching of "the whole counsel of God." No, the preaching of all truth on every subject will not "tear up" the church. It may "tear up" your little play-house.

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THE NEWS LETTER REPORTS

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

Reedus M. Baugher, P.O. Box 116, Vanduser, Mo. — A congregation of the Lord's people, evidently dedicated to the love of the truth, now meets in this small community of about 150 population. I have been preaching in this area for a little over a year and a half, for the church at Vanduser, Mo. and also for Blodgett, a small place about ten miles from Vanduser. Brother **Herbert Knight**, who is now in Paducah, Ky., formerly preached here. Vanduser is located ten miles north of Sikeston, Mo., on highway 61, between Cape Girardeau and Sikeston.

Due to the desire on the part of some to allow unscriptural practices, and on the part of the rest to, "speak as the oracles of God," two congregations now meet in Vanduser. The church with which I am associated had its first meeting about four years ago, in the city hall building. It then moved into a small store building owned by one of the members, until it was able to build a new building. Because of the generosity of one of the members, brother Lionel Verble, we were able to build and are now in a new building, since October of 68. There has been a gradual increase in the attendance and contribution, since the church began meeting. We recently closed a gospel meeting with brother **Leon Goff** preaching. Seven were baptized, and one confessed sins and was restored. We have a meeting in the last part of May scheduled with brother **Robert F. Turner**.

Ward Hogland, Box 166, Greenville, Texas 75401 — "Meetings for 1969 include: Franklin Drive, Texarkana, Arkansas; Avenue B., Seminole, Texas; Westside, Irving, Texas; Myrtle Grove, Pensacola, Florida; Westside Booneville, Mississippi; St. Augustine Dr., Dallas, Texas; Westside, Lewisville, Texas; Union Heights Eldorado, Arkansas; Haltom City, Texas; Jordan Park, Huntsville, Alabama; Southside Sulphur Springs, Texas; Southside Duncan, Oklahoma. I will also speak on a lecture series at Carrollton, Texas May 5th. Major Wallace W. Little will speak here on August 13th in behalf of the work in the Philippines. James P. Miller conducted an excellent meeting with us in April. I will begin my ninth year with this good church in August. Visit with us when you are in this area."

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James L. Denison, 3402 Henderson Blvd., Tampa, Fla. — I was in a meeting with the congregation located at 2150 Belle Vue Way, Tallahassee, Fla. from April 27 to May 2.

Dan S. Shipley, 1200 Daffodil, McAllen, Texas 78501 — In June, after almost three pleasant years with the Laurel Heights church here in McAllen, I will be moving to Prescott, Arizona to work with the Miller Valley church. My new address will be: P. O. Box 2553, Prescott, Ariz. 86301. I appreciate Searching **The** Scriptures.

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FINANCIAL SUPPORT NEEDED IN PHILIPPINES

This appeal for support of a faithful gospel preacher is being made on behalf of Brother Eusebio Alagano. Brother Alagano was, until a few months ago, supported by 'liberal' congregations in the States. Through the efforts of his son-in-law, Juanito Balbin (who is supported full time by the Montebello, California Church) Brother Alagano became persuaded of the errors of digression and began to teach God's truth concerning congregational cooperation and the benevolent work of the Church. As a result of his stand for truth, Brother Alagano's financial support was cut off. This left him destitute of the necessities of life and forced him to sell or mortgage his household furnishings in order to feed his family.

Brother Alagano is still preaching. He works with a small loyal group and is actively trying to persuade those of the liberal persuasion with whom he formerly worked. In addition, he is working with Brother Balbin, Brother Agduma, Brother Diego and others in their efforts to spread the gospel in the Philippines. We have received Brother Agduma's endorsement of Brother Alagano and understand Brother Agduma is writing a plea on his behalf. His recommendation will be forwarded to any interested group or individual.

Brethren, a faith and conviction such as shown by Brother Alagano deserves our attention, our prayers and our support. He needs about \$100.00 per month in order to care for his family and to support him in his work for the Master. Temporarily, arrangements have been made to supply him with \$25.00 per month; but this is only a temporary arrangement and still leaves him in the deepest poverty. Please give this matter your careful consideration. You may contact him as follows:

Eusebio Alagano
Katiduan Kabacan
Cotabato O-109
Philippine Islands

(25 cents postage is required for 1/2 oz. airmail)

If you desire more information regarding the work of these brethren in the Philippines, you may write to Gilbert Copeland, 3354 W. Ariel Place, Anaheim, California 92804 or Jack Booth, 275 Walnut Ave., Arcadia, California 91106 or to Romulo B. Agduma, M'Lang Cotabato, Philippine Islands.

I have been in constant touch with this part of

the Philippine work for about five years. I have seen evidence of the faith and work of the men involved, and believe this to be worthy of support. In my judgement, this work will bring great results for a small amount of American money. I sincerely hope that you will look into this and see the great opportunity it presents.

— Gilbert Copeland

P. S. We shall be happy to send any interested church or individual a copy of Brother Agduma's letter.

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Voyd N. Ballard, 6801 North 60th Avenue, Glendale, Ariz. — Interest and attendance is on the increase at all services of the church here on North 60th Avenue. We are making contacts daily with people who are not members as well as with those who were once faithful, but have fallen by the way. Two more have been restored here recently. The elders here are encouraging the members to take an active interest in contacting and teaching the unsaved.

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W. E. (Bud) Irvine, 6th and Meredith, Dumas, Texas 79029 — I am happy to report after some two years of poor health, although I continued my work as local preacher in Dumas, my health is now normal and I haven't been under the regular care of a medical doctor for almost a year. I feel better than I have in over three years. During the past year I held no meetings, but trust to begin holding meetings, one or two, this summer. I have resigned my work here effective this summer, and would be interested in working with another congregation of faithful people beginning sometime this summer. My phone is (806) 935-2381. If any congregation is in need of a man to work with them, I would be happy to hear from them. Before moving to Dumas I worked seven years with the Crescent Park church in Odessa, Texas. **Hoyt Houchen** followed me there. My home address is: 101 Cedar, Dumas, Texas 79029.

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Jimmy Tuten, Jr., 3800 Blaine Ave., St. Louis, Mo. 63110 — Our May 4-11 meeting at Spring & Blaine is now history. But what a refreshing breeze this gem of history is for us. As was expected **Marshall Patton** did his usual outstanding job in the pulpit. His lessons are of the type needed today in many of the churches of the Lord. They were clearly presented, implicit and forcefully expressed. Our love and admiration for him for his work's sake continues to increase. Eleven were baptized, and one restored during the meeting, the brethren edified, and the flock as a whole moved forward. The hard work engaged in by several in home studies has done its part to make the meeting a success. Spring & Blaine continues to move forward with great zeal. We have had 30 responses since January, most of which have been baptisms. Many of our people receive "Searching The Scriptures" and continue to appreciate it greatly. This publication has done much to strengthen us in this area.

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Ralph Joiner, 1303 Overlook Terrace, Titusville, Fla. 32780 — Since moving here in January there has been one baptism and one restoration. We are now engaged in a class on How To Study The Bible,

which is being attended with interest. I would like to preach in meetings for needy churches. All that will be needed in the way of expenses will be traveling and room and board.

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I JOHN 4:7-10 — THE WONDERFUL LOVE OF GOD

Harry E. Ozment

The apostle John, now known as the "apostle of love," was known as the "son of thunder" when he first began following Christ. For example, in Luke 9 Jesus sent James and John ahead into a village to prepare for the rest of the group. The village rejected them, and they were angered: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of" (vv. 54-55). As John followed Jesus, however, a great change swept over him and, after the church was established, the Holy Spirit inspired John to write about love — the love that should exist among brethren, and the love that **does** exist between God and man. In I John 4:7-10, we read a very beautiful passage concerning love: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." From this passage of scripture, we learn many things about God and His love.

(1) **Origin of love** (v. 7). John said, "Love is of God." God is the Father of love — it originated with Him. Paul said in II Cor. 13:11, "The God of love and peace shall be with you." All good things come from God. James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow or turning" (James 1:17). God is the giver of every good thing that we enjoy. Even a glance at the English language will show us this. Take the word "good", strike an "o" out of it, and then the word is "God". Take the word "evil", and a "d" to the beginning of the word, and the word becomes "Devil." That's a peculiar thing about our language, isn't it? It only goes to show, however, the truth about the origin of love. There is a lesson for us in this — God first loved us. We should follow His example and love our fellow-man **first**. **Anyone** can love a person who already loves him. The real test of Christianity is to love **first** — can I return love for hatred? Can I love my enemies? This is what God did. Jesus said, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:46). Peter said, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing (I Peter 3:8-9).

(2) **Manifestation of love** (v. 9). God manifested His love by sending His Son to earth to die. This is pointed out again and again in the word of God. Paul said, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Paul also said in Eph. 2:4-5, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Paul wrote to Titus, saying, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:4-5). This is the great theme of John 3:16 — the manifestation of God's love. This is a lesson which every man would do well to learn — **love must be manifested!** Love is good and wonderful only when it is evidenced in our lives and treatment of others. I'm afraid that sometimes we speak of the love which we have for our fellow-man and for our brother and sister in Christ, but sometimes fail to manifest it. This is the very point Paul was seeking to bring out in I Cor. 13:4-7 — how does love manifest itself? "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh nor her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things." Let us all strive to manifest sincere love in our treatment of each other.

(3) **Sacrifice of love** (v. 10). This point ties in very closely with the preceding one. God's manifestation of love was the sacrifice of His Son. Love is always willing to sacrifice. If a husband truly loves his wife or children, he would sacrifice his life for them, if necessary. There is a very vital lesson here for every Christian — love for God demands sacrifice. Many have the idea that Christianity is a religion of convenience — i.e., one can be a Christian when it is convenient and suitable. No such thing! Christianity is a **vocation** and not an **avocation**, a **profession** and not a hobby! Christianity demands a sacrifice of time, money, talent, and it might even come to mean a sacrifice of life. Paul wrote to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Peter said in I Peter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." Therefore, just as God's love for man involved a sacrifice, so must man's love for God involve a sacrifice.

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"SON OF MAN": A SUMMARY STUDY

Edward Fudge

INTRODUCTION

The expression "Son of Man" is an interesting and fascinating one. Older commentators were usually content to see in the term, as applied to Jesus, the idea of His humanity. "Son of Man" was simply a generic term designating Jesus as "very man," as well as "very God" — to borrow words from an ancient creed.

In recent decades, however, the appearance of new research materials has given rise to much speculation about the meaning attached to "Son of Man" by those who heard Jesus in person.

The expression occurs 84 times in the gospels (Matt. 32, Mark 14, Luke 26, John 12) and three times besides in the New Testament (Acts. 7:56; Rev. 1:13; 14:14). It is never applied to anyone except Jesus, and then, with a single exception, only by Himself. At the same time, it is one of the most frequently-used self-descriptions found in the mouth of the Lord.

In this article, we will notice suggested meanings of the term "Son of Man" from five different backgrounds. In a second article, if Brother Phillips sees fit, we will pay attention to five implications of the humanity of Jesus, as expressed by the term. Both studies will, of course, merely be suggestive. Books would be required for an exhaustive treatment of either.

SUGGESTED MEANINGS OF THE TERM

Of the five backgrounds to be noted, three come to the same general conclusion and two others are unique. We will notice the two latter ones first.

I. It has been suggested that the expression "Son of Man" (Greek: **huios anthropou**; Aramaic: **bar nasha**) was a polite way of saying "myself," using the third person rather than the first person "I" or "me." This would be comparable to a reported Latin idiom (**hie homo** — "this man") of the same sort. Or it would be like one saying in conversation today, "**This fellow** says, or does, or thinks such-and-such" when speaking of himself. Not much can be said for this hypothesis.

II. In a recent **Journal of Biblical Literature**, a Catholic scholar put forth the idea that "Son of Man" was Jesus' way of saying "Son of God." According to this article, Christ knew that His bearers would so understand the phrase, but He used it to avoid the Jewish charge of blasphemy for saying the sacred name of God.

In support of this position, the reader was referred to Matthew 16, where Jesus asks His disciples, "Whom do men say that I the **Son of man** am?" and Peter responds, "Thou art the Christ, the **Son of the**

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VOLUME X

JULY, 1969

NUMBER 7

COMMENCEMENT ADVICE

Irven Lee

To children and young people the years may seem to move slowly but they do pass, and finally the diploma and degrees are handed out at commencement. Commencement! Are they not finishing? Are they just beginning? All those early years were for laying the foundation, and now it is time to start with the superstructure. Let us rejoice with those who have laid a good foundation.

Where shall we start? With what shall we commence? Work is a good solid material with which to begin the superstructure. Infants must learn to do things for themselves, but graduates learned long ago to tie their shoes and to feed themselves. Now they can earn their own dollars in providing their own shoes and food. How ridiculous it would seem if a strong, well developed graduate still depended on his mother to tie his shoes! He need not depend on his mother for such services. Neither is it necessary for him to continue to depend upon his father to pay his way. He is as tall, as strong, and as able to work as is his father. His father has become more skilled, but he developed that skill by work. It is time, graduate, to take hold of work. You are commencing a difficult but worthy effort when you begin to provide for yourself and for those who need you.

God ordained that a man earn his bread by the sweat of his face. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thessalonians 3:10). The world does not owe you a living. The able bodied graduate who will not provide for himself is kin to the imaginary strong, capable graduate who still depends on his mother to tie his shoes. We do not depend upon others for that which we can do for ourselves.

Industry calls for workers, but the man who goes by the pay window should know in his heart that he has earned his pay check. Some must produce or there would be no product. Some must earn or there would be no resources to divide at pay day. It is a matter of honesty and decency to "work with your own hands. . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11,12).

Money does not grow on trees. There is a limit to one's ability. No man can buy all the earth and all the things upon it. One of the great lessons is to learn not to covet the things beyond our reach. This means that we MUST learn not to buy and buy and buy until we have obligated ourselves beyond our ability to pay. A good name is too precious to destroy in careless buying. We need to be willing and able to earn, and it is just as important that we be willing to live within our means.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:6-10). Learning how to be content within reasonable limits is as important as learning how to earn.

The learning process does not cease when one commences the responsibilities of adult life. "Whatever thy hand findeth to do, do it with thy might" (Ecc. 9:10). Promotions are earned, not just demanded. They come from increases in ability and not just from seniority. If a thing is worth doing, it is worth doing well. Produce, improve, abide within the limits of your ability to provide, and enjoy reaping what you have sown.

The workers are not the wrecking crews. Listen to the radio or read the newspaper and be alarmed that so many Americans belong to the wrecking crew. They disrupt, burn, and steal. What if every one were like them? Then there would be no schools or industries to burn. There is no suitable place for the anarchist outside the jail. One who does not learn to rule his own soul needs to be restrained. Is there room enough in our prisons for the growing number of people who destroy rather than produce?

A worker who earns his bread by honest labor is an asset. His self control, or self discipline as it may be called, is an outgrowth of the firm discipline administered by worthy parents. The psychology of permissiveness has produced an abundant crop of anarchists. Our generation has sown to the wind so the whirlwind may shake us and our children dread-

fully. Are the young graduates prepared to lead this nation back toward the work-and-earn idea? Some one must sow good seed if there is to be a good harvest. Let us pray that the dead-beats and bums of the wrecking crew not destroy this good land that has so much for so many willing workers.

Work for more than money. Let there be love for home and family, and let this love be expressed by more than dollars. Do not ignore the Lord and the church that He purchased with His blood. The man who is too busy to worship is too busy. Man must provide for himself and his own or he is worse than an infidel, but there are things that money will not buy. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

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EDITORIAL

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RESPECT OF PERSONS

I get that feeling of disgust mingled with anger when I observe some brother in the Lord being mistreated, ignored, even slandered, and for no other reason than that he is poor, unimportant, or less educated than others. Every time I see or hear of this I think of the scene the Lord gave of the judgment in Matthew 25. He said the treatment one gives to "one of the least of these my brethren" is the treatment given to the Lord. You just remember this: what you do (or do not do) to the brethren you do to the Lord.

That feeling of disgust becomes more loathsome when I see some brother unduly honored, praised and bowed to as if he were an emperor, and for no reason other than that he is rich, popular, highly educated academic-wise, and socially or politically powerful. The political maneuvering, financial mergers, and social alliances are avenues by which many seek to have others respect their persons, or they seek to express their respect of the persons of others.

I can imagine someone saying, "That editor is try-

ing to make himself a champion of the poor and less fortunate among brethren" or "He is envious and jealous of those who are more fortunate and more popular than he." Nothing is further from the truth on both counts. There is no special virtue and purity about poverty or illiteracy, and there is no special evil and impurity about wealth, fame and academic attainment. It is as disgusting to me to see the poor and less-educated look with disdain upon those who have worked hard to acquire wealth and education as it is in reverse. The extremes in wealth, popularity, education, etc., have nothing to do with how one brother ought to treat another. This is the very point of this lesson. Men ought not to be judged and respected upon their persons, but upon what their lives are as measured by the word of God.

Let me give the reason why I abhor the abuse of some and the unearned praise and honor of others. To show respect of persons means to accept (or reject) one upon the basis of who he is or what he has. It means "acceptance of faces" or persons; to receive or reject one on appearance or recognition of his person alone.

The matter of showing "respect of persons" is mentioned nine times in the New Testament: five times of God and four times of men. In each of the five passages relating to God it is affirmed that He is NO respecter of persons and the areas where He does not respect persons are given. But in the four verses where showing "respect of persons" relates to man they show the very nature of the sin and where it leads. Three verses are found in James 2 and one in Jude. This respect of persons is unjust and unfair in the measurement of a man; it makes man a judge of others by his own standard and ignores God's standard of right and wrong, and the word of God says it is sinful. This pits the truth against the person. If I respect the person I tend to "bend" the truth to make it conform to the person. But if I honor God and His truth I will strive to persuade the person to conform to truth. He then deserves respect, not because of his person, but because of his obedience to the truth.

We are taught to be like Christ. All who believe the Bible believe God to be perfect in every sense. If God does not respect the person of any man, it must be right, merciful, just, holy, and Christ-like to show respect to no man's person. If we learn to do this the law of the Lord will be far more meaningful to us. The law of the Lord will become the standard of judgment and not the person of any man.

First, God respects the person of no man in accepting those who become His children. The Jews had the notion that they were favored by God because of their nationality, but God showed Peter and the six Jews with him when they went to the house of Cornelius that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34,35). Every man is not accepted by the Lord, but it is not on the basis of his person that he is rejected; it is because of his disobedience. Peter said the truth is that "God is no respecter of persons: **but in every nation**" (Jew and Gentile) "he that **feareth him, and worketh righteousness**, is accepted with him." It is what a man does and not who he is that determines whether he is accepted with God.

Second, God respects the person of no man when

sin is involved. The righteous judgment of God, "who will render to every man according to his deeds" (Rom. 2:6), applies equally to "the Jew first, and also to the Gentile" (vs. 9,10). With God sin is sin whether it be by Jew or Gentile. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:11,12). If you transgress the law of the Lord, He will not stop to check whether you are a Jew or Gentile, rich or poor, popular or unknown, ruler or servant, scholar or unlettered. You will be a sinner whoever you are because God respects the person of no man when sin is involved.

Third, God will render good to those who do good without respect of persons. The poorest, least esteemed man on earth will receive good from the Lord for the good he has done, and it will be by the same standard and on the same principle that the most esteemed on earth will receive it. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free . . . neither is there respect of persons with him" (Eph. 6:8,9). Whatever good **any man doeth** he will receive of the Lord, and the person of that man has nothing to do with it. It is what the man does, not who he is, that counts with God.

Fourth, God will render just punishment to all who do wrong without respect of persons. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:24,25). The most noted evangelist or the most highly esteemed bishop in the Lord's church will receive the same punishment for his wrong as any other person on the face of the earth. His position or his honor will in no wise affect God in dealing out the just wages for his wrongdoing.

Fifth, the judgment of God toward every man will be without respect of persons. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I Peter 1:15-17).

Now compare this with man's dealing with man. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool: are ye not then partial in yourselves," and are become judges of evil thoughts? . . . But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:1-4,9).

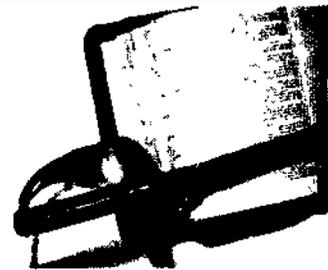
These verses picture the abominable condition so evident among many brethren today. A well-known evangelist will come into an assembly and some brethren will act as if Christ himself has arrived. They must honor him with special eulogies and favors. They do the same for a very rich man, a famous political figure, or a noted entertainer. But these same brethren will hardly speak to an unknown, poor man

who is "just a faithful Christian." If you think I am saying that all well-known evangelists, rich brethren, and brethren who have become successful in their fields of endeavor should be ignored and the poor honored, you have missed the point of this study. The word of God teaches that we should treat the rich and poor alike. We should honor the brethren — all brethren, regardless of **who** they are or **what they have**. They should be respected for what they have done and are doing of the living word of God. This is the way God deals with all of us.

We show respect of persons for personal advantage. It is a selfish move. We tend to favor the wealthy because we hope to profit by it. We run after the influential because we expect to enhance our own influence and popularity by the association. We associate with the powerful because we desire to be secure. What can the poor, weak and unknown do for me? Nothing! Why then should I give him any special attention? This is the root of the whole matter. There is no love for the brethren, and, consequently, no love for God (I John 4:20,21).

The Spirit said by Jude that the evil "brute beasts" who had committed every conceivable sin known to man, were "walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage (Jude 16). The A.S.V. says, "showing respect of persons for the sake of advantage." Like many brethren today, these were using flattering words to show respect of persons for their own personal advantage. Let us learn to treat others without partiality and measure them by what they do according to the standard of God's word and not according to who they are, who they know, and what they have.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72206

THE COKE OF THE COVENANT

Mr. M. L. Moser, Jr. publishes a religious paper in Little Rock called "The Baptist Challenge." In the issue of February, 1969, he expressed his shock and chagrin over the fact that some Baptist Churches are now using Coca-Cola instead of grape juice on the Lord's table. His statement follows:

"Coke at 'Lord's Supper' "

"According to the Baptist Standard, December 18, 1968, at least two churches in Texas have recently used Coca-Cola instead of wine or grape juice at the Lord's Supper. In the letters to the Editor column, appears two letters stating that a letter appeared in the November 27 issue written by an Oliver Summerlin stating that his church celebrated the Lord's Supper by using Coca-Cola. I don't know which church this was, but one letter said that it was 'the First Baptist Church in a large city in Texas.'

"A second letter written by a Susan Henderson of Austin, Texas said that their church too used Coca-Cola and plain white bread. She said: 'The use of Coke instead of grape juice made me experience the Lord's Supper in a new and wonderful way. I sincerely believe Christ was with us that day.' A companion letter in the same issue expresses our feelings but mildly. 'I cringed with horror when I read Mr. Summerlin's letter about using Coca-Cola for the Lord's Supper. I still sit in stunned unbelief about the whole matter.' "

These gentlemen need not get so upset, for they haven't seen anything yet. In a message delivered in St. Louis on April 22nd, Methodist Bishop James Thomas of Des Moines, Iowa advocated the use of hamburgers and a soft drink for the Lord's supper. He said, "It is proper to say that this time-honored sacrament must be interpreted with meaning and vitality in every age." "We are determined," he continued, "not to continue doing the things that have no meaning in the modern world."

The inspired apostle Paul said, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26). For the true Christian, the bread and fruit of the vine have real meaning, and will until the Lord returns. There is no doubt about Jesus using unleavened bread and the fruit of the vine. The apostle further declares that the Lord revealed unto him "That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had

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supped, saying, This cup is the new testament in my blood; this do, as oft as ye drink it, in remembrance of me" (I Cor. 11:23-25). There is something wrong with the knowledge and spiritual attitude of the person who must substitute something else in order to "experience the Lord's supper in a new and wonderful way."

But back to Mr. Moser and his objection to Coke on the Lord's table. I charge that he is inconsistent! Why does he contend for bread and the fruit of the vine? Perhaps he would say that that is what the Bible authorizes, and he would be right. But the Bible does not say that we **cannot** use something else, does it? Would he accept the silence of the Bible as authority for hamburgers and soft drinks on the Lord's table? Evidently he would not.

Mr. Moser endorses the use of mechanical instruments of music in worship. Where is the passage in the New Testament which authorizes such? If he makes typical arguments, one of them would be that the Bible does not say to use the instrument. But why would he object to the hamburgers and Coke? Oh, he would tell us that the Bible does tell us what to place on the Lord's table. Exactly! And the Bible also tells us the kind of music to use in worship: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Why would he or anyone else use the silence of the Bible as authority for the instrument in worship and refuse to use it as authority for Coke in the Lord's supper?

God has revealed what he wants us to do. We cannot use his silence as authority for anything. Such an attitude cost Nadab and Abihu their lives (Lev. 10:1). It would have allowed priests from the tribe of Judah, but the Hebrew writer implies that such would have been unlawful (Heb. 7:14).

There is as much authority in the Bible for hamburgers and Coke on the Lord's table as there is for a mechanical instrument in worship, sprinkling a baby, praying to saints, baptizing "because of" the remission of sins, wearing human names, a denomination, and many other such things.

My friend, if **silence** is the only authority you have, you have no authority! Such an attitude opens the floodgate for every departure and innovation that the mind of man can invent. We must not go beyond that which is written (I Cor. 4:6; II John 9-11).

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"PERFECT" (TELEIOS)

Modern English Uses

In modern English dictionaries the adjective "perfect" is said to mean, among other things, "flawless." Perhaps this meaning is most commonly associated with the word. As a result of this association, when the word "perfect" is encountered in the Bible, most readers immediately think of something that is "flawless" or "sinless." But, to the contrary, the Greek adjective "perfect" (**teleios**) does not ever denote flawlessness or sinless perfection. If such were true it is obvious that this concept would be in conflict with such passages as I John 1:8-10.

Primary Greek Uses

The Greek adjective **teleios** (perfect) primarily denotes that which has been brought to its end (**telos**). Consequently, **teleios** denotes completion, or a state of being finished, or a state of maturity. Hence, when we are admonished to be "perfect" (**teleios**) in Matt. 5:48 we are not being taught a lesson on sinless perfection. To the contrary, we are admonished to be complete or full-grown morally and ethically; that is, one who loves only his friends is not "complete." He must love his enemies also.

"Perfect" Men

When **teleios** was applied to a man it primarily denoted one who was mature or full-grown. It is so used in Heb. 5:14 in a spiritual sense, where it is contrasted with the "infant" (**nepios**) of verse 13. This use of **teleios** is found in ancient classical literature as well as in Hellenistic literature that is contemporary with apostolic usage.

It has been observed earlier in this study that **teleios** might denote a man who is "complete" morally and ethically, Matt. 5:48, etc.

"Perfect" Things

The adjective **teleios** is also used to describe animals and things. Non-Biblical literature contains references to "perfect" (full-grown, mature) animals. An excellent Biblical example of a "perfect" thing is the reference in I Cor. 13:10 to "that which is perfect." Here, the adjective **teleios** describes the complete or finished revelation of God's will to man. The **teleios** revelation is contrasted with those things (tongues, prophecies, knowledge) which were "from a part" (**ek merous**). Even apostolic knowledge was "from a part" of revelation, and not from the whole, or complete, or perfect revelation. Today, we have access to the complete or "perfect" revelation.

THE HOLY SPIRIT

No. 4

J. T. Smith

In this article we want to continue our thinking of the Holy Spirit and conversion. As we noted in our last article, the Holy Spirit has a part in the New Birth. We also noted that the New Birth did not constitute conversion in the fullest sense. The word "convert" means, "a reformation of life." Sometimes the word "repent" is confused with the word "convert." Repent means "a change of will." This in turn leads to a "reformation of life" and the new birth is the first step toward that reformation (cf. Acts 3:19).

However, when we talk about conversion we learn from the Bible and from the meaning of the word itself that there is more involved than simply the new birth. For example, Isaiah said of God's people (and was quoted by Christ in Matthew 13:15) "... lest at any time they should see with their eyes, hear with their ears, understand with their hearts and should be converted and I should heal them." Jesus told Peter, one of his own disciples who had been faithful to the Lord for almost three years, "when thou art converted, strengthen thy brethren." James said, "Brethren, if any of you err from the truth and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins" (James 5:19-20). Hence, many people who are actually born again children of God think that the new birth is all there is to conversion. Not so! It is only the first step. Conversion is a continuing process of reforming our lives to meet the demands of the Bible as we learn more truth while being led by the Spirit of God.

Next we will talk about what it means to be led by the Spirit of God.

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WHY I BECAME A CHRISTIAN, A MEMBER OF THE CHURCH OF CHRIST PART No. 5

Joseph Lee Block

Let me ask you this question, "Are you a Christian?" With some the answer will be, "I was born a Christian — born into a Christian family." That is not the right answer for it takes the new birth to make one a Christian. One must search the scriptures with readiness of mind. "And the brethren immediately sent Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 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 17:10,11).

Were you ever in darkness, not able to find your way, although there was plenty of sunshine? Were you able to look and not see the right things? Do you hear and not understand? Do you speak and yet are not able to utter a word? This all happened to me. I was in darkness before I became a part of the body of Christ-

Do you remember your first pair of long trousers, your first date, your first job? All these were important to you as you were growing up. But do you remember when you first became a Christian? Because you were born of parents who were Christians does not make you a true Christian. Some Christians take our Lord for granted, but some day they will wake up and it will be too late.

I was given the opportunity to become a Christian, to let Christ be my Saviour, my Master, and example for all that is good upon the earth. I beg you to accept Him and live like He wants you to live. Look into the Bible and do what He tells you to do. Be a real Christian. Don't wait too late. Do not forsake the assembly of the saints on the first day of the week.

When I was in the Jewish faith I always looked to God for help, and I still do, but now through my Saviour Jesus Christ. Many people are sick, but when things are going well and you are healthy you might tend to forget God, but when you are sick, the first thing you do is call upon Almighty God. I was very sick, but I did not lose faith in God and His Son Jesus Christ. In fact, I prayed more and more and my prayers were answered and I am now able to serve the Lord.

Members of the church of Christ, wherever I go, are always ready to help me to become a better Christian. I was given the opportunity to preach the gospel in Santa Monica; Casita Springs, Calif.; in Douglas; Bisbee, Ariz.; Lordsburg, New Mexico as well as the congregation where I now worship, and on Wednesday evening at Winnetka Avenue in Canoga Park, Calif. This congregation established a plan some time ago to give all the men an opportunity to talk on Wednesday nights. This was a wonderful opportunity to allow us to develop as Christians.

I do not know what the Lord has in store for me, but if it is the will of the Lord, I will preach the gospel of Christ as long as I have a breath of life in me. All that I have is through the goodness of God by His Son Jesus Christ.

Why did you become a Christian? What prompted you? These are the questions that are always asked of me. I believe the record in Luke 22:19, 20 helped me as much as anything to understand my duty, "And He took bread and gave thanks, and brake it, and gave unto them saying, **This is my body which is given for you: this do in my remembrance.** Likewise also the cup after supper saying, **This cup is the New Testament in my blood, which is shed for you.**"

Take a walk with Jesus after he was found guilty, as he bore His cross and started toward the hill of Calvary. As He walked He stumbled, picked himself up and started again, knowing that "He would be put to death. As He stood upon Calvary, looking over the city of Jerusalem, looking around Him, looking up to heaven to His Father, waiting to be crucified for you and me. Still humble, kind and full of love for you and me. He died for all men. He arose and said He would come again. When you think the going is hard, think of His walk to the cross. His church was established on the first Pentecost after His death. When he said, "Upon this rock I will build my church" (Matt. 16:18), this is what is meant by the

"church of Christ." It is His church, the true church, the Lord's church, the church of the living God. Become a Christian and be a member of that true church.

THIS I BELIEVE

Voyd N. Ballard, Glendale, Ariz.

I believe the problem of "church attendance" would be eliminated if members were truly converted to Christ. I believe true Christians will want to be present for every assembly of the church that they can possibly attend.

I believe that you believe that it is good to attend every assembly of the church. James says, "Therefore to him that knoweth to do good and doeth it not, to him it is a sin" (Jas. 4:17).

I believe we show our love for the Lord by our desire to assemble with Him and His people. He said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

I believe many take Matt. 18:20 far too lightly. Surely if we really believe Jesus is in our midst when we meet together in His name we will want to be present for every assembly of the saints.

I believe Christians should delight in being "steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58). The members of the early church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

I believe we will all one day stand before God in judgment and give account to Him for the way we have lived here. How will you account to Him for missing mid-week and Sunday night services?



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

ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

NATURAL SELECTION (No. 2)

Lest some might contend Darwin's doctrine of **Natural Selection** isn't taught now we suggest that the Dutch botanist Hugo De Vries, through his experiments with his evening primroses, noticed rather abrupt changes and some which appeared with unusual structures and these he called **MUTANTS**. From that day until this "**MUTATIONS**" (to be discussed after **NATURAL SELECTION**) has been considered a vital part of the mechanisms to bring about evolution. But in this process **NATURAL SELECTION** is just as important as **MUTATIONS**. Prof. Graebner says, "While evolutionists to a large extent have discarded the Darwinian Theory **THEY CANNOT GET ALONG WITHOUT NATURAL SELECTION IN SOME FORM — WHENEVER EVOLUTION DARES TO SPEAK ITS MIND IT SPEAKS THE LANGUAGE OF NATURAL SELECTION**" (**GOD AND THE COSMOS** p. 278-279). Prof. C. P. Martin says "An overwhelming majority of biologists believe that evolution proceeds by **MUTATIONS AND NATURAL SELECTION**" (**American Scientist** p. 100). The "modern" theory of Evolution, often called 'neo-Darwinism' depends, in every way, on **NATURAL SELECTION**. In **EVOLUTION**, 15th Ed., p. 38, under the heading **NEO-DARWINISM OR SYNTHETIC EVOLUTION**, Dr. C. H. Waddington of Edinburgh, says, "On these two foundations—**NATURAL SELECTION** operating on variation which arise from random **MUTATION** of Mendelian genes — the present day neo-Darwinism has been built up" (**WORLD AFTER DARWIN**, Vol. 1, p. 386). Prof. Theodosius Dohzhansky of Columbia U. affirms that "Evolution has occurred because the conservation of heredity is counteracted by the forces of change" and that "these forces are **MUTATIONS ON THE GENE LEVEL AND NATURAL SELECTION ON THE POPULATION LEVEL**" (**SPECIES AFTER DARWIN**, p. 22, also **EVOLUTION, GENETICS, AND MAN**).

Huxley also confirms the importance of **both** of these mechanisms, "Natural Selection produces mutations and mutations guarantee natural selection **BUT NEITHER CAN BE PROVED BY ITSELF**" (**EVOLUTION IN ACTION**, p. 43). No wonder the writer who quotes this (C. C. Ryrie pp. 9-10) says, "**MUTATIONS AND NATURAL SELECTION**. This is the basic and most important proof that evolutionists advance for their theory." Prof. Ramsey in **MUTATIONS AND THE THEORY OF EVOLUTION**

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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 tho southward ward: **15** thou seest and to thy I will make the earth:

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says. "In the years following De Vries' work a new school of evolutionary thought grew up combining the two principals of natural selection and mutation to form an explanation of the evolutionary mechanism. In the last few decades this school of thought has all but saturated biological ranks. It is widely acknowledged that NATURAL SELECTION AND MUTATION is held by evolutionists to be one of the most important considerations pertaining to the evolutionary mechanism. — Their books are written entirely within the presupposition laid down by the theory (EVOLUTION BY NATURAL SELECTION AND MUTATION) ;—it is clear that evolutionists have put their eggs in the mutation-natural selection basket, but it is well to point out that their basket is full of holes" (BIBLE-SCIENCE NEWSLETTER, AUGUST 15, 1966, p. 1).

In his book CHARLES DARWIN, De Beer says, "Natural Selection — controls evolution" (p. 191). Huxley says, "Natural Selection is not only an effective agency of evolution but it is the **only** effective agency of Evolution." EVOLUTION IN ACTION, p. 35. In a public debate in Marinette, Wis., as carried in B-S Newsletter, p. 4-5, Walter Valentine, Prof. of Genetics, said, "Well, simply stated in fairly simple terms, evolution is TWO things. You have to have variation (or mutation) and you have to have selection. The selective factor sorts out this variation. — Selection is a meat grinder through which you pass a population and only the fittest survive." This is in harmony with a statement of James F. Crow in Scientific American, Vol. 201, Sept. 1959, p. 142, "The general picture of how evolution works is now clear. The basic raw material is the mutant gene. Among these mutants most will be deleterious but a minority will be beneficial. These few will be retained by what Muller has called THE SIEVE OF NATURAL SELECTION." Thos. Dobzhansky, well known evolutionist, after admitting most mutations are deleterious, says, "Therefore the Mutation process ALONE, not corrected and guided by NATURAL SELECTION, would result in degeneration and extinction." American Scientist, Vol. 45, Dec. 1957, p. 385.

To again point up the importance of these two dogmas to the theory of evolution, Prof. Remy Collin, after showing that de Vries had the basic element in his theory of SUDDEN variations or MUTATIONS directly inherited said, "SELECTION played the same sorting role as in Darwinism. THUS IT IS A POSTULATE COMMON TO THE MUTATION THEORY AND TO DARWINISM THAT NATURAL SELECTION ACTS EITHER ON VARIATIONS OR ON MUTATIONS; so one or the other would have to be such as could account for all the aspects of the evolutionary picture of the story of life" (EVOLUTION: PROBLEMS AND HYPOTHESES, p. 72). The Textbook, so highly regarded by evolutionists, B S C S, Yellow (mentioned last month) says (p. 158) "This process of NATURAL SELECTION, first clearly proposed by Charles Darwin, was his greatest contribution to biology — Mutation plus Natural Selection results in Evolution." — also, "Mutations to dark or light occur by chance. But once they do occur, NATURAL SELECTION will determine what happens to them" (p. 599).

So we feel we have adequately presented in these two articles what NATURAL SELECTION means; how it is to be defined; its origin and history and that in the days of Darwin, de Vries and in 1969 it is **absolutely indispensable** to every evolutionist as a mechanism for EVOLUTION by which he tries to account for the existence of all living things from a simple form of life. Next month we shall prove, from dozens of sources of authority, that NATURAL SELECTION is inadequate — it **does not** do and **can not** do what it **MUST** do if their "theory" of Evolution is true. We shall prove it is NOT a "creative agency" and cannot bring into being any **new** form or species. (Continued)

Paul Foutz

Comments to the Editors

"**Searching The Scriptures**" continues to be a most outstanding publication. Thank you for the great amount of work you must put forth on it." — Calvin C. Essary, Fontana, Calif.

"I do appreciate your paper, and I want to encourage it." — Irven Lee, Hartselle, Ala.

"Your kind but uncompromising stand is appreciated. If you ever feel yourselves getting 'mushy' against the inroads of infidelity, sell out quick, cancel your subscriptions. Till then, keep up **the** good work." — Larry Ray Hafley, Piano, Ill.

"May I say also, I enjoy the paper very much. I believe that it is, if not **THE** best in the brotherhood, it is one of the very best. I am sure that you spend many hard hours to get the paper to us, for this I am grateful." — William C. Sexton, St. Joseph, Mo.

"I enjoy reading **Searching The Scriptures**. You are doing a good work in meeting today's needs and issues. May the Lord bless you with wisdom and strength to continue." — Oaks Gowen, Orlando, Fla.

"I do enjoy the paper very much and look forward to receiving it each month. It is a great help to me in doing His work." — H. R. Padgett, Beaufort, S.C.

"I really appreciate the stand for truth that you take. May the Lord bless you in all good things." — Lionel W. Gary, Dalton, Ga.

"I think that **Searching The Scriptures** is among the best of religious journals." — Weldon E. Warrnack, Bowling Green, Ky.

"The issue (October) is excellent and will, I think, do much good . . . You are to be commended for devoting the paper to such a study and for selecting able men to present both sides. I appreciate the paper." — Earl Kimbrough, Tuckerman, Ark.

"I do not see how anyone could not like the paper, whether they agree with it or not. One good thing about it is that it gives both sides of an issue, not just one side. With me it is among the best." — J. G. Jones, Crestview, Fla.

"Keep up the good work. Your articles on worldly tendencies of the day were the kind we need today." — Wm. Clyde Sutton, Mineral Springs, N. C.

"Searching The Scriptures is one of the finest and I always read it with interest and profit." — Walton Weaver, Memphis, Tenn.

SIGNS of the times



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

This month I continue to review the sermon preached by brother John McRay at the Otter Creek Road church on May 12, 1968, in Nashville, Tenn. This sermon has as its text a conversation between McRay and a man from the Christian Church and McRay is discussing how they are divided and how they might be united. Speaking of how division exists McRay says, and I quote from page 3 of his sermon:

"I believe the problem is just as old as the New Testament. The church at Corinth was divided. If we are going to pattern ourselves after the first century, it is my feeling that we are going to have to allow diversity within unity." Notice what he said: "DIVERSITY WITHIN UNITY."

Recently in Murfreesboro, Tenn., the Catholic Church and some of the protestant denominations had a meeting for several days and the theme of the program was "Diversity Within Unity." I don't know who borrowed the statement.

Can you imagine a preacher of the gospel saying that the kind of unity we need is in division? This is what the denominations have been saying for years. Sectarianism has said that there is just one big church of Christ—unity. Then they turn around and say that all the denominations make up that one church. Each church is a branch in the vine. I have actually heard sectarian preachers thank God for so many denominations so that each person could have the church of his denominational choice.

"Diversity within unity" is the whole idea behind the modern unity movement in the denominational world. Each church can believe different things; practice different things; worship in various ways; have different forms of church government and yet all of them say that they are united. How can there be any unity between two churches when one of them teaches immersion is baptism and another teaches that sprinkling is baptism? There is no unity between the two ideas. Yet the denominations think they have unity when they have just agreed to disagree. There is no unity between or among them. They are still divided, they just recognize the division and say they are united.

Notice that McRay and this man of the Christian Church are divided (?) over the use of instrumental music. Yet, according to McRay's statement, they can be united — united in division. According to this McRay could unite with any and all of the denominations, both Protestant and Catholic.

Jesus prayed in John 17: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23). Notice how many times the word 'one' is used in these words of Christ. Jesus prayed for believers to be one; not divided. Wouldn't it have been wonderful for the Lord to have had McRay there to tell him how his followers could be divided in unity. Just think how the Lord was missing such wonderful knowledge from McRay.

To Corinth, Paul said, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). Paul said he received from the Lord that which he delivered unto the Corinthians, I Cor. 11:23. Wonder why the Lord did not deliver to Paul the idea of "diversity within unity." Paul said that there should "be no divisions among you" but McRay has learned how to "allow diversity within unity." Isn't it just wonderful how a man with a Ph.D. can learn so much more than the apostle of Jesus Christ knew?

Yes, McRay has learned more than Jesus Christ and the Apostle Paul and this is just exactly what is wrong with a good many of the Ph.D.s in the church today. Jesus prayed for unity and now a Ph.D. in the church has learned how to disregard the prayer of Christ and formulate his own plan for unity. Christ and Paul wanted all to be one: McRay wants division. Dear reader, we had better stand with Christ and Paul.

WILLIS-INMAN DEBATE

September 19 - 23, 1966
Parkersburg, W. Va.

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

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

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THE NEWS LETTER REPORTS

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

Donald R. Givens, 4349 Vassar, Port Arthur, Tex. — Since our last report, we have had two more baptisms at Thomas Blvd. in Pt. Arthur. Our vacation Bible school and singing school is scheduled for August 4 through 8, 1969. Bro. **Clint Springer** will be teaching the singing school. Bro. Springer is also available for preaching appointments in southeast Texas and nearby Louisiana; he worships with us at Thomas Blvd. The work continues to go very well.

Kenneth E. Thomas, R.F.D. # 1 Box 5-B, Kirkland, Ill. 60146 — The church here just completed a fine gospel meeting with Larry **Ray Hafley** of Piano, Ill. doing an outstanding job of presenting the gospel of Christ. One was baptized into Christ and one was restored, and all were strengthened in the faith.

This young man is outstanding in his knowledge of the word of God, and in his ease and clarity of presentation. Any faithful church would do well to seek his services for a gospel meeting. We are sorry that we closed with only one week as interest was mounting even toward the end of the week.

The church here continues to grow numerically, and spiritually. I have been here now for five years on my second tour of work with this good church. We are in the process of appointing Elders to feed the flock. When in the northern Illinois area stop and worship with us.

Dan S. Shipley, McAllen, Texas — In June, after almost three pleasant years with the Laurel Heights church here in McAllen, I will be moving to Prescott, Arizona to work with the Miller Valley church. My new address will be: P. O. Box 2553, Prescott, Ariz. 86301. I appreciate Searching The Scriptures.

Larry R. Devore, Box 5, No. Carlisle, Ohio 45344 — After two years, pleasant work with the Funston Avenue church in New Carlisle, Ohio, I am moving to South Bend, Indiana to work with the Caroline Street church. My new address after June 23 will be: 1802 Caroline Street, South Bend, Indiana 46613. We solicit the prayers of the faithful in our behalf in the work there. Keep up the good work with **Searching The Scriptures**.

Hoyt H. Houchen, Aurora, Colo. — **Homer Hailey** is to be in a gospel meeting with the Boston Street church, 1297 Boston Street, Aurora, Colorado, June 22-29. All in this area are invited to attend.

E. Lacy Porter, 216 E. Evelyn Ave., Monticello, Ky. 42633 — On August 1st, 1968 we moved to Monticello, Kentucky, to work with the church here. In September of last year I conducted a short meeting for the Fairview congregation near Monticello. In February of this year two were restored and on May 4th two young men were baptized.

On May 19th, 1966, Lois, my wife, had major surgery in Jonesboro, Arkansas for cancer. We

thought we had the disease under control, but on January 13th of this year she took a sharp pain in the right side of her back. On January 27th we took her back to the doctor in Jonesboro, Arkansas. She entered the hospital that day for tests. On February 4th about 4:55 in the afternoon she passed away. The malignancy had entered into her brain.

Funeral services were conducted at the Gregg Funeral Home, Monette, Arkansas, February 6th by brother James Yopp, and the body was placed in the Monette Cemetery to await the resurrection morn.

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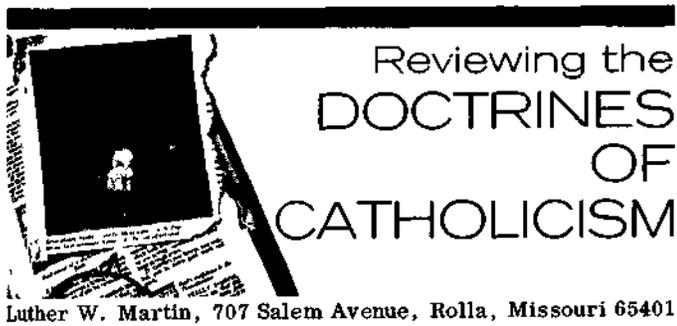
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MARY... A 'MEDIATRIX'?

The Liguorian, a Roman Catholic publication having 'ecclesiastical approval', and published monthly from Liguori, Missouri, contains an article in its November 1955 issue, entitled "**Why Mary Can Help Us.**" It is penned by the Editor, Donald F. Miller. In the third section of this treatise, Mr. Miller devotes himself to the answering of the following question: "**Can proofs be given that Mary has helped other men and women on their way to heaven?**" We copy below, the author's complete reply to the above question, with our own remarks immediately following each portion of his reply.

As an introduction, Miller states: "All true doctrine revealed by God, rightly understood, can be tested by experience. The doctrine that Mary can help us, which we learn by merely analyzing the office and the privileges that God freely bestowed on her, has been abundantly proven by facts throughout the history of Christianity."

[Comment: We DENY that ALL true doctrine revealed by God, rightly understood, can be tested by EXPERIENCE, as the author asserts! For example, we believe in the Divinity of Christ... so do the Roman Catholics ... but it is not a DOCTRINE that can be TESTED by EXPERIENCE ... in this life. Therefore, by only one illustration, we have shown his premise to be false. L.W.M.]

The author continues: "1) The first proof was given during the very lifetimes of Our Lord and His mother. When her request brought forth a miracle of help from her Son during the wedding feast of Cana, even a miracle worked 'out of time', or 'before the time of public miracle had come', it was God's way of saying to the whole world to the end of time: 'I have given my mother the power to plead with me effectively in behalf of human beings in need'. It is difficult to understand how anyone can read the story of the miracle at Cana and then deny that God has granted any intercessory power to His mother."

[Comment: We do not deny that Mary possessed 'intercessory powers' with Christ during her lifetime. We DO ask for Scriptural proof that such powers were to continue after death. IF this PROVES that Mary possesses 'intercessory powers' then it also PROVES that DEMONS today have intercessory powers with Christ. Because the demons of Matt. 8:30-32; Mark 5:11-13; and Luke 8:32-33, were able to intercede with Christ. L.W.M.]

Author Miller continues: "2) Public proof of Mary's God-given power to help human beings is to be found in the history of her apparitions in the

midst of men.

"It is true that apparitions of the mother of God to certain persons, at certain times, in certain places, do not become matters of faith for all Catholics in the sense that they are bound to believe in them under pain of sin. But sensible people form their judgments of such events on the basis of the evidence. The evidence in many instances is clear that Mary has appeared among men, has proved her identity by working great miracles, and has repeated the very doctrine we are discussing here, that she has been given the power by God, who was her Son, to help human beings in their needs of soul and body."

[Comment: "Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But THESE ARE WRITTEN THAT YOU MAY BELIEVE that Jesus is the Christ, the Son of God, and that BELIEVING YOU MAY HAVE LIFE in his name." (John 20:30-31). Therefore, THESE THINGS WRITTEN are sufficient to produce FAITH or BELIEF in CHRIST. An active, working, obedient faith produces 'LIFE IN HIS NAME'. Phantoms, specters, ghosts or apparitions ... are NO PART of the Christian religion of the 1st century, nor of ACTUAL Christianity of the 20th century. Certainly, 'sensible people form their judgments of such events on the basis of EVIDENCE'. Any court of Law will attest to that fact ... but phantasms do not constitute acceptable EVIDENCE in ANY court. If the inspired writers of the New Testament indicated a sufficiency of God's word being contained in the Sacred Writings, then we have no need whatsoever for the entire phantasmagoria of Roman Catholicism.

[Paul wrote: "For from thy infancy thou hast known the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. All Scripture is inspired by God and useful for teaching, for reproofing, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work" (II Tim. 3:15-17). "Now, brethren, I have applied these things to myself and Apollos by way of illustration for your sakes, that in our case you may learn not to be puffed up one against the other over a third party, TRANSGRESSING WHAT IS WRITTEN" (I Cor. 4:6, emphasis mine. L.W.M.). Yet, the New Testament contains NOTHING about Mary as a 'mediatrix'.

[It might also be well to point out that the author claims that Mary "helps human beings in their needs of soul and body." If that be the case, then God becomes a RESPECTER OF PERSONS ... which is an UN-TRUTH according to Peter in Acts 10:34. Also, even the miracles of Christ were not designed to 'actually help' the person upon whom they were wrought, but to PRODUCE FAITH IN THE MINDS OF THE WITNESSES. "Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world'" (John 6:14).

The Old Testament contains many, many prophecies concerning Christ who was to come, and who was to be a doer of wonderful works. He came and fulfilled ALL things that were written in the law and

in the prophets and in the psalms concerning Him. See Luke 24:44. But where in ALL of the Bible . . . either the Old or New Testaments, do the Roman Catholics find ANY prophecies attesting to any work of Mary, other than being the human mother of Jesus of Nazareth? Certainly, for that reason alone, future generations would call her blessed, for having given birth to Jesus, who became the Saviour of mankind. But not one single other purpose or reason for her being remembered is given by INSPIRATION. Any further elaboration upon the later life and actions of Mary, is simply so much speculation. Even the Catholic Dictionary admits that the place of her death is unknown. L.W.M.]

The third and last reason given by the author as 'proof that Mary helps other men and women on their way to heaven, is: "3) Even apart from the great apparitions and the public miracles that have become widely publicized, Mary has proved that God wants her to help her children to millions of ordinary men and women. Even the non-Catholic and Calvinistic writer John Ruskin attested to this fact, while, by that strange contradiction that is possible to the human mind, he himself refused to avail himself of Mary's help."

[Comment: How can Mary have 'proved' anything 'apart from the great apparitions and the public miracles that have become widely publicized'? Mr. Miller's third and last 'proof' is mere assertion with no foundation in FACT. Obviously we cannot accept such baseless claims. If we did, we would also be forced to accept the equally unfounded assertions of snake-handlers, faith-healers and medical treatment rejectionists. Such an action would be the absence of evidence and logic, and would constitute a complete surrender to the forces of voo-dooes, fetishes, witch-doctors and ghost-stories. L.W.M.]

JOHN 3:16 — THE GREATEST WORK OF GOD

Harry E. Ozment

The story of God's scheme of redemption is, without a doubt, the greatest story ever written or told. Men thrill to hear it every day. This is perhaps the reason why John 3:16 is so popular with Bible-reading people — this one verse summarizes the essence of God's scheme of redemption: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has done many wonderful things. He has created this vast universe, He has created all the beings found in this universe, He has created man and has given him a soul. All of these deeds of God are great, but John 3:16 tells of the greatest work that God has ever performed — the providing for the salvation of men. There are three reasons that come to mind why this is the greatest work ever performed:

(1) This work hinges around the **greatest** fact ever known — "God so loved the world." Our God is a God of love. God created man, gave to him a sinless soul, and put him into a paradise called the Garden of Eden. Man could have asked for nothing more —

he should have been perfectly happy and satisfied. However, man could not follow God's way to happiness — he succumbed to the smooth words of Satan and disobeyed God. Sin then found its way into the world and man was indeed a miserable being. Man deserved no better than this. God would have been perfectly justified in turning His back upon man and "washing His hands of the whole affair." But our God is a God of love and mercy. The same apostle John who wrote that favorite verse of verses — John 3:16 — also wrote: "God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins" (I Jn. 4:8-10). The apostle Paul had a great deal to say about this love which God possesses for man. In Rom. 5:8, he said, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He wrote in Eph. 2:4-5, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Again, in writing to the young preacher Titus, Paul said, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:4-5). Yes, "God so loved the world" is the greatest fact ever known, and this is one contributing factor which makes the provision of salvation the greatest work of God.

(2) The **greatest** act ever done is involved in this greatest work — "that He gave His only begotten Son." This act, of course, was the manifestation of the love which God had for men. This act of God is great because it affords to man the opportunity to be spiritually raised from a death in sin: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:24-25). God gave all that He could to save man. All that heaven had to offer was sent down in Jesus Christ. And if one rejects Christ and His gospel, then he has spurned and rejected all that God has done or will ever do. In spite of this, millions of people reject Christ each day. After hearing the gospel time after time, they are still bound and determined to stand in open defiance of all that God has said and done. How a person could do this in view of what God has done for him is beyond my comprehension.

(3) The **greatest promise** ever uttered makes this work of God the greatest ever performed — "whosoever believeth in Him should not perish, but have everlasting life." 'Eternal life' in the bliss of heaven can be ours! This great promise is conditional, however, upon our faith in God. And John here is not speaking of dead faith — one that does not work — as some believe. A dead faith can save no one (James 2:14-26). But if one has true faith in God — an obedient trust — he can be assured of receiving eternal life in heaven as a gift of the grace of God. If we are not Christians, this should inspire us to become a Christian and a Christian only. If we are

Christians, then this great promise should inspire us to better service in the vineyard of Jesus Christ.

That wonderful song, "At Calvary", expresses the Christian's joy very well:

"Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span At Calvary!"

423 Donelson Pike
Nashville, Tenn. 37214

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THE JEHOVAH'S WITNESS TRANSLATION —PART I

by Maurice Barnett

In 1950 the New Testament portion of the New World Translation appeared. It was the official translation of the Watchtower Bible and Tract Society of the Jehovah's Witnesses. It was revised in 1951. From 1953 to 1960 the Old Testament portion appeared over several volumes. In 1961 the whole work was revised and combined into one volume, and is the edition used today by the Witnesses. The 1961 edition did revise some of the more flagrant abuses, and also deleted all the footnotes, cross references, and most of the Appendix and shortened the Forward from 23 pages to about a page and a half. By far the earlier edition is the most interesting and informative as a view to their beliefs and perversions. Still, it remains, in the present form, as one of the most brazen perversions of the Bible. Joseph Smith of Mormon fame and his "inspired Translation" is the only one that could beat it.

The persons who "translated" the New World Translation are not known, and it is doubtful that they will ever be with any certainty. One or two of the "translators" can be identified; Nathan Knorr, President of the Watchtower Society, and Fred Franz, Vice-President. During a court trial in Glasgow, Scotland in 1954, Franz was asked by the Government lawyer just who the translators were. Franz replied, "That is an absolute secret. It will never be revealed now or even after death." Only someone with something to hide would be so intent on secrecy. Franz further revealed that there were seven members of the organization's translating committee, including himself. He was asked: "What happens if somebody submits a translation. Does the committee examine it? Mr. Franz: No. I give it my O.K., then the President, Mr. N. H. Knorr, has the last word." He was further asked to explain how "translations and interpretations of the Bible were made." Franz replied that they emanated from God: "They are passed to the Holy Spirit who, invisibly, communicates with Jehovah's Witnesses — and the publicity department." (Franz is the head of the Publicity Department). Of course, if that is how they came up with the New World Translation, it was no better inspiration than Joseph Smith's inspired works, since both have needed extensive revision since first appearing.

SOME EXAMPLES OF THEIR "TRANSLATING"

In Colossians 1:16-20 the word **other** has been

added five times. The 1951 edition simply included it in the text as though it belonged; the 1961 edition at least encloses it in brackets. That does not deter them from using it as though it belonged however. Their purpose is to try to make Jesus just **another** of God's created beings and thus rob him of his Deity. In Luke 13:2-4 they have also inserted **other** and point to its presence there as justification for including it in Col. 1. However, it does not belong in that text either.

In Acts 20:28 they rearrange the wording so they can insert the term **Son** even though it is inserted in brackets. They render it "... to shepherd the congregation of God, which he purchased with the blood of his own (Son)." They do this again to rob Jesus of his Deity.

In Acts 22:16 they render it — "And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name." There is no justification for such a rendering.

In I Cor. 16:2 they say — "Every first day of the week let each of you at his own house set something aside in store as he may be prospering ..." There is nothing in the original text to justify that. Besides, it comes out ridiculous: you can't put your money in the cookie jar at home except on Sunday!

Acts 20:7 gives "to have a meal" instead of "break bread". Many other like changes are made. Too, their own peculiar jargon is imposed on the scriptures. For example, Deacons become **ministerial servants**.

On page 9 of the 1951 edition, the Forward, it states:

"We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage."

We have seen, in just a few examples above how they have no scruples in making additions, deletions and changes in the text to suit their doctrine. Their good intentions stated here amount to nothing but a smoke screen to hide perversion. Their duplicity and inconsistency is well seen in their rendition of John 1:1. "In (the) beginning the Word was, and the Word was with God, and the Word was a god." Their doctrine insists that Jesus was A God, but not just God. They deny His Deity, and use this passage to try to prove it. The noun God in the last part of the passage does not have the definite article in the Greek phrase, so they maintain it must be rendered with the indefinite article (a). But, they are quite inconsistent in their translating. **Theos** (God) is likewise found in John 1:6,12, 13, 18, and **without the article in Greek**. Yet, the Witnesses translate it into English without any article at all. Why not "a" God in those passages too? If they are correct in one place, why not the rest? Well, the first verse is essential to their doctrine.

In John 19:21 we have an exact parallel to John

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1:1 in structure, "I am King of the Jews." The article does not appear before "King" in the Greek. It is the predicate noun preceding a copulative verb, just as in John 1:1. Yet, the New World Translation **does not** read "I am A King "of the Jews"! In John 20:28 Thomas refers to Christ as "My Lord and My God". The definite article precedes both "Lord" and "God" in the original of that passage. Since the Witnesses argue that the definite article before "God" in John 1:1 would indicate the almighty God, then this passage must prove the deity of Christ because that is just what we have in John 20:28.

Or how about "the" Christ in Matt. 16:16 and Acts 26:23? They give it correctly in those passages. Yet, in Rom. 5:6 where there is no article in the original, they do not translate it "A Christ". They put in the article and take it out as it pleases them, forcing the texts to harmonize with their own peculiar doctrines. They wind up with a big God and a little god in John 1:1, and then turn around and accuse us of believing in more than one God.

Again from page 9 of the Forward they say:

"To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses."

They fail to live up to this intention too, when it gets them into trouble with their doctrines. For example, the word **worship**, from the Greek **proskuneo**, is rendered **worship** in one place, and **do obeisance** another. When used in reference to Jesus (with the

exception of Hebrews 1:6), the NWT uses the weaker statement **do obeisance**, since **worship** might imply the Deity of Christ.

A comparison of two other passages show their dilemma. The Witnesses believe that man is wholly mortal; that all there is to his spirit is his breath. So they render Matthew 27:50 —

"Again Jesus cried out with a loud voice, and yielded up (his) breath." This was translated in keeping with their doctrine. However in the parallel account of Luke 23:46 they hit a snag. Here is how they give it:

"And Jesus called with a loud voice and said: 'Father, into your hands I entrust my spirit.' And when he had said this, he expired." The original word is **pneuma** in both passages. Why not render it the same in both passages? Simple. They could not have Jesus saying in Luke, "Into your hands I entrust my breath." (Continued)

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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 X

AUGUST, 1969

NUMBER 8

THE NATURE OF LAW AS SET FORTH IN JAMES 2:10-11

L. A. Mott, Jr.

For whosoever shall keep the whole law, and yet stumble in one (point), he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if that dost not commit adultery, but killest, thou art become a transgressor of the law.

These two sentences are set down by James as proof of his previous statement that respect of persons is a sin and involves the one committing it in transgression of the law as such. Hardly any other passage of the word of God has as much to say about the nature of law.

The use of the two commandments in verse 11 does not show that the ten commandments as such are bound upon Christians. These commandments are used as illustrations of the general principle laid down in verse 10. James could have chosen illustrations from any other law just as well.

Law is a Unit

The principle that underlies the statement in verse 10 is one which applies to any law. It applies to the law of Moses. It applies to the law of Christ. It applies to the national constitution. It applies to our state laws. That principle has to do with the nature of law as such. A law — whether the law of Moses, of Christ, or some other — is not composed of a lot of independent parts, having little connection with each other, so that one might violate one part without disturbing the others. Rather, all the parts of a law are welded together into one compact whole, so that the law exists as one unity. It is for that reason that a violation of any one part of that law involves the violator in a violation of the law as a whole. That is why a person becomes guilty of the whole when he violates the part.

What is it that welds all the parts of a law into one whole? Verse 11 indicates that it is the common authority that stands equally behind each part of the law. He who said that said also this. When it comes to divine law, the whole force of divine authority

stands equally behind each part of the law. When one transgresses any part of the law, whether large or small, he indicates his attitude toward the authority which gave the law.

Small Sins?

Perhaps from one standpoint it may be proper to speak of small sins and large sins. Some seem to have worse consequences. But what should be realized is that any sin, even the "smallest," is a serious matter. Those who speak of small sins seem to conceive of divine law as consisting of a lot of independent parts, so that one may violate a small part, isolated to itself, without disturbing the other parts of the law. That is a misconception of the nature of the law. Divine authority has welded all the parts of the law into one whole. For that reason, a transgression of any part of the law, no matter how "small," is a transgression of divine law as such. The transgressor, by his act, indicates an attitude toward divine law as a whole. That is true of any sin that may be committed.

The Sabbatarian Position

There is always one passage or one line of attack that will meet an erroneous position better than any other approach. James 2:10-11 is **the** passage which annihilates the distinctions Sabbatarians make as to the system of law in the Old Testament. Their erroneous position is wrecked against the principle which underlies these verses. This is rather ironical, too, since they often use the verses as though this were **their** passage.

A few minutes with a concordance will convince the reader that each of the expressions, "the law," "the law of Moses," and "the law of God," refers to the Old Testament system of law in its entirety, and includes all the parts, ceremonial, moral, or what. Sabbatarians conceive of this system as consisting of many independent parts, so that some can be retained while others are discarded. But according to James all parts of a law are welded together into one whole, a single unit. Keeping any law is, therefore, an all or nothing proposition.

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EDITORIAL

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

SO YOU WANT A PREACHER ?

A large number of churches, large and small, are now looking for preachers. I have read many appeals, and have received a number of requests to help find preachers to fill the vacant pulpits across the nation. Brethren are learning that it is much more difficult to find a good preacher than it was a few years ago. The preacher shortage is becoming more acute every day. I do not know all the reasons for this condition, but at least two seem evident: 1) many young preachers have become discouraged because of the general attitude of brethren toward preaching and preachers and have turned to other labors; 2) the present standard required for preachers and the many extra demands made of them that will not allow time for study and plain preaching.

The extreme demands upon preachers by some brethren sometimes grow out of their experiences with lazy, unprepared, self-centered, fun-loving men who have called themselves preachers of the gospel. They give about four hours or less each week to pul-

pit preaching and class teaching, and the rest of the time they loaf and play. But these poor excuses for preachers of the gospel should not cause brethren to set unscriptural standards for "the right man" to work with them. But who is "the right man"? What kind of preacher do brethren generally want? I have heard some amazing qualities and strange standards for "the right man."

One brother asked that I help find a preacher "between 35 and 40 years old, with a friendly wife and not more than three children, who has a good disposition to get along with all kinds of people, and who can get his sermon across in not more than 30 minutes." This man must have been a novice or very naive, but I guess he was speaking for the church who wanted this kind of preacher. The apostle Paul would not fit the demands of this brother. He would not have come within the age limits, he did not have a wife or children, his disposition did not keep him from spiritual conflicts with false brethren, and he preached until midnight and then talked to the brethren until break of day on at least one occasion (Acts 20:7). Paul "was long preaching" (Acts 20:9). I doubt that Peter, James, John, Timothy, Titus or any of the first century preachers of truth would have measured to the standard required by this brother.

Another brother wrote: "Will you help us get a preacher who will really do the work of the church?" I wondered what this church intended to do when they found a man "to do the work of the church." This is one reason there are so many dead churches across the nation today. They hire a preacher to do all the work and the members do little more than warm the pews once a week, or maybe twice.

An elder asked if I knew of a preacher who was about ready to move. "Our preacher is moving in three months. He has been with us two years and we think that is long enough for a preacher to stay at one place. He gets too close to the members if he stays longer." He may mean that the preacher learns enough about some of the members to preach what they really need. When I suggested a preacher who might want to move, this elder asked: "Where did he go to school and how many degrees does he have?" I told him I did not know, he would have to ask the man.

And there was the appeal for a preacher who had the tact and diplomacy to preach without offending people, not to call names or debate with the sects. This preacher must have the political skill to "preach the gospel" without those in error knowing that they are sinners and lost. Teachers of this sort can be found for the right price, who will tickle the itching ears of those who have turned from the truth and have turned unto fables (II Tim. 4:3,4).

These are typical requirements for preachers today. Have you noticed that there is not one single scriptural requirement in any of these? Apollos was "an eloquent man, and mighty in the scriptures," "instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord," but he lacked something to be the kind of preacher God wants. "Knowing only the baptism of John," he needed to be taught the truth before he could do the work of an evangelist (Acts 18:24-26). If a man does not know the truth or will not preach it, all else makes little difference.

If you want a preacher, why not look for one who loves the truth and will preach the word in season and out of season (II Tim. 4:2)? who will declare all the counsel of God (Acts 20:27)? who will do the work of an evangelist (II Tim. 4:5)? who will fight the good fight of faith (I Tim. 6:12)? who will do nothing by partiality (I Tim. 5:21)? who will reprove, rebuke, exhort with all long suffering and doctrine (II Tim. 4:2)? who will not hold back anything that is profitable but will teach publicly and from house to house (Acts 20:20)? who will give no place by subjection to false brethren (Gal. 2:4,5)? and who will preach to please God and persuade men (Gal. 1:6)? If one does all this, what difference does his age, looks, family, education, personality, popularity, and background make? If he preaches and practices the faith once delivered he will do any church good.

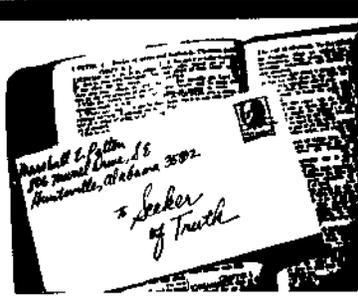
But then after "the right man" is found and employed to work with a congregation in preaching the word, there are always some carnal minded "churchgoers" who can criticize and find fault until the preacher leaves or a squabble starts through the long and loose tongues of these "experts" on what a preacher would be. The spiritual babies, who have not grown one inch spiritually in 20 years, never learn anything from a sermon or Bible class. They are too busy looking for the faults of the man doing the preaching to hear the message which he proclaims. This is exactly the attitude of the Pharisees and Sadducees, who found fault with Christ but never learned anything from his doctrine.

What difference does it make how fat or skinny the preacher is? How does the color of his suit, tie or shirt affect the message he proclaims from the word of God? John the Baptist would not have rated in any fashion contest, but he moved a lot of people with his message. What if he is "too young" or "too old" (whatever that may be), how does that hinder the truth of the gospel? What if he does foul up the "King's English" a few times during the discourse, does this destroy the power of the gospel?

Brethren, when we come to fully realize that men are lost in sin, and that the gospel is the power of God to save (Rom. 1:16), we will be concerned, not about all these unimportant characteristics of the man, but the message which will convict men of sin, bring them to repentance and obedience to the gospel of Christ. The man or woman who stresses the dress, good speech, personality, financial standing, crowd pleasing, soft-soaping and entertaining qualities of the man, will never know very much about the saving power of God because they are really not listening to learn. These are the self-appointed experts on preachers and preaching technique, but they know nothing about the message. They really know nothing about preachers either, because one must know the message to know what God requires of preachers.

If you are looking for a preacher, do not consider anything before you know of his knowledge of the gospel, his love for the truth, his courage to preach it fully, and his determination to please God and persuade men. Other matters are secondary and unimportant.

ANSWERS for our hope



Send Bible questions to:

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

QUESTION —I would like an explanation of Matt. 28:19-20. To whom was this commission given, the apostles or the church? Another question : I hear so many say we are commanded to give upon the first day of the week as God hath prospered that there be no gatherings when I come. How may we determine how we are prospered, and who is coming after what the church contributes ? — A.M.W.

ANSWER — While the Great Commission was given directly to the apostles, it, nevertheless, applies indirectly to all Christians. The Great Commission obligated the apostles to teach those baptized "all things" which Christ had commanded them. Just as surely as Christ commanded the apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . .," just that surely every person baptized is to be taught to do the same thing. True, some things Christ taught the apostles to do were peculiar to the apostolic office. The above, however, is not one of them.

While these verses of themselves establish no authority for the church, as such, to carry out the Great Commission, a further study of the church in the light of divine history (e.g., the book of Acts) reveals that the church did just that. Thus, the Bible teaches that the apostles, individual Christians, and the church were active in carrying out the Great Commission.

The second question involves a quote from I Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Thus, Paul instructs the Corinthian church how to meet its financial obligation to which it had committed itself even a year before (II Cor. 8:10). The expression "hath prospered" is from a Greek word which means "to set forth on one's way." Whatever one had or received that made possible his journey was his prosperity. Whatever we have or receive that makes possible our journey through time is our prosperity. Of this we are to give each week. The text implies that we are to give in proportion to this prosperity both as to when and **how much**. Just what proportion of this prosperity should be given must be determined by other passages. The Old Testament affords us a history of four thousand years. During this time nothing less than one tenth of one's prosperity was ever acceptable to God. The law of tithing was bound upon the Jews. Above this were various sacrifices, offerings, gifts, etc. In the New Testament all references indicate liberality above this measure,

especially in view of distressing and urgent circumstances (See Acts 4:34-37; II Cor. 8:1-4; 9:6-8).

Concerning the last question, Paul was coming for the "bounty" which they promised a year before and which was gotten ready according to the "order" of I Cor. 16:1,2. Since this reveals to us the mind of God on how the early church met its financial obligations, it becomes a matter of faith for us. In the absence of any other plan by which the church raised its money, we should follow the one that is revealed. That the church used its money for other purposes than that mentioned in the context of this verse is evident from II Cor. 11:8 and other passages.

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"FEAR OF DESTROYING THE BOOKKEEPER"

A few months ago it was my sad privilege to preach the funeral of brother J. C. Murphy of Cumby, Texas. Brother Murphy had been a faithful gospel preacher for several years. His work included being a staff writer for the "Evangelist" and contributing to other religious journals through the years. Brother Bamey Thompson and I said the final words over brother Murphy to an overflow crowd in the Southside building at Sulphur Springs, Texas. A few days later sister Murphy came by and gave me copies of old religious papers which brother Murphy had saved through the years. I appreciated this very much. As I looked through these old "Bible Banners," "Evangelist," "Gospel Lights," etc., I found many interesting things. Some of these papers date back to 1935 when I was a "wet behind the ears" boy! Years after 1935 when I started opposing the missionary and benevolent societies among us I heard the old hue and cry that "NO one had opposed the Orphan homes before about 1950!" Old papers don't die or lie, they just fade away. To prove my point to some of the doubters I refer to an article in the Gospel Guardian in March-April of 1936. It was written by brother C. A. Lambert and was titled "The problem of organized cooperation." This article proves two things. First, that the cooperation question was well known in 1936 and brethren considered it a threat to the liberty of faithful brethren. Second, that they also called Orphan homes by name and many brethren opposed them. About pooling resources brother Lambert says, "I have no right to assume more than I can do and demand of my brother that he help me, for he has a right to assume his own duties. Just suppose that every Christian should decide to assume more than he can do. Do local congregations have a right to assume more than they can do? Do they have a right to assume burdens for other congregations? If the Lord had intended that his work be done on a bigger scale than can be handled by a local congregation would he not have designed a bigger organization? Should congregations or Christians who have done all they can as congregations or as individuals worry or have an uneasy conscience because much remains to be done?"

On the orphan home question he said, "When New Testament churches contributed to the support of Paul or to the relief of the distressed they did so as individual congregations. They had no get-together meetings, no interlocking committees nor any other

machinery tying the congregations together.

"Last year twenty-five thousand people applied for orphans for adoption in the United States and seventeen thousand failed to get them. This shows that there is now only one orphan for every three persons who would be glad to provide a home. A childless home needs children just as badly as an orphan needs a home. I know of one congregation where this was emphasized to some extent and as a result eight or nine children were adopted. There were no orphans available in that particular locality and practically all of the children had to be secured in another state. One lady traveled over several states before securing a child. The number of homes needing children probably about equals the number of children needing homes and the reason for the dearth of children is probably the practice among religious institutions of maintaining orphan homes. These homes then have an excellent pretext for scouring the country for funds. These funds are collected by people who have never been heard of before by the congregations. Regardless of the misgivings a Christian may have with reference to the scripturalness of the institution or of the management of it, he usually is loath to voice them for fear of damaging the innocent children. It is parallel to the bank robber who carries away with him the young lady bookkeeper. He knows that every one will hesitate to shoot for fear of hitting the young lady."

Many things could be said about the above quotations but I want to center your attention on one fact which I believe answers many of our questions. Brother Lambert said, "Regardless of the misgivings a Christian may have with reference to the scripturalness of the institution or of the management of it, he usually is loath to voice them for fear of damaging the innocent children. It is parallel to the bank robber who carries away with him the young lady bookkeeper. He knows that every one will hesitate to shoot for fear of hitting the young lady."

Gentle reader, I believe this little article written thirty-three years ago strikes at the core of our problems. People involved in this present fight over institutionalism have wondered why many of the "old time" preachers did not oppose the orphan homes. Is this not part of the answer? They were afraid of killing the lady bookkeeper along with the bank robber. I have no doubt that brother Lambert was correct back in 1936. The emotional appeal of an orphan home is tremendous. As a matter of fact, I don't know of anything which carries more. This is the reason, when I was a boy I heard only a few preachers mention their opposition to these institutions. Many of them, like brother Lambert, opposed the orphan home becoming a leach on the body of Christ but being afraid they would hurt the "lady bookkeeper" they would not shoot the robber!

Finally the day came when the robber become so brazen that a challenge to a showdown was inevitable. We must remember that in 1936 only a few struggling orphan homes existed among us. Since that time dozens have sprung up all over the country. No doubt, back in brother Lambert's day many preachers also felt that the orphan home situation

would never be very large and would possibly die a natural death. This did not happen. Just as the bank robber who gets by with robbing one bank isn't likely to stop, the beat of institutionalism kept moving. This should prove to all preachers of this day that we should not be reluctant to speak out and oppose an innovation just because we think it is small or because it has tremendous emotional appeal. Truth is truth regardless as to where it may be found. Just think, if all those preachers **back** in 1936 had come out as **one man** fighting the benevolent organizations among us how much better off the church would be today. As brother Lambert says they were afraid of killing the lady bookkeeper along with the robber and therefore fired very few shots. About all the institutional brethren felt was some bird shot at a distance of about a hundred yards! This wouldn't kill a half-sick sparrow. These brethren back in 1936 fired buck shot loads at close range at the premillennial teachers. Bollites and Jorgenson's song books were plastered on almost every page. As a result these things are not the threat they could have been. But what about the orphan homes? Well, as brother Lambert says they opposed them but didn't want to take a chance on "killing the woman bookkeeper." It has been necessary for preachers of this era to fire at close range. This has brought down on us the stigma of hating poor little orphans. Nothing could be further from the truth. Does the police hate the lady bookkeeper when he breaks the door down and shoots the bank robber? Gentle reader, think it over and I believe you will agree that brother Lambert was right way back in 1936 when the Ford automobile had more speed than it did brakes!

KETCHERSIDE'S "FIFTH COLUMN"

J. Edward Nowlin

A generation ago, Hitler's Panzer divisions waged a "lightning war" in Western Europe, and gave us a new word for the dictionary — "blitzkrieg"; but there was a more subtle side to that war. Germany's chief agent in Norway was Major Vidkun Quisling, who betrayed his country and paved the way for German occupation of that rugged land. This "fifth column" tactic was widely used, both in Norway and in the Low Countries, so that "Quisling" and "fifth column" have become expressions which remind one of the lowly termite of the animal world. **They work from within to destroy!**

Among churches of Christ today, some are trying to "blitzkrieg" the denominational world with "on the march" mass psychology tactics; such as, Herald of Truth, Worldwide Missionary and Educational Foundation (called "World Radio"), Campaigns for Christ, Campus Evangelism, etc. But, lurking in the shadows are a few "Quislings" and "Fifth Columnists," who are trying to sell the church down the river of denominationalism by undermining the very foundations of faith upon which we base our plea for New Testament organization, worship, and work. Foremost in this subversive work is Carl Ketcher-

side, editor of MISSION MESSENGER, and popular unity-meeting speaker. He seems to consider it his God-given task to promote peace and fellowship among those who use musical instruments, or preach Premillennialism, or use only one cup, or support human institutions from the church treasury, and those who do not. His zeal is admirable, but his method of operation stinks to high heaven. He would form a "fifth column" of young, sincere, gullible, inexperienced, untaught students which he designates "the fellowship of the concerned ones." (See MISSION MESSENGER, Nov. 1968, p. 176.)

"Cell Groups" and Subversion

In his paper for September, 1968, p. 130, Ketcherside uses the language of the hippies and Communists in advising college students on how to reform the "Establishment" (the church) from within by means of "cell groups" whose members run to and fro to make contact with young people in other congregations to spark a much-prayed-over revolt against the status quo. He says the Holy Spirit has come into his heart, but there are those who think this is a case of mistaken identity on his part. He wants the young people to do "our thing" of promoting unity while ignoring differences in conviction on the work, worship, and organization of the church. In reply to a student who asked, "What can a group of concerned students in a non-instrumental oriented Christian college do to further unity as you see it?", Ketcherside laid down the blueprint for his fifth column as follows:

(1) "I suggest to the concerned ones that they first meet as a cell group. . . ." (Here he borrows Communist terminology and practice used in political subversion. A "cell" is a close-knit, hard-core, group of individuals who appear to be good citizens while working to overthrow the government.)

(2) "They must revolt against our dishonesty and camouflage, . . ." (He does not indicate whose sins of dishonesty and hypocrisy he is confessing here, except by the pronoun "our." If he thinks **he is like that** it would behoove him to repent of it, but these are serious charges to level at all members of the Lord's church. Now that the Holy Spirit has "really" come into his heart, he is just about as reckless with his charges as he used to be when he argued that located preachers were "enthroned hirelings" and "interested only in money.")

Two Ways to Revolt

(1) "They must challenge the deductions and conclusions which are unwarranted by the scriptures . . . In class . . . And they must be prepared to suffer the consequences accruing to anyone of staunch conviction who challenges or bucks the Establishment." (Why form a "cell group" to object to anything that is unwarranted by the scriptures? This is sort of standard practice with some gospel preachers and other saints who never heard of his "cell groups" or "fellowship of the concerned ones.")

(2) They should "continue to attend services on the Lord's Day morning where he has been accustomed to break bread with the saints . . . But on Sunday night, and at other times, I urge brethren who

are rising above their previous littleness to break out of the shell. Let them visit every congregation in the area — instrumental, premillennial, anti-institutional, one-cup, anti-class — all of them! . . . Make contact with the young people in all of these, and when possible set up informal discussion groups with them." (You will note that Ketcherside is advising people to stay in congregations where they do not agree with the doctrine taught and work from within, and not "flake off or flack out," he says. He further warns that they "will be branded as radicals," and must be prepared to "suffer the consequences accruing to anyone . . . who . . . bucks the Establishment."

This hippie language and instruction in rebellion surely is not found in the Bible! Why should any man who claims to be a Gospel preacher seek to incite rebellion among the young people of the church, who are too immature to assume the direction of their own lives, much less the leadership of the church of God? Parents and older people are not always right (Carl Ketcherside being a case in point!), but in God's scheme of things they have the right and responsibility of bringing up the young in the way they should go, and the young need their association and counsel. Such instruction as the above serves but to widen the so-called "generation gap" and lead young people to think of themselves as a special class with special needs which cannot be supplied in the fellowship of adults. Hence, they should suspect their elders and launch out on a furtive revolt to destroy what they have built! This is Ketcherside's "Fifth Column," and may the Lord deliver our young people from the likes of him.

1959 Barberrie Lane
Decatur, Georgia 30032



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

ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

Natural Selection (No. 3)

ITS INADEQUACY. In the past two issues we considered the origin, definition and importance of Natural Selection to the theory of Evolution. We now propose to show that Natural Selection is inadequate — it cannot do what it is supposed to do, and **MUST** do, if the "theory" of Evolution is true. G. G. Simpson tells us what is required in *Tempo And Mode In Evolution*, p. 80, "The synthetic theory thus finds itself, like Darwinism and the Mutation theory, obligated to appeal to **SELECTION**. Only mutation supplies the materials of **CREATION** but in the theories of population genetics it is **SELECTION** that is **TRULY CREATIVE, BUILDING NEW ORGANISMS WITH THESE MATERIALS.**" (Emphasis mine. P.F.) Let us really examine what authorities say about Natural Selection being able to do this.

Price says (Q.E.D. pp. 80-81), "An organ must already be useful before Natural Selection can take hold of it to improve it. Selection cannot make a thing useful to start with but only (possibly) make more useful what already exists" — Or to use the pungent words by Hugo de Vries in 'Species and Varieties' (pp. 825-826), "Natural Selection may explain the **survival** of the fittest, but it cannot explain the **ARRIVAL** of the fittest." And Prof. Osborn in *ORIGIN AND EVOLUTION OF LIFE*, preface XIV, quotes Cope as saying "THE SURVIVAL of fitness and the **ORIGIN** of fitness are two **VERY DIFFERENT PHENOMENA**" (*Origin and Destiny of man*, p. 84).

Alex. Graham Bell in *WORLD WORK*, p. 177, said, "Natural Selection does not and cannot produce **NEW** species of varieties or cause modifications of living organisms to **COME INTO EXISTENCE**. On the contrary its sole function is to **prevent** evolution. In its action it is destructive — not constructive — causing death and extinction, not life and progression. Death cannot produce life; and though Natural Selection may produce the death of the unfit, it cannot produce the fit, far less improve the fittest. It may permit the fit to survive by not killing them off, if they are already in existence; but **DOES NOT BRING THEM INTO BEING** or produce improvement in them after they have once appeared" (Q.E.D. p. 81). Prof. McMurrich says the same (*Science* Jan. 1924), "Nature plays an important role in

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the suppression of the unfit rather in the survival of the fittest but it can act only on variation sufficiently pronounced to determine life or death" (The Phantom of Organic Evolution, p. 194).

Prof. Graebner affirms, "Natural Selection is a **NEGATIVE** process at best. **IT CAN PRODUCE NOTHING.** It merely states that what cannot survive, perishes — which is a truism (Boodin)." Prof. Lock of Cambridge University likewise affirms, "Selection, whether natural or artificial, **CAN HAVE NO POWER IN CREATING ANYTHING NEW**" (Species and Varieties, pp. 825-826, God And The Cosmos, pp. 296-297). Byron Nelson, discussing Darwin's Natural Selection, says, "Darwin's theory begs the question entirely — that these things **WERE IN EXISTENCE** and the better of them were selected for survival and the poorer for extinction. For example, if two apples are on a plate, a man can select one and eat it. In so doing he leaves the other apple. This **SELECTION**, however, does not explain how either apple **CAME TO BE IN EXISTENCE.** They were there before the man started to eat" (After Its Kind, p. 94). Nelson also says, p. 99, "However much Selection Nature may have done in the past, its selecting has never been able to **ORIGINATE** anything. Natural Selection can only be a mechanism for the elimination of **WHAT ALREADY EXISTS.**" Bales and Clark, Why Scientists Accept Evolution, p. 48, declare, "We certainly understand how the present laws of **NATURE** can kill a man but the present laws of nature give no evidence that they can **CREATE** a man. An accident can destroy a car but it cannot **CREATE** a car. A car can be the result of **DESIGN** and its destruction can be an accident."

In **DR. JULIAN HUXLEY'S 'GLORIOUS PARADOX'** the Scientist Dewar writes (Ev. P.M. p. 1), "Dr. Huxley assured the readers of **THE EVENING STANDARD** that 'In the past of geology the slow, wasteful and blind forces of **Natural Selection** have created the marvelous, living, mechanisms of ant, bee, bird, horse and man out of **LIVING SLIME.**' This is nonsense. With as much truth might a man, who has just drowned three of a litter of kittens, held up the fourth and cry, 'See! I have **CREATED** this.' Natural Selection **CANNOT CREATE ANYTHING.** It cannot cause the variation in animals and plants. **IT IS NOT A CREATIVE AGENCY.**"

Another writer says about the same thing, with this illustration, "Natural Selection or 'Survival of the Fittest' **NEVER PRODUCES ANYTHING NEW. BECAUSE A LIVING THING HAS SURVIVED, THAT DOES NOT MEAN THAT IT EVOLVED.** If a hen hatches a dozen chicks, and some are killed by predators, does that indicate they **EVOLVED?** No, all it indicates is that some chicks survived while the others died. This 'selection' by 'nature' **IN NO WAY CHANGED THE CHICKS TO SOMETHING ELSE**" (DID MAN GET HERE BY EVOLUTION OR CREATION? p. 67). The same work quotes the Science Digest, Jan. 1961 as follows, "Natural Selection is nothing but **BLIND MORTALITY WHICH SELECTS NOTHING AT ALL.**" Jean Rostand in **THE ORION BOOK OF EVOLUTION** says, "In any case they (N.S. and Mutations -P.F.) **NEVER** produce anything **NEW**, or original, in the organic scheme, **NOTHING** that one would consider

the basis for a **new organ** or the priming for a **new function.** — No, decidedly I cannot make myself think that these 'slips' of heredity (mutations) have been able, even with the cooperation of natural selection, and even with the advantage of the immense period of time in which evolution works on life, to build the entire world, with its structural prodigality and refinements, its astonishing 'adaptions,' — I cannot persuade myself to think that the eye, the ear, the human brain have been formed in this way" (ibid. p. 20).

(To Be Continued)



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

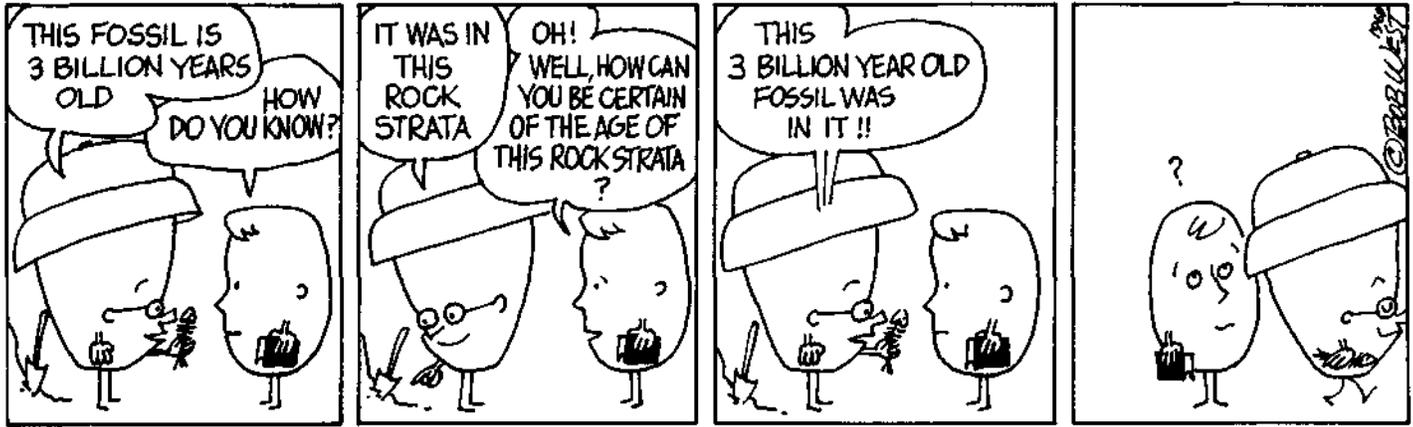
This month I continue to review some of the things which brother John McRay said in a sermon at the Otter Creek Road church in Nashville, Tenn. on May 12, 1968. Four articles have preceded this one and one will follow.

Speaking about unity on page 4 McRay says, "There is no hope for unity as long as brethren are castigating and lampooning one another in brotherhood papers; hurling epithets at one another and refusing to allow for human frailty within the human being." This is just another of the soft and sweet spirits that has crept into the thinking of some brethren and churches.

It is true that all of us are human, therefore, we will make mistakes from time to time. Peter says that "above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (I Peter 4:8). We should be kind and considerate of others when they sin for we might later yield to the same temptation. Because of our love for a brother, we often overlook his faults or failings. No, we do not excuse sin; we learn how to get along with him and his faults just like he learns to get along with us and ours. This accounts why some are able to be friends with people that others are not so able. Because of our friendship we bear with each other. Some are not able to be friends because they demand that others be perfect while they want them to put up with their imperfections.

However, this does not mean that when some brethren begin to teach false doctrine and carry the church of Jesus Christ into denominationalism like some preachers are doing that I must sit by in silence and say nothing. It is a strange standard to me that will permit a man to enter the pulpit or write on the printed page whatever he wants to regardless of

THEOPHILUS



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how much error it contains, but once he has spoken no one has the right to call in question a thing he has preached. These liberals in the church under the guise of love and unity are demanding for themselves the right to sow the seeds of error among brethren while no one has the right to uproot it. As long as error is planted I have the right to uproot it and if the liberals do not like it, then let them stop preaching error. There are a host of faithful gospel preachers in this country that do not intend to be told they cannot uproot error.

McRay further says, "When a brother dared to disagree with Paul, his procedure was not to write him up in a brotherhood paper; his procedure was to go directly to that brother in kindness (Gal. 2:14)." What McRay is trying to say is that nothing public was made of this. However, Gal. 2:11 says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Paul withstood Peter. This can not be denied. He was to be blamed. Paul did it to his face. Gal. 2:14 says, "... I said unto Peter before them all, . . ." Peter received a public rebuke from Paul for his error. When a brother today preaches a sermon before hundreds, or speaks on radio or T. V., or writes in a journal that has a nation-wide circulation, this passage does him no good in seeking to show that one should not tell anyone else or even him so someone else would hear.

Jesus Christ, His apostles and evangelists of the early church went forth preaching the gospel. They crossed swords with every false teacher and put them to flight. They asked nothing of the Devil and the only things they gave him and his servants were to expose their error. We should do the same today and will if we follow in their examples.

Watch next month for the final article in review of this sermon as we see this preacher say we must come half way with the denominations if we want unity.

WORD STUDIES
in the Greek
New Testament

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

"HOLY," (HAGIOS)

Cognate Words

The Greek adjective **hagios** ("holy") is a member of a rather large family. There are several other kindred words: "sanctify," "sanctification," "sanctifying," "hallowed," "saint." Hence, when we speak of "sanctifying" something we are saying that it is being made "holy." When we pray "hallowed be thy name" we are saying "may thy name be holy."

It should be noted that there is no Greek word as such for "saint." The term "saint" is merely the substantive use of the adjective "holy"; that is, a "saint" is, literally, "a holy one."

Hagios in Secular Greek

It seems that the adjective **hagios** first appears in Herodotus, the fifth century B.C. historian; however, this point might be somewhat argumentative. The evidence indicates that **hagios** was anciently used in description of religious sanctuaries. In later Greek the term also came to be descriptive of the gods as well. Most authorities agree that **hagios** comes from an older form that originally denoted an object that inspired awe, either in a good sense or bad. It does not appear, however, that **hagios** was anciently used to describe the **men** who worshipped the gods. It will be seen in this study that **hagios** is used in Biblical writings to describe men as well as God. (For a further study of **hagios** in secular Greek one might consult vol. 1 of Kittel's **Theological Dictionary of the New Testament.**)

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Hagios in the Bible

In the Bible, God is "holy," Rev. 4:8, etc.; hence, whatever is particularly set aside for God's use or service is also "holy." In this sense, anything that is the very opposite of anything that is "common" (**koinos**). In a future study I wish to present some thoughts on the term **koinos**, but suffice it now simply to say that when some object was **koinos** it was understood that such an object was open to man's use and not restricted to God's service. It should be noted that this distinction was made under Moses' Law. No such distinction, as such, is found in Christianity.

What is "Holy" or Hagios?

It has been noted that since God is holy it follows that whatever might be employed by God is also holy; therefore, we can read in the Bible about a holy day, Gen. 2:3; holy **ground**, Exodus 3:5; holy city, Isa. 48:2; holy **Temple**, Isa. 64:11; holy **bread**, I Sam. 21:6; holy **child**, Luke 1:35; holy **Spirit**, Acts 2:38, etc.; holy **mount**, II Pet. 1:18; holy **people**, I Cor. 3:17; I Pet. 2:5, etc.

It is evident, therefore, that the term "holy" does not denote one who has been made sinless by a so-called "second work of grace." Sinlessness, or the lack of it, is really not the central idea of "holiness." Else, how could the Bible speak of a "holy" day or "holy" ground?

BIBLE LANDS AND CUSTOMS



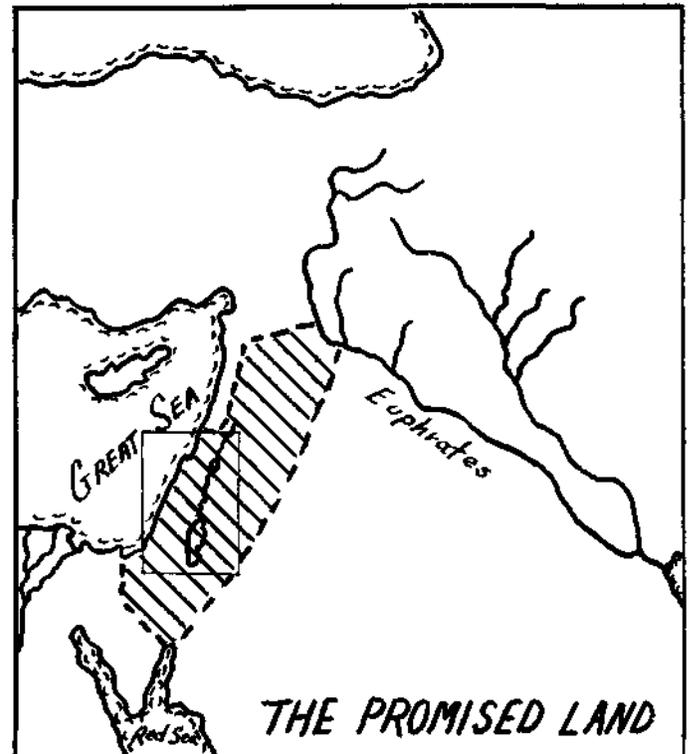
Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

THE LAND OF PROMISE

God caused Israel to reside in one of the most strategic areas of the ancient Near East. The boundaries of the Promised Land extended from the western bend of the Euphrates River in the northeast to the River of Egypt in the southwest (Gen. 15:18) and from the fringe of the Arabian Desert in the east to the Mediterranean Sea, "the great sea toward the going down of the sun" (Josh. 1:3-5), in the west. In brief, it stretched along the Fertile Crescent from Syria to Sinai.

The Promise Fulfilled

The Bible affirms that David "went to recover his dominion at the River" (II Sam. 8:3), namely, the Euphrates; and that "Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt" (I Kings 4:21). The territory of David and Solomon extended to the approximate frontiers marked by slanted lines on the map below.

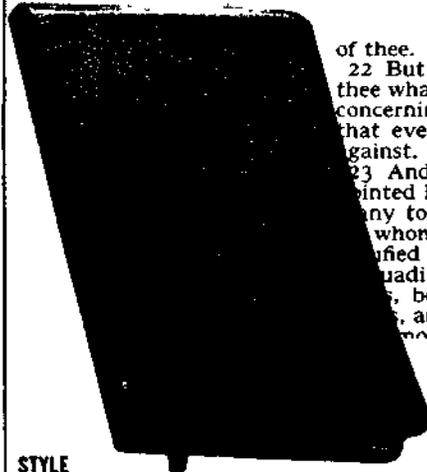


(Figure 3)

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

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Unquestionably, therefore, the land promise God made to Abraham, to Isaac, to Jacob, and to their descendants whom Moses led out of Egypt was fulfilled. Israel possessed the Promised Land!

Confusing Terms

Two observations should be of interest to Bible students. First, the expression "the River" always refers to the Euphrates. One might be tempted to misapply the term to the Jordan River because the Jordan is associated with the Bible lands more frequently than the Euphrates. Second, the "River of Egypt" never means the Nile. The River of Egypt cuts through the middle of the region of Sinai that lies between Canaan and Egypt. The modern name for it is **Wadi** el-Arish. **Wadi** is a Near Eastern term used to describe the bed of a river which is dry except in the rainy season. The proper identification of terms such as the ones that have been discussed will help to eliminate confusion in Bible study.

The Land of Canaan

Now attention must be directed to that portion of the Promised Land called Canaan (the area enclosed by the rectangle in Figure 3). People named the country Canaan because of the Canaanites who dwelt there (Gen. 12:5; 15:18-21). The Canaanites were "traders" or "merchants" (Prov. 31:24; Job 41:6; Zech. 14:21) who became famous because they sold purple, a beautiful cloth colored with red-purple dye. This dye was produced locally by the Canaanites. Today one may see among the excavations at Byblos in northern Phoenicia (in modern Lebanon) the remains of a factory that contained large vats for making purple dye. The Phoenicians descended from the Canaanites. The term Phoenicia is derived from a Greek word that means "red-purple."

The selling of purple continued for centuries to be an important business in the Near East. Lydia, a woman mentioned in the New Testament, was a seller of purple (Acts 16:4), although the Thyatiran purple that she sold was made from the madder root instead of from the murex shellfish used by the Canaanites.

Palestine

Another common designation for Canaan is Palestine, a name given to the country because of the Philistines who lived along the southern coastline (Ex. 15:14). The Philistines, as well as the Canaanites, were to be driven out by Israel during the occupation of the land (Josh. 13:1-6). Failure to accomplish this task had bitter consequences. The Philistines troubled God's people with wars and oppressions from the earliest period of the Judges until the time of David's conquests.

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HOW MANY LAWS OF PARDON?

Robert J. LaCoste

It seems that ever so often the brethren are not content to preach the gospel as it was given in all its glory and simplicity (II Cor. 11:3), but must either try to make some new law or add something to the law already given. All who make this mistake are either unaware of the punishment for doing this or they just don't care (Gal. 1:6-9).

A new rumbling is being heard on the horizon that states there are three laws of pardon. One for the alien sinner (if he qualifies in the personal judgment of the preacher) and two for the erring brother. This new doctrine (Acts 17:19-21) makes a distinction between the Christian who has sinned in such ways as: missing the services willfully, stealing, adultery, gossiping, etc., and demands they admit that they have sinned and ask the church to pray for them. This will automatically put the erring child back in fellowship with the church.

However, if disciplinary action has been administered by the church, this new doctrine insists THIS IS DIFFERENT and the ordinary law of pardon for the erring child does not prevail. But the erring child must come confessing publicly ALL his sins — that these sins must be itemized on a sheet of paper and signed by the repentant child of God. Who can believe it?

Does Acts 8:13-24 teach this? Is this even inferred in Luke 15:18-21? Does I Cor. 5 call upon the offender to do this? As I understand the plan of God, there are just TWO plans of pardon given. One for the alien sinner, who doesn't have to meet the demands and satisfaction of the preacher other than to believe that Jesus is the Christ (Acts 8:32-39), and one when the child of God sins, as did Simon (Acts 8:18). He is called upon to REPENT (change his heart) and pray to God for forgiveness (Acts 8:22-24).

The word of God then calls upon the members of the church to RESTORE the erring one in the attitude of meekness (Gal. 6:1). The Bible nowhere delegates to the preacher, elders, teacher, or a committee of any kind to give the repenting child of God the third degree so they can determine if he has truly repented. His repentance is between him and Almighty God!

Brethren! This is usurping the authority of Christ and is false doctrine (Gal. 1:6-9). Those who teach such as the gospel of Christ are guilty of "Heresy" and need to REPENT!

God is no respecter of persons (Acts 10:34) and calls upon all His erring children to be forgiven by the same plan. Sin is sin! Whether it be murder, covetousness, stealing, lying, gossiping, or teaching false doctrine (I John 3:4) and the offender must come to God on His terms (Acts 8:22).

Let's just preach the word (II Tim. 4:2) as it is without adding anything or taking anything away from it (I Cor. 4:6) so as not to invoke the wrath of God upon us (Rev. 22:18).

P. O. Box 1373 Globe,
Arizona 85501

THE NEWS LETTER REPORTS

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

George J. Powell, Ontario, Calif. — The congregation at Montclair, California is looking for a preacher, one who stands for the truth and is willing and able to do personal work. We have a very nice building and are able to support a preacher who can devote full time to the work. I have been preaching for the church on a part-time basis, but I'm in the insurance business, and I do not have the time to devote to the work that is needed. Those interested please contact: Church of Christ, 5360 San Jose, Montclair, Calif. 91763.

Paul Branch, Palmetto, Fla. — The church in Palmetto is showing signs of spiritual growth. We had a lectureship type gospel meeting in late March. Speakers were, in their order: **Paul Branch, J. Frank Ingram, James P. Miller, Roland H. Lewis, James R. Cope and Roy E. Cogdill.**

Recent responses: 1 baptized, following the meeting. April — one restored; May — 1 restored, two baptized.

Don Martin, Box 3, Pineland, Texas 75968 — We have been working with the church for approximately one year. During this period we have certainly seen evidence of growth. The increase in the contribution, I believe, has been indicative of both spiritual and numerical growth. In the past five months, the congregation has been able to relieve a substantial amount of outside support. The congregation has relieved \$160.00, or about two-thirds of the outside support. I believe this area affords great potentialities in evangelism. When in the Sam Rayburn or Toledo Bend area, worship with the Pineland church of Christ.

Dan S. Shipley, 1200 Daffodil, McAllen, Texas 78501 — In June, after almost three pleasant years with the Laurel Heights church here in McAllen, I will be moving to Prescott, Arizona to work with the Miller Valley church. My new address will be: P. O. Box 2553, Prescott, Ariz. 86301.

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802 — My meeting at Spring and Blaine in St. Louis, Mo., resulted in eleven baptisms and one restoration. This makes a total of thirty baptisms in three meetings this spring. It is my observation that brethren in general are less disturbed over brotherhood conditions; are more resigned to the facts of the situation; are more steadfast in hope, and are abounding more in the work of the Lord than they have been in recent years. Spring and Blaine is a good example. In spite of some adverse conditions, including one common to several in a downtown location (people moving to suburban areas) they have maintained a good program of work, good interest, and are growing. This church has an excellent eldership together with a faithful, untiring, energetic preacher, **Jimmy Tuten.** This com-

ination accounts for much of the success of this fine church.

Don Keele, 312 Bay Vista, Osprey, Fla. 33559 — The Osprey church of Christ is in need of a preacher. If you are considering a move and would like to locate on the West coast of Florida, please contact us by writing to: Osprey church of Christ, Osprey, Fla. 33559. Phone: 966-2285.

Ralph R. Givens, 10C7 North 5th, Pekin, Ill. 61554 — I have move from Berea, Ohio to work with the 13th Street church in Pekin. During the 17 months in Berea there were seven to confess wrongs and nine baptized.

Michael A. Tanner, 5535 Clinton Boulevard, Jackson, Miss. 39209 — Two months have passed since I began working with the Clinton Boulevard congregation in order to enable A. H. Payne to spend the summer conducting meetings. From my point of view, they have been a profitable two months. So far the work of brother Payne and the brethren where he has held meetings has resulted in thirteen baptisms, while one was baptized and another restored at Clinton Boulevard. Plans are now being made to begin a program for the development of the brethren here into personal workers. We will appreciate any suggestions from those experienced in such work.

My plans for this fall tentatively include going to Abilene Christian College, but I am more interested in preaching regularly and going to school as the time permits. Therefore, I am interested in talking with the brethren of any congregation which is in need of a preacher and is in or near a college town. If you think that we can fill each others needs, please write me as soon as possible.

Jerry L. Dennison, Bowling Green, Ky. — On June 12, 1969, brother James Holder, preacher for the Adairville church of Christ, Adairville, Kentucky, attended the gospel meeting at the Millertown church of Christ, Adairville, Kentucky. At this time he charged brother Jimmy Thomas, Hueytown, Alabama, of teaching error in stating that those who send support directly to the preacher and not through a sponsoring church are following the safe course.

The following day, brother Holder and brother Thomas signed the proposition for a debate to be held at 2 p.m. Sunday, June 15, in the Millertown meetinghouse. Brother Holder was to affirm "That churches could scripturally pool their resources to preach the gospel as is done in the Herald of Truth arrangement." They agreed to each select his own moderator and time keeper and to give three 20 minute speeches.

About 1:50 p.m. Sunday, brother Holder arrived at the meetinghouse accompanied by his wife and one of the Adairville elders. He said that it was not

an honor for him to be there; that he was going to speak only one time then he would either stay or leave, whichever seemed proper at that time. He also stated that the elder was there, not in his support but to witness his conduct. After speaking for about 25 minutes, he left without giving brother Thomas an opportunity to ask any questions concerning his speech.

When we see "Christians" refusing to study and discuss the word of God today, are we not seeing the same attitude demonstrated that the Jews manifested in their refusal to hear Christ and the apostles? We are exhorted to contend earnestly for the faith in Jude 3. If we fail to do this are we being the ministers of God or of the devil? Note: Brother Jerry Dennison is one of a number of fine young preachers who live in Bowling Green and preach for congregations in central Kentucky. The experience at Millertown should open the eyes of brethren in this part of the state. The tactics used by the liberal brethren are the very methods they condemned with the sects. — James P. Miller.

E. K. Brown, Miami, Fla. — Preacher needed by fall — Miami Shores church of Christ, 103rd Street and N. E. 2nd Avenue, Miami, Fla. We have a new air-conditioned building complete with classrooms, preacher's office and a three-bedroom, 2-bath home, debt free. Please write for more information about the work here.

BIBLE LANDS TOUR CANCELED

Having talked recently with one who has toured these lands several times in the last year or two and being informed of the tension there it is not our desire to lead a group into these lands with our present knowledge of things, plus brother **Connie W. Adams** who was to lead the tour with me will have to be hospitalized about this time, we cancel our tour scheduled for August 4-18 of this year.

Thomas G. O'Neal
Murfreesboro, Tenn.

Bill Haynes, 503 Capps St., Marlin, Texas 76661 — We have established a congregation in Temple and I am doing the preaching. We are meeting in the recreational hall of the Tern-Bell Homes at 206 W. Avenue R. It is just one block west of the old main gate of the V.A. Hospital. The attendance is about 20 at all services. Anyone in Temple can contact me at phone 773-1461 for more information.

Sam Binkley, Jr., 58 Locher Ave., Reservoir, Vic. 3073, Australia — The work of the Lord is making progress here, but there is still a need for more men. To do an effective work it is necessary for those of us who are here to do a lot of traveling to keep in contact with some whom we have taught and who will receive us favorably.

James H. Parsley, Santa Clara, Calif. — I will terminate my work in Santa Clara, Calif, the first of July, and will begin laboring with the church which meets at 3433 Studebaker Road, Long Beach, Calif. **Jady Copeland** has been laboring with the

church at Long Beach, and will be moving to work with the church in Sepulveda, Calif. Please send all correspondence and bulletins to: James H. Parsley, 3433 Studebaker Road, Long Beach, Calif. 90808.

Larry R. DeVore, 1802 Caroline St., South Bend, Ind. 46613 — Since moving to South Bend, Indiana on June 23, we have had three restored, one baptized, and two to place membership. Brother Wimmial Wallace of Lufkin, Texas will be here in a meeting September 15-24. I certainly do enjoy the paper; there are many edifying and instructive articles in it each month. Maurice Barnett's articles on the "J.W.'s" are very good. Eugene Britnell's column is very good, as are all the others.

C. R. Gurley, 204 Velma St., Dequincy, La. 70433 — A liberal element has come into the church where I preach which I cannot support. Any conservative church needing a preacher contact me. I am forty-two years old, have a wife and three children at home. I have had twenty years' preaching experience. I have been preaching for the more liberal churches but am convinced that they are practicing things unscriptural. My address is: 204 Velma St., Dequincy, La. 70433; phone: (318) 786-7213.

Rodney Miller, 6101 Linton, Haltom City, Texas 76117 — Our meeting with brother **Ward Hogland** will begin August 18-22. All who can come are invited. The work here is going very well. We continue to make steady progress in areas of attendance and contribution. I am now into my third year of work with these brethren. We all appreciate the hard work that goes into the paper.

Hugh W. Davis, 310 Little Road, Marietta, Ga. 30060 — To those who may be planning a visit to the metropolitan area of Atlanta, Georgia:

After three years of meeting in the old YWCA at 181 Church Street in Marietta, we will soon move into our new meeting house. We hope that this move can be made by August or September, though delay in arrival of our pews could postpone this move. If you plan to worship with us in the near future, we suggest that you telephone one of the brethren listed below and inquire about our place of meeting at that time.

Our new building is located at 2651 Powers Ferry Road in Marietta, less than 5 minutes from I-75. Take the Lockheed-Dubbins AFB exit and follow this exit road east until it dead-ends into Powers Ferry Road. A left turn here will take you to the building very quickly.

If you know of anyone who is stationed at Dobbins Air Force Base or who is working at the giant Lockheed of Georgia plant, please tell them of our meeting place and send us their address here. We welcome them and you to worship with us.

To learn the exact date of our move, telephone one of the following:

Hugh W. Davis, 428-4658
C. H. Bankston, 422-6334
Grady Palmer, 427-5009

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Evangelist Hugh W Davis
Phone 428 4658

Bradenton, Fla

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CHURCH OF CHRIST**
meets at
1619 10th Avenue West

Schedule of Services

LORD S DAY

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Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Olin Hast ngs
Phone 746 0305

Miami, Fla

**NORTH MIAMI AVENUE
CHURCH OF CHRIST**
meets at
143rd St & No Miami Ave

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Bobby Thompson
Phone 685 3203

Orlando, Fla

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CHURCH OF CHRIST**
meets at
1000 22nd Street

Schedule of Services

LORD S DAY

Bible Study 9 45 a m
Morning Worship 10 50 a m
Evening Worship 7 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Oaks Gowen
Phone 424 3533

Tampa, Fla.

**FOREST HILLS
CHURCH OF CHRIST**
meets at
1011 W Linebaugh Avenue

Schedule of Services

LORD S DAY

Bible Study 9 00 a m
Morning Worship 9 50 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist H E Phillips
Phone 935 3691

Tampa, Fla

**SEMINOLE
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meets at
Rome Ave & Wishart Blvd

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LORD S DAY

Bible Study 9 45 a m
Morning Worsh p 10 45 a m
Evening Worsh p 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist James P Miller
W N Meyer

Decatur, Ga

**GLENWOOD HILLS
CHURCH OF CHRIST**
meets at
2957 Glenwood Avenue

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 7 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist J Edward Nowlin
Phone 377 7782

El Cerrito, Calif

CHURCH OF CHRIST
meets at
Colusa & Lynn

Schedule of Services

LORD S DAY

Bible Study 9 45 a m
Morning Worship 10 50 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Robert West
Phones 524 2422
233 3757 and 234 5085

Charlotte, N C

**CHARLOTTE
CHURCH OF CHRIST**
meets at
5327 York Road

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Jerry Parker
Phone 523 8867

Tallahassee, Fla.

**WESTSIDE
CHURCH OF CHRIST**
meets at
2150 Belle Vue Way

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
For information phone
222 2881 or 877 3832

Jackson, Tenn

**HOLLYWOOD DRIVE
CHURCH OF CHRIST**
meets at
Hollywood Drive at Hattan

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worsh p 11 00 a m
Even ng Worsh p 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist L Earl Fly
Phone 424 2821

Pascagoula, Miss

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CHURCH OF CHRIST**
meets at
1 3 Mi from Hwy 90 on
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Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 30 p m
Wednesday Bible
Study 7 30 p m
Evangelist Ronald Lehde
Phone 762 9892

Jacksonville, Fla

**HYDE PARK
CHURCH OF CHRIST**
meets at
Corner Lake Weir &
Conant Avenue

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 7 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Jamie Rhoden
Phone 781 5704

Birmingham, Ala

**ELM STREET
CHURCH OF CHRIST**
meets at
1625 Elm Street S W

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Dennis L Reed
Phones 788 8335
and 785 3000

Murfreesboro, Tenn

**WESTVUE
CHURCH OF CHRIST**
meets at
316 Kings Highway

Schedule of Services

LORD S DAY

Bible Study 9 45 a m
Morning Worship 10 45 a m
Evening Worship 7 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Thomas G O Neal
Phone 893 3355

Miami, Fla

**SOUTHWEST
CHURCH OF CHRIST**
meets at
1450 S W 24th Avenue
(Coral Gables Area)

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist K A Frazier
Phone 443 3376

Nashville, Tenn

**FRANKLIN ROAD
CHURCH OF CHRIST**
meets at
3915 Franklin Road

Schedule of Services

LORD S DAY

Bible Study 9 00 a m
Morning Worship 10 00 a m
Evening Worship 6 30 p m
Wednesday Bible
Study 7 30 p m
Evangelist D W Claypool
Phone 832 9456

Gainesville, Fla

**NORTHEAST
CHURCH OF CHRIST**
meets at
1433 N E 16th Avenue

Schedule of Services

LORD S DAY

Bible Study 9 00 a m
Morning Worship 10 00 a m
Evening Worship 6 30 p m
Wednesday Bible
Study 7 30 p m
Evangelist John Witt
Phone 378 5023

Leesburg, Fla

**CENTRAL
CHURCH OF CHRIST**
meets at
2220 West Main St

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Contact G R Wheeler
Phone 787 7916

Clearwater, Fla

**HERCULES AVENUE
CHURCH OF CHRIST**
meets at
601 So Hercules Avenue

Schedule of Services

LORD S DAY

Bible Study 9 00 a m
Morning Worship 10 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Preston Weeks
Phone 442 9267

Columbus, Ga

**CHURCH OF CHRIST
IN ROSE HILL**
meets at
2216 Hamilton Avenue

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Preacher
R L Morrison
Phone 323 9302

Concord, N C

CHURCH OF CHRIST
meets on
Poplar Tent Road 2 mi
West of US 29 & US 601
Bypass

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 10 50 a m
Evening Worship 7 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Jack G Byars
Phone 782 3645

Lake City, Florida

**CHURCH OF CHRIST
IN LAKE CITY**
meets at
400 S Hernando cor Dade

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 7 00 p m
Wednesday Bible
Study 7 30 p m
Phones 752 2829
752 4230 752 6323

Oak Lawn, Illinois

**BURBANK MANOR
CHURCH OF CHRIST**
meets at
8230 So Laramie Ave

Schedule of Services

LORD S DAY

Bible Study 9 30 a m
Morning Worship 10 30 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist Paul Foutz
Phone 499 1834 or
423 6703

Ft Walton Beach, Fla

**NORTHSIDE
CHURCH OF CHRIST**
meets at
105 Racetrack Rd
off Beal St 1 Block

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 11 00 a m
Evening Worship 6 00 p m
Wednesday Bible
Study 7 00 p m
Contact H N Eubanks Jr
Phone 243 2660
A D Putterbaugh
Phone 242 2441

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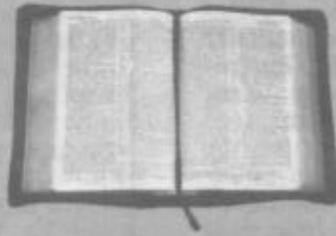
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"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME X

SEPTEMBER, 1969

NUMBER 9

A TEXT IN CONTEXT

Edward Fudge

"Christ sent me not to baptize" (I Cor. 1:17)

This text is frequently quoted to minimize baptism in the Gospel order of things. It is taken out of context and given a meaning not intended by the Apostle. A study of the surrounding verses shows both the misinterpretation and the correct point of the verse.

The Corinthians had many problems. This epistle was written to correct some of them, probably in response to a letter from Corinth (7:1), as well as personal reports from various individuals there (1:11; 5:1; 16:17). Perhaps we would not even have recognized this church as a church of Christ. Yet Paul addresses them as "sanctified in Christ Jesus, called to be saints" (1:2). But he sternly rebukes them and warns them of their fate unless they repent and reform.

The Situation at Corinth

Chapters 1-4 deal with a worldly pride in human wisdom and a pride in human teachers. Paul says the Corinthians have actually "taken sides" with different men. One group says "We are of Paul." Another says "We are of Apollos." Others say "We are of Cephas" [Peter's Aramaic name]. And some seem to have been claiming Christ as their personal property as if He did not belong to every Christian. They said "We are of Christ" (see 1:11-12).

Paul reproves them for this division (1:10-11). "Is Christ divided?" he asks. "Was Paul crucified for you? Or were ye baptized in the name of Paul?" (1:13). The answer to each question is No! Christ belongs to every Christian and every Christian belongs to Christ (3:21-23). And every Christian should say only "I am of Christ," not "I am of Paul" (or Apollos, or Peter, or Luther, or Wesley, or Calvin or Campbell).

"Sent Not to Baptize"

In this context, and because of their foolish pride in men, Paul says, "I thank God that I baptized none of you, but Crispus and Gaius." And then he explains why. "Lest any should say that I had baptized in

mine own name" (1:14-15). The important thing is not WHO baptized you, but INTO WHOM you were baptized.

Christ sent apostles and evangelists to preach the gospel, and only then to baptize — in the name of the Father, Son and Holy Ghost (Matt. 28:18-19). Paul, too, was sent primarily to preach Christ and Him crucified (1:17-18; 2:2). Others could personally administer baptism to those who responded in faith to the preaching. Yet on occasion Paul himself had done the baptizing also. He had baptized Crispus, Gaius and the household of Stephanus at Corinth (1:14-15). In the case of the confused Corinthians, he was glad that his personal baptizing had been limited. They thought they were baptized into a relationship with Paul instead of Jesus! (This is not as strange as it first sounds when we know that there were various pagan "mystery" religions in that area who practiced a sort of "initiation baptism" which linked the one undergoing it to the one performing it. See Kummel, **Intro, to the N.T.**; Arndt & Gingrich, *Lexicon*, p. 575.)

This epistle does not minimize baptism for the right purpose. It says that baptism was prefigured in the Old Testament (10:1,2). It says that baptism is grounded in the power (or authority) of the Holy Spirit, and is common to every true Christian (12:13). It says baptism is "into one body" — the church, the Body of Christ (12:13).

Baptism in the New Testament is not the first thing or most important. It has sometimes been over-emphasized in the history of the church, when men put trust in it as an act instead of in the faith which prompts it or the Christ who commands it.

But far more frequently it has been minimized or even ignored by those who put trust in faith "only," and who did not understand that faith must show itself in works of obedience if it is a SAVING faith and not a DEAD one (see Rom. 1:5; 16:26; Col. 2:12; Jas. 2:20-24).

Let us take all the Bible says and not just a part. And let us always seek to study the Scriptures in their context, instead of merely grabbing phrases here and there which appeal to our personal opinions or preconceived notions. Only this will help us or please God.

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We are faced, even bombarded, today, with curious regularity, by headlines and ideas such as "Bachelor (unwed — RK) Moms Keep Babies," "Experiments in Marriage," "The Youth Communes: New Way of Living Confronts the U.S.," "Generation Gap," "Ecumenism" (among denominations, also among some liberal Christians), "No inspired authority in faith and morals," etc., etc.

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EDITORIAL

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

A CHANGE OF HEART

Crime in all forms has been on the increase for more than twenty-five years. We will never solve the problem with legislation and police force. We can and should suppress it by enforcing law and order, but the general picture will not be changed until we change the hearts of people. Jesus said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:18-20). He also said to lay up treasure in heaven and not upon earth, "for where your treasure is, there will your heart be also" (Matt. 6:21). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "For as he thinketh in his heart, so is he..." (Prov. 23:7). "A man's heart deviseth his way: but the Lord directed his steps" (Prov. 16:9).

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If we ask why murders, riots, and destruction of property are on the increase, we must answer that the hearts of these people are set upon this sort of life. Why? Because of the influences and impressions made upon their hearts by evil forces. Most of them have never been shown the good way of the Lord. They know little or nothing of God's word. Today nearly everything is framed in a setting of sex, usually leaving the impression of favoring illicit sex relations. Nudity, profane and vulgar language are seen and heard in nearly all areas of entertainment. Drunkenness, dope addiction, and wild hippie-type parties are shown through nearly all news media in a mildly approved setting, or at the best with indifference. Men and women in powerful and influential positions in government, education, entertainment, and even religion are caught cheating, stealing, lying, adultery, drunkenness, rioting, and even murder, and the average man just smiles and says, "Everybody does it; it could happen to anyone."

A dark, pessimistic picture, you say? Yes, but it is true. It is a very real problem in society today and no one can deny it. It is axiomatic that every effect has a cause. Until we know where the problem originates and begin to do something about it, things will grow worse.

Since man's conduct originates in his heart, it is obvious that his heart must be changed in order to really change his conduct. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh" (Luke 6:45). Why do young men and women accept the low standards of morality, become criminals and act like wild animals? It is because of what they see, hear and read. Certain publishers are making millions on pornography, novels on sex orgies and crime. Movie producers are seducing millions of young people by actually showing nudity and adultery on the screen. Television is almost entirely sex oriented; comedy, drama, and personality shows are built around illicit sex and sin, and are shown in the most favorable light.

The entertainment industry has decided that one of the greatest causes of violence in America is the impression left upon the young and old by television programs that show violence. They realize that what people see and hear they think and do. Why can not they realize that immorality, broken marriages, unwed mothers, venereal diseases, dope addiction, and nudity are the results of the same impressions made upon the hearts of people?

Satan works through lust of the heart and such are lost to God. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves" (Rom. 1:24). They are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). Persistent sin hardens the heart so that it is impenitent toward God (Rom. 2:5). The continual sin of Israel is pictured in these words: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is

waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:14,15).

The function of the heart is divided into three parts, not considering the conscience. The intellect is that part which thinks (Matt. 9:4), reasons (Mark 2:8), understands (Matt. 13:15), and believes (Rom. 10:9,10). This function depends entirely upon evidence received through the senses. The strongest impressions are made through sight and hearing.

The process of thinking and reasoning acts upon the emotion. Desire is created by the thought process stimulated by impressions made upon the intellect. Love and hate, sorrow and rejoicing, are emotional actions of the heart that grow out of reasoning upon something seen or heard. The heart may be "pricked" by what one hears and believes. Those on Pentecost who heard Peter tell of Christ were "pricked in their heart" and this resulted in their cry: "What shall we do?" The emotion of "love" for sin results in "hate" for righteousness; the "love" for truth and righteousness will result in "hate" for every evil way. Whatever the emotional state of the heart, it is produced by hearing, seeing, understanding, reasoning and believing.

The will is a function of the heart that normally grows out of our emotional state. One may "resist" (Matt. 28:27) because of his feelings (emotion) about a certain thing. Sin is a matter of will. Because of the pleasure and joy of sinful practices, many will not see, hear and understand, lest they change their minds (will) and obey the truth (Matt. 15:17-19). The heart intends — plans, purposes — the conduct of life and the words of mouth (Heb. 4:12; II Cor. 9:7; Acts 11:23).

What one deliberately does, good or bad, he does by his own will. His will to do or not do a certain thing is the direct result of his "feelings" (emotion) regarding the matter. His love, desire and rejoicing will lead him to will to do that thing. His hate, condemnation and sorrow will lead him to will to oppose the thing. His "feelings" are created by the function of his intellectual powers which are brought into operation by what one sees, hears and reads.

The real cause of sin is the impression made upon the heart by the "god of this world" who blinds the minds of them which believe not (II Cor. 4:4), "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Sin is pictured as a beautiful life of "freedom" and "happiness" that can never be realized by following the word of God. The heart of the person who accepts this will act in accord with his acceptance of right and wrong. The only way to change his life is to change his heart. The only power in this world to change the heart from sin is the living word of God; not a part of it, not a perverted version, but all of it and nothing more.

The good and honest heart seeks for truth. When he finds it he will accept it and enjoy a life never before realized. The heart is purified by faith (Acts 15:9), by obeying the truth (I Pet. 1:22), by fleeing youthful lusts and following righteousness

(II Tim. 2:22).

Do you really believe a normal young man or woman can sincerely abhor the emphasis on sinful sex indulgence, despise the nudity and vulgarity so common today, the unlawful rioting and rebellion of many today, and the immoral conduct of people in high places? Well, they can! Thousands do. The reason is that they have been taught what is good and right. They have received this into the "good and honest heart" and out of love for good, and the desire to serve God, they will "flee also youthful lusts" and "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22).

If you are one who considers this person who follows the will of God "a square" you are right! He is just as square as the word of God. He is just square enough to make this world a little better because he has passed this way. He is just square enough to save some soul from eternal hell. He is just square enough to reject this philosophy of life that is "so round, so firm, so fully packed" with sin and iniquity!

My brother and friend, the best contribution you can make to society today to make this a better world in which to live, and to make life healthier and happier, and to save millions from an untimely death and hell is to feed the hearts of as many as possible with the word of God. Give your children something to read besides filthy magazines. Provide yourself with reading material that will make you think in clean and right channels. Offer your relatives, friends and neighbors something to read that will expose the filthy trash upon which their hearts are fed through most avenues of communication, and give them something righteous to think about.

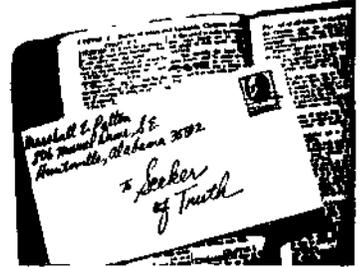
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Send Bible questions to:

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

QUESTION: Why was Barnabas called an apostle in Acts 14:14? I understand that Paul was an apostle in addition to the twelve chosen by Jesus, but were there others? — A. B.

ANSWER: The above questions grow out of a failure to understand the meaning of the word "apostle" and its use in the New Testament.

The word "apostle" is from the Greek word "apostolos" and, literally, means "one sent forth" (W. E. Vine).

During our Lord's earthly ministry he chose twelve men and sent them forth under the "Limited Commission" (Matt. 10:5-7) and, later, the "Great Commission" (Matt 28:16-20). Because Judas "by transgression fell" (Acts 1:25), and, therefore, could not carry out his "part of this ministry" (Acts 1:17) Matthias was chosen to take his place (Acts 1:15-26). That his appointment as an apostle met with divine approval is clearly indicated from the Scriptures. It was in fulfillment of prophecy (Acts 1:20). The Holy Spirit through the inspired historian, Luke, counted twelve apostles on Pentecost (Acts 2:14) and again through Paul in a letter to Corinth (I Cor. 15:5). All of these possessed the qualifications of Acts 1:21,22. They were able to "witness," in the primary sense of that term — bear "first hand" testimony — to the fact of his resurrection. Their intimate association with Jesus both before and after death enabled them to know beyond doubt that the one they saw after his resurrection was the same one they had known so well before his death.

To the above list of apostles must be added another, namely, Paul. He was not made an apostle of Christ in the natural way (Acts 1:21,22), but was, nevertheless, qualified to "witness," in the primary sense of that word, to the resurrection of Jesus by virtue of his miraculous experience on the Damascus road (Acts 22:14,15; 26:15-18). Thus, he became an apostle of Christ "as one born out of due time" (I Cor. 15:8). The marginal reading says, "Or, an abortive" birth. In other words, he was not made an apostle in the natural way. Nevertheless, he was an apostle of Christ, primarily to the Gentiles, endowed with full apostolic authority (Rom. 11:13; I Cor. 1:1; 9:1,2; II Cor. 1:1; 11:5; 12:11; Gal. 1:1). Thus, Paul, together with the twelve, served in the apostolic office with certain qualifications, endowments, and responsibilities peculiar to "this ministry" assigned by the Lord. They were His apostles — He sent them forth — with a definite yet comprehensive

mission, the fullness of which we will not discuss here.

The word "apostle" is also applied to other men in the New Testament. This does not mean that they were apostles of Christ — of the apostolic office appointed by Christ, but rather, one who was "sent forth" by men, or by a church, or by some other power. There were times when Paul distinguished himself from such, e.g., Gal. 1:1. Again, in Heb. 3:1 it is used of Jesus Christ. He was "sent forth" from God. In Acts 13:3,4 we find that "Barnabas and Saul" were "sent forth" by the Holy Spirit and the church in Antioch. No doubt, this is the sense in which the word "apostle" is used in the verse submitted by our querist. Paul, in addition to being an apostle in the sense here under consideration, was also an apostle of Christ along with the twelve. When Paul distinguished himself from the apostles of men in Gal. 1:1, he was talking about apostolic authority received from Christ. Indeed, this was not of men!

Sometimes the word translated "messenger" is from the same Greek word elsewhere translated "apostle" — e.g., II Cor. 8:23; Phil. 2:25. Hence, in the light of the original text, the men here referred to were also apostles. This is true, because they were "sent forth" by the churches.

NO MORE WAR?

L. A. Mott, Jr.

Consider two passages:

... and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4b-c).

Beat your plowshares into swords, and your pruning-hooks into spears (Joel 3:10a).

What is there about these passages to keep them from clashing?

Is there a difference in the **time** to which they apply? No. Joel is speaking of the Christian era. Consider "afterward" (in 2:28) which Peter explains as "in the last days" (Acts 2:17), and compare "in those days, and in that time" (Joel 3:1) and "in that day" (3:18). Isaiah also is speaking of "the latter days" (2:2). Therefore, both passages related to the same period.

Is there a difference in the **place** or the **realm** in which the passages apply? Yes. And this is the key. Isaiah is speaking of the church, God's spiritual house (I Cor. 3:16), "the house of the God of Jacob," and of the peace that would obtain in the kingdom of God (cf Eph. 2:11-22). In this realm nations would not go to war to settle differences but would submit them to the judgment of God. But Joel is speaking of conditions outside this spiritual realm — i.e., affairs among the nations of the world. No other explanation of these passages will avoid a conflict between them.

Therefore. Isaiah 2:4 is not a prediction of political peace on earth.

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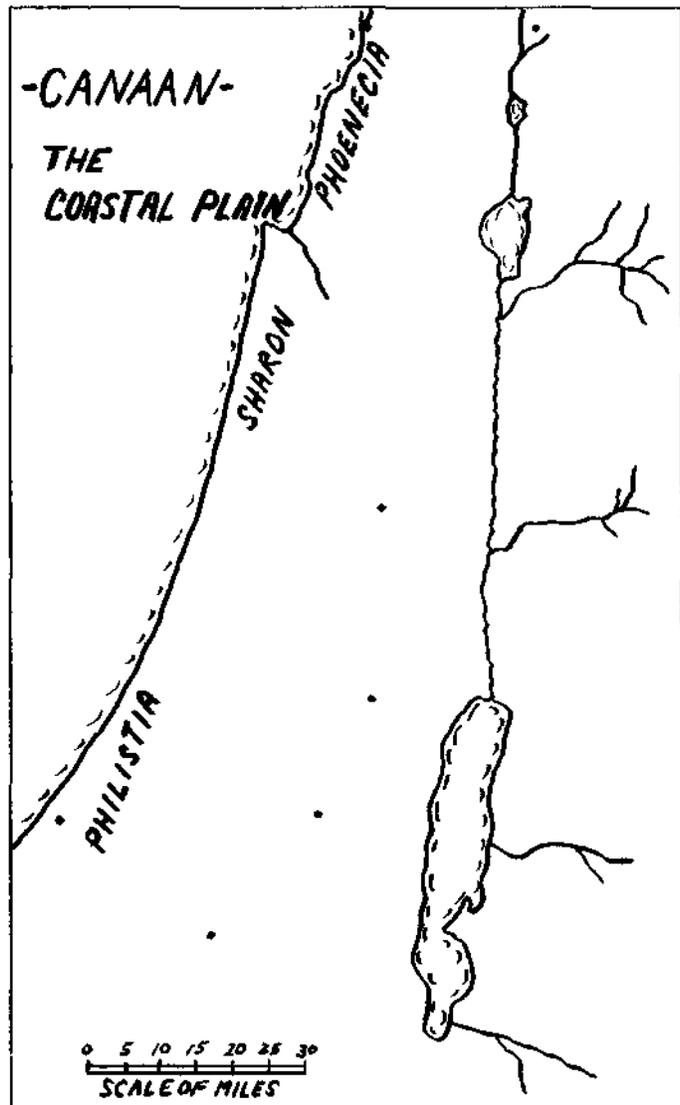
BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

NATURAL DIVISIONS OF PALESTINE

Palestine is a small country. Turned sideways across the state of Florida, Western Palestine, the territory between the Mediterranean Sea and the River Jordan, would fit easily into the central part of the state.



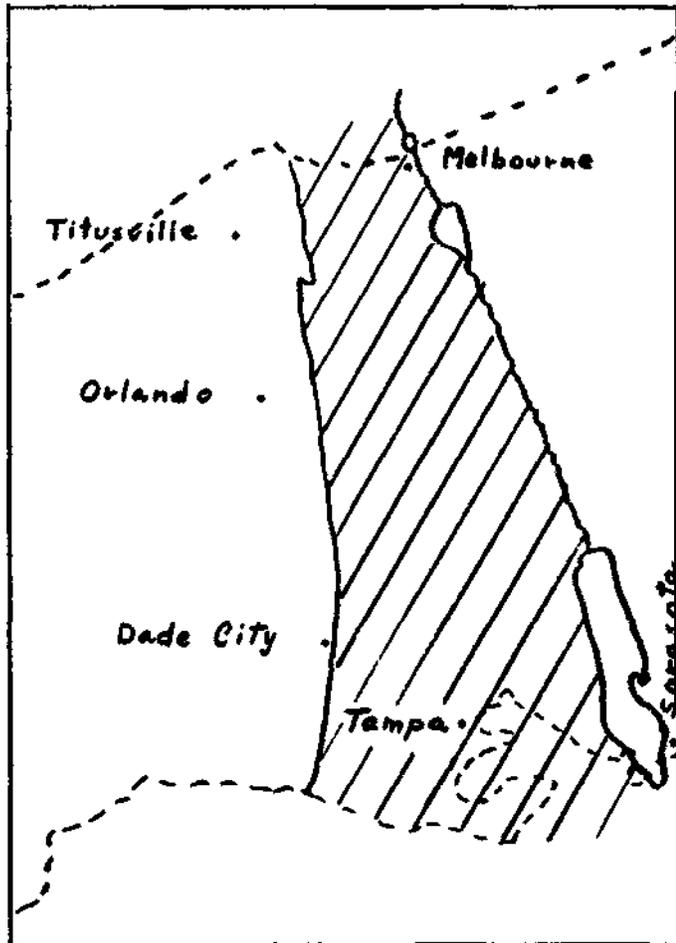
(Figure 4)

To be more specific, the distance from Dan to Beer-sheba, i.e., from north to south, is slightly less than 150 miles, and east to west the land varies in size from 28 miles across at the Sea of Galilee to 54 miles across between Gaza and the Dead Sea.

In Palestine one sees an amazingly rich variety of landscape. Modern means of transportation would make it possible to crowd into one busy day an early morning swim in the beautiful Mediterranean, a stroll through the market place in Jerusalem, a drive through the barren wilderness of Judea to Jericho and the Dead Sea, a drink from Jacob's well, a meal of delicious fish by the Sea of Galilee, and a refreshing rest at the end of the day on snow-capped Mt. Hermon, hushed to sleep by the rippling sound of rushing waters beginning their long descent into the Jordan Valley.

In ancient times, however travel was difficult and slow. The mountains, the rivers, the marsh lands, and the desert impeded progress. Robbers, scorpions, snakes, and wild beasts inhabited the desolate places. Although Palestine may seem small to the modern traveler, the land was large enough to dwarf its inhabitants.

The easiest way to describe this country is by means of the four traditionally famous vertical divisions: (1) the Coastal Plain, (2) the Central Highlands, (3) the Jordan Valley and (4) Transjordan.



(Figure 5)

The Coastal Plain

This plain stretches along the entire coastline of Palestine and is broken only by Mt. Carmel, the place where Elijah encountered the prophets of Baal (I Kings 18:17-40). An ancient Egyptian inscription refers to Palestine as the "Land of the Gazelle's Nose." The Egyptians may have given this name to the land because of the way Mt. Carmel protrudes into the Sea.

Phoenicia

North of Mt. Carmel the Coastal Plain is narrow and unsuitable for extensive agricultural pursuits. In ancient times it was occupied by the Phoenicians, a people who engaged extensively in trade and commerce. The Phoenicians were valiant seamen who turned their attention westward across the Mediterranean.

The two great cities of Phoenicia were Sidon and Tyre, both of which were prominent in the Old Testament. Since Israel had no adequate harbors south of Carmel, its kings depended heavily on these northern ports. The Phoenicians were accomplished artisans in addition to being masters of the sea. King Solomon enlisted both Phoenician sailors to help man his navy that operated out of the Gulf of Aqabah on the Red Sea (I Kings 9:26-28) and Phoenician craftsmen to help build the Temple in Jerusalem (I Kings chs. 5-7).

The Israelites never ruled over Phoenicia, but the prophets predicted the complete overthrow of Sidon and Tyre (Isa. 23:1-18; Ezek. 26:1-28:26). Today these cities that once bustled with business lie in ruins.

WORD STUDIES

in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33611

"COMMON," (KOINOS) Cognate Words

As it was observed in a previous article on the word "holy," the Greek adjective "common" (**koinos**) is also a member of a rather large family. There are several of the so-called **koin** words: "common," "participant," "fellowship," "one who shares." Of course, there are also verb forms such as "to make common," etc. Such words as "distribution," ad "contribution" are sometimes found as translation! of the noun "fellowship" (**koinonia**), inasmuch as the contribution was looked upon as an outward expression of the inward **koinonia**.

Koinos in Secular Greek

In secular Greek, **koinos** was descriptive of things and of men. In the former sense, **koinos** was the opposite of the term **idios** ("belonging to one," "one's own"). Hence, if something was **koinos** it could be owned by others, or shared with others. The term was especially used in reference to legal matters. Property shared by a husband and wife might be described as **koinos**. Philosophically, information or ideas shared by all might be described as **koinos**. There is a great deal of secular Greek literature regarding the idea of a common sharing of the goods of society. (For further study of the foregoing thoughts, one might consult vol. 3 of Kittel's **Theological Dictionary of the New Testament**.)

As it will be seen shortly in this study, in Biblical Greek the adjective **koinos** is used, religiously, as the opposite of the term **hagios** ("holy"). When it is so used it might be translated "profane." I have not found this use of **koinos** in secular Greek.

In secular Greek, when **koinos** is used of men it denotes "participant," etc. A related word (**koinonos**) is used in this manner in the New Testament.

Koinos in the Bible

As in secular Greek, the Bible uses **koinos** as the opposite of **idios** (one's own); hence, something that is **koinos** is something that is not exclusively the property of one person. Consequently, we read of the "common" faith, Titus 1:4; the "common" salvation, Jude 3; "common" possessions, Acts 2:44; 4:32. This last passage is especially good as an example of the opposite meanings inherent in **koinos** and **idios**. The early Christians did not look upon their possessions as strictly **idios** (belonging to them exclusively), but, to the contrary, their possessions were looked upon as **koinos** (sharable).

As it was noted earlier, **koinos** was used in a religious sense as the opposite of **hagios** ("holy"); that is, something that was **hagios** belonged to God or to God's service, whereas something that was **koinos** could be used by man, provided that it was "clean." See this religious sense of **koinos** ("profane") in Rev. 21:27; Heb. 10:29, etc.

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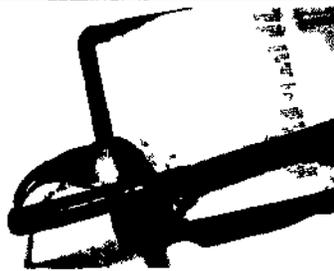
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Using the SWORD OF THE SPIRIT



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

HOW THE CHURCH WAS ORGANIZED

One of the most remarkable characteristics of the apostolic church was the unity which existed in the Jerusalem church at the beginning. Expressions describing this unity are: "All that believed were together," "with one accord," and "with gladness and singleness of heart."

That it might function effectively as a united body, God ordained a simple and adequate plan or organization for each local body of Christians. For example, we read, "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). The Lord's plan was that men meeting certain qualifications (I Tim. 3) were to be appointed to serve as elders or bishops in each church. These men were to oversee, guide, teach, and protect the members of the congregation. They were assisted by the deacons (I Tim. 3:8-13).

The evangelistic program of the apostolic church involved going, preaching the gospel, converting the lost to Christ, confirming them in the faith, and organizing them into congregations in each community. "And when they had ordained them elders in every church . . ." (Acts 14:23). "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city" (Titus 1:5). There was a plurality of elders in each church. The New Testament does not provide for any human being or combination of men to govern God's people other than the elders of the local church, and they serve under the authority of Christ (Acts 20:32). The work of elders is clearly outlined and circumscribed in the New Testament. They are limited to the flock among them; the flock over which they have been appointed (I Pet. 5:2; Acts 20:28).

Men have always been impatient with the simplicity of this scriptural organization and have dreamed up all kinds of boards, synods and conferences to exercise control over congregations or areas. The Bible knows nothing of a pope, cardinal, diocesan or state bishop, or brotherhood eldership. Any such attempt on the part of anyone to supervise, control, or meddle in the affairs of local congregations is unscriptural. Good men may properly exercise influence throughout the church or world through teaching and godly living, but this does not imply any right to govern, supervise, or control.

In the universal sense, the church cannot function, for it has no organization through or by which it can be activated. Therefore, any attempt to activate

the congregations of a county, state, or the world through one organization (either a board or a congregation) is without divine authority.

The work of the church is evangelism, edification, and benevolence. The local congregation, with its bishops and deacons, is all-sufficient to provide and oversee all the essentials in doing this work, and, therefore, must not work through any other organization.

Brethren and friends, let us not stumble over the simplicity of God's arrangement. His plan will work, if we will work His plan!



SIGNS of the times



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

For the last several months I have been reviewing a sermon which was preached on May 12, 1968, by brother John McRay at the Otter Creek Road church in Nashville, Tenn. This sermon is full of liberalism and my purpose in this review has been to point out just how far some of the liberal minded brethren have gone. With this article I bring to a close the review of the above mentioned sermon.

Speaking about unity McRay says, "It seems to me that if we ever hope to achieve the kind of unity we have preached across the years, we are obligated to come with some willingness to make concessions ourselves; not simply to find people who are willing to give up all their opinions and accept ours. It is a matter of finding out what we can understand and feel in common. How much are we willing to give up in the interest of unity? ... We are talking about traditions, customs, mores, opinions. How much of our tradition would we be willing to forego in the interest of uniting the brethren? ... I am saying that unless we are willing to lay something on the line as Paul did, something of our traditions, we can talk unity all we want but nobody is listening. We must be willing to come half way.... It does mean that there needs to be a willingness to surrender opinions and traditions in the interest of unity."

McRay also said, "That does not mean a surrender of what God has commanded. It does not mean a surrender of any item of faith, no surrender of any 'thus saith the Lord'."

The reader needs to keep in mind that McRay is talking with a person from the Christian Church. He is talking with one from a denomination. What has been said has been said concerning denominationalism.

Note that McRay thinks in order to have unity

with denominationalism that Christians must make some concessions. What shall we concede? He says opinions, but I ask what opinions? He says we must give up something in order to have unity. We are to come half way in order to have unity with the denominations. And yet he says we must not give up a 'thus saith the Lord.'

It is not opinions that have us and the religious world divided. It is a 'thus saith the Lord' that divides. Whether a church meets in a wood structure or brick is a matter of opinion. In most sections of the country it is tradition that church buildings are made out of red brick. But this does not divide us. We are divided over what day to have the Lord's Supper and we stay with the Bible, Acts 20:7. Should we make some concession and come half way on this point in order to have unity with the world? We are divided over whether baptism saves. We believe the Bible, Mark 16:16. Are we to come half way and make a concession in order to have unity with the denominations? We sing as the Bible directs, Eph. 5:19 and Col. 3:16. But most denominations have instrumental music. Are we to make concessions here and come half way in order to have unity with the sects? We believe the Bible teaching that there is one church, Matt. 16:18; Eph. 4:4; 1:22-23. Sec-tarianism is thankful to God for so many churches. Are we to concede and come half way in order to be united on this point? Denominations have special days, but we believe the Bible teaching on such, Gal. 4:10-11. Can we desert New Testament teaching and observe Easter, Thanksgiving, Christmas, Palm Sunday, Mother's Day, etc., with the denominations?

McRay says we should not give up a 'thus saith the Lord' but should give up our opinions and traditions. Now what is he speaking about? What opinions? What traditions? Gospel preachers do not preach their opinion and tradition. Gospel preachers preach the gospel (I Cor. 15:1-4; II Tim. 4:1-4). It seems McRay is more interested in being united with the denominations than he is in pleasing God (Gal. 1:10).

Denominationalism has moved away from New Testament teaching. If they want unity, then let them come back to the word of God, the common standard of religious authority, and then all will be united. When I stand on New Testament teaching and everybody else does the same, we are united and we didn't have a unity meeting to get united. It is just that simple.

What McRay and other of the liberal preachers and churches have done is to give up a 'thus saith the Lord' in order to be nearer the denominations. They have so compromised the gospel of Jesus Christ that in some instances it is hard to tell much difference between them and the sects. A lot of the sermons preached by liberals are so weak and watered down that they could be preached in most any denomination without any objection. How long has it been since you have heard a liberal preacher preach Mark 16:16 and oppose the world and her denominations? Just take McRay for an example, how long has it been since he preached on Mark 16:16 and really pointed out the error of denominationalism? How long has it been since he called upon some denominational preacher to defend his

position of 'faith only'? I know the answer. Why is this so? Because these denominational-minded preachers in the church are seeking to make the church into the biggest denomination on earth. The denominations are beginning to recognize this and award the church for her departures from the faith.

With so much modernism taking over the churches, it is time that some of the preachers who have been saying they are not taking sides come forth, take the New Testament and get in the battle for truth. It will not make one popular, but it will save the church of the Lord. These preachers need to be 'neutral against' the modernism in the church.

We would the liberal brethren would return, but since they are going further down the stream of denominationalism, they must be opposed (Gal. 2).



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

ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

Natural Selection (No. 4)

ITS INADEQUACY. (No. 2) Prof. Paul Kammerer of Vienna and Prof. E. W. MacBride of England (and others) who opposed Natural Selection asked the advocates of it, "How is Natural Selection going to **START** a single organ of a single organic type?" They then follow this question with the taunt, "If it cannot **START** anything, what is the use of invoking its supposed ability to **improve** the structures **AFTER THEY HAVE ALL BEEN BUILT?** (The Phantom of Organic Evolution, pp. 191-192). Prof. Robt. Lock is quoted as saying, "No one questions the validity of Natural Selection as a means of exterminating types which are unfitted for their environment — there is a tendency for the fittest types to survive, **once they have come into existence** — when it is admitted that Natural Selection, directing the accumulation of minute differences but it does not necessarily follow that it has been the method by which these forms have **originated** (ibid. 193). This is the same Prof. Lock who said, "Selection, whether natural or artificial, can have no power in creating anything new" (Variation and Heredity, p. 40). In a recent Wistar Symposium at Philadelphia, Pa. several computer mathematicians from large universities faced many noted biologists from England and America. They contended that neo-Darwinism is **NOT POSSIBLE** from the standpoint of computer mathematics. Dr. Murray Elden of M.I.T. had this to say, "Every attempt to provide for 'computer' learning by random variation in some aspects of the program has

been spectacularly UNSUCCESSFUL, even though the number of variants a computer can try can easily run into the billions." Prof. Schutzenberger of the University of Paris said, at the same Symposium, "It is inconceivable that Natural Selection produced the genotypes of living organisms. — Neo-Darwinism cannot explain the main phenomena of evolution on the basis of standard physico-chemistry — we believe that there is a considerable gap in the neo-Darwinian theory of evolution, and we believe this gap to be of such a nature that it cannot be bridged within the current conception of BIOLOGY" (# 14, pp. 11, 75 [See B.S. Newsletter, 11/15/1968, p. 2]). In EVOLUTION-THE MODERN SUPERSTITION, by John McKellar, we read, "Natural Selection, as a progressive and CREATIVE agency, has been riddled by Huxley's own CONFRERES. It does no more than eliminate the unfit; it is a grandiloquent phrase for a failure in adaption, but HAS NOTHING WHATEVER TO DO WITH THE PRODUCTION OF SPECIES AND GENERA. — If Dr. Huxley means biological progress, WITHIN the limits of the species, it may be allowed to stand as a generalization, but THIS IS NOT THE 'EVOLUTION' FOR THE TRANSMUTATION OF SPECIES. Natural Selection as a TRANSMUTING OR TRANSFORMING agency in Nature has long been abandoned by most distinguished biologists. — At the British Association for the Advancement of Science, President D. H. Scott said, "The small Variations on which Natural Selection relied so much have proved, for the most part, to be merely fluctuations and oscillations about a mean and THEREFORE INCAPABLE OF GIVING RISE TO PERMANENT NEW TYPES" (Ev. P. M. leaflet, pp. 3-4). And in reply to Huxley, (who said even though we didn't know HOW chickens arise from an egg and do not understand the chemical machinery of the development, we do NOT deny that hens develop from eggs), Scott replied, "this was a wholly pointless analogy! For we DO know from observations and hatchings in the incubator that a chicken comes from an egg but WE DO NOT KNOW, FROM THE OBSERVATION OF 'NATURAL PROCESS', NOR FROM EXPERIMENTAL 'LABORATORY HATCHINGS', THAT HIGHER SPECIES ARISE FROM LOWER BY NATURAL SELECTION" (ibid. p. 4). No wonder the British statistician Fisher has said, "Natural Selection is a 'mechanism' for generating an exceedingly high level of improbability." James Crow, IONIZING RADIATION AND EVOLUTION, Scientific American, Vol. 2019/1959, p. 142. The British Zoologist, J. B. S. Haldane, admits, "In fact Natural Selection with evolutionary consequences has ONLY been observed where MEN have CREATED drastically new conditions which impose a heavy SELECTION pressure" (THE EVOLUTION OF LIVING THINGS, p. 92). So Natural Selection is hardly PROVED when it can only be demonstrated under conditions IMPOSED by MAN. This Zoologist also said, at a conference of the Biology Conference in Birmingham, England in 1951, "Natural Selection weeds out extremes of all kinds, especially those caused by mutations, which are very different from the normal. I REGRET TO INFORM YOU HOWEVER THAT NATURAL SELECTION HAS NOT BEEN OBSERVED TO CAUSE EVOLUTIONARY CHANGE." CREATION OR EVOLUTION? by Prof.

of Zoology, Madras, India, H. Enoch, pp. 75-76. Prof. H. G. Cannon of Univ. of Manchester in dealing with Natural Selection and Mutations declares, "we deal ONLY with EXISTING characters, NEVER WITH THE APPEARANCE OF A NEW FUNCTIONING CHARACTER" (ibid. p. 92).

The late Dr. Goldschmidt (famous geneticist) said, "But it is good to keep in mind — that nobody has EVER SUCCEEDED IN PRODUCING A NEW SPECIES, NOT TO MENTION THE HIGHER CATEGORIES, BY 'SELECTION' OF MICRO-MUTATIONS" (THEORETICAL GENETICS p. 488). Robert E. D. Clark, a noted scientist, also says, DARWIN BEFORE AND AFTER p. 131, "In mutations, therefore, we have the ONLY KIND of 'heritible' variation KNOWN TO SCIENCE upon which NATURAL SELECTION might work in order to produce NEW varieties and species. YET ALTHOUGH MANY THOUSANDS OF MUTATIONS HAVE NOW BEEN STUDIED, NOT A SINGLE CLEAR INSTANCE HAS BEEN FOUND IN WHICH A MUTATION HAS MADE AN ANIMAL MORE COMPLICATED, BROUGHT ANY NEW STRUCTURE INTO EXISTENCE OR EVEN EFFECTED ANY NEW ADAPTION OF A RADICAL NATURE." Prof. Coulter, in like manner, declares, "The most fundamental objection to the theory of Natural Selection is that it CANNOT ORIGINATE CHARACTERS; IT ONLY SELECTS AMONG CHARACTERS ALREADY EXISTING" (WHY WE BELIEVE IN CREATION, Meldau, p. 327). In speaking at Toronto, Canada, delivering his Presidential address to the British Association, the great biologist Prof. Bateson, said, "It is impossible for scientists longer to agree with Darwin's theory on the Origin of Species. Varieties of many kinds we daily witness BUT NO ORIGIN OF SPECIES. — The claims of Natural Selection, as the chief factor in the determination of species, has consequently been DISCREDITED" (GOD AND THE COSMOS, p. 304).

(To Be Concluded on N. S.)

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"PLAYING IN TWO BALL PARKS"

After a long tiresome religious discussion a man emerged and said, "That fellow and I are playing in two different ball parks." This seems to state accurately the position of many people in regard to religious discussions. In order for people to play ball together, two things are indispensable. One, they must agree on the proper standard of authority and second, they must agree on HOW authority is established within that standard! Disagreement on either of the two will cause them to play in two different ball parks. We have been slow to comprehend this simple lesson and therefore much of our time spent in religious discussions has been in vain.

Permit me to illustrate. Several years ago I had a discussion with a Mormon elder. We were playing in two different ball parks. I affirmed that the Bible says this or that and he would respond by saying, "Yes, but the Book of Mormon says this or that." Since the Mormon people accept the Book of Mormon and the Bible as being equally inspired, we were playing in two ball parks. Until the day comes that we can agree with the Mormon people on the proper standard of authority any discussion of doctrinal matters is fruitless.

Not too long ago I had a discussion with a Catholic priest. I gave scripture to vindicate the position I had espoused. He responded by saying, "Yes, but Hogland the Bible is not the supreme court in religious matters. The church must occupy that position." He went on to say that we cannot understand the Bible alike, therefore it must be interpreted for us by men ordained in the Catholic church. We were playing in two different ball parks. Until the day comes that we agree with the Catholic people on the proper standard of authority, we can never come within a country mile of settling doctrinal differences.

The other day I was talking with one of my brethren on certain problems within the confines of the church. I said, "The Bible teaches us by apostolic example that early Christians observed the Lord's supper on the first day of the week; had a plurality of elders in every church; and sent support to their preachers direct (Acts 20:7; I Peter 5:1; II Cor. 11:8). He responded by saying, "Yes, but Hogland, I don't agree with your theory about establishing authority by apostolic examples. I can't go along with you on that matter." We were playing in two different ball parks! Until the day comes when all brethren in the Body of Christ agree on HOW au-

thority is established, we will NEVER settle our doctrinal problems in regard to organization, worship or anything else. It has been my firm conviction for years that our problem has not been the standard of authority but how authority is established within the standard! We could sit around a conference table with our liberal brethren from now until dooms day and never settle anything until we agree on how authority is established. If we say it is established by direct command, approved example and necessary inference and they say, it is established by direct command and necessary inference only, we are still in two different ball parks. When these "issues" came up in the church years ago, I felt that this was our problem and I am still under the same conviction.

The first rumbling of this matter to me was back in 1953. I was talking to a young preacher in Clarksville, Arkansas. When the matter of authority came up, he flatly denied that authority was established by approved example. He was the first I had ever heard to openly challenge the matter. Of course, I immediately asked him what we were going to do about Acts 20:7. He replied, "I do not feel that we as Christians must eat the Lord's Supper on Sunday only. I feel that we could eat it every day if we desired." I commended him for at least being consistent but I told him that such a denial will completely destroy the body of Christ. I must insist that it is being destroyed where preachers deny that APOSTOLIC EXAMPLES established authority. Since the year 1953, our brethren have become more brazen in regard to this matter. One man wrote an entire article DENYING that authority is established by Apostolic example. I reviewed his article in **Searching the Scriptures** some time ago.

Sometime brethren want to know where the Bible says that authority is established by apostolic example. This is made crystal clear when Paul said, "Brethren be **followers together of me**, and mark them which walk so as ye have us **for an ensample** (Phil. 3:17). Then Paul says again, "Those things, which ye have both learned, and received, and heard, **and seen in me**, do: and the God of peace shall be with you" (Phil. 4:9). You will observe that Paul tells us that we are to FOLLOW him because he is an ensample. He also insists that we DO those things which we have seen in him. This should settle the matter for people who claim to love the Bible. Gentle reader, if you cut out Apostolic example as a standard of authority the Body of Christ will become a man-made denomination and you had better believe it.

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THE NEWS LETTER REPORTS

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

MATTIE PARKER MILLER CALLED BY DEATH

James P. Miller

It is with sorrow that I call the readers' attention to the passing of my aged mother, Mattie Parker Miller, at Murray, Kentucky Saturday morning July 19. She was 87 years of age at the time of her death and her long life spanned much of the history of the church of the Lord in Kentucky. I remember hearing her tell the story of the introduction of the instrument in the church at Sebree, Kentucky when she was a small girl. Brother T. B. Larimore was in a meeting at the time and when admonished by my Grandmother, Delia Ruby Parker, to oppose it, spoke from Romans 12:2, "And be not conformed to this world;". This was the extent of his opposition and of course the instrument stayed in the worship.

She was born on June 6, 1882 and lived the greater part of her life in the extreme western part of Kentucky. Together with my father, J. R. Miller, who slipped from this life in 1961 at the age of 86, she taught in the schools of Kentucky before I was born in 1915. My grandmother, already mentioned, made her home with her from the time of the marriage of my parents in 1906 until her death in 1918, and found in the Jackson's Purchase a far more conservative stand by the churches. The Tennessee and Cumberland Rivers shielded the Purchase from the digression of the College of the Bible at Lexington, for it was easier to get the preachers over the N. C. & S. Railroad from Nashville. This saved almost all of the congregation from the organ and the missionary society in that section. With the coming of the present "issues" she made a careful study for herself and without trouble could see the truth. Although so aged that she was not able to speak for any but herself she was a great encouragement to the West Murray church and to Aude McKee, who with Weldon Thomas, preached her funeral.

MaMaw Miller, as she was called by almost all who knew her, has another son who is a faithful member of the church and a man prominent in the affairs of Kentucky. Robert O. Miller is my younger brother by just over two years. He has alternated between the office of County Attorney and County Judge at Murray for the last 20 years, and is one of the moving forces behind the progress of the West Murray congregation. The congregation has constructed a new building and has grown in just a few years until it is a strong self-supporting church, helping others.

Mattie Parker Miller leaves behind her a rich heritage. In addition to Bob and myself and what we have been able to do for the Kingdom, Bob's wife, Pat, and his two oldest sons are strong in the faith. Both Tripp and Dan can and do preach when called upon. Dan is an able song leader and Cris, the youngest son, obeyed the gospel just a few weeks

ago. Of course, the readers of this journal already know that my wife Bobbie taught for fifteen years at Florida College and that our only child, Rodney, is a faithful preacher of the gospel in Ft. Worth, Texas.

With Mother's passing we lose more than just a loved one; we lose an era of the activities of the church of the Lord that when fought by issues and problems, a few came forth in white robes. The curtain rings down on battles fought in that time, what now with her going, they seem long ago. She knew all of the great preachers of the last 70 years and fed many of them at her table, now she passes on to sit with them at tables not made with hands, but her works do follow her.

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B. G. Hope, Beaver Dam, Ky. 42320 —Mr. and Mrs. Fred E. Pollock and daughters, Mary Ann and Susan, will arrive in Newcastle-upon-Tyne, England, July 15. Fred is on a special assignment for Procter and Gamble. They have bought property and plan to live there a few years at least. Mary Ann will return to the states in August to enter Florida College.

As far as the Pollocks know "they" will be the church in Newcastle. They will immediately assemble in their home at the customary hours for religious services. Their address until August 15 will be: Gosforth Park Hotel, Newcastle-upon-Tyne, England. Their address after August 15 will be: 4 Carlton Close 3, Kenton Park, Newcastle-upon-Tyne, England. Should anyone know of a member of the church in or near Newcastle, please contact the Pollocks. Mrs. Pollock is the daughter of brother and sister B. G. Hope of Beaver Dam, Ky. — Ed.).

Roy L. Foutz, 2301 Franklin Drive, Texarkana, Arkansas 75501. On July 13, I closed six years of pleasant and profitable work with the South Houston, Texas church. During the first 6 1/2 months of this year, 15 were baptized, with 7 of them during the last 2 1/2 weeks I was there. On July 20, I began work with the Franklin Drive church in Texarkana, and am looking forward to a good work here. Franklin Davis has done most of the preaching for this church during the few years it has been meeting, and has done a fine work. He will continue to live here and worship with us. I have preached in meetings, thus far in 1969, at Brazoria, Beaumont and Greenville, all in Texas. My next scheduled meeting will be with the Myrtle Grove church in Pensacola, Florida on September 8. Best wishes to Searching The Scriptures."

M. Fred Stacey, P.O. Box 42075, Cincinnati, Ohio — The Blue Ash church of Christ will be in need of a preacher as of October 1st. Anyone interested in the work here, write to church of Christ, 4667 Cooper Road, Cincinnati, Ohio 45242 or call 791-3527.

SMITH-HOLT DEBATE CANCELLED

The following is a statement that I received from Charles Holt August 23rd. "This is to advise you that I have decided to cancel my part of the 'debate' with YOU. After much thought, consideration and advice, I think that this is in the best interest of truth and righteousness. I have several definite, valid and honorable reasons which demand and justify my decision and action. I could give them, but in view of your past actions and reactions, it would apparently be of no real benefit."

/s/ Charles A. Holt.

Brethren had already warned me that he would not go through with it. I didn't believe them. Obviously, they were right.

J. T. Smith

Marvin E. Young, Roseville, Ohio — I will be terminating my work with the church in Roseville, Ohio after a year working with them. September 1st I will be moving to Salem, Ohio where I shall begin work with the Lord's people. Anyone who might wish to correspond with me, my address will be: P.O. Box 275, Salem, Ohio 44460. Also I would enjoy receiving the bulletins which are edited by the brethren.

John Bullock, 13231 Emily Rd., Dallas, Texas 75240 — Since resigning full time work with the St. Augustine Drive church here in Dallas, I am available for appointment preaching and meeting work. If any church within a radius of 75 miles of Dallas needs my services, please contact me at the above address, or call 235-6397 after 5:30 p.m.

W. B. Logan, Sr., Rt. 1, Box 180, Steens, Miss. 39766 — The Woodlawn church of Christ, Steens, Miss., is in need of a full time preacher. We are a small rural congregation, but we stand ready at all times to uphold nothing but sound doctrine. There is a large number of liberal churches in the area and our need is great. The church here can furnish a man a 3-bedroom house and give him \$150.00 per month toward his support, thus it would be necessary for him to raise the "rest of his support from other congregations. Anyone interested can contact me by phone: 356-6871 or write Route 1, Box 180, Steens, Miss. 39766.

Huston Gately, Route 2, Box 260-A, Pekin, Ill. 61554 — After working here for three enjoyable years under elders I have decided to return to working- with small groups to establish or build up the church. I have agreed to work with about 15 members at Indian Mound, Tennessee beginning September 1, 1969. My new address is Route 1, Indian Mound, Tenn. 37079.

DEBATE

Keith E. Smothers, 1021 Sunset Drive, Grand Forks, N.D. — There will be a public discussion at Grand Forks, North Dakota, on the work of the church. The debate will begin on September 8, at 7:30 p.m. and continue each evening through September 13, 1969. It will be conducted at the Grand Forks church building which meets at 1027

13th Avenue South. The disputants will be H. C. McCaghren of Levelland, Texas, who has the endorsement of the Grand Forks church, and Ray Ferris of Elgin, Illinois, who has the endorsement of the Grand Forks Air Base church. The propositions are as follows:

Monday and Tuesday, September 8 and 9, 7:30 p.m.: "It is scriptural for one church to send funds to another church in order that the receiving church may preach the gospel in arrangements such as the Herald of Truth." H. C. McCaghren affirms and Ray Ferris denies.

Wednesday and Thursday, September 10 and 11, 7:30 p.m.: "It is in harmony with the scriptures to send funds from the church treasury to a home such as Boles Home in order that a needy child may be properly cared for." H. C. McCaghren affirms and Ray Ferris denies.

Friday and Saturday, September 12 and 13, 7:30 p.m.: "The scriptures teach that the church, from its treasury, is authorized in the field of benevolence, to care only for needy saints." Ray Ferris affirms and H. C. McCaghren denies.

We wish also to announce that a new congregation standing for the New Testament order of work and worship began meeting about four months ago at Grand Forks Air Force Base. After first meeting in homes, we are now meeting on base in chapel No. 1, at 12:30 p.m. for Bible study and 1:30 p.m. for the worship each Sunday afternoon. Anyone knowing of people in this area who need to be contacted, notify Donald Bonner, 354-A Willow Drive, Grand Forks AFB, North Dakota 58201 or call 594-2394.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. 33609 — In June I finished my first year at Henderson, during which there were 12 baptisms, 10 restorations, and 42 to place membership. On July 19 I closed a meeting at Newport, Arkansas, with 2 baptisms and 1 restored. On July 27, I closed a meeting at Batesville, Arkansas with 2 baptisms. My next meeting begins August 24 with the Cove Bend congregation in Floral City, Florida.

Olan Holderby, San Pablo, Calif. 94806 — We continue to enjoy harmony and progress at 20th & Rumril Road. Since the first of the year we have baptized fifteen. Presently, the church here is supporting, in part or whole, four preachers in different parts of the country; and, have committed themselves in other areas — for as soon as arrangements can be made. Many good personal workers are among our number, and there are several "cottage" classes in progress almost all the time. We are not forgetting that all good things come down from above.

Ralph Joiner, 1303 Overlook Terrace, Titusville, Fla. — The work in Titusville continues to be a pleasant work. The brethren's love for the truth is exemplified in their willingness to send me anywhere my preaching is needed in gospel meetings. The meetings in which I will participate as scheduled thus far this year are: August 25-31, Frostproof, Fla.; September 22-28, Osprey, Fla.; October (dates uncertain), York, Ala. I still have room for one more meeting. Any needy churches wishing to reach me

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<p>Atlanta, Ga. <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 55 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Hugh W Davis Phone 428 4658</p>	<p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Olin Hastings Phone 746 0305</p>	<p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bobby Thompson Phone 685 3203</p>	<p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Oaks Gowen Phone 424 3533</p>	<p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist H E Phillips Phone 935 3691</p>
<p>Tampa, Fla SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist James P Miller W N Meyer</p>	<p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist J Edward Nowlin Phone 377 7782</p>	<p>El Cerrito, Calif CHURCH OF CHRIST meets at Colusa & Lynn <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bob L West Phone 524 2422</p>	<p>Charlotte, N. C CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jerry Parker Phone 523 8867</p>	<p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m For information phone 222 2881 or 877 3832</p>
<p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p>	<p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 13 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Ronald Lehde Phone 762 9692</p>	<p>Jacksonville, Fla HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p>	<p>Birmingham, Ala ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phones 788 8335 and 785 3000</p>	<p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p>
<p>Miami, Fla SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist K A Frazier Phone 443 3376</p>	<p>Nashville, Tenn FRANKLIN ROAD CHURCH OF CHRIST meets at 3916 Franklin Road <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist D W Claypool Phone 832 9456</p>	<p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST meets at 1433 N E 16th Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist John Witt Phone 378 5023</p>	<p>Leesburg, Fla CENTRAL CHURCH OF CHRIST meets at 2220 West Main St <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact G R Wheeler Phone 787 7916</p>	<p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Preston Weeks Phone 442 9267</p>
<p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Preacher R L Morrison Phone 323 9302</p>	<p>Concord, N C CHURCH OF CHRIST meets on Poplar Tent Road 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jack G Byars Phone 782 3645</p>	<p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Phones 752 2829 752 4230 - 752 6323</p>	<p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Paul Foutz Phone 499 1834 or 423 6703</p>	<p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 105 Racetrack Rd off Beal St 1 Block <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Contact H N Eubanks Jr Phone 243 2660 A D Puterbaugh Phone 242 2441</p>

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WORSHIP WITH THESE CHURCHES

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<p>Cordale, Ga CORDELE CHURCH OF CHRIST meets at 610 16th Avenue East Schedule of Services LORD S DAY Bible Study 9 45 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Frank Jamerson Phone 273 6849 — home 273 6362 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST meets at 1804 Allen Avenue Schedule of Services LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist T E Akın Jr Phone 573 3846</p>	<p>Valdosta, Ga CHURCH OF CHRIST meets at 1000 East Gordon St Schedule of Services LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist J D Mosley Phone 242 2007</p>	<p>Key West, Fla BIG COPPITT CHURCH OF CHRIST meets at 22 Shore Drive Schedule of Services LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact Joe F Nelson for information Phone 294 1195</p>	<p>Stockton, Calif STOCKTON CHURCH OF CHRIST meets at Stockton Inn Room B 99 Hwy & Waterloo Rd Schedule of Services LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study (announced) Evangelist Geo C Garrison Phone 368 8191 Lodi Calif</p>

for meeting work may call (305) 267-7778.

Jerry Bassett, 305 Lee Lane, Bend, Oregon 97701 — The last week in July I concluded work with the very fine church in Cottage Grove, Oregon and moved to begin work with the new church just recently started in Bend, Oregon. **Ben Puterbaugh** is to move to Cottage Grove and should be there by the time this report appears.

The bulk of my outside support will be provided by Cottage Grove and Antioch, California. For the first six months San Pablo, California will also send help. I am deeply grateful for the interest and generosity of these good churches. The brethren in Bend are meeting on Sundays in an attractive hall owned by the Sons of Norway, located at the convergence of Harmon and Columbia Streets turning south off of tourist scenic route Century Drive.

IN THE PATH OF CAMILLE

Brother Ronald Lehde of Pascagoula, Miss., called me to report that the fury of hurricane Camille, which swept in from the Gulf of Mexico near Gulfport, Miss., did not take the life of any Christian and none were injured so far as he knew. One family lost their home and personal property, but churches from nearby areas have offered to supply whatever need they have. The meeting house at Mississippi City (Gulfport) was slightly damaged, but they are able to meet and use it. The brethren at Pascagoula did not suffer great loss, but some damage was done to a few homes. Brother Lehde expressed his thanks and the gratitude of brethren in the stricken area

for the many phone calls and letters asking if they could be of any help. We are thankful to God that none of the saints were injured or killed

H. E. Phillips

Claude C. Truex, 176 "B" Street, Brawley, Calif. 92227 — On or about October 12, 1969, I will terminate four pleasant years of labor with the good brethren at Second and "B" Streets in Brawley, California. It is always a pleasure to be associated with those who faithfully support sound gospel preaching. My family and I always find it difficult to make the decision to move from among those with whom we have labored and love in the Lord. But the decision to move was my own for personal reasons. Anyone interested in the work should address correspondence to: Church of Christ, Second and "B" Street, Brawley, Calif. 92227. The church has a commodious building and a three bedroom home free of debt. They will adequately support a sound preacher

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Vernon L. Barr & Ward Hogland

Greenville, Texas

March 25 - 29, 1968

Reel 1—"The scriptures teach that the alien sinner must be baptized in water for his sins to be forgiven."

Hogland affirms — Barr denies

Reel 2—"The scriptures teach that alien sinners are saved at the point of faith before and without water baptism."

Barr affirms — Hogland denies

Reel 3—"The scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell."

Barr affirms — Hogland denies

Reel 4—"The scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell."

Hogland affirms — Barr denies

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J. W. Holcomb & J. T. Smith

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June 5 - 7, 1969

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Smith affirms — Holcomb denies

Reel 2—"The scriptures teach that when the church comes together for the purpose of having Bible classes, only men may teach the classes."

Holcomb affirms — Smith denies

Reel 3—"The artificial head covering of 1 Corinthians 11 is binding today on women who are Christians."

Holcomb affirms — Smith denies

Reel 4—"The artificial head covering of 1 Corinthians 11 is not binding today on women who are Christians."

Smith affirms — Holcomb denies

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REELS 3 & 4 — "The Sabbath Day is to be kept by Christians today"

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November 2 & 3, 1962

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REEL 2 — "Human and Evolutionary origin of the Bible"

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Oroville, California

October 26 - 29, 1965

REELS 1 & 2 — "Water Baptism is essential to the alien sinner for (in order to) the Remission of Sins."

REELS 3 & 4 — "A child of God cannot so sin as to be finally lost in hell."

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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 X

OCTOBER, 1969

NUMBER 10

THANKFULNESS

Donald R. Givens

The words "thankful, thank, thanks, and thanksgiving," occur quite frequently in God's Word. One can easily see the importance of this characteristic through a search of the scriptures.

Thankfulness characterizes the genuine child of God. His is a life of continual gratitude and thanksgiving. "Thanks" can be defined as: "expressing gratitude; speaking grateful language (especially as an act of adoration or worship toward God); to acknowledge praise; to revere or worship because of blessings received."

The person who is thankful will also be kind and considerate of the feelings of others. One hates to give a gift and receive absolutely "no thanks" in return. What about all the "gifts" God has given us? We should be grateful for life, food, clothing, shelter, family, and a free land in which to worship and serve Him. Do we EXPRESS GRATITUDE for these things, or are we perhaps somewhat unthankful? Yes, many individuals receive wonderful blessings from the Lord God, but never take time from their busy lives to thank him sincerely.

Thankful

Psalm 100 is a song of thanksgiving and it admonishes "all ye lands" to "be thankful unto Him, and bless His name" (verses 1 and 4). The Father made us, sustains us, and will bless all who love Him. Jehovah is good. His loving-kindness endures forever.

Paul reminded the Colossian Christians to "let the peace of God rule in your hearts, to the which also ye are called in one body; and **be ye thankful**" (Col. 3:15). The peace found in being obedient to Christ must RULE in our hearts. BE THANKFUL commands Paul. It is not a drudgery or unpleasant burden to give thanks, but a joy beyond measure.

Thanks

David, the inspired psalmist said in Psalm 18:49, "Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name." Children of God today, as David, must also give thanks unto the Lord, and singing praises to His glorious name is one of the best ways to thank Him.

The singer of Israel also exclaimed: "To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give **thanks** unto thee forever" (Ps. 30:12).

Ingratitude is one of the darkest and most ugly of all sins. All sin is ugly, and ingratitude is universally despised. The ingrate is the one who never stops long enough nor gets far enough from his own selfishness to thank God for all His blessings which He has so bountifully poured out on His creatures. Do not be guilty of ingratitude — toward God or toward parents, friends, or other, humans who have done so much for you.

Courageous Daniel, in idolatrous Babylon, against the "signed decree" still prayed to the Lord God and gave thanks. Listen to Daniel 6:10. "Now when Daniel knew that the writing was signed; he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave **thanks** before his God, as he did aforetime." Even though Daniel was later thrown into the pit of lions, he suffered no harm and his faith won the victory.

In Luke 17:16 we see one leper out of ten cured returning to give thanks unto Jesus. What ungrateful wretches were those other nine. In which class are you? In which group am I?

Even our Lord Jesus gave thanks before feeding the multitudes (John 6:11). What a splendid example for us.

Eph. 5:20 commands: "Giving **thanks** always for all things unto God and the Father in the name of our Lord Jesus Christ." Please notice that thanks are to be given ALWAYS and for ALL things! And then Paul instructs Christians in I Thess. 5:18, "In everything give **thanks**: for this is the will of God in Christ Jesus concerning you."

Thanksgiving

An everlasting principle is found in Psalm 50:14 which says: "Offer unto God **thanksgiving**; and pay thy vows unto the Most High." Paul reminded the Philippians to "be careful for nothing; but in every thing by prayer and supplication with **thanksgiving** let your requests be made known to God." Worry will do no good. Instead of worrying about what we do not have ... be thankful for what you do have. We should be "rooted and built up in Him, and stab-

lished in the faith, as ye have been taught, abounding therein with thanksgiving (Col. 2:7). And "continue in prayer, and watch in the same with **thanksgiving**" (Col. 4:2).

This responsibility of thankfulness is not to be taken lightly nor ignored. In II Tim. 3:2 we read of some despicable sins and among them is listed "UN-THANKFUL." Was Paul speaking of you?

What about bowing in prayer right now and giving **thanks** to the Lord God for all His goodness toward you?

Comments to the Editors

"We all really enjoy **Searching the Scriptures**. It is one of the very best religious papers today." — A. B. Newsom, Jennings, Fla.

"I sure enjoy your paper each month." — Randall Elrod, Sherman, Texas.

"The direction taken by some churches in many places today shows only too well the need for a paper like **Searching The Scriptures**." — Donald A. Latner, Umatilla, Fla.

"I enjoy the paper very much and would not want to be without it." — Mrs. J. B. Shull, Louisville, Ky.

"I don't always agree with articles, but I like to hear the different thoughts." — Bill Drane, Phoenix, Ariz.

"Renew my subscription to **Searching The Scriptures**, which I enjoy so much. I am sure you work very hard in putting out such good articles which every Christian should be reading." — Mrs. Dora Smither, San Bernardino, Calif.

"I felt compelled to write and express my appreciation for your fine editorial, 'Respect of Persons,' in the July issue. I rarely write an author concerning some article he has written, but yours was so timely and well written I wanted to tell you. **Searching The Scriptures** is a fine paper and you are doing a good job with it. It is bound to have lasting effect upon those who receive and read it. With few exceptions the articles are well written and good to read, and the mechanics of the paper make them conducive to reading.

"May our Lord continue to bless you with success in this, and all other endeavors to glorify His name among men." — Jesse M. Kelley, La Porte, Texas.

"We enjoy the good articles every month in **Searching The Scriptures**." — Robert S. Starr, Crete, Ill.

"I appreciate the paper very much and always look forward to receiving it each month." — Kenneth A. Frazier, Miami, Fla.

"We certainly enjoy getting **Searching The Scriptures** over here." — Sam Binkley, Jr., Australia.

"May the Lord bless you and keep you in the good work you are doing. Both my wife and I look forward to each issue." — Bill Haynes, Marlin, Texas.

"My husband and I both enjoy reading **Searching The Scriptures** very much." — Mrs. Mark Webb, Greenville, Texas.

"I appreciate your work." — Irven Lee, Hartselle, Ala.

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EDITORIAL

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"VOICES OF CONCERN"

I have difficulty trying to understand how men can invent a philosophy of religion that so widely differs from their fellowmen and then claim that they are **all** right. Is religion something that is right just because one believes it? If one man believes that Christ was born of a virgin, did miracles, died and arose from the dead, and another believes that Christ was born of a woman out of wedlock, died and did not arise from the dead, can both be right? Now when you figure out how a rational, intelligent man can believe two people can be right in such opposite views, you can then explain how a man can believe both of these views at the same time and not oppose himself. This makes no sense to me, and yet it is the basis of denominationalism.

In 1966 a book was published on "Critical Studies in Church of Christism" called **Voices of Concern**, edited by Robert Meyers. It contains 17 chapters by as many writers who claim to have been "within the

Church of Christ segment of the Restoration movement" or "recently out of it" (Introduction by Robert Meyers). Some of these I have personally known in years past when they at least professed to be members of the church of Christ.

All these "Voices of Concern" have two things in common: they were members of the church of Christ at one time, and they all were dissatisfied and criticized what they called "Church of Christism." From this point they go in all directions. Some left completely, some joined various denominations, and some joined the radical liberals, which is just another denomination. Their criticism ranges from personalities in the church to the New Testament doctrine of salvation, worship and the nature of the church.

It is hard for one who has heard the truth and knows anything of the Lord's church to believe that some of these who wrote in *Voices of Concern* denied baptism for the remission of sins, the Lord's supper on the Lord's day, immersion as scriptural baptism, the inspiration of the scriptures, the deity of Christ, and pled for the use of instrumental music in worship, fellowship with all religious groups, and about every innovation ever invented.

I am not interested here in examining any one of these essays on what is wrong with the church of Christ. I am interested for the moment in why they think as they do. The attitude toward the authority of Christ is the tap root to all these radical views. The attitude toward the authority of Christ is really an attitude toward Christ himself. It was interesting to note that most of these who wrote in this book were educated in some of the "Christian Colleges" who have for many years emphasized liberal views toward the word of God. Their eggs hatched! The bitter fruits are seen in such books as this one, denying the very foundations of the faith once delivered.

Every chapter in *Voices of Concern* asserts a belief (of some kind) in Christ, and at the same time denies what Christ teaches in his word. I have concluded that everyone of these who still professes any faith in Christ believes the only basis of fellowship and the only standard of right to be a belief that Christ is the Son of God.

Suppose we take this as the criteria of acceptance with God. Which Christ shall be the basis of fellowship with God? Is it the one who was born of a virgin, did miracles, called himself the Son of God, died and arose from the dead; or is it the one born of man and woman, really did no miracles, died and is still dead? He cannot be both! Is it the Christ who winks at disobedience to the will of his Father in heaven and accepts all who profess some form of religion, or is it the Christ who demands obedience to his will and will come in flaming fire to take vengeance on them that know not God, and that obey not the gospel of Christ? (II Thess. 1:8).

And suppose we accept the view proclaimed in *Voices of Concern* (and many more like it) that all denominations are right. Of course, they do not believe that all people in denominations will be saved, but they believe one can be saved in any denomination. Some of them limit salvation to "segments of the Restoration Movement." If some one cries that belief in Christ is legalism and too narrow, will it then be right to accept religions that are anti-Christ?

This is the principle upon which they left "Church of Christism" as they call it. If there is any difference in principle, I am unable to see it.

The whole problem with these renegades is the authority of Christ. When they understand the Christ, the Son of God, revealed in the New Testament, they will understand that his authority is all; there is no other authority in religion. When they recognize this authority and acknowledge it in obedience, they will be in the Lord's church and no other. The Lord only adds to his church, and he adds only the saved to his church (Acts 2:47). Segments or heirs of the Restoration Movement will have no more meaning to them than the Reformation Movement or the Inquisition of the middle ages. I want to be an heir of God through Christ, and "movements" of all kinds can be buried with all other dead movements.

"DO NOT CALL TREASON WHAT THEY CALL TREASON!"

L. A. Mott, Jr.

The Revised Standard Version has a particularly clear rendering of Isaiah 8:11-13:

For the Lord spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying: "Do not call conspiracy all that this people call conspiracy, and do not fear what they fear, nor be in dread. But the Lord of hosts, him you shall regard as holy; let him be your fear, and let him be your dread —"

When messengers brought word to King Ahaz that Syria and Israel had united their forces to invade Judah and take Jerusalem he was terrified (Isa. 7:1-2). According to II Kings 16:7-9 and II Chron. 28:16-21 Ahaz met this threat by calling upon Assyria.

Isaiah's stand was that Syria and Israel had run their course; there was nothing to fear from "these two tails of smoking firebrands." Ahaz could find safety by trusting in Jehovah rather than by depending upon Assyria (Isa. 7:3-9). But Ahaz would not listen. He rejected Isaiah's counsel and sent for Assyria. In pursuing this policy he brought upon Judah the disaster of which Isaiah had warned (Isa. 7:17-20; cf. II Chron. 28:19-21).

When Isaiah urged dependence upon Jehovah and warned against foreign entanglements, he was taking a stand in opposition to "court policy." Therefore, just as Elijah before him had been called the "troubler of Israel" (I Kings 18:17) and Jeremiah after him would be accused of treason, "falling away to the Chaldeans" (Jer. 37:13), so Isaiah's stand would be branded by Ahaz and unbelieving Israel as treason. This is what Jehovah refers to when he warns Isaiah, "Do not call conspiracy all that this people call conspiracy." That is to say, "Do not, like them, regard trust in Jehovah as treasonous."

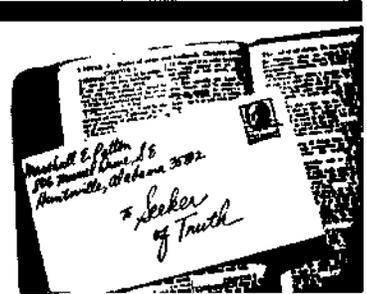
As Edward J. Young (*The Book of Isaiah*) pointed out, Israel was a theocracy, a form of government in which the ultimate ruler was God, the king being only his representative.

Ahaz, the son of David, of all men, ought to have understood this. His first question should always have been, "What does the Lord command?" The nation was so low, spiritually, however, that when the prophets advocated that the theocracy act like the theocracy, they were accused of conspiracy. So it has always been. Throughout the history of the church, those who have sought to call the church back to her God-given mission and away from her man-made "programs" have been treated as troublemakers.

Jesus Christ is the head of the church, and the church as his body must therefore be subject to him, moving only at his direction (Eph. 5:22-24). The person who advocates that the church act in the absence of such divine direction is the one who is guilty of high treason. Yet this is the very person who often makes such charges against those of us who insist that the church act like the church. He has matters just as balled up as Ahaz had them in the 8th century B. C. Is man such a complete fool that he cannot learn anything in 3000 years?

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ANSWERS for our hope



Send Bible questions to:

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

QUESTION: (The following questions are excerpts from a letter concerning the commentary entitled "People's New Testament With Notes" by B. W. Johnson — M. E. P.) Should we believe every comment as true, or are such his own opinions? If they're his own opinions, I've heard sermons about man's opinions, and I only want the truth. Was B. W. Johnson a member of the Lord's church? — L.S.

ANSWER: One's attitude toward any commentary should be exactly the same as his attitude toward a sermon or a lesson taught in a class or elsewhere. Men are uninspired, and, therefore, fallible. What they say or write is subject to error, and ought to be examined with the greatest of care and caution in the light of the inspired word. We should not listen to any man preach or read what any man may write as though every word were true and above question. The Bereans furnish us a fine example. They "searched the scriptures daily, whether those things were so" (Acts 17:11).

We can profit greatly from the proper use of commentaries. Often information of a geographical or historical nature is supplied that sheds light on the meaning of some passages. Sometimes the etymology of words, customs and traditions peculiar to the day and country in which the text was written are pointed out, which information often helps in determining the full meaning of verses. Some commentaries present conflicting views on controversial passages. Thus, the reader is able to see both or all sides of the issue under study and an exposition of the error involved — at least from the author's viewpoint. For this reason I warn against relying upon just one commentary. By comparing different ones, a more objective study can be made, erroneous views can be more readily discerned, and the truth in the light of God's word can be determined more conclusively.

Knowing the religious affiliation of the author of a commentary should help one to know what areas are likely to be in error. Commentaries written by our brethren are, of course, more trustworthy, especially, in matters relating to "first principles," but even then all should remember that such are uninspired, and, therefore, subject to the most careful scrutiny in the light of the sacred text.

While B. W. Johnson was a member of the Christian Church, his membership therein was before that church departed from the faith as far as it has today. Because of this and his association with the "Restor-

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ation" work, his knowledge and comments on the plan of salvation are far more worthy of confidence than those by men of other denominations. His comments are brief, and they were designed for the average individual who might not care for or need more scholarly and technical information so often needed by preachers and teachers. When properly regarded, his commentaries serve well the purpose intended.

Concerning "opinions", no doubt our querist has heard some good sermons on the subject. However, it should be remembered that not all opinions are necessarily evil. Sometimes opinions are formed on "unrevealed" matters (Deut. 29:29), e.g., Why did Nicodemus come to Jesus by night (John 3:2)? While several reasonable answers may be given, none is conclusive, because such information is "unrevealed." Such opinions should be kept to the individual himself — never pressed upon another or made a test of fellowship. Then, there is the area of "expedients" (I Cor. 10:23), which involves man's opinion or judgment. As long as such opinions are exercised in harmony with what the Bible teaches on the subject, all is well. Such are generically authorized. No doubt, our querist has in mind the opinions of men on matters that are "revealed," e.g., Is water baptism a burial? The Bible clearly reveals that it is (Rom. 6:4; Col. 2:12). Yet, there are those who affirm that either sprinkling or pouring will do just as well. This position has for its support human opinion. There are other practices in religion today that involve going beyond and contrary to what is **revealed**. All such have for their foundation human opinion. These we must guard against with the utmost care (Deut. 4:2; II John 9; Rev. 22:18, 19).

(Barton W. Johnson was born in a log cabin in Tazewell County, Illinois in 1833. He was a distinguished scholar in his time despite his frail health. He graduated from Bethany College in 1856 and ranked among the foremost in his class. He taught at Eureka College and became its president. In 1864 he "took the chair of mathematics at Bethany College" and stayed until the death of Alexander Campbell. He worked for the American Christian Missionary Society and became corresponding secretary after the death of D. S. Burnet. He became editor of **The Evangelist** at Oskaloosa, Iowa, and in 1882 he merged with J. H. Garrison who edited **The Christian**. This became known as the **Christian-Evangelist**. He was involved in the liberalism that brought into being the Christian Church.—Editor.) (From **The Search For The Ancient Order**, by Earl West, pages 254, 255.)

STATEMENT OF PUBLICATION

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

ARGUMENTS ADVANCED IN PROOF OF EVOLUTION NATURAL SELECTION (NO. 5)

ITS INADEQUACY (No. 3). In 1862 J. D. Hooker wrote Chas. Darwin and challenged his claim that Natural Selection was IN ANY SENSE a 'creative agency'. Darwin's reply indicates Hooker (his letter is lost) said something like this: "Your theory of Evolution by Natural Selection implies that if every organism had survived and produced offspring, then EVERY KIND OF PLANT AND ANIMAL THAT EXISTS AND HAS EVER EXISTED WOULD HAVE BEEN PRODUCED WITHOUT ANY NATURAL SELECTION AT ALL." Darwin had never thought of this before. For a few anxious days he realized that Paley could not be disposed of as easily as he had imagined. He said to Hooker that this part of his letter "fairly pitched me head over heels with astonishment — when you took me there I was astounded. I DO AND HAVE ALWAYS FULLY AGREED." (Limits of space prevent exploring this in full but details can be found in R. E. D. Clark's DARWIN BEFORE AND AFTER, pp. 88-90, also Bales and Clark WHY SCIENTISTS ACCEPT EVOLUTION pp. 48-51). Scientist R. E. D. Clark says, "Today, perhaps, few would be disposed to deny that Natural Selection may possess CREATIVE POWER — at least to a very limited degree. But behind the ASSUMPTION that Natural Selection can create NEW and useful structures there lies an ASSUMPTION to the very existence of which Darwinians were singularly blind even when, like Darwin himself, they were honest enough to admit the difficulty. — But, today with our much greater knowledge of, and familiarity with, complex systems, we know that STEADY, UPWARD rises, of the kind DEMANDED BY MATERIALISTIC EVOLUTIONISTS, ARE UNKNOWN TO SCIENCE ("UNIVERSE: PLAN OR ACCIDENT?" p. 123).

Prof. Goldschmidt of Univ. of Calif, (previously mentioned) in his THE MATERIAL BASIS OF EVOLUTION proves in detailed fashion that Natural Selection and Mutations CANNOT ADD UP TO NEW SPECIES. Even Huxley has to admit, "It must be admitted that the direct and complete proof of the utilization of Mutations in evolution under NATURAL CONDITIONS HAS NOT YET BEEN GIVEN." Mayr, in his GENETICS AND THE ORIGIN OF SPECIES says, "It is a fact that not EVEN A SINGLE NEW TYPE OF ANIMAL OR PLANT HAS EVER BEEN PRODUCED. Only variations of

the 'basic kinds' which may even revert back to the original can be IN NATURE at the present day" (1963—P.F.). — "For no NEW GENES arise by the introduction of NEW GENETIC MATERIAL LIKE D N A." Dobshansky (1953) GENETICS AND THE ORIGIN OF SPECIES, p. 3, admits the DISCONTINUITY that exists IN NATURE among BASIC KINDS. — This is also stressed by T. H. Morgan in EVOLUTION AND ADAPTION, p. 42, "Within the period of human history we do not know OF A SINGLE INSTANCE of the transformation of one species into another one." (Last five quotes from EVOLUTION OR CREATION, Zoologist Prof. Enoch, pp. 77-78, 83-84).

Sir James Gray in SCIENCE TODAY, pp. 29-30, declares, "We either have to accept Natural Selection as the ONLY guide to the mechanism of evolution and be prepared to admit that it involves a considerable element of speculation, OR FEEL IN OUR BONES THAT NATURAL SELECTION OPERATING ON RANDOM MUTATIONS LEAVES TOO MUCH TO CHANCE — If we look on organic evolution as one of 'Nature's' games of chance it seems just a little strange that she should have dealt quite so many winning hands." Prof. C. H. Waddington of Edinburgh, though an evolutionist, frankly says concerning Natural Selection and Mutations, "This is the theory that if you start with any 14 lines of coherent English and change it one letter at a time, keeping only those things that still make sense, you will eventually finish up with one of the sonnets of Shakespeare — it strikes me as a LUNATIC SORT OF LOGIC, and I think we should be able to do better," SCIENCE TODAY p. 38. (For other good material on this see DOES SCIENCE SUPPORT EVOLUTION? pp. 58-61; THE PHANTOM OF ORGANIC EVOLUTION, pp. 188-192; AFTER ITS KIND, pp. 94-99.) No wonder Dr. W. R. Thompson, in writing the Introd. to the Second Edition of Darwin's ORIGIN OF SPECIES said that Darwin had not proved that species had ORIGINATED by Natural Selection. He declared, "I am not satisfied that Darwin proved his point OR THAT HIS INFLUENCE IN SCIENTIFIC AND PUBLIC THINKING HAS BEEN BENEFICIAL." The PROBLEM OF ORIGINS by Phillip E. Hughes (This INTROD. is also available in a large tract form — P.F.). And Prof. Bently Glass of John Hopkins and Chairman of the Board of Scientists who put out all the B.S.C.S. Textbooks said, "In regards to Natural Selection, and after ALL the argument for it are considered, the bottom of THAT chariot has dropped out and Scientists will NEVER ride in THAT vehicle again." (The Book of Popular Science, 10 Vols., 1953, p. 2863.)

We believe we have proved, to any unbiased and objective person, in these last three issues, from MANY scientists (most are evolutionists) the Inadequacy of Natural Selection in doing what it MUST do for the "theory" of Evolution, with common ancestry and descent, to be true. But before we close our study on Natural Selection we want to make one other point and that is, observation, without exception, shows that "NATURE" left alone, without human intelligence, intervention and ingenuity not only is unable to produce a new species but it cannot

even develop and improve its OWN existing species. Left alone to "Nature" what will happen to the fine chickens and horses, the beautiful roses and lilies? WE KNOW THEY WILL DEGENERATE. (See Evidences of Degeneration in GOD AND THE COSMOS, pp. 328 etc.) Just as J. B. S. Haldane said (in our last issue) improvement has been noted only where there has been IMPOSED CONDITIONS made by MEN. Sir W. Dawson says, "We may also say that ALL THINGS left to themselves tend to degenerate" ibid. 329 (also UNIVERSE — PLAN OR ACCIDENT, pp. 123-124 and various statements, along this line, in sermons compiled by Elam in THE BIBLE VERSUS THE THEORIES OF EVOLUTION).

So among many plants and animals we have great development and improvement but under the conditions imposed by, and the wise direction of, MAN. How much more beautiful the roses and evening primroses but only under the guiding hand of a Lammerts and deVries. Whether it be Gregor Mendel and his peas, Muller and his fruit flies or Burbank and his vegetables, human intervention and intelligence made the changes that brought improvement. "Nature" with its Natural Selection, "that undefined and undemonstrable, omnipotent, omnipresent and omniscient SOMETHING" (Hughes), "Natural Selection", that substitute for God (Darwin, Before and After, p. 87) can NEVER CREATE THE "NEW" AND, LEFT ALONE, CANNOT EVEN IMPROVE IT.

(Next Issue: Mutations as Proof.)

A LETTER TO MY BRETHREN IN FLORIDA

Jefferson David Tant

During the last week of June I was involved with a summer camp on the campus of Florida College. This was my seventh year to work with the camp, and through my enjoyable associations with many fine young people, have become aware of some situations that need to be brought to the attention to those that love the truth. Every year we have a problem with clothing, or the lack of it, and it gets worse every year. Most of our campers are from Florida, and therefore we expect to have a greater share of problems with these youngsters, but their numbers is not the only problem. The basic problem is a lack of teaching on problems relating to youthful lusts.

In our brochure advertising the camp, we stated plainly "Shorts or other brief apparel will not be worn at camp," but some completely disregarded such notice, and we were constantly battling the hemlines. In the Bible class I taught on the first day of camp, we studied in detail the question of modest apparel. The class of some 120 teen-agers was very attentive, and many favorable remarks were heard. Several expressed appreciation for the lesson, and indicated that their convictions were changed as a result of the study. But isn't it sad that these children have to come to a summer camp to learn how to dress? They ought to be learning this at home

from their parents and in church from their elders, preachers, and teachers. One young lady from Lakeland stated that she had "grown up" in the church, and had **never** heard a lesson on modest apparel. A girl from Tampa called her parents and asked them to bring her some longer dresses to wear. I listened with distress about a young Christian who was subjected to ridicule in a Bible class in one of the Tampa churches because she was the **only one** in the class who stood against dancing. (Even some of the elders' children dance.) My mouth must have hung open as I was told about an elder in Orlando who some time ago denned "lasciviousness" as "laughing too much." The same city has witnessed in the past a preacher taking the young people of the church out on a beach party. **Brethren, these things ought not so to be!**

There was no joy in stating such, but I had to tell my class that it seemed to be true that many preachers had either lost their convictions or their courage with respect to the problems of dancing, modest apparel, etc., when they came to Florida. You may question that statement, but the evidence is there. I am aware that there are some preachers in Florida (and other similar areas) who do stand boldly upon the truth, but it cannot be denied that many seemingly are not willing to buck the tide. May I call to your attention the words of the Lord to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand . . . Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand" (Ezek. 3:18, 20).

Consider also Paul's testimony: "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God" (Acts 20:26-27).

Brethren, which attitude will you take into judgment with you? "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ (Gal. 1:10).

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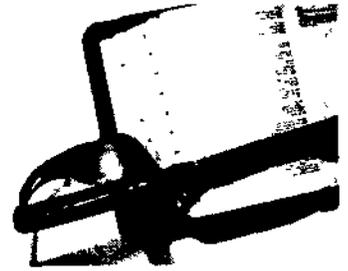
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JUDGED BY THE WRONG STANDARD

Have you ever noticed that when critics attack the Bible they invariably base their criticism upon some perversion or abuse of the Bible? Since the Bible is the inspired, infallible, and inerrant revelation of the mind of God (I Cor. 2:10-12), no effective or justifiable attack can ever be made upon it.

Many people believe that there are contradictions between the Bible and science. Did you ever discuss evolution or some similar subject with such people? They will often say, "Well, the Bible is not a book of science, you know." The statement is true, but the implications are false! The Bible was not written to serve as a textbook of science, yet it teaches nothing that is contrary to scientific facts. There are contradictions between the Bible and scientific theories, and between perversions of the Bible and scientific facts. But the Bible, when correctly interpreted and applied, is in perfect harmony with the facts of science.

When people argue that the Bible is contrary to scientific truth, they usually equate the Bible with Catholicism or some other false religion or human creed. They judge the Bible by the wrong standard. Some critics still refer to the case of Galileo vs. the Catholic Church, but they err in thinking that the position of the Catholic Church was a true representation of the teaching of the Bible.

Galileo (1564-1642) learned that the earth rotates on its axis and revolves around the sun. His ardent support of this view was the cause of his difficulty with the Roman Church. In 1616 he was given a formal warning. He further provoked the Catholic Church by his work "The Great Systems of the Universe." He was called for an Inquisition in October, 1632. No one knows what happened, but he uttered a formal recantation of his views and was compelled by the tribunal to live in strict seclusion for the rest of his life. But he was right, and the Catholic Church, not the Bible, was wrong! The Bible does not teach anything which is contrary to what Galileo discovered. It was the Pope, not the Bible, that was wrong, yet many people still feel that the Bible was in conflict with the discovery of scientific facts.

I read a book recently entitled "The Comfortable Pew" which serves as another example of what I am talking about. The author is Pierre Berton. It is billed as "A critical look at Christianity and the religious establishment in the new age." But it is not a look at true Christianity, but rather a look at religious error which has been mistaken for true Christianity.

Mr. Berton was a minister in the Anglican Church

in Canada. He became discouraged and disappointed with his church and all organized religion. He left it, and now from the outside he has written his book of criticism. But as you read his book, you discover that the doctrinal positions which he came to reject were never taught in the word of God. For example, read the following from him:

"I was married in the United Church, not for any special reason save that it was my wife's church. It was of little consequence to me who officiated. But when the first child arrived, I had to make some decisions. I felt it proper that my children should be exposed to whatever message the Church had for them, and that they should then make up their own minds, on the basis of this teaching and their own observations, as to whether or not they wished to continue into adulthood as active churchgoers.

"Accordingly, I made plans to have my daughter christened an Anglican. In preparation, I read the Anglican order of service for the Publick Baptism of Infants. I found I could not, without hypocrisy, take part in it. The very first phrase that 'all men are conceived and born in sin' stuck in my craw, for I simply did not believe it.

"First, I do not believe that any new-born baby is either sinful or angelic. She inherits certain characteristics that I would under no circumstances consider sinful; apart from that, she is an empty slate, waiting to be written upon. She may acquire sin, but at the time of christening she is innocent.

"Second, and this is perhaps the crux of the matter, I refuse to believe that the act of procreation, which is at once the most sublime and mysterious and ennobling of all acts, can be designated as sinful. This is the clear implication of the passage in the Publick Baptism of Infants. It is also implicit in a good deal of the Church's teachings down through the ages."

There you have it. A just criticism if I ever heard one! In fact, other than his contention that the Church ought to be directly involved in the social revolution of today, I agree with every criticism which he offered. He made his mistake by not going directly to the Bible to see what it taught concerning the state of infants as well as the other doctrines which he found unacceptable. He should have read such passages as Ezekiel 18:20; Matthew 18:3; 19:14 and I John 3:4.

So here is another good man who has rejected the word of God because he judged it by the wrong standard — this time the doctrine of the Anglican Church.

My friend, before you reject the Bible, you had better make sure that the doctrine which you find unjust, unreasonable and unacceptable is actually taught in God's word. Instead of being the truth, what you reject may be only the ignorance or prejudice of some pope, preacher, church, convention or human creed. If you are going to consider the Bible, please do so on the basis of what it teaches and don't be guilty of judging it by the wrong standard!



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"CONFLICTING TESTIMONY"

Back in 1934 Ben M. Bogard and Aimee Semple McPherson had a debate in Little Rock, Arkansas. It is my understanding that it lasted for only one night. It was probably the most unique debate of that decade because it put together on the polemic platform a male and a female! I can't recall this taking place in the annals of history. This, no doubt, put Mr. Bogard at somewhat of a disadvantage. When a man gets into a public debate with a woman, he has a number of handicaps; the least of which is not the fact that she is a woman! Mr. Bogard was no doubt fully conscious of this situation. Mrs. McPherson was the founder of the Four Square Gospel Church with headquarters at Angelus Temple, Los Angeles, California. Bogard charged Aimee with bringing several thousand well organized admirers. He said they were under her hypnotic control almost perfectly. When Bogard tried to speak, the McPhersonites would boo, cat-call and hoot. D. N. Jackson, his moderator, tried to maintain order but failed. The proposition for the debate was, "Divine healing and miracles as taught and manifest in the Word of God, ceased with the Apostolic Age." May I say to the credit of Ben Bogard that he did an excellent job on his affirmation. He had his material organized in a fine manner and completely routed the McPherson theory. This proves that a man may be completely right on one subject and completely wrong on another. Bogard has debated scores of our brethren on Baptism and Apostasy. In doing this his weakness was manifest, in that for the sake of Baptist doctrine he offered the word of God as a sacrifice on a partisan altar! How could a man be so right on one subject and so wrong on another? The answer is creeds and theology!

An incident came up during that debate which was very interesting. Mrs. McPherson, in trying to sustain her proposition called a witness to testify. Bogard objected but to no avail. A Mrs. E. W. Oattie claimed to have been a former member of Bogard's Baptist church. Bogard spoke from his seat and denied this affirmation. He said the woman had never been a member of his church. This Mrs. Oattie testified that a doctor by the name of White told her she had two cancers on her face. She claimed the doctor wanted to take them off but she did not have the price. She testified that when Mrs. McPherson prayed for her the two cancers began to draw and draw and then they both dropped off.

This infuriated Ben M. Bogard so he wrote to the

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doctor and received the following letter: "I treated Mrs. Ottie for some warts on her face. They were not cancers. I used the electric needle and told her that in from two to four days the warts would drop off. My treatment was successful because just four days after I applied the electric needle she went to Mrs. McPherson and was prayed for and the warts did drop off as she said, and just as I told her they would when I treated her. I was present in the tabernacle when she made the statement and some one asked me why I did not get up and contradict her. I did not want to get into trouble by facing that mob and decided to keep still but I told several before leaving the tabernacle that I cured her and Mrs. McPherson got the credit for it. Incidentally I have not been paid for the treatment and the thanks I got was to be advertised as a failure." This letter was signed by H. L. White, M. D. (Bogard McPherson debate-Page 47).

The so called divine healers from Aimee Semple McPherson down to Oral Roberts all use the same old tricks. They will use false witnesses like the Jews when they crucified my Lord. According to the testimony, Mrs. Ottie committed two wrongs. First, she lied in saying the doctor had diagnosed her case as cancer. Second, she evidently refused to pay her doctor bill, which is dishonesty. Paul said, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore no great thing if his ministers also be transformed as ministers of righteousness" (II Cor. 11:13-15).

A second doctor by the name of E. B. McDonald also testified that Mrs. Ottie had lied. She had asserted that this doctor had also diagnosed her case as cancer. He flatly denied this and wrote a letter to confirm his denial. Thus, at the mouth of two or three witnesses every word was established.

The doctor said she had warts on her face but she said they were cancers. This shows how far some people will go in trying to defend false doctrine. Paul said, prophecies would fail, tongues would cease; supernatural knowledge would vanish away but when that which is **perfect** is come, then that which is in part should be done away (I Cor. 13:8-10).

James said, "But whoso looketh into the **perfect** law of liberty," that which is **perfect** is the New Testament in completion. False teachers try to make "That which" refer to Christ but to no avail. Paul would have said "he who" if he had been talking about Christ. Sometimes folks bring up I John 1:1, "That which was from the beginning." However, we must keep in mind that John used the neuter relative and was not talking about Christ as a person only but those characteristics which he as the Word possesses. Paul was not doing this in I Cor. 13.

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PAT BOONE IS 'ON THE MARCH'

For several years now brethren have watched the actions of one of the leading entertainers in the church with many misgivings. Little by little he has stepped further and further away from the truth. His activity this year is an indication of what is happening among the liberal churches of Christ. To many it will be shocking; others will not care.

Pat was on hand when Ira North and the Madison church received the Guide Post award earlier this year. Such rejoicing on the part of all of these brethren show the denominational concept they have of the church and the Bible.

I have before me a copy of GO which is the monthly publication of Campus Evangelism sponsored by the Broadway church in Lubbock, Texas. The issue is April, 1969. This issue tells about how some college students were going to Daytona Beach to take Jesus Christ to those on the beach during the college spring vacation. There are several disgusting things found in the issue of GO, but one of them is Pat Boone present on the beach to tell people about Jesus Christ without any kind of shirt on. Can you imagine the apostle Paul or Peter going into such a place and taking off their clothes in order to tell people about Christ? Certainly people on the beach just like people everywhere else need to hear of Christ and obey him, but what kind of an impression is going to be made upon them by such action by not only Boone but several others who are connected with GO. Yes, this is the same crowd that tried to share the gospel with those on the beach with folk songs and instrumental music.

The Akron Beacon Journal of May 17, 1969, tells about Pat being featured at Cathedral of Tomorrow, a Pentecostal church. He is advertised this way, "Our special guest for this final night of revival will be a musical talent we all know. The voice of Pat Boone has long been enjoyed by both young and old. Rex Humbar's Television Ministry has been strongly instrumental in the recent re-dedication of Pat Boone's life to Jesus Christ. He and his family are constant testimonies to the wonders of knowing Christ as their personal Savior. Pat will inspire us with his testimony and entertain us with many songs of faith."

But Pat leads the liberals yet further into denominationalism. About the middle of June, Pat was guest of honor on Oral Robert's program 'Contact.' I saw this program on June 19 over WSIX-TV from Nashville between 9 and 10 p.m. There were several

things said which should shock us into what is happening in the liberal movement in the church. In the beginning of the program Pat said, "It's great to be here, and I'm telling you, this is a fine show! A fine program in every way, and I think God is going to do some mighty things with it." A little later in the show he had this to say about the musical group, "I make a few tours myself, and I'd love to borrow them sometime. They're good, and everything that God does should be first class, and everything he does himself is, so they're great spokesmen." Roberts preached for awhile telling about how he had healed people in different parts of the world and then Roberts said to Pat, "And now on Contact, just as I've stood and prayed for the healing of Jordan and Israel, I want to stand here and pray for the healing of our country, for the healing of people, and I'm going to ask you to join me. World Actions Singers, would you touch one another? You friends here in the audience, would you touch one another? And Pat, you and I will touch one another in the name of the Lord. Pat, I know you're concerned for the healing of our nation and your faith in God can change men's lives." It was here that Roberts and Pat each put one hand on a globe of the world and put the other hand around each other as Roberts prayed his prayer of faith. When the program went off the air Pat said, "God bless this hour, Oral, and bless me and Shirley, who was here too, and we're very grateful we could be part of it."

Gospel preachers have in the past and will continue to oppose Roberts and his false doctrine. But look at how the liberal have been led by Pat to join up with the denominational world, Oral Roberts included. How many of the liberal preachers will have the courage if they do not approve of this to say so in an article?

When Oral Roberts comes into your town it will be interesting to see what the church of Christ there does. Faithful ones will continue to oppose this false teacher. Unfaithful ones might just be found supporting his efforts. Any way Roberts has the answer to those that will not go along with him now. He can tell any members of the church of Christ that Pat Boone approves of what I am doing. To which he should be told that he and Pat are serving the same master.

THE JEHOVAH'S WITNESS TRANSLATION — PART II

Maurice Barnett

The Witnesses claim that the plan of God through the ages in both the Bible and history is for His own vindication. He wants to prove Himself superior to all.

"Hence an important part of His great purpose is the vindication of His reproached and misrepresented name. **His vindication is more important than the salvation of men**" (Let God Be True, p. 29).

"... Vindication of Jehovah's name and sovereignty is the foremost doctrine of the Bible" (Ibid. p. 163).

In keeping with- this, their doctrine denies the deity of Jesus and the Holy Spirit, and they refer to themselves as Jehovah's Witnesses instead of Christians. They have also inserted the name **Jehovah** into their New World Translation 237 times.

The name **Jehovah** in Hebrew is represented by what is called the Tetragrammaton. It is represented by the English letters JHVH or YHWH. The term **Jehovah** is an arbitrary rendering of the consonants, as any vowel could be injected. The name could as well be Johevah, Jihivih, Jahavih, Johiveh, or many other combinations. The Society claims however that they have restored the divine name to the scriptures; quite arrogant in view of the facts.

The NWT "translators" claim that the texts of our Bible have been tampered with. A vast conspiracy supposedly took place to get rid of the name **Jehovah** from the New Testament. Notice again from the NWT Forward (1951), p. 18.

"The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the LXX has been. And, at least from the 3d century A.D. onward, the divine name in tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words kurios (usually translated 'the Lord') and theos, meaning 'God.' " Now, by what evidence do they say this ?

1. They assume that Matthew wrote his life of Christ originally in Hebrew, and would have hence used the tetragrammaton.
2. A recently found fragment of the Septuagint, supposedly from the 1st or 2nd century B.C., containing the second half of Deuteronomy shows the tetragrammaton instead of ky'ri-os or **the-os**'. The NWT then states that this proves that the original LXX did contain the divine name where- ever it occurred in the Hebrew original.
3. They then state that Jesus and His disciples used the Septuagint when quoting from the Old Testament, which definitely used the tetragrammaton, as they just proved.

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4. On pages 30-33 of the Forward, they give 19 sources of the use of the tetragrammaton in the N.T. by various other manuscripts.

Just how good is this evidence? (1) In the first place, there is no evidence to prove Matthew wrote in Aramaic. (2) The fragment of the Septuagint shows only that in one instance someone used the tetragrammaton. But in thousands of other copies of the Septuagint it is not used. Yet, the NWT declares that all others than their own one fragment are substitutes and forgeries. This fact takes care of number (3) above. The 19 manuscripts mentioned in point (4) carry no weight on the matter. They are all translations from **Greek back into Hebrew**. The earliest of these 19 manuscripts is 1385 A.D. These arguments of theirs do not prove a conspiracy against the Bible.

Their rule for inserting the name **Jehovah** is given on page 20 of the Forward.

"How is a modern translator to know or determine when to render the Greek words *ky'ri-os* and *the-os*' into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give *ky'ri-os* and *the-os*' and he can then clothe them with personality." We can certainly have no quarrel with reference made to Jehovah in some passages of the New Testament when an Old Testament passage is quoted, and when Jehovah is referred to in that Old Testament passage. But actually, He is not so referred to in the New. There is no Greek equivalent for the tetragrammaton, and so the inspired men simply referred to **Lord** or **God**. The NWT is completely unwarranted in inserting the name Jehovah 237 times in the text, and 72 other times in the margin.

How consistent have they been with such insertions? In one instance, or two, they have stuck to it quite embarrassingly. In John 1:23 a quotation is made from Isaiah that refers to the coming Messiah. The NWT gives it "I am a voice of someone crying out in the wilderness, 'Make the way of Jehovah straight,' just as Isaiah the prophet said." Then Luke 1:76, "But as for you young child, you will be called a prophet of the Most High, for you will go in advance before Jehovah to make his ways ready ..." We compare these statements with John 3:28 NWT: "You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one." One says Jehovah, the other Christ, both referring to the same person. To call Jesus by the name Jehovah is unthinkable for the Witnesses, but here it is in their own translation.

In Isaiah 45:23 Jehovah says "that to me every knee will bend down, every tongue shall swear ..." (NWT). This passage is quoted in Romans 14:11, and referred to in Philippians 2:10-11. This latter passage says

"So that in the name of Jesus every knee should bend of those' in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus is

Lord to the glory of God the Father" (NWT). The NWT Forward quoted above says that when the word **kurios** (Lord) is found, and is based on an Old Testament passage referring to Jehovah, that it should be rendered Jehovah in the New Testament. But, **they went back on their own rule** in this passage. They, would have had to translate it "Jesus Christ is Jehovah." Romans 10:13 is similar: "For everyone who calls on the name of Jehovah will be saved" (NWT). Why not, in verse 9, translate the same word, **kurios**, as "Jesus is Jehovah" and be consistent?

They are in trouble again over application of Isaiah 44:6, 48:12 where Jehovah declares "I am the first and I am the last." In Revelation 1:8 (NWT) it says, "I am the Alpha and the Omega, 'says Jehovah God,' the One who is and who was and who is coming, the Almighty." Now connect this with Revelation 1:17-18 (NWT)

"And when I saw him, I fell as dead at his feet. And he laid his right hand upon me and said: 'Do not be fearful. I am the First and the Last, and the living one; and I became dead, but look! I am living forever and ever, and I have the keys of death and Hades.' This last passage refers to Christ, as does Revelation 2:8. Then Revelation 22:13 (NWT) states: "I am the Alpha and the Omega, the first and the last, the beginning and the end." Verse 16 shows that Jesus is doing the speaking. So Jesus is the Alpha and Omega, First and Last, Beginning and End; **the same claim made by Jehovah**.

Despite their perversions, the Witnesses' own translation gets them into trouble.

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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:

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THE NEWS LETTER REPORTS

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

FROM THE BAUER FAMILY

P. O. Box 549, Que Que, Rhodesia, Africa

Mrs. Doug Bauer

Writing this report this month has fallen upon my shoulders, and since my husband is not home, I'm afraid I am a little late in getting the report out. At the time of this writing Doug has been in the hospital for ten days and is responding well to treatment. The doctor appears to be well pleased with the results of the treatment Doug has been receiving, and I am sure that this quick response has been due to the many prayers by all the Christians who have heard of Doug's illness. Thank you for the prayers. While Doug is away we are making an effort to keep the work moving. Brother Foy Short from Gwelo has said he will make the journey (40 miles) each Lord's day to conduct services for us. The African preacher here, brother Conrad Tsiga, is taking care of the African side of the work, and I am attempting to keep visiting all our contacts.

The O. Fred Liggin, Jr. family from Pretoria, South Africa, spent a few days with us at the beginning of the month, and it was actually they who took Doug the 140 miles to Bulawayo to the hospital when he needed to go. It was wonderful having these very good friends of ours to stay with us, and speaking for myself, I was so happy to see them I could have cried. Fred preached for us the Lord's day morning that they were with us, and it gave such wonderful joy when two came forward desiring baptism. These were both young folk, our second eldest daughter, Myfanwy, and O. Fred Liggin III, Fred and Fran's eldest son.

The African work has gone ahead with leaps and bounds. Many months ago, when we had our office and hall in town, we printed and displayed tracts in the African language. Some African men visiting Que Que from the Gokwe area went into the office and asked Doug if they could buy tracts to take home with them. We gladly gave them what they wanted and some weeks later they returned for more tracts. These men belonged to the group known among the Africans as "Apostles." This month Conrad Tsiga made a trip to Gokwe to visit with the church already established there and was told of a group of people who were being taught from the very tracts which had been handed out from our office. Conrad visited these people, talked with them and asked them if they understood what they were teaching. They told him that they wished to know only the truth, and that when they knew enough they wanted to be baptized. Conrad then explained carefully to them, replied to their questions, and before leaving the area baptized 23 people, and 2 others at the previously established group. Gokwe is an area where Doug has long wanted to go and we have been hindered in this by lack of funds. I know

that when he returns and hears this news, **nothing** will keep him from going to see these people who have this earnest desire to know.

Garreth L. Clair, 6144 West Frier Dr., Glendale, Ariz. — During the month of September two have been baptized into Christ, and one was restored. The work continues to increase.

O. Wayne Cobia, 106 North Forrest, Forrest City, Ark. — August marked the completion of my first year in preaching the gospel of Christ. During the year there were seven baptized, two restored, and seven identified with the work here. Travelers between Little Rock and Memphis may note that a sound congregation meets at 403 Fussell St. Mason Harris of Dyersburg, Tenn. will be in a meeting here Sept. 29 through Oct. 5.

Donald R. Givens, 4349 Vassar, Port Arthur, Texas — The church on Thomas Blvd. in Port Arthur will have a gospel meeting October 6-12 with brother **Jack Holt** preaching. I will be preaching in a meeting with the Pine St. congregation in Napa, California on Oct. 19-26, 1969.

Rodney M. Miller, 2222 Wendell Ave., Louisville, Ky. 40205 — After almost three years of very profitable and pleasant work with the Haltom City congregation in Fort Worth, Texas we will be moving to work with the Wendell Avenue church in Louisville, Ky. Brother Ward Hogland helped to provide a great climax to our labors here with one of the greatest meetings in the history of the congregation. Record crowds were in attendance and two souls were baptized into Christ. The work stands yet to make great gains for the cause of Christ with a very able and talented young man, brother David Lewis, who is coming September 1 to begin work. We look forward to the work with the Wendell Avenue church and realize a great potential there. Our new address will be 2222 Wendell Avenue, Louisville, Ky. 40205.

C. A. Kirkpatrick, 211 Carter St., Tompkinsville, Ky. — The Lyons Chapel congregation at Tompkinsville, Kentucky has just completed a series of gospel meetings with **Charles Holton**, Bowling Green, Ky., doing the preaching. Nine were baptized and three restored. This congregation continues to grow.

Voyd N. Ballard, 6801 No. 60th Ave., Glendale, Ark. 85301 — The work continues to make good progress at 60th Avenue here in Glendale. We have had five baptized and two restored this week. This makes a total of eight baptisms and three restorations in less than two months. Interest and attendance are good at all services and several who are not members of the church are attending services regularly.

DEBATE THWARTED

There was a debate scheduled to begin on June 16th to continue the 17th, 19th and 20th in the meetinghouse of the Gap Road church of Christ near Batesville, Arkansas. The disputants were to have been Elmer Moore and J. W. Kornegay. Bro. Moore was to have taken the position that Bible classes are scriptural and that women may teach some of the classes. He was to have also affirmed the scripturalness of a plurality of containers in the Lord's Supper. J. W. Kornegay, of Brickton, N. J. was to have taken the opposite position. I was to have moderated for brother Moore while a brother Brown was to have been the moderator for brother Kornegay. Brother Moore had the first speech and had spoken for exactly nineteen (19) minutes when Kornegay threw in the towel. He stated that brother Moore was too smart a man for him to be able to answer his arguments. He further stated that Elmer was too far over his head. Kornegay's moderator spoke up and said that Kornegay was incapable of carrying on an intelligent debate with brother Moore. We tried to persuade them to continue with the debate but they could not be persuaded to do so. Brother Brown claimed to be an experienced debater, but declined the offer to go through with the discussion. Since brother Moore had journeyed all the way from Kerrville, Texas for the debate the Gap Road brethren were determined that his efforts would not be futile. They asked that he speak each evening through the 20th on the issues that were to have been discussed in the debate. He graciously consented and did just that. Elmer is a fine preacher and excellent debater. In my opinion the arguments which he advances are unanswerable.

H. L. Bruce
Box 242
Mount Pleasant, Texas 75455

John A. Thurman, Lake City, Fla. — The new congregation that was formed in Lake City in October, 1966 now has its own building, a house which has been converted into a meeting place by the members of the congregation during the past month or so. The building is located at 4406 South Marion Street, 1/2 mile south of the Lake City city limits on Highway 441, south between Nebraska and Ohio streets. Our services are at 10 a.m. on Sunday morning for Bible study, 11 a.m. for the morning worship, and 7:30 p.m. on Sunday evening and Wednesday evening. We are currently installing air conditioning and trying to make the building as comfortable as possible. Much sacrifice and work has gone into securing a permanent location. Several members of the congregation and a few sound churches in Tennessee and Florida have helped us in our efforts. We still have some other things that will later need to be done, but for this time we have an adequate facility to meet the needs of the congregation. The property is located on three acres of land which provides room for expansion.

We need someone to come here and hold a gospel meeting. We are not able to do more than provide a place for him, but some congregation may wish to "give" us a meeting by sending their preacher. We

need someone who will be able to do some personal work in the new neighborhood and sub-division as a part of the meeting. Brother Vernon Crawford and I share in the preaching and teaching now. We have approximately 25 members. Worship with us when in this city.

A GOOD DEBATE

Voyd N. Ballard

A four nights' public debate was conducted August 18-21 in the Veteran's Hall in Atwater, Calif. The subject was the establishment of the church. Mr. A. A. Harris of Winton, Calif, represented the Missionary Baptist Church and I represented the church in Atwater.

In many ways I consider this one of the best debates in which I have engaged in more than 25 years of debating. The debate was well planned and well advertised both by our brethren and by the Baptist people. Large crowds attended every session. Thirteen different congregations of the Lord's people in California were represented at the debate. Brethren from as far south as San Diego and as far north as the San Francisco area attended one or more nights, with several brethren coming from far away places and staying for the entire debate. The Baptist people also attended well.

I had never met Mr. Harris before and I think he came into the debate with some misgivings because some had told him that I was "mean," and a "mud-slinger." The last night of the debate Mr. Harris mentioned the things that some had told him, and the following statement was taken from the tapes and in his own words: "I want to say that Mr. Ballard has conducted himself in a courteous manner and attitude, and as a gentleman in this debate. I want to say this and I am sincere about it. Because of some things that were said to me before the debate by some people who came to me and told me that Mr. Ballard didn't conduct himself as a gentleman in debate. One particular man had a lot to say about Mr. Ballard, but Mr. Ballard has made him a liar. Just wanted to say this for I believe in giving honor to whom honor is due."

Brother Olen Holderby, preacher for the church in San Pablo, California, moderated for me in the debate and did his job well. Mr. Harris is an average debater of the Bogard type and did as well as any of them can do. I left him propositions on the plan of salvation and if he signs them we hope to return to Atwater at a later date to debate the plan of salvation with him. In addition to members of the church and Baptist people we had several from various denominations in attendance. The brethren in Atwater will follow up on those who have indicated an interest in the truth.

J. Edward Nowlin, 2957 Glenwood Road, Decatur, Ga. — I just closed a good meeting with the church at Tunnel Hill, Ga., with five restored. Brother Ralph Oliver is doing a good work there, and Glenwood Hills is helping support him. I have some time for meetings in 1970, wherever brethren may want me. Searching The Scriptures continues to be one of the best gospel papers.

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<p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave. & Wishart Blvd. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: James P. Miller W. N. Meyer</p>	<p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: J. Edward Nowlin Phone: 288-0563</p>	<p>El Cerrito, Calif. CHURCH OF CHRIST meets at Colusa & Lynn <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Bob L. West Phone: 524-2422</p>	<p>Charlotte, N. C. CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jerry Parker Phone: 523-8667</p>	<p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone: 222-2881 or 877-3832</p>
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<p>Cordele, Ga CORDELE CHURCH OF CHRIST <i>meets at</i> 610 16th Avenue East <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a m Morning Worship 11:00 a m Evening Worship 6:30 p m Wednesday Bible Study 7:30 p m <i>Evangelist</i> Frank Jamerson Phone 273 6849 — home 273 6362 meeting house</p>	<p>Knoxville, Tenn ISLAND HOME CHURCH OF CHRIST <i>meets at</i> 1804 Allen Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m <i>Evangelist</i> T E Akin Jr Phone 573 3846</p>	<p>Valdosta, Ga. CHURCH OF CHRIST <i>meets at</i> 1000 East Gordon St <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m <i>Evangelist</i> J D Mosley Phone 242 2007</p>	<p>Key West, Fla BIG COPPITT CHURCH OF CHRIST <i>meets at</i> 22 Shore Drive <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 7:30 p m Wednesday Bible Study 7:30 p m <i>Contact</i> Joe F Nelson for information Phone 294 0779</p>	<p>Stockton, Calif. STOCKTON CHURCH OF CHRIST <i>meets at</i> Stockton Inn Room B 99 Hwy & Waterloo Rd <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:30 p m Wednesday Bible Study (announced) <i>Evangelist</i> Geo C Garrison Phone 368 8191 Lodi Calif</p>
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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 X

NOVEMBER, 1969

NUMBER 11

WOULD YOU LIKE TO BE RICH? H.

E. Phillips

To some degree just about everyone wants to be rich. The sad part is that most want to be rich in earthly treasures and care nothing for true riches. "Rich" is a relative term and does not say how much wealth one must have to be considered rich. It would depend entirely upon comparison with others. The word does not tell the nature of the wealth. One may be rich in one thing and poor in another.

The Love of Money

The Holy Spirit warns: "But they that **will be** rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the **love of money** is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9,10). Here those who "will be rich" are those who "love [money," and while they covet after it, they depart from the faith and bring upon themselves many sorrows. I suppose there is nothing that has not been done or will not be done "to be rich." One sure way to make a fortune is to devise a scheme which promises to make men rich and offer it for sale. The greed of men will drive them to invest in or purchase the plan in the hope of becoming rich.

False Concept of Riches

I can tell you how to be rich! But unlike some of the get-rich-quick schemes, I do not propose to offer you the "uncertain riches" that fade away with time. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (I Tim. 6:17). The tendency to trust in uncertain riches is plainly taught by the Lord in a parable of a certain rich man whose ground brought forth plentifully. His major concern was to find the room to store his wealth, and when he had made ample arrangements he thought to say within himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and

be merry." God called him a fool and said he would die that night. Now what about his riches? Jesus concludes by saying: "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).

The man who thinks he is rich because he has much money, property, stocks and bonds, and all that is considered wealth in this world is miserably mistaken. The lukewarm church in Laodicea considered itself rich. "Because thou sayest, I am rich, and increased with goods, and have need of nothing . . ." (Would not a man in this state be considered secure and successful?) "...and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). I could hardly imagine a worse condition, yet these people thought of themselves as being rich, increased with goods, and have need of nothing. In reality they were wretched, miserable, poor, blind, and naked.

True Riches

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich . . ." The real wealth comes from God and we must "buy" it. "Buy the truth, and sell it not" (Prov. 23:23). This suggests that the truth is obtained by some effort on your part and at some expense to you. Whatever you have to pay for it, do not sell it for any consideration.

Now, do you really want to be rich? I mean rich in the full sense of the word, with riches that cannot be taken from you. The Laodiceans were to "buy of me gold tried in the fire, that thou mayest be rich." "Buy" cannot mean that value for value is given, because there is no price man can bring to purchase the priceless riches in Christ. This simply indicates the effort on the part of the one desiring these riches to obtain them. The "gold tried in the fire" is the pure gold refined by fire and separated from the dross. "That you may be rich" is that true wealth in contrast to the riches of this world.

Jesus taught that men should "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

for where your treasure is, there will your heart be also" (Matt. 6:19-21).

How to Become Rich

The true riches come from God through Christ — "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). They come through Christ by the gospel. Paul said he had been made a minister "to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is manifest to his saints: to whom God would make known what is the **riches of his glory of this mystery** among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:25-27). "That their hearts might be comforted, being knit together in love, and unto **all riches of the full assurance of understanding**, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid **all the treasures of wisdom and knowledge**" (Col. 2:2,3). Again Paul said: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles **the unsearchable riches of Christ**" (Eph. 3:8).

All this means that you can be rich if you will hear the word of truth concerning the unsearchable riches of Christ and understand it. But you must do something to receive these riches.

Both Jew and Gentile must call upon the name of the Lord to be saved (Rom. 10:13). In order to call upon him, they must believe; and in order to believe they must hear; and in order to hear, there must be a message given and a messenger to preach it. In the verse leading to this point we read: "For there is no difference between the Jew and Greek: for the same Lord over all is **rich** unto all that call upon him" (Rom. 10:12). The Lord is rich only to those who call upon him, and this is done by obeying the truth believed.

James 2:5 says that the poor in this world are "rich in faith." Of course, this does not mean that one who is poor in things of this world is automatically "rich in faith." Since the whole context is dealing with "respect of persons" even in the assembly, based upon how much of this world's riches one possesses, the "poor" would be those saints who are not rich in goods, but rich in faith. A wealthy man may be "poor" in that he does not regard his wealth as important when compared to his faith in Christ.

The Lord said unto the church in Smyrna: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). This church was in poverty, yet they were rich! How can this be? The answer, of course, lies in the difference between the riches of this world and the riches of faith in Christ. Moses elected to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; "esteeming the reproach of Christ **greater riches** than the treasures in Egypt" (Heb. 11:25,26).

False Values

Not many can be persuaded to accept the riches that come by faith in Christ. They are not nearly so interested in the treasures in heaven as the treas-

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ures of this world. In this affluent society in which we live anything that is not valued in terms of dollars and cents is not important. The great majority would not turn around for the privilege of learning the truth of God's word. Most are not concerned about what their children are taught by way of television, movies, books, magazines, not to speak of back alleys and lonely roads in parked cars. Just so they can "make plenty of money" to "provide for their children," nothing else makes any difference. Your child needs money less than anything else in this generation. He needs to become rich in things that extend beyond this life. He will never be rich, even if you leave him a million dollars, unless you teach him the wisdom of God that he may be rich in faith.

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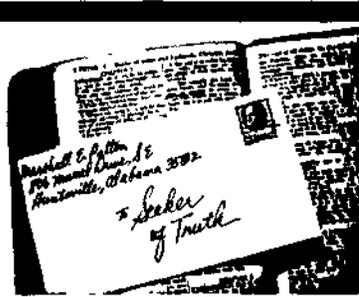
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ANSWERS for our hope



Send Bible questions to:

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

QUESTION: Is a person who is baptized into the Christian Church our brother? If so, when does he become an erring Christian? Would he become a Christian and an erring Christian at the same time? — O. H. (Other questions from the same letter will be answered later. — M. E. P.)

ANSWER: In order to cover all that might be in the mind of our querist and readers on the issue raised by this question, perhaps several possible situations ought to be considered. The issue is more involved than it might appear at first. However, if I were required to answer the above question, as it is worded, with brevity and without equivocation, I would simply reply: No, only those who have been baptized into the church of our Lord can be called our brethren. It is a fact that those who are scripturally baptized are baptized into the body of Christ (I Cor. 12:13), which is His Church (Eph. 1:22,23). Hence, the real issue is whether or not one has been scripturally baptized.

This, however, raises another question: Is it possible for one to be scripturally baptized by a preacher of the Christian Church and upon the basis of that baptism be received into that church, yet, be our brother in the Lord? I believe that such is possible. This, however, does not mean that all who are in the Christian Church have been so baptized and are our brethren. In fact, I am convinced that many therein have never obeyed the gospel of Christ, though they have complied with the demands necessary to make them members of the Christian Church. The following observations should help to make clear the differences between the above mentioned situations.

When one is scripturally baptized, the Lord adds him to His church (Acts 2:47). This church to which he is added is not a local congregation, but rather the church in the aggregate. This universal church is simply a spiritual relationship — without earthly or tangible arrangement or organization — and includes all the saved. Scriptural baptism puts one into this relationship (I Cor. 12:13; Eph. 1:22, 23; Rom. 6:3; Gal. 3:27). Such baptism, however, does not, of itself, put one into any local church. Membership in a local church is established by mutual agreement on the part of the congregation and the one seeking membership therein — with both parties acting in harmony with the word of the Lord. A local church controls its own fellowship (Acts 9:26). Generally, it is understood that when one obeys the gospel at a given place that he desires membership in that particular congregation and will thereafter be counted as such. If this is not true of the one being baptized, the exception to what generally understood should be made known some way.

In the light of the above, we must conclude that is

possible for one to be scripturally baptized and added to the Lord's church, and thereafter establish membership in any religious organization on earth that will accept him. Of course, he should establish membership in a local church of Christ. However, he were ignorant of God's pattern for such in name, organization, worship, and work, he might establish his membership in something else. While this would make him an erring brother, I cannot see how such would invalidate his former obedience.

This raises another question namely, can one to scripturally baptized who does not have an understanding of truth on God's pattern for the local church in the matters mentioned above? I believe that he can. The truth preached by Peter on Pentecost and obeyed by about three thousand did not touch on these matters, yet, they learned enough truth to comply with God's spiritual laws that brings about the new birth. As new born babes they had much to learn, and, no doubt, did as they continued in the apostles' doctrine (Acts 2:42).

For this reason, I answer our querist further by saying, no, one does not become a Christian and an erring brother at the same time. He can, however become a Christian and then become an erring brother the very next moment by trying to worship God in an unauthorized way or by some other violation of God's holy law. It should be remembered that God's spiritual laws are no less immutable than his natural laws. When certain conditions are met a birth results. This is true in both realms.

It seems to me that the real issue involves the question of what are the conditions that bring about the new birth? Briefly stated these are: faith, repentance, confession, and baptism (Heb. 11:6; Acts 17:30; Rom. 10:10; Gal. 3:26,27). This baptism must have the proper prerequisites (faith, repentance, and confession), the right design, namely, for the remission of sins (Acts 2:38), and, of course, it must be a burial in water (Acts 10:47,48; Rom. 6:3,4; Col. 2:12). No where does the Bible condition the salvation of an individual on the character, life, faithful-ness, or spirituality of the one doing the baptizing. If so, many are lost and don't know it, nor indeed can they find it out.

It should also be considered and admitted here that some denominations demand baptism as an initiatory rite into their fellowship. Most of these teach that one is saved before baptism. Such baptism is without the scriptural design, and is, therefore, invalid. Some denominations teach baptism for the remission of sins, but upon closer examination it is usually found to involve an adding to or taking from a proper concept of baptism, e.g., those of the "Jesus Only" persuasion. While the Christian Church generally teaches baptism for the remission of sins, their teaching is so weak on this point, and their practice of open membership so prevalent, no doubt many who submit to baptism under the influence of their preaching do so with a denominational concept of baptism. Such fails to meet the scriptural conditions that bring about the new birth. Hence, it is imperative that when one comes to us from the

Christian Church that the greatest of care be exercised in examining his baptism in the light of the Bible.

No doubt there are some who see only one situation in relation to this issue. They conclude that since membership in the denomination called the Christian Church is established by an alien by baptism into it, and since scriptural baptism is into Christ or His spiritual body, the church, and not into a denomination, that any baptism by which membership is established in the Christian Church is unscriptural. Surely none will deny the possibility of the above, however, I deny that such is necessarily true of any and every baptism by which membership is established in the Christian Church. I make this denial upon the basis of the fact that membership by an alien can be established in the Christian Church in different ways. They will accept for membership one who has been scripturally baptized — one whose baptism involves both the proper prerequisites and design. In such instance the person being-baptized would do so as a penitent believer with a view to being saved, getting into Christ, having his sins remitted, and being added to the Lord's church. Even though such a person may have a misconception of the Lord's church, such misconception affects only his service and worship as **a child of God**. This misconception does not affect the spiritual laws by which lone is born again.

On the other hand, if one's concept of the Lord's church is denominational — a great invisible church composed of a multiplicity of visible denominations on earth — that membership in it is established by some experience other than obedience to the gospel in its purity, and that membership in any one of the denominations on earth is established by baptism into such, then it follows that such misconception affects one's becoming a child of God — even the Spiritual laws that bring about the new birth — and, therefore, invalidates his baptism. What one must know in order to become a child of God is not complicated or difficult to understand. Rather, it is very simple and clear. However, the denominationalism of our day involves so many perverted views on baptism, it is not uncommon to find me whose baptism misses the mark so far as the simple, clear, divine requirements are concerned. In such instances, all such should follow the example of those in Ephesus whose baptism failed of its objective. When they learned of their error, they were baptized in the name of the Lord Jesus (Acts 19:1-5), i.e., with the baptism our Lord authorized.

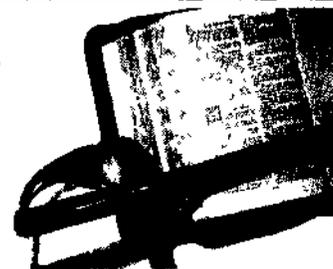
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BAPTIZED, CHRISTENED OR SPRINKLED

The Arch Street church in Little Rock, where I preach, recently received the following letter: Reverend and Dear Sir:

We are attempting to ascertain whether or not -----has ever been baptized, Christened or sprinkled.

This party was born at Little Rock on February 11, 1947. The parents were-----

This party, or at least certain members of the family, attended your Church from childhood to 1960.

It will be deeply appreciated if you will check your records and advise me as to whether or not you have any record concerning the baptism, christening or sprinkling of this person. If so, please indicate the date and specify whether or not this was a baptism of water.

Thanking you in advance for your kindness and asking a remembrance in your prayers, I am

Very respectfully yours,
Rev. Lawrence P. Graves

The letter came from the office of the Catholic Diocese of Little Rock. Mr. Graves is a Catholic priest. For obvious reasons, I have deleted the names of the person and the parents.

For a number of reasons, this letter is very interesting and revealing. Note that Mr. Graves makes a clear distinction between baptism and sprinkling. He is right; baptism is not by sprinkling and sprinkling is not baptism. The Catholic Church freely admits that it changed the practice from that which was taught by the Lord and the inspired apostles. In a children's column in a Catholic paper called "Our Sunday Visitor" June 19, 1955, "Father" Ray Gribbin wrote the following:

"Hello girls and boys! Today I have a riddle for you. It is this: What is it that almost every Catholic church has, that can be inside the church or outside the church, and is used mostly by people who do not know what it is for?

"Give up? Well, it is a baptistery. And a baptistery, in case you have never heard the word before, is a building or a part of the church in which people are baptized. Since the people who are baptized are usually babies, they don't know what it is for.

"Of course; when I gave you the riddle I fooled you a little bit, because I said that the baptistery can be either inside or outside the church. This is true, but in our country we hardly ever see a baptistery outside the church.

"In the old days, though, and in other countries, people liked to make a special building for baptism. And there was good reason for this. In those days people used to get baptized by walking into the water and 'ducking' their whole bodies. And most of the people who were baptized were grown-ups. So, as we can see, there had to be a big pool of water and lots of room for the people to stand. It was also a good idea to have rooms for the people to change their baptism gowns."

Some admission, isn't it? And to think that Protestant preachers who sprinkle infants try to prove such by the scriptures! The Catholics admit that they changed the practice from immersion to sprinkling. They did not legalize sprinkling until the Council of Revenna in 1311 A.D.

Can you imagine a person being baptized and not knowing what it is for? Where did Christ or his apostles ever authorize or practice infant baptism? The Bible says that baptism is a burial (Rom. 6:4; Col. 2:12) and that it is for a penitent believer (Mark 16:15,16; Acts 2:38; 8:37). This is why the people "in the old days" were baptized by "ducking their whole bodies." Who had the authority to change that practice?

Notice that Mr. Graves wanted us to indicate whether or not the baptism of the person under consideration in his letter was a baptism of water. What else did he think we would use for baptism? See Acts 8:36 and 10:47. I wonder what he would have thought had I replied that our records indicated that the person was baptized in buttermilk!

My friend, if you have been sprinkled, or if you did not know what your baptism was for, you should now realize that such came from Rome and not heaven. You should be buried with the Lord in baptism for the remission of sins and raised to walk in newness of life (Rom. 6:1-6). You can't afford not to correct your mistake!

SIGNS of the times



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

MADISON IS MARCHING AGAIN

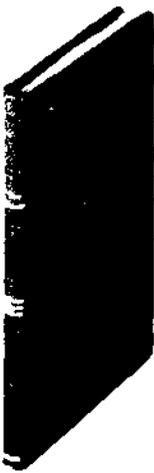
Several months ago a brotherhood was shocked to see the Madison church, just out of Nashville, Tenn., evidence she had departed so far from the faith that a denominational preacher would bestow upon her a Distinguished Service Award. Most of us thought that we had seen just about everything. But Madison continues to march into denominationalism.

Today (Sept. 10, 1969) I received in the mail a copy of Jimmie Lovell's Action for September and quote from page 2. Lovell tells of a trip from California back to his native state of Tennessee and tells of the places where he spoke. He says, "Then in the evening to Madison — our largest church with some 3300 members. The elders, Ira North and Charles Brewer, also humbled our souls by selecting me as the first to receive a beautifully prepared parchment which reads: 'Madison Church of Christ presents this certificate of merit and bestows the degree of L. L. D. representing Distinguished Loyalty and Labor in the service of the Lord upon James L. Lovell in recognition and appreciation of his many years of earnest endeavor to promote peace in a brotherhood and encourage churches to carry out the great commission of Christ — to preach the Gospel in all the Nations of the World. The Award bears no academic significance. It is a token of a sincere desire on the part of one congregation to fulfill the Divine exhortation to render honor to whom honor is due. Presented with appropriate ceremony on the 27th day of July 1969 at the Madison Church of Christ, Madison, Tennessee in witness thereof the Elders and Ministers affix their signatures' — and their signatures were affixed."

This is just another sign of the times in which we live. There are some things that we should note about this article.

(1) Madison recognizes a man who is known for his softness by faithful brethren over the nation. For several years many of us have been on the mailing list of Action. I do not read every word in it but do look over it to see what action is taking place among some of the brethren. Many projects are promoted by this paper, false teachers are commended in nearly every issue, and faithful gospel preachers who dare speak out against Lovell's departures are rebuked often by Lovell. Yes, I believe the Bible verse that says honor those that are due honor (Rom. 13:7). But I do not believe any honor is due one who helps lead brethren away from New Testament teaching.

(2) If the action of Madison is the teaching of



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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** thou seest and to thy I will make the earth:

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Rom. 13:7, then they are the first to practice it since Lovell says he is the first that Madison has so honored. Just think of all the churches today and Madison is the first to obey this verse. When Paul wrote these words to the Roman brethren, wonder if he thought that one day some church would read these words and say we will give some brother an L. L. D. degree? Not at all. No New Testament church ever obeyed this verse by giving a degree upon some false teacher. The colleges for several years have been giving degrees to some brethren and the degrees are not worth any more than the paper upon which they are written. These unearned degrees have made a number of brethren act foolishly. But now North's Madison church is not to be outdone by the schools, so North will get the church into the degree giving business.

(3) This degree is an appeal to vain glory. No doubt others will be presented with degrees from Madison as time goes on as this is the first. Men want to exalt the head, whereas God beautified the feet of the gospel preacher. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15). God has already purposed the gospel (Eph. 3:10-11), so he does not need one to improve upon the message. God requires the faithful transmission of the gospel message. Feet that are faithful to go into all the world and preach the gospel is what is needed today. When men get to thinking they are somebody, they become puffed up and want glory that is vain in God's sight. "Simon Peter, a servant... of Jesus Christ" was good enough for Peter (II Pet. 1:1). "Paul... the servant of Jesus Christ" was good enough for Paul (Phil 1:1). If these were good enough for them, then "a servant of Jesus Christ" should be good enough for me and any other gospel preacher. Faithful gospel preachers will be pleased to be known as a servant of Christ. Compromisers of the gospel must be doctored — they are the kind of doctor that can't do you any good.

"TONGUES"

James L. Denison, Tampa, Florida

For many years we of the churches of Christ have contended with our various Pentecostal friends that the "tongues" of Acts 2 and 10 chapters and I Cor. 12 and 14 chapters referred not to unintelligible jabbering, but to the speaker using earthly languages of that day. Also, that these languages were unlearned by and unknown to the speaker, but known to the audience.

At last, some in the Pentecostal fold have now publicly admitted that this is a correct exegesis of the "tongue passages"!

In the Dec. 6, 1968, issue of **Christianity Today**, Carl G. Tuland wrote an article entitled "The Confusion About Tongues". He argues that the "tongues" in Acts 2 chapter are known languages, but that the "tongues" of I Cor. 12 & 14 chapters were "ecstatic babbling" or "ecstatic utterance". Two quotations from his article will suffice to show this to be the aim of the article. "That these **heterais** glossais (other tongues) were foreign but known

languages is evident... Clearly the 'tongues' at Pentecost were intelligible speech in a variety of languages ..." And; "Paul goes to great lengths to hold before the church of Corinth the fact that their 'tongues' are not intelligible speech, only ecstatic babbling", i.e., unintelligible jabbering of a mind highly intoxicated emotionally.

In the April 11, 1969, issue of **Christianity Today**, the editor notes that this article "... brought a large response from our readers. Many wanted to see something further published. At our request ORAL ROBERTS RECOMMENDED SOMEONE TO WRITE FROM THE PENTECOSTAL PERSPECTIVE. (Emp. Mine, JLD). The resulting essay is by Howard M. Ervin, dean and professor of Old Testament at the Graduate School of Theology, Oral Roberts University, Tulsa, Oklahoma."

In his article, Mr. Ervin argues that the 'tongues' on the day of Pentecost and at Corinth are exhibitions of exactly the same kind of phenomenon. His line of reasoning is :

1. "On the day of Pentecost the disciples spoke in other tongues 'as the Spirit gave them utterance' (Acts 2:4). The tongues at Corinth were a 'manifestation of the Spirit' (I Cor. 12:7)."

2. "The biblical writers understood these utterances (both on Pentecost and at Corinth, JLD) to be bona fide languages". He gives Acts 2:6 and I Cor. 12:10 coupled with I Cor. 13:1, as proof.

3. "Tongues produced the same reaction in the skeptics in both Jerusalem and Corinth" (Acts 2:13-15, I Cor. 14:23).

4. All were of an edifying nature. In Acts 2:11 they spoke in "tongues" of the "wonderful works of God"; in Acts 10:46 they "magnified" God in "tongues"; and in I Cor. 14:3-5, 22, 27-28, Paul says "tongues" were "for a sign" and edification."

Now note that concerning these "tongues" Mr. Ervin says:

1. "The biblical writers understood these utterances to be bona fide languages. At Pentecost believers spoke the 'dialects' of the assembled multitude (Acts 2:6). The Corinthians spoke 'families of languages' (I Cor. 12:10), expressly defined as 'the language of men and of angels'" (I Cor. 13:1).

2. "The 'other tongues' at Pentecost were unknown to the speakers but intelligible to those who spoke those particular dialects" (Acts 2:11).

3. He argues that the speakers on Pentecost were possibly in a state of ecstasy in as much as their conduct was mistaken for drunkenness. Therefore, to be in a state of ecstasy does not prove that one's speech is an ecstatic babbling. "... the fact that they spoke intelligible languages at Pentecost" even if in a state of ecstasy, would indicate that if the Corinthians were in an ecstatic state, the tongues they spoke were not "ecstatic utterance or babbling", but "authentic languages".

4. "But why tongues ? (i.e., foreign languages, J.L.D.). Why not our own language ?... When we speak our native tongue, we speak the words that are in our minds, words that in choice, inflection, nuance, and color manifest our person-

ahities. When we speak in 'tongues, as the Holy Spirit gives utterance,' we speak those words that are in the mind of the Spirit, words that manifest His personality unfettered by the censorship of the human ego."

The article by Mr. Ervin is vague as to whether he thinks Paul, et. als., ever actually spoke, or had the power to speak, in the "language of angels". See the quote above. Also, he never definitely states whether he believes that one today still has the "gift of tongues"; though the reader is led by the use of the pronouns "our" and "we" in the last quote above to believe that this is Mr. Ervin's belief. This, of course, is a related, but nevertheless different, point than the one under discussion.

I doubt if Mr. Ervin speaks for all Pentecostals in saying that the "tongue" passages of the Bible have reference to known and authentic languages of that day. However, we are glad that some of the Pentecostal element have learned the true teaching of the Bible regarding this point. We hope that it will not be long until they also learn that "whether there be tongues, they shall cease" (I Cor. 13:8); and did cease when the Scriptures were given in their fullness and completion (I Cor. 13:10-12, Eph. 4:11-13).

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Reviewing the
DOCTRINES
 OF
CATHOLICISM

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

"THE MOUNTAINS OF THE MOON"

With all the recent publicity that the Apollo Eleven project received, I was attracted to a brief statement made by Alexander Campbell, during his debate with the Roman Catholic Bishop, John B. Purcell, in Cincinnati, Ohio, in the year 1837.

Mr. Campbell was taking the Bishop to task for an assertion that... "If the Pope were a poor wanderer in the mountains of the moon, it would not destroy his (the Pope's) authority . . . though the see of St. Peter should be vacant for seventy years."

The seventy year figure had been quoted by Mr. Campbell as being the period of time that there was no Pope reigning in Rome at all, but the alleged "see of Peter" had been transferred to Avignon in France. There was almost a half century during which there was one "Pope"(?) in Italy, and another "Pope"(?) in France. Finally, there were THREE "Popes" (?); Benedict XIII, the Spanish Pope, Gregory XII, the French Pope, and John XXIII, the Italian Pope. Now, quite recently, the Roman Catholic Church had a second John XXIII, thereby hoping to erase the idea that there ever was a former John XXIII.

But, to get on with the "Mountains of the Moon," Bishop Purcell was asserting that in the event the Pope were a wanderer in as far away place as the "mountains of the moon," that his alleged authority would still prevail.

The only thing overlooked by Bishop Purcell was that Jesus stated: "All authority has been given to Me in heaven and on earth" (Matt. 28:18b). This leaves no authority whatsoever for the Pope, be he on earth or on the moon. By the way, this leaves no AUTHORITY for any mere man in matters spiritual.

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ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

THEY ALL CRY ALIKE

It is my purpose in these articles to not only discuss denominational error which has occurred during debates in which I have engaged but also to make known this error in other discussions. Debates in some ways bring out the best in a man. Arguments one might normally make in the pulpit are weighed and scrutinized much closer before a polemic encounter. I found out the hard way that some of the things I had preached from the pulpit would not stand the heat of controversy. A good opponent won't let one get by with "loose statements."

Back in 1952, an unusual debate was conducted in Stillwater, Oklahoma. It brought to the platform brother Eldred Stephens and Mr. Eric Beevers, pastor of the St. Francis Xavier Catholic Church. I am not sure but I believe the only other debate with the Catholic people was the Campbell-Purcell debate of a by gone decade. This made the discussion rather unusual. If one should read the affirmation of this Roman Catholic Priest and not know that he claimed to believe the Bible, one would think one was listening to an Infidel! He was trying to show that the New Testament was not the Supreme Court. He affirmed the **Supreme Court** was the living voice of the living church, which of course was the Catholic church. In order to discredit the New Testament, he made the same old lock, stock, and barrel arguments of the infidel. He argued that about half of the people of the world cannot read, therefore, the New Testament couldn't be the Supreme Court. Of course, about half of the people couldn't understand the "living voice" of the Catholic church but he forgot to remember this! He quibbled about errors in translations; tampered with the textual problems of the Bible and then argued that the Catholics had preserved the sacred scriptures. He brought up denominational division and tried to perpetrate this on the Bible. In one of his speeches he not only denied the scriptures as the Supreme Court but also demonstrated his ignorance on how authority was established in the Bible. This is the same cry we get from the denominations as well as our own digressive brethren. On page 87 the Catholic priest said, "The New Testament does not contain all of Christian observance. I'll give you an example: Mr. Stevens worships on Sunday. Will Mr. Stevens show me one text in the Old or New Testament which says that we are to worship on the first day of the week? The seventh day isn't it? The Sabbath, the seventh day? Not the first day. Oh, it says that the Christians gathered together as was their custom on the first day. Wait

a minute! They may have gathered as we Catholic do. We gather seven days a week. We go Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. But the point is this: You can't change a definite command of the old law, the seventh day to the first day, without some very positive evidence in the New Testament. Where is it? You know, our Seventh Day Adventist friends, at least in this point, are very logical. If you don't accept the voice of the living church and you accept the authority of the written word, then you certainly shouldn't worship on Sunday. You should worship on Saturday."

This Roman Catholic priest, in the above, garbled a couple of scriptures together. I suppose he was trying to come up with Acts 20:7 which says, "And upon the first day of the week when the disciples came together to break bread ..." He made the same fatal mistake of most innovationists. He pressed brother Stevens for a scripture in which the Lord ever told his apostles to write anything. When brother Stevens told him that the Lord told John to write in the book of Revelation he countered by saying, "But that wasn't while the Lord was on earth," as if that would make any difference! It just goes to prove that some men won't accept the truth if it should walk up and bark in their face. This reminds me of Baptist preachers who say, "Where did the Lord ever say if you are not baptized you will be damned?" As if the Lord has to put it in the exact terminology of Baptist preachers. When we point out scores of scriptures which say one must be baptized to be saved they come back and say, "Yes, but it still isn't worded like I said it had to be." As if they could dictate to the Lord about his terminology.

You will notice the Catholic priest demanded a scripture which says the Old Sabbath had been changed to Sunday. Certainly such a scripture could not be found. But one can abundantly show that the Old Law was abrogated (Col. 2:14). He can show by **APPROVED EXAMPLE** the first day of the week was the day on which the Lord's Supper was observed. Since the Catholic Priest let it be known that he would not accept **APPROVED EXAMPLES**, he demonstrated two things: First, his ignorance of the Bible and also **HOW** authority is established within the text! I pointed out in a preceding article in **Searching The Scriptures** that our problem in the church was a denial of **APPROVED EXAMPLES**. Now I want to go on record to show that this is also a problem among our Catholic friends. You will observe; he did not want brother Stevens giving Acts 20:7. He said, "I don't want a quotation that can be construed. It demands a positive explicit quotation to change that." This makes it quite clear that the Roman Catholic would not accept the **APPROVED EXAMPLE** of Acts 20:7; but that the text had to be worded to suit him. This is basically the same problem within the confines of the church. I quoted II Cor. 11:8 to a brother not long ago. It says, "I robbed other churches taking wages of them to do you service." I emphasized that this is an approved example of sending **direct** to the evangelist and not through a sponsoring church. I pointed out that the churches in Bible times sent **direct** to the preacher and not through a society or sponsoring church. My fellow preacher replied like the Catholic priest, "Yes, but I want a scripture that says it is wrong to send

to a sponsoring church." Gentle reader, I couldn't find it in the terminology that he demanded so he continues to push his innovations. I couldn't find Baptism worded like Vernon L. Barr wanted it so he is still a Baptist! Brother Stevens couldn't find the First Day of the week worded like the Catholic priest demanded it so he is still a Catholic! But brother, the Word still speaks through APPROVED EXAM- PLES and you had better listen! (Phil. 4:9)

Box 166
Greenville, Texas 75401

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NEGATIVE ARGUMENTS ON BAPTISM: THE BAPTISM OF JESUS

L. A. Mott, Jr.

Were a debater defending the scriptural position on the design of baptism, he would affirm the proposition that baptism is necessary to salvation, and would then be obliged to set forth arguments to support that affirmative. The obligation of his opponent would be to examine these arguments and point out their defects. But he might also legitimately seek to discredit the affirmative position by setting forth counter arguments of his own. This brief series of articles tangles with the negative arguments felt by the writer to be either the strongest or the most frequently used.

John 1:31

The first of these is based upon John 1:31. John the Baptist said he came baptizing in water in order to manifest Jesus to Israel. Bogard and others have argued that Jesus was baptized not to make him the Son of God but to manifest him as such. So, men are baptized for the same purpose — not to make them sons of God, but to manifest what they already are.

Answer

No. 1. Men are not sons of God in the same sense as Jesus is the Son of God, as the distinction made in John 20:17 implies. Jesus was not made the Son of God by baptism. But neither was he made the Son of God by faith. Does that imply that men do not become sons of God by faith?

No. 2. The Negative reveals his misunderstanding of the text. John is not speaking of the reason he baptized Jesus in particular. He is explaining the purpose of his baptism in general. The subject is not why he baptized Jesus but why he baptized anybody — i.e., why he came baptizing in water. John baptized the penitent, and thus had a group prepared for the coming of the Messiah. When the Messiah arrived on the scene John pointed him out to these disciples as the One whose coming he had predicted (cf. John 1:29-37). Thus he came baptizing people in water in order to manifest Jesus as the Messiah.

That John's baptism also had a second **general purpose** is clear from Matt. 3:11, which also has been misunderstood because of the failure to perceive that John is speaking of the general purpose of his baptism, and not of the effect of his baptizing an individual upon the individual baptized.

Box 155, Romulus, Michigan 48174

BROKEN CISTERNs

Larry R. DeVore

"Hath a nation changed their gods, which are yet not gods? But my people have changed their glory for that which does not profit. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water" (Jer. 2:11,13).

These words penned by the prophet so many years ago seem as up-to-date, and as applicable to God's people as if they were written today. Many of our brethren today have turned away from God (changed their gods by changing or perverting the gospel) and so are no longer glorifying God according to His will in the church (Eph. 3:21). Our brethren are following strange gods (the gods of institutionalism, sponsoring church arrangements, modernism, etc.). In building and maintaining these human institutions (some so-called gospel preachers spend all their time doing just that), they are hewing them out broken cisterns that can hold no water. That is, these institutions are not of God; not authorized of God, and therefore will be rooted up in that last day! (Matt. 15:13). There is scarcely any humanism in religion today that some of our brethren have not borrowed from the sectarians. They ought to give them back!! I am not a prophet, but I predict that in a few years, a number of the liberal congregations of our brethren will have the instrument of music in their worship (several of our preaching brethren already are saying it would be alright, it is just our tradition not to have it, and it would give us unity (?) with the conservative (?) Christian church). But the New Testament still says for Christ's Disciples to sing, nothing else (Col. 3:16-17; Eph. 5:10 et al). Those content with the Lord's plan will abide by His will. Others never will be content with "the simplicity in Christ." It seems strange to have to continue to teach the church on this subject when a casual look at the Christian church shows us so clearly the fruits of digression. But some folks never learn from past history. I had just as soon use "instrumental prayer" in the worship as to use "instrumental music." My prayer is that at least some of our institutional-minded brethren will get sick of all the digression in the church and come back to God and the Bible. The prophet wrote, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein" (Jer. 6:16). Each and every one of us need to be constantly "examining ourselves," and seeking for the "old paths" in order to please our Lord and Savior Jesus Christ (II John 9). Let us speak and practice as the oracles of God teach (I Pet. 4:11). It is a great source of encouragement today to see, in the midst of digression, a host of gospel preachers proclaiming the true doctrine of Christ and the New Testament church, and many new congregations being started and older congregations standing for the "old paths," and growing both spiritually and numerically. "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as your labor is not in vain in the Lord" (I Cor. 15:8).

THE NEWS LETTER REPORTS

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

FAITHFUL FILIPINO PREACHERS NEED SUPPORT

Wallace H. Little, 5514 Wales, San Antonio, Texas 78223 — We have recently completed a long (10,000 mile) trip, speaking before seventeen churches trying to interest brethren in the U.S. in having fellowship with faithful Filipino preachers. The results were two more of these men fully supported, bringing to twelve the total with full support, with an additional three partially supported. This still leaves a good many with nothing at all, however.

These men are standing firm for all God's truth, including opposing the institutional errors being pushed by the Philippine Bible College. Because of their opposition to the evils of this school, the faithful native preachers have suffered considerable persecution at the hands of the liberal brethren. The liberals are doing their best to prevent conservative preachers from being effective, and they have not been too particular in the tactics used, such as trying to get the support provided a conservative preacher stopped. This has been done by writing the supporting church and making false charges against the man, to cast enough doubt that the U.S. brethren consider withdrawing their fellowship.

This is especially disturbing because it is very difficult for a man to work at a secular job in the Philippine nation and still have enough time left to be an effective preacher. The secular job will take up far more than eight hours a day, five days a week so that little time is left to devote to study and teaching. This is why it is so imperative that these men be supported unless we wish to see the church in the Philippine Islands go by default to the liberals.

All of these men can be supported for one-fourth or less than what an American would require. Several of them need only \$75.00 to \$90.00 a month. A few would require \$150.00 to \$200.00. For this, an immeasurable amount of good will be done. Many churches will be pulled back — this is still possible there. A large number of aliens will hear God's word convict them of their sins and a portion of these will obey Christ. One man has converted almost intact two congregations from one of the denominations and another has taught and baptized over 100 precious souls into Christ in the last eighteen months. Both of these men are fully supported.

Brethren, please consider this appeal. Contact me for the names and addresses of these men, along with my recommendations concerning them. God will bless you in this.

Edgar E. Holcomb, 1015 Nebraska Ave., Lorain, Ohio 44052 — **Guy Roberson** of Hollywood, Florida will be the speaker in a meeting at the church of Christ, 36350 Chestnut Ridge, North Ridgeville, Ohio November 17 through 23. This is a small church but several of us enjoy very much **Searching The**

Scriptures, and I personally pray for much good to come as a result of your efforts.

Radford J. Petty, 3316 West Layton Ave., Englewood, Colo. 80110 — On August 1, 1969 I began work with the University Hills church which meets at 3098 South Glencoe Street, after spending three years with the church in Brooksville, Florida. Though few in number, the brethren here are well taught and show a great boldness in proclaiming the truth. They began meeting in a dwelling in 1968, and have converted it into a comfortable meeting house. In August of this year, David Harkrider preached in a meeting which was a great encouragement to all. I look forward to a fruitful work here. University Hills is the only conservative church in south Denver. We would welcome members who move into this area to work and worship with us. When traveling south on Interstate 25, exit on East Yale Avenue, go one block west, turn south on Glencoe Street.

A. B. Newsom, Jennings, Fla. — The Oak Grove church of Christ is in need of a preacher. If you are considering a move and would like to locate in north Florida, please contact us by writing to: **H. R. Royal**, Route 1, Jennings, Florida 32053, or phone 938-2355.

Elders, church of Christ in South Houston, Texas 77587 — In December brother Ray Votaw will return to the South African scene for the fourth time. Since 1952 South Houston has supported him wholly or in part in preaching locally or in South Africa, as well as providing a part of travel funds. Currently he is in need of \$3,000 on this travel fund for himself and family. We recommend him to Christians everywhere, endeavoring to interest you in this behalf that the cause of the Lord might be furthered. Please send assistance to: Ray Votaw, Route 2, Box 313B, Buna, Texas 77612.

The Elders:

Maurice M. Powell Jim
F. Wellman Tant
Williams, Jr.

Jady W. Copeland, 16324 Lassen, Sepulveda, Calif. — Having been in Long Beach, California for ten years (6 with East Long Beach and 4 with Studebaker Road) I moved to Sepulveda the last part of August. We have two fine elders here, and a working group of about 120 saints. We are one of two conservative churches in the San Fernando Valley of the L.A. area. Worship with us when in the Los Angeles area.

Charles Limburg, 4733 Eagle Way, Palm Springs, Calif. 92262 — The church in Palm Springs, California is looking for a full-time gospel preacher. Those interested can contact the brethren through: **Walter**

Clark, 740 Paseo El Mirador, Palm Springs, Calif. 92262. Phone: (714) 325-6522.

I am to begin work with the Tustin/Santa Ana church the 1st of November. We look forward to a good work with this fine church. The decision to move was difficult to make as the brethren in Palm Springs have been most wonderful to work with.

Brother **Bob Bolton** of Ontario, California is to hold a gospel meeting in Palm Springs November 10th through 16th. Bob is an excellent preacher and the brethren anticipate a good meeting. This is his second meeting with this church.

Kent Harrell, for North Hixson church, P.O. Box 143, Hixson, Tenn. 37343 — The members of the North Hixson church wish to make public their sincere appreciation for the teaching done by brother **J. T. Smith** during the week of October 6-10.

In April of 1969, brother Charles Holt had approached some of the brethren from North Hixson asking them to engage someone to meet him in debate on certain issues concerning the nature of the church and the eldership. Brother J. T. Smith was contacted, and he agreed to meet brother Holt. Propositions were eventually worded and signed by these two brethren, and the date was set.

About six weeks before the scheduled date, brother Holt informed the brethren at North Hixson and brother Smith that he had decided not to go through with his part of the debate. By this time, brother Smith was well prepared and he accepted an invitation to come to North Hixson and present his material anyway.

On Monday and Tuesday evenings brother Smith discussed the nature of the church as it is revealed in the New Testament, in contrast to the ideas taught by brother Holt in his writings. On Wednesday evening the sermon was directed to the North Hixson church. On Thursday and Friday evenings, the lessons dealt with the New Testament teaching concerning elders, as opposed to brother Holt's beliefs as set forth in the Sentinel of Truth. Brother Holt was present on Monday, Tuesday and Friday evenings.

The brethren at North Hixson were highly pleased with the manner in which brother Smith conducted himself, and felt that a great deal of good was accomplished by the lessons he presented.

David O. Lanius, Jr. — I will terminate my work with the West End Avenue church of Christ in McMinnville, Tennessee, the first of the year, and will begin laboring with the Millersville church of Christ which meets on the Louisville Highway in Millersville, Tennessee.

The work in McMinnville is a very good work. In the past 15 months, two have been baptized and 12 have identified with the congregation. Upon my leaving the congregation here will be in need of a faithful gospel preacher. Anyone interested in the work in McMinnville may contact Bro. A. T. **Wood**, Route 5, Box 117, Smithville, Tenn. 37166, phone: 934-3416; or Bro. **Fred Moore**, Route 4, McMinnville, Tenn. 37110, phone: 473-4260.

Ron Lloyd, 3510 Chandler Highway, Tyler, Texas

75701 — I have been working with the church here since August, 1968, having moved from Westside church in San Jose, Calif. It was difficult to leave brethren I had known so long, but the welcome here was warm and the attitude of faithful brethren encouraging. A fine meeting place has been provided here within a period of one year following the beginning of this work. We invite anyone traveling through or living in this area to worship with us. Services are at 10 a.m. and 6 p.m. Lord's day and 7:30 p.m. on Wednesday evenings. The building is just inside Loop 323, on Highway 31 on the West side of Tyler.

Herschel E. Patton, 106 Fairview Dr., Mt. Pleasant, Tenn. 38474 — Divorce is a burgeoning problem, as you well know, throughout the land and even in the churches of our Lord. In dealing with this problem, I believe in the old adage — "An ounce of prevention is worth a pound of cure." If young people, and others contemplating marriage, are made aware of the great and serious responsibilities which marriage involves, surely they will enter the relationship with greater care and be better prepared to make a success of it. With these things in mind, I have written a tract which you may order from me at the above address. Price is \$.20 per copy, 25 for \$4.50, 50 for \$8.00 and 100 for \$15.00.

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Arnold A. Granke, Jr., 1201 West 28th St., Erie, Pa. 16508 — My wife and I have been worshipping with the only congregation of the Lord's church in Erie, Pa., since March. Although we have earnestly contended for the faith, and attempted to exert an influence for good, the struggle has been in vain, as the church here has become bogged down in the throes of liberalism, and an attitude of disregard for the word of God pervades nearly every aspect of the church's work, as well as the lives of the members. For this reason, we feel that we can no longer labor in good conscience with them.

Erie is predominately Catholic and the nearest faithful congregation of the Lord's church is about 100 miles away, to the best of my knowledge. The need for a sound Gospel preacher to help sow the seed is great. Because of the influence of the congregation already established in this city, the work may be hampered somewhat. However, with patience and hard work, the Gospel could flourish here. At the present time there are only the two of us who are interested in a "Thus saith the Lord." We will make every scriptural effort to assist in raising support for any faithful preacher who is interested in coming to help establish a new work here. If you are interested in coming to Erie and helping with this work or know of anyone who is, please contact me at 1201 West 28th Street, Erie, Pa. 16508.

Jimmy Tuten, Jr. — During the month of September (22-28), I was with the York Road church in Charlotte, N. C. for a series of gospel preaching. This church (which meets at 5327 York Road), we believe is the largest in the state that opposes innovations in work and worship. Though they number less than a hundred, they own their building, preacher's house and more than enough land for expansion

purposes in years to come. They are rapidly moving to the point where they will become completely self-sustaining. Their zeal and growth is apparent.

Jerry **Parker** (formerly of Spring & Blaine, in St. Louis) is zealously laboring with the brethren. He is doing an outstanding work in a hard field. He and the brethren are working together harmoniously, and their growth is steady.

Capacity crowds were present at most of the services, some coming from as far away as 100 miles on two or three occasions. There were two baptisms in this meeting.

I am to be in Benton, Illinois, October 20-26 and Peoria, Ill., where **Hiram Hutto** is preaching for two days (Nov. 21-22). I will be appearing with other speakers during this meeting.

I began my eighth year with Spring & Blaine last Sunday (October 5). Our seventh year has been our best while in St. Louis. From January to October 5, we have had 51 responses, 35 of which have been baptisms. Spring & Blaine continues to labor zealously and harmoniously. (6316 Pernod Ave., St. Louis, Mo. 63139.)

CRISES AMONG THE JEHOVAH'S WITNESSES

Maurice Barnett

A doctrinal change and a new date for Armageddon has become necessary for the Jehovah's Witnesses, due to a crisis in membership, and persecution. William Schnell, in a Year-End Report exposing the Witnesses, gives the following figures: "In the U.S.A. during the year ending August 15, 1967, we find that 18,152 newcomers were baptized, but that 2,859 were disfellowshipped and that 26,500 have fled Watchtower slavery. In Germany during the fiscal year of 1966, there were 2,869 baptized and 2,569 left the work. Thus, already in 1966 there were only 300 more Jehovah's Witnesses at work. But this year in almost all countries of the world there is a definite decrease below the year 1966."

Part of the problems of the Society stem from the deception of the World War II years. Treachery by some leaders of the Society there have just been brought to light in recent years. It has turned many away. In Africa the problem is quite a different one. For years the Watchtower teaching was that all government was of the devil; they were anti-government in most all things. This suited the Africans because they were opposed, generally, to their white governments anyway. Then when upheaval pushed out the white governments and the native Africans took over, they did not want any more of the anti-government teachings of the Watchtower Society. As a result, the Witnesses have been banned and persecuted in several countries. Witnesses are leaving the Society by the thousands. Included in the departures is the Branch Servant, the direct Society representative, in Malawi. And, many other lesser officials of the Society have left. This has prompted some reaction from the Society.

For years the Society taught that Romans 13:1 referred to God and Christ, ("the higher powers"), and the Watchtower Society and its representatives ("the powers that be"). By this they subjugated the Witnesses. After all, didn't Paul say that they were to be subject to the higher powers and the powers that be, (God and the Watchtower Society)? Current events, especially in Africa, have prompted them to change positions on this passage. They now teach that it refers to civil government, which we have tried to tell them all along. By this they try to show some of the governments that they are not so anti-government at all. They have a big task ahead of them. Following is a reply made by the President of Malawi to a reporter's question, carried in Newsweek Magazine in March of 1968.

"You see, this is again where you Western people, the British and the Americans, don't understand. In America, nobody takes any notice of Jehovah's Witnesses, because you have a highly organized state in which nobody cares. A person can be a crank in America because the country is so well organized that nothing these cranks can do can affect anything. But here it is not like that.

"Jehovah's Witnesses are a nuisance. If they just said, 'I do not believe in government,' or, 'I do not want to be taxed,' nobody would say anything against them. But they do not stop at that. They go to others saying, 'Don't pay tax. You are a fool.'

"We have here what we call a self-help scheme. You see, we haven't got the money to build schools or hospitals, so we say the people must build schools and hospitals for themselves. But what do the Jehovah's Witnesses say? They say:

"'You are fools. Why should you be building schools or hospitals? Let the Government do that. Don't you do that.' They stop others from doing things which are good for the community.

"But not only that. Instead of sticking to their religion and preaching at their church, they go to other people's houses, knock on doors, and, despite people saying that they are Presbyterians or Anglicans or Catholics and don't want to be preached to, they say:

"'Oh, you are going to hell. I must come and save you.'

"They insist on preaching to a man who does not want to listen. And when a man gets annoyed and beats them, they say:

"'That is what I want you to do. I want you to beat me, so that I can take you to the police so that you can be arrested.'

"Well, it is this kind of thing which the Government would not tolerate, because people were being beaten."

Q. "Have you banned Jehovah's Witnesses in Malawi?"

A. "Definitely, we have banned them. This is the fourth time they have been banned in this country. The first time they were banned was in 1906, then again in the '20s, then again in the '30s; so this is the fourth time now. They have been banned, released, banned because they have always been a nuisance here."

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<p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: L. Earl Fly Phone: 424-2821</p>	<p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1.3 Mi. from Hwy. 90 on Chico Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Ronald Lehde Phone: 762-9692</p>	<p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jamie Rhoden Phone: 781-5704</p>	<p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S.W. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dennis L. Reed Phones: 788-8335 and 785-3000</p>	<p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Thomas G. O'Neal Phone: 893-3355</p>
<p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: K. A. Frazier Phone: 443-3376</p>	<p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: D. W. Claypool Phone: 832-9456</p>	<p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Witt Phone: 378-5023</p>	<p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 2220 West Main St. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact: G. R. Wheeler Phone: 787-7916</p>	<p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So. Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Preston Weeks Phone: 442-9267</p>
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<p>Cordale, Ga. CORDELE CHURCH OF CHRIST <i>meets at</i> 610 16th Avenue East <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Frank Jamerson Phone: 273-6849 — home 273-6362 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST <i>meets at</i> 1804 Allen Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: T E Akin, Jr. Phone: 573-3846</p>	<p>Valdosta, Ga. CHURCH OF CHRIST <i>meets at</i> 1000 East Gordon St <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: J D Mosley Phone: 242-2007</p>	<p>Key West, Fla. BIG COPPITT CHURCH OF CHRIST <i>meets at</i> 22 Shore Drive <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:30 p.m. Wednesday Bible Study 7:30 p.m. Contact: Joe F Nelson for information Phone: 294-0779</p>	<p>Stockton, Calif. STOCKTON CHURCH OF CHRIST <i>meets at</i> Stockton Inn, Room B 99 Hwy & Waterloo Rd <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study (announced) Evangelist: Geo C. Garrison Phone: 368-8191 Lodi, Calif</p>
<p>Montgomery, Alabama GAY MEADOWS CHURCH OF CHRIST <i>meets at</i> 2665 Fisk Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Bible Study 6:00 p.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Carroll W Puckett Phone 288-1461 & 272-6054</p>	<p>Daytona, Fla. HOLLY HILL CHURCH OF CHRIST <i>meets at</i> 1234 Flomich Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Bible Study 5:00 p.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Evangelist: Bilt Simmons Phones 252-8113, 253-5237; 253-0198</p>			

Another approach by which they try to recoup their losses is a new date for Amageddon. Although they have set dates many times before, they do not seem to learn their lesson. They insist it must come within the lifetime of those who lived in 1914. Russel set 1914 as Amageddon. Everything he predicted for that year failed to happen. Rutherford then set 1918, then 1925. They expected it in 1938, 1946, and 1954. Now they have set it again for 1975. Nathan H. Knorr, President of the Society, recently sent a confidential letter to leading Witnesses of the world. He set two measures to be used to help overcome their present problems, as mentioned in this article. Witnesses were instructed to renew efforts to reach those who have fallen by the wayside, and push the new motivation of Amageddon in 1975. There is no mention of salvation in Jesus Christ. This is foreign to their approach. But, they are worried over recent setbacks, and they have cause to be. 1606 W. Indian School Road Phoenix, Arizona 85015

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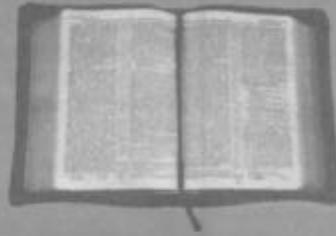


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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me"—John 5:39.



"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 X

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"NOW IS THE TIME..."

Larry Ray Hafley

"Now is the time for all good men to come to the aid of their party" is a famous quotation that every beginning typist has practiced at one time or another. However, there is "more truth than poetry" involved in the statement, for some brethren are taking it literally. There are sects of every hue and dye, and brethren, who are eager to "take a stand" lest they be labeled as "middle of the roaders," are quickly and carelessly coming to the aid of their respective parties.

The word "heresies" in Galatians 5:20 is variously translated as "sects," "dissensions," and "party spirit." Thayer says it means "that which is chosen, a chosen course of thought and action; hence one's chosen opinion varying from the true exposition of the Christian faith." Those who attempt to force their "chosen opinion" upon others are frequently mistaken as men who are mightily, meticulously contending for the faith, while in reality they are motivated by strife, jealousy, and pride. Such people may have an air of scholarship that masks their true character of partisanship. They have an insatiable craving for controversy, a wrangling phobia, and wherever they go they are followed by quarrels, questions, and endless disputing. "These are they who make separations, sensual, having not the Spirit" (Jude 19).

The sectarian loves his party more than the unity of God's family. He has a popularity rating among his party which he must protect, therefore, he will "make the rounds" of those of "like factious faith" and persuade them in essence that "Now is the time for all good (sound) men to come to the aid of their (our) party." Perhaps the pungent pen of R. L. Whiteside best describes such an one:

"A factious man, or a heretic is a man who stirs up a faction or adheres to a faction. The factious man may offer any number of excuses for his actions, but selfishness is at the bottom of it. ... The more time he has the more trouble he will make. He is the sort of man who CAN-VASSES THE MEMBERSHIP, misrepresents

matters, pretends great devotion, GETS THE MEMBERS TO SIGN PETITIONS and documents, with the sole design to carry a point. ('Fire' the preacher or the elders.) He will fill others with the same spirit; and as he proceeds he becomes more and more unreliable in his statements." (Emphasis mine — LRH) What, though, are the symptoms that sire sectarianism and promote partyism?

1. If, whenever one begins to talk to a brother, he must "feel him out" to see if he agrees with his viewpoint on a certain "issue," he is (whether consciously or unconsciously) seeking another amen to his opinion. This is one of the first, fatal steps toward becoming outright, downright factious!

2. The sectarian spirit is often developed by a person's thoughts as he reasons: "Brother So and So is a smart man, really knows the Bible, and he thinks that you have to ... so I guess ..."

3. The potential partisan looks at a united body and says to himself. "Now, if I could just convince most of these brethren concerning what 'I' believe about... we would have true harmony."

4. The future factionist becomes uneasy and has doubts about the "soundness" of those who, though their deeds have shown they are "approved in Christ" (Rom. 16:10), disagree with his opinion.

5. Dormant deliverers of "destructive heresies" (II Pet. 2:1), while talking to one with whom they agree and attempting to persuade him to stay away from certain others will say: "After all, you do not want to associate with them. Why, they do not believe it is alright to ..."

These are but a few of the characteristics that spawn schisms. Those who possess one of the traits will inevitably acquire the others that breed radicalism, partyism, and sectarianism. All concerned Christians must beware of the danger of becoming opinionated party pushers — "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). We should carefully, scrupulously avoid adamant, alienating attitudes toward those with whom we may disagree. As brother Paul would admonish, "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than ourselves" (Phil. 2:2,3).

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TAPES

BARR-HOGLAND DEBATE

Vernon L. Barr & Ward Hogland
Greenville, Texas
March 25-29, 1968

- Reel 1—"The scriptures teach that the alien sinner must be baptized in water for his sins to be forgiven."
Hogland affirms — Barr denies
- Reel 2—"The scriptures teach that alien sinners are saved at the point of faith before and without water baptism."
Barr affirms — Hogland denies
- Reel 3—"The scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell."
Barr affirms — Hogland denies
- Reel 4—"The scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell." Hogland affirms — Barr denies

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HOLCOMB-SMITH DEBATE

J. W. Holcomb & J. T. Smith
Neon, Kentucky June
5-7, 1969

- Reel 1—"The scriptures teach that when the church comes together for the purpose of having Bible classes, women may teach some of the classes."
Smith affirms — Holcomb denies
- Reel 2—"The scriptures teach that when the church comes together for the purpose of having Bible classes, only men may teach the classes."
Holcomb affirms — Smith denies
- Reel 3—"The artificial head covering of I Corinthians 11 is binding today on women who are Christians."
Holcomb affirms — Smith denies
- Reel 4—"The artificial head covering of I Corinthians 11 is not binding today on women who are Christians." Smith affirms — Holcomb denies

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MARTIN-WILSON DEBATE

S. O. Martin, Seventh Day Adventist
John W. Wilson, Christian
Needles, California
October 1 - 4, 1956

- REELS 1 & 2 — "The Lord's Day to be kept by Christians today"
- REELS 3 & 4 — "The Sabbath Day is to be kept by Christians today"

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Don Lion, Unitarian
Gordon Wilson, Christian
Sunnyvale, California
November 2 & 3, 1962

- REEL 1 — "Divine origin of the Bible"
- REEL 2 — "Human and Evolutionary origin of the Bible"

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AFTER TEN YEARS

With this issue we close ten years of publishing **Searching The Scriptures**. In one way it seems like a long time, but from another point of view it seems but a few months. Many friends have been made and a few enemies. The labor has been hard, the funds short, the hours long, but many friends and brethren have stood close by to encourage and help in whatever way they could. Above all the merciful and loving Father in heaven has provided the opportunity and ability to continue without interruption for these ten wonderful years. Whether I shall remain another ten years, I do not know. But should it be the good pleasure of the God of heaven that we continue this effort another ten years, I pray that I shall be able to crowd into them twice as much as in the past ten.

As we prepare to embark upon the eleventh year in "Searching The Scriptures" with you who read this journal, we shall continue to strive to accomplish the same goal we have had from the beginning: **to get people to study the word of God to find the truth.** We try to cover a wide range of studies and present them in such a way that anyone can understand. We urge people to not only subscribe to this journal, but to study it in the light of divine truth. It is the truth that will make men free (John 8:32).

The only way that truth can be obtained is by a diligent study of the word of God. Too few people put forth the effort to learn the truth, and even less will obey it when they learn it.

Janie Ward, one of the faithful young ladies who helps with the publication of this paper, wrote the following in an effort to call attention to the need for individual effort in studying the word of God:

"Is there a part of your day set aside to study the word of God? You should get to know the author of the Bible by spending some of your time reading his word. As **Searching The Scriptures** comes into your home, do not be content just to glance hurriedly through it, but read it carefully and compare with the word of God. Perhaps some light will be shed upon some passage that you have never before understood. This paper is published for people who are interested in spiritual growth. The best part of reading **Searching The Scriptures** is the time when your mind is filled with spiritual things. These are rare moments in our busy world. While you enjoy reading the articles from the pen of the different writers, why not make it possible for others to have this opportunity? You have a responsibility to help teach others the word of God, and this is a good way to help do it. Do not let a lapse of memory be the cause of your subscription expiring. Renew now!"

Several able men have been enlisted to prepare studies on a regular basis. Articles from other good men will appear from time to time. It has been made clear that I do not intend to edit articles in the sense of changing the wording and rewriting them. If an article is not suitable or is too long, it will be returned with suggestions that will make it suitable for this publication. I have also stated before that we do not intend to publish articles that have been written in other papers. The only exception will be news items and reports of special significance.

I reiterate again that I am not obligated to be in agreement with all that one may write in this paper. I accept the responsibility for publishing the articles, and will try to understand what each says, but I will not be obliged to defend what another has written. If, in my judgment, an article will afford some opportunity to learn something of truth and is designed to edify, I will publish it as space is available. Personal battles can be fought upon another battleground. I do not intend to provide the arena for preacher conflicts over opinions and personal feelings. If error is involved and the word of God perverted to support a false doctrine, we shall not shrink from using the sword of the Spirit with all the force we possess. And we shall not fear to identify the error and those involved. This will always be done in love for the truth and the souls of lost men. I welcome any helpful criticism and suggestions. I do not promise to accept every one, but I will listen and learn as we all grow together in the grace and knowledge of our Lord Jesus Christ. Please send your renewal today. Even better, send a club of four for only \$10.00. Thank you for your prayers, your encouragement and your subscriptions.

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ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

A CRAVING FOR FELLOWSHIP

It is a well known fact that the brotherhood is going through an era of craving fellowship. Papers come to my desk flooded with articles pleading with brethren to have fellowship. The **Firm Foundation**, a religious journal out of Austin, Texas, tells of a meeting between brethren we commonly call "liberals" and "Ultra-liberals." This meeting brought together men like Reuel Lemmons and members of the conservative wing of the First Christian church. There have been meetings between "Conservatives" and "Liberals" to try to solve problems among us. For years Jimmie Lovell, editor of **Action**, a paper published on the West coast has plead for unity. Carl Ketcherside and Leroy Garrett both plead for unity. B. C. Goodpasture of the **Gospel Advocate** wants unity. Ward Hogland wants unity. H. E. Phillips, editor of **Searching the Scriptures**, pleads for unity. Yater Tant, of the **Guardian** wants unity. Stanley Lovett of the **Preceptor** and Cecil Willis of the **Truth Magazine** both plead for unity. Am I opposed to meeting brethren with whom I disagree? Certainly not! Am I opposed to writing on unity? That would be foolish. But what about this dream? Where has it led? What has it accomplished? Personally, I believe that much of the work on fellowship and unity has been in vain. If you build a house, you don't start with the roof; you start with the foundation. The same is true in regard to the subject of fellowship. When I think of unity, I also think of what an older preacher told me several years ago. I was working with this problem and he said, "Ward, you cannot put a square peg in a round hole." It took a little while for it to soak in, but I got the message. I believe that older preacher was right. Brethren can't shove their honest convictions under the table and worship and work together as though nothing is wrong. Until they obey Paul and begin to speak the **same thing** and become of the **same** mind and **judgment**, their work on fellowship is vain.

Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The church at Corinth had a number of problems. They did not see alike and many of them were wrong. This false teaching had broken fellowship and would have lead to an open split (separation) if it had not been corrected. Technically, the church was already split even though they were meeting under the same

roof! If this false teaching had not been corrected by Paul, there is no doubt that the congregation would have split up and gone their various ways. However, fortunately the matter was corrected and fellowship was restored to this congregation. We should all get a lesson from Corinth. If brethren do not **SPEAK** the same things, will they worship together long? I don't think so. If brethren are not of the same mind will they work for a common cause? You know the answer.

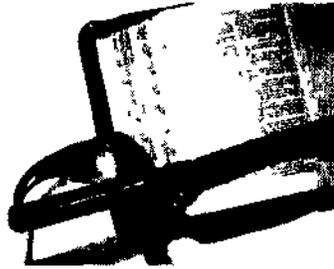
It seems that some brethren have such a craving for fellowship they feel brethren should forget about their conviction on church cooperation, instrumental music, missionary societies, the cup question, Pre-millennialism, etc. They feel these things should be shoved under the table. But will it work? Certainly not. This would be like playing cards out of two decks. One would never know what to expect next. It is my firm conviction that we need to emulate Paul and discuss the **problem** and not the **result** of the problem. Of course, when we discuss the problem, fellowship becomes a related subject. When Paul wrote Corinth, fellowship was a side issue to the real problem. The problem at Corinth was **wearing human names** and being **baptized in the name of preachers** instead of Christ. This disrupted fellowship and it was not restored UNTIL they all began to speak the same thing and became of the same mind and the same judgment. Brethren, I still believe this is the only solution to our problem. I believe too much emphasis has been put on FELLOWSHIP and not enough on the CAUSE of division. I do not believe the Bible teaches one group that baptism is necessary to salvation and another group that it isn't.

I do not believe the Bible teaches one group of brethren that Herald of Truth is scriptural and another group that it isn't. Paul didn't say, "Now some of you in Corinth can wear my name and another group may wear Peter's name for after all we can't all see alike." The problem had to be solved. I believe the Bible solves all of our problems. If it doesn't we might as well throw it in a trash can! May I say that I believe it solves them in away we can all speak the **SAME** thing, just like brother Paul said. Our problems are not solved when one group of brethren say it is scriptural to support colleges, hospitals, orphan homes etc. and another group says such is not scriptural. To say the Bible teaches both sides of this question would make mockery both out of the Bible and fellowship.

Gentle reader, I crave fellowship, but I do not believe it will come until we solve our problems. I also believe they will be solved one at a time. People do not go into digression all at one time, and I doubt that they will be brought back any different. Yes, let us all work for fellowship but let us follow Paul's instruction on how to attain it. If we refuse Bible instruction I fear that our big dreams of fellowship will turn out to be a long nightmare.

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

SHALL WE PUT CHRIST IN CHRISTMAS OR IN CHRISTIANS?

(Note: I would like to devote my space this month to the following article which was written several years ago by my brother, Charlie, who now preaches for the Centerview church near Russellville, Alabama. I believe that our readers will find the article interesting and timely. E.B.)

"Put Christ back in Christmas." This is a saying that reigns supreme at this season of the year. Borrowing this phrase, I would like to admonish, "Put Christ back in Christians." The contrast between these two sayings is readily seen. The superiority of the latter is equally as readily seen. To put Christ in Christmas, a holiday which the Bible does not authorize, is to put the Messiah in a **thing**; to put him in Christians is to place him in persons. To place the Saviour in Christmas is to confine Him to a **day**; to clothe Him in Christians is to grant Him the freedom of a **life**. In the former, Christ is but an annual visitor, in the latter he is a permanent resident. We need to honor the advent of Christ not just on a day, but daily! Instead of having an annual day as a holiday for Christ, let us make every day a holy-day for Him. Rather than striving to let our Christmas lights shine so that the world can see Christ in Christmas, let us let our Christian lights shine so that the world may see Christ in Christians! Paul told the Philippian Christians, "ye are seen as lights in the world" (Phil. 2:15).

"Christ in Christians" is our hope of glory, not "Christ in Christmas." Again the apostle said, "Christ in you, the hope of glory" (Col. 1:27). He also said, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). "For me to live is Christ" (Phil. 1:21).

From these scriptures we can see that our hope of glory rests not alone in the fact that Christ was **born**, but rather that he abides in our lives. His advent into the world is of no significant benefit unless he is permitted to make an advent in our lives. Thus it is no marvel that Christ himself said, "Ye must be born again" (John 3:3-5). This new birth embraces an entering into Christ and He into us. This entitles us to wear the name Christian, that is, a follower of Christ. But the responsibilities do not end here — in fact, they only begin here. The admonition then is to "walk worthily of the calling wherewith you have been called." The new convert, having adopted the name "Christian" is to realize that just as the word

Christ is clothed in the word Christian, even so the Saviour Christ abides in the saved Christian. The Christian now makes it his supreme aim to be "well-pleasing to Christ." This is the incumbent responsibility upon all professing Christ. Unfortunately, all who make this profession do not live it. Consequently, Paul speaks of those who profess that they know God but in works deny Him (Titus 1:16). This makes it necessary for us to plead that Christ be put back in Christians.

Advancing the theme "Put Christ Back in Christians" even further, people often point to the profound influence Christ has had on the entire world. This influence is readily seen when we contemplate that time itself is reckoned from his birth! The B. C. and A. D. seen in every date is truly a virtue to the sublime influence of Christ on the world. Advancing further our theme, "Put Christ Back in Christians," I would like to say that there is an additional B. C. and A. D. in the life of a Christian. There is the time Before Conversion and the time After Dedication. Too many professed Christians make no distinction between these two vastly different times. Consequently, they try to "bring over" their Before Conversion behaviour to their After Dedication lives. To the extent that such is accomplished, to that same extent Christ is expelled. Just as it is utterly impossible to reckon time in our era with the letters B. C. even so it is equally impossible for Christians to live in the Before Conversion of their lives. Because many are not living faithful to the After Dedication years, Christ has fled. Thus the timeliness of our theme, "Put Christ Back in Christians."

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THE NEWS LETTER REPORTS

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

Charles F. House, P. O. Box 1031, Douglas, Ariz. 85607 — **Santos Gomez**, P. O. Box 344, Tecate, Calif. 92080, is in need of support. If you have support available, please send it direct to him. Several other faithful, experienced gospel preachers are in need of support, including a preacher recently converted from the liberal church. Write for details if interested and we can supply the names and addresses and you may contact them directly.

E. Warren Needham, 3090 Trezvant St., Memphis, Tenn. 38127 — I am moving to work with the Trezvant Street church in Memphis, Tenn., October 27, 1969. My home address is 1871 Coventry St., Memphis, Tenn. 38127. I have been with the Mill Street church in Leitchfield, Ky. for nearly four years.

Hugh W. Davis, 310 Little Road, Marietta, Ga. 30060 — After meeting in the old Y. M. C. A. Building for three years, the church in Marietta, Georgia has now moved into its own new meeting house located at 2651 Power Ferry Road in Southeast Marietta. Those traveling on Interstate 75 should take the Dobbins AFB-Lockheed exit, then go east to Powers Ferry Road. Turn left and look for the church on right. It is only 1 1/2 miles from the Interstate exit.

Leo Rogol, Rt. 4, Box 12-D, Greensburg, Ky. 42743 — **Larry DeVore**, of South Bend, Indiana, preached in a gospel meeting at the Greensburg church of Christ, October 27 - November 2.

J. H. French, 8480 Steleta Dr., West Chester, Ohio 45069 — The church at 4667 Cooper Road, Blue Ash, Ohio is in need of a preacher as of now. Write to: Church of Christ, 4667 Cooper Road, Blue Ash, Ohio 45242, or call me at (513) 777-6042.

NEW PUBLICATION

A new paper called **Facts For Faith** enters upon the field of journalism in January of 1970. Gordon Wilson is the editor and the subscription will be \$2.00 per year. You may subscribe by sending your check with your name and address to: 3451 Clairemont Mesa Blvd., San Diego, Calif. 92117. The emphasis of this paper will be on Evidences. Studies in this field are sorely needed in our day. Send your subscription today.

Mike Rogacs, P. O. Box 264, Lilbourn, Mo. 63862 — After nineteen months laboring with the saints in Lilbourn, Mo., I will be moving to begin work with the Southside church in Fort Smith, Arkansas on December 1. Please address all correspondence to: 1408 Cavanaugh Road, Fort Smith, Ark.

Hoyt H. Houchen, 12528 E. Alaska Place, Aurora, Colorado — October 13th marked our first year's

work with the Boston Street church, 1297 Boston Street, Aurora, Colorado. Our first year has been pleasant and we believe profitable for the Lord. We had a total of 54 responses, 15 of these by baptism.

My meeting schedule for 1969 is now completed. Meetings this year were at Northeast, Gainesville, Florida; Santa Barbara, California; Clarksville, Indiana; Central, Pampa, Texas; and North Park, Abilene, Texas where we formerly labored for six years. These were all enjoyable meetings and I am looking forward to my 1970 schedule.

We are now in the process of remodeling our building at Boston Street. In addition to my support, the church here is assisting in the support of Herbert Fraser at Fort Collins, Colorado; Karl Diestelkamp at Milwaukee, Wisconsin; and Ron Houchen at Colorado Springs, Colorado.

We are looking forward to our second year's work with this church. When in this vicinity we shall be happy for you to worship with us at Boston Street.

Otis Jordan, 714 N. Calhoun, Perry, Fla. 32347 — I preached for the young congregation of God's people in N. Fort Myers, Fla. Oct. 5-12. We had good attendance with above 70 average each night. One young man was baptized into Christ. Brother **Danny Tarn** is the regular preacher there. On Nov. 2-9 I preached for the small church in Greenville, Fla. One young lady was restored and one was baptized. Brother **Jim Poppell** is the regular preacher. We were happy to be a part of these meetings. It is rewarding to see the results of labors. It gives us added determination and zeal.

Frank Raisin, 963 W. 12th St., Flint, Mich. 48502 — We are a small group of Christians in Flint, Mich., who are in need of a sound gospel preacher. We are few in number and until recently were able to support a man full time. But due to the fact that several families have moved back south and some have fallen away, we are not now able to support a man alone. Our attendance is from 20 to 25 and the contribution about \$120.00 per week. We are all factory workers, with backgrounds of the south. There are only five faithful congregations in the entire state, with three full time preachers. The need is great. We will be grateful for support in this work. We can give references from several good preachers who have been here in meetings.

Gale Cummings, P.O. Box 955, Altus, Okla. — The Lord's church here in Altus continues to enjoy His blessings. We now number 32 members and recently enjoyed having 65 present for Sunday morning worship. When traveling through S.W. Oklahoma, stop and worship with us.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo. 64507 — We continue to push forward in the Tenth and Lincoln congregation in St. Joseph. **John Iverson** from Deer Park, Texas preached in a meeting April 20-27. The preaching was the finest, and attendance was good. We had one family to be identified with us after being restored. We have a meeting scheduled with brother **Billy Moore** from Butler for October 13-19. Brother John Iverson and I are to assist the congregation which formerly met at 120 So. Leanord Road in Sioux City, Iowa, but now have a new building and I do not know their present address. This work is to be September 7-14. We will be working during the day studying and contacting people and preaching at night. If in this area contact Carl E. Emery, 2541 So. Helen in Sioux City, Iowa; phone: 712-276-8808.

I preached in a meeting August 3-9 at Solgoahchia, Ark. This is about eight miles north of Morrilton. We had good attendance and met a number of brethren in the area. I was delighted to find several small congregations in the area dedicated to the propagation of the gospel of Christ. This is in the heart of "Liberal-Country," but we found some men ready and willing to stand for the truth. **Haden Maihand** taught a class on singing before the services. **Jim Maihand** is preaching for this congregation part of the time. August 10 I preached for the congregation in Etna, Ark., a few miles south of Ozark. Anyone in these areas is encouraged to meet with them.

BAPTIST EXPLOSIONS

Olen Holderby,

San Pablo, Calif.

The small but dedicated group of Christians meeting in the Veteran's Hall in Atwater, California were much encouraged by the recent debate conducted there. On August 18, 19, 20, 21, brother Voyd Ballard met A. A. Harris, a Missionary Baptist, on the general question of the origin of the church. The first two nights Mr. Harris affirmed the church to have begun during the personal ministry of Christ. The last two nights brother Ballard affirmed that the church was begun on the first Pentecost after the resurrection of Christ. I moderated for brother Ballard and a Mr. Harless and a Mr. Wright moderated for Mr. Harris. No objections could be raised to Mr. Harris' general conduct.

In many ways I suppose we could call this just "another Baptist debate." However, a few highlights may be of interest. On the first night Mr. Harris read some thirty-four passages of scriptures, with little comment, and called these thirty-four arguments. With one minute left in his first speech he referred to a chart on which he had listed thirteen different things which the disciples had before Pentecost; at the end of which he had a question: "What did the disciples receive on Pentecost that they did not have before, that made them a church?" He asked brother Ballard to list his answers to this question. Brother Ballard did not take up every passage individually that Harris had read, but merely pointed out that most of these passages talk about the same thing: the soon-to-come kingdom. Before Mr. Harris could apply these to an

existing kingdom, he needed to prove the kingdom established during that time. Anyone reading the Bogard-Smith Debate will find a list of the passages used by Harris, and almost in the same order, and some of the same comments.

In his second speech Mr. Harris insisted that the promise in John 16-13 was to an institution, and he insisted that Jesus was praying for an institution in John 17. Mr. Harris admitted in this speech that the Holy Spirit was not a Comforter until Pentecost and that the great commission did not begin until Pentecost. He also referred to Judas as an apostate. He later tried to alter this by saying he "can fall from grace, but not out of grace." In anticipation of this line of argument, brother Ballard had prepared two charts answered well the claims of Mr. Harris. One chart showed what was actually preached concerning the kingdom before Pentecost. The other chart showed what was not had or could not be done before Pentecost. In this second speech Mr. Harris introduced Matthew 16:18, with the usual Baptist application or "embellish" for the meaning of "will build."

On the second night Mr. Harris offered nothing new in the way or arguments. However, during this speech was to begin a long list of misrepresentations of both the scriptures and brother Ballard. Brother Ballard had objected to his use of Matthew 16:18 on the words "will build." On the second night Harris read from Thayer on the present tense of the word and his comments about the continual growth of the church, passing over the part Thayer had to say about the future tense of the word. Brother Ballard had arranged on the board the Greek word for "will build" and merely revealed it when he walked to the platform. When he asked Mr. Harris if this was the right word, he nodded, yes. Brother Ballard then read what Thayer said about the future tense of the word — "to found."

Hebrew 9:16,17 gave Mr. Harris a great deal of trouble concerning the time that the will of Christ should become effective. Of course, Mr. Harris contended that Christ administered his own will while on earth, and beginning on Pentecost the Holy Spirit continued to administer Christ's will.

On the third night brother Ballard presented only three arguments. His first was on Matthew 16:18. His second and third arguments were charts on Mark 9:1 and Isaiah 2:2,4. Mr. Harris did little with the two charts, but insisted that Joel 2 and Isaiah 2 both referred to a kingdom yet in the future, a thousand years reign of Christ on earth. He insisted that the "mountain" in Isaiah 2 referred to the government or reign of Christ on earth. The fact that this had him placing the foundation in "Zion" and the church in Galilee didn't seem to disturb him. In his last speech, when brother Ballard would have no further reply, he returned to Matthew 16:18 and asserted that Thayer was right on the present tense of the word, wrong about the future tense on Matthew 16:18, and right about the continual growth of the church.

As might be expected Mr. Harris introduced Campbell. Brother Ballard offered to deny, in public debate, that Campbell started the church of Christ, but refused to otherwise be led onto the subject.

PLACING MEMBERSHIP

James Denison, Tampa, Fla.

The word "church" in our English Bibles is translated from the Greek word "ekklesia". This word is also translated as "assembly" in Acts 19:32, 39, and 41; Acts 7:38, R. V.; and as "congregation" in Heb. 2:12, R. V., as well as an alternate reading in Mt. 18:17, R. V.

In relation to Christians, the word "church" is given two different applications in the New Testament. (1) The totality of all the saved (redeemed, saints, etc.) of the whole world. Such usage is found in Mt. 16:18, Eph. 1:22, Col. 1:18. We generally speak of this usage as the "universal church". (2) A group of Christians who have united together to work and worship as a single unit. Such usage is found in Acts 20:28, 1 Cor. 1:2, Gal. 1:13, 1 Thes. 1:1. We usually speak of this as the "local church".

In Acts 14:23, and Phil. 1:1, we find that the "local church" is given a plurality of elders whose task is: (1) to "oversee" (Acts 20:28, 1 Peter 5:2); literally, "to look over — or after — a flock". (2) To "feed (or tend) the flock" (Acts 20:28, 1 Peter 5:2). (3) Teaching (1 Tim. 3:2). (4) Protect (Tit. 1:9). (5) "Rule" (1 Tim. 5:17, Heb. 13:17); literally, "To stand before" or "To be at the head as leader". (6) To be an example, or pattern (1 Peter 5:3). (7) To watch after, and give an account to God for, souls in their charge (Heb. 13:17).

If elders adequately perform their God-given tasks, and discharge their responsibilities to the flock, they must know who are members of the "local flock — church", which they oversee. This necessitates what is generally called "being identified" or "placing membership". By this process the elders know that you are not "just a visitor" but that you intend to "work and worship" as a member of that congregation, and to be under their oversight.

The scriptures indicate that Christians should be not only a part of the "universal church", but also a part of a "local church". When Paul arrived at Jerusalem, he endeavored to "join himself" to the disciples there (Acts 9:26). Paul and Barnabas later became "identified" with the church at Antioch (Acts 11:26, 13:1).

Though it is conceivable that conditions may exist, where for a time one is a member only of the "universal church" (Acts 8:35-39), he should, as soon as possible, become "identified" with a "local church", as did Paul and Barnabas (Phil. 4:9). If there is not a faithful congregation of the Lord's people meeting in that area, he should begin one. Thus, the idea that one can be a member of a "local church" where he has not worshipped for weeks, months, and sometimes years, is denominational in origin and unscriptural in concept.

Some, to avoid responsibilities and discipline will become "floating members"; just visiting around from place to place, never "identifying" with any one congregation. If these people become needful of discipline, and are approached by the elders of **any** of the congregations where they attend, their immediate reply is; "but, we're not members of your congregation!" Therefore, to eliminate this, when we move to another town, or permanently sever our connection

with a congregation, we should find another faithful congregation of the Lord's people and "join" ourselves to them; settle down and go to work.

Also, we should not lightly sever our connection with one congregation and "place membership" with another. Naturally, if we move from one town to another, it becomes essential that we do so at once. Sometime we may deem it necessary to become part of another "local church" within the same general area where we have previously worked and worshipped because: (1) We feel it necessary for our own spiritual growth. (2) We feel that such will enable us to be more effective and useful for the Lord. (3) There are unscriptural doctrines and/or practices in the former congregation which we are unable to correct. However; let us be sure that we can substantiate our claim of such. (4) There is such a strong difference of opinion as to the advisability — not scripturalness — of a particular work or activity that we feel it is better for peace and harmony that we work and worship elsewhere (Acts 15:36-41). If this is the reason, when at all possible, we should "forbear" with one another (Eph. 4:2). (5) We have been unscripturally and unjustifiable "withdrawn" from and are unable to get the mistake corrected. This sometimes happens. But let's be **positive** it is **they** that are wrong, and not us! Also, that we have done **ALL** in our power to rectify the error!

When we leave one congregation and become "joined" to another, we should be **ENTIRELY POSITIVE** that our motives are honest and justifiable. It should **never** be done: (1) To put pressure on the former congregation to honor our particular whim. (2) Because the truth has been preached and our toes thereby stepped on. (3) To escape discipline or responsibilities. (4) Through jealousy and envy because we have been passed over for some particular work. If it be for such reasons as these, we will soon be dissatisfied with the new congregation!

When one "identifies" himself with a congregation, he should be admitted into the fellowship of that "local church". If there seems any reason to doubt or question his previous faithfulness, the elders should exert every effort possible to satisfy themselves that this person is faithful and not in need of restoration. If it is found that he has not been faithful, or transferred membership to escape needed discipline, then the church should institute disciplinary action against this new member just as they would against any other. Likewise, if we seek to sever our connection with one congregation that we may be "joined" to a religious body in error, the elders have no course open but to begin disciplinary procedure.

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SPIRITUAL UNBALANCE — A LURING SOFT WIND

Jimmy Tuten, Jr.

The closing portion of Acts records the Apostle Paul's journey from Caesarea to Rome (27 :1-28:16). Lenski's commentary on the book appropriately states: "Luke's account of the voyage to Rome is considered a masterpiece, which throws more light on seafaring matters of that time than any other description" (P. 1061).

Though the voyage began under favourable conditions with a leading westerly wind, it shortly thereafter became a succession of accidents and delays due to the storm and dangers over a two month period. The journey culminated in a hopeless shipwreck.

After transferring to an Alexandrian wheat ship at Myra (Acts 27:6), the voyage took Paul from island to island north of Rhodes and then to the south to Crete. They finally made their way to Fair Havens to the east of Cape Matala (27:7-8). During this period the Mediterranean was always stormy and dangerous (27:9). While at Fair Havens on the island of Crete, considerable discussion took place as to whether the ship should stay in the little port or press on to Phenice, a harbor to the west on Crete (27:12). The decision was made to move on and when a moderate south wind filled the sails, the ship weighed anchor. All went well until a northeastern wind known as "Euraquilo" unleashed its fury. Many dark and fearful days followed until the ship was finally broken up on the coast of Malta far to the West.

The Soft South Wind

The "moderate south wind" is a fitting illustration of how many souls are led to their destruction in spiritual matters. Time and time again Satan has used the "soft south winds" of modernism and liberalism to deceive and entice individuals to make a definite beginning down the road of sin and destruction. God only knows the number who in the past have been led from the sound mooring of His Word into the uncertain and perilous sea of destruction by its gentle breezes. All seems well at first, but alas, there comes a stern reality resulting in the shipwreck of one's faith (II Tim. 4:10; I Tim. 1:19).

Five Verbs Applied

It has been pointed out that there are five verbs in Acts 27 which describe the ill-fated ship in its several stages of trouble. These verbs will be used to demonstrate how the spiritual man travels the route to a state of spiritual unbalance; how he is led to err greatly by the lure of the "soft wind" of Satan's wiles.

1. "**LOOSING THENCE**" (Acts 27:13). The disengagement of things religious with respect to what is bound, what is loosed, what is good or evil, is essential to the spiritual well being of the Christian. The lack of just proportion is often demonstrated by one's attitude toward doctrinal matters. Thinking in terms of broad-mindedness and toleration regarding those who are in error soon brings one to the point where they advocate that there are Chris-

tians in all sects. Therefore, the conclusion that God has more people than exist within the walls of an organization calling itself the church of Christ is the inevitable conclusion. This "loosing thence" in one's attitude toward the church of our Lord begins with a loosing of mind regarding the New Testament. More and more preachers are giving lip service to the Scriptures as the final and last plea in matters of faith and practice, while at the same time displaying alarming, liberal tendencies. The August issue (1967) of Sentinel of Truth claimed that the New Testament (English translations thereof) is **not** the holy scriptures, and that more are led away **from God** than are led **to him** by it (P. 10). Conclusions such as this falls into the same modernistic camp as the one that advocates that we ought to **cease our efforts** to be **in accord** regarding our interpretation of scripture (I Cor. 1:19-21; I Thess. 5:21). Such gentle breezes are subtle instruments of Satan. This luring soft wind leads to loose, soft preaching where emphasis is on edifying morally, **commitment** to or **emphasis** upon Christ rather than to the plan of salvation or the church. No one denies that there is a need to emphasize the Lord more, but when the so-called "emphasis Christ" movement labels the "old way" of preaching the gospel of Christ as "legalism" and the proponents thereof as "partisans," then we see it for what it really is — liberalism and modernism budding forth. There is sufficient evidence available along this line among some preaching brethren to give cause for alarm. Our brethren had better wake up and recognize its ugly reality!

2. "**WAS CAUGHT**" (Acts 27:15). When one is loosed from God's standard of right and wrong there is an attachment to something "new" in concept. In this whirl of excitement **human reason** becomes the standard of authority, old concepts are shackles of yesteryear and the one thus caught up feels that for the first time Christ's spirit is really manifested. Love for everyone and mistaken humbleness leads to politeness in which little is specifically condemned. The loose idea that if we take it easy with the denominations and those in error among our own brethren we will keep the door of communication open and really demonstrate our Christ centered lives is a demonstration of how gullible some brethren are. Was Paul manifesting the spirit of Christ when he condemned Peter and then recorded the incident for all mankind in generations to come? (Gal. 2:11). Was he closing the door of communication when he withstood the "false brethren" who were sent to spy out his liberty? (Gal. 2:4-5). To fail to take a stand is compromise (Matt. 12:30). Familiarity with those in error leads to joint participation in things that are contrary to God's word. "Faith in Christ" will become the sole basis for fellowship for immersed individuals regardless of whether they are Baptists, Methodists, or whatever. "They have sown the wind, and they shall reap the whirlwind" of denominational fraternization and concept.

3. "**WERE DRIVEN**" (Acts 27:17). As the Adramyttium ship was driven by the tempestuous wind so biblically-loose minded brethren are driven by the storm of passion for their new found position. Not realizing that "emphasis Christ" movements borders modernism and sincerely believing that they stand on the rock which is Christ, they denounce their brethren (usually not in the spirit of Christ) who speak

out against their liberal tendencies, charging them with being guilty of Pharisaic biblical literalism (an expression which is supposed to mean that we have been so busy keeping the **form** of New Testament that we have forgotten the **spirit** of it). "Such legalism stymies the church in its work and engenders strife and quarrels regarding insignificant detail methods," we are told. At this point the true picture of the modernistic attitude toward the Bible comes to the forefront.

Having passed from the gentle breeze of liberal tendencies to the storm of modernism, individuals are bold in denouncing the church as refusing fellowship and cooperation with other religious bodies. They would have us believe that it is a sin to bind where God has bound (II Jno. 9), and to be no more broad-minded than the Scriptures (Matt. 7:21). The charge that we are more concerned with **our** interpretations than with loyalty to Christ is false! Don't think for a moment that the "meek, humble" liberalistic brother does not have his guns pointed toward and his ammunition discharged in **our** direction. Only by being informed can we defend the truth (II Tim. 2:15).

4. "**LIGHTENED**" (Acts 27:18). Those described in the foregoing remarks have been relieved of their convictions based on the all-sufficiency and completeness of the New Testament. Broad-mindedness and pious brotherliness leads to the assumption that a special status has been achieved. "Independent" (or is it "idealistic"?) in thinking leads to an air of superiority. Others who have not attained this status, or disagree with them are viewed as second-rate. Being lightened of sound conviction, hooked on the sectarian "Christ-centered" philosophy, and allowing human reason to be supreme, the spiritually unbalanced conclude that Bible passages have meaning only when they fit the critical mind. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

5. "**BROKEN**" (Acts 27:41). Broken on the rocks of destruction! Those who in any way reject the inspiration of the New Testament in order to harmonize it with some phase of modern thought; those who strive to make the methods and results of modern thinking the norm for judging the claims of religious tradition, and those who in **any** way reject the Bible as the standard of authority come under the heading of a modernist. Those who do not realize that we ought to be as exclusive as the New Testament allows, i.e., as **broad** and as **narrow** as that taught in the Bible (Matt. 6:13-14), are restless and dissatisfied. Having made shipwreck of their faith and come under the captivity of Satan (II Tim. 2:24-26), they are not satisfied with the fences which the Lord has built and do not want to be confined exclusively to God's Word. Because we stress the authority of Jesus Christ (Jno. 12:48; Lk. 6:46; Col. 3:17), we are accused of authoritarianism. The spiritually unbalanced person who insists on loosing where God has not loosed is really not "Christ centered." Accepting Jesus means we must be submissive to His will both in things which are great and things that are small (Matt. 7:21-23; Lk. 6:46).

Those who shipwreck their faith on the rocks of modernism and liberalism, will suffer the consequences. There will be a storm of destruction and a

day of reckoning (Gal. 6:7-8; Rom. 14:12; II Cor. 5:10).

Conclusion

The concern of each Christian should be to please God rather than follow some phase of partyism within the church. We must constantly seek for truth, for certainly none of us have achieved the ultimate. There are truly various stages of growth and development among us (I Cor. 3:1-3; Heb. 5:11-14). We must remain willing to study with brethren who are seeking for truth, but who may not have found all of it and are willing to accept it when they find it. However, we must not endorse that which does not constitute truth. We must not abandon the Bible as our standard of authority simply because there is some aspect of diversity among us. It is important that we try to agree in those things essential to our salvation and have one mind as to the ideal (I Cor. 1:10-12). We all need a closer walk with the Lord, but we do not need to abandon the church of our Lord or His word to have closer communion with God. God help us to avoid the "luring soft wind" which is leading many into the storm of destructive modernism. Remember that Satan does not draw us with chafing, heavy ropes, but with slippery, silken cords. We are not ignorant of his devices (II Cor. 2:11).

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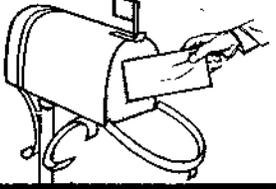
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HAVE YOU RENEWED YOUR SUBSCRIPTION?

DO IT TODAY!

THE MISUSE OF SCRIPTURES

William C. Sexton

Most every scripture has at one time or another been misused by some one to advance an idea contrary to the will of God. Perhaps some of us have mis-used a passage now and then to advance an idea not in the Spirit's mind when he revealed and recorded it.

Certain scriptures have been employed to advance doctrines foreign to the will of God. One that stands out in my mind is John 3:16. This passage is quoted time after time to prove the idea that one is saved **AT THE POINT OF FAITH**. This passage teaches no such thing! The statement made by Jesus contains a great message, one very dear to the heart of every believer. It affirms the **fact, extent, and purpose** of God's love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Three points are made, and each of them is important: (1) God's love for man is demonstrated — he gave his only Son, for man; (2) His purpose: that man might be saved from destruction; the announcement of the availability of salvation to all; (3) The method of obtaining — through faith.

This passage has been quoted as though it taught that the moment a person believes he is saved, he has salvation, the remission of his sin. Many labor long and hard to establish this idea in the minds of men and women, and some who have heard such preaching so often accept it as teaching just that.

The scriptures do teach that salvation is available to all. Faith is the means by which such **must** be obtained. Yet no passage teaches that a person is saved the moment he believes! I have often heard the following passages presented to establish that point: Jn. 5:24; Acts 16:30-31; Rom. 5:1. All of these teach that faith is necessary to salvation, and is the means by which it is obtained, but none of them teach that one is saved at the point of faith or by faith **ONLY**!

When one follows the directions given him by God, he is saved at the point God designates; when his faith will not cause him to follow the directions to the point where God designates that he is saved, then he is **NOT SAVED** and will perish. Notice the **point** God designates as the saved **position**: He must repent after he believes (Acts 2:36-38; 17:30-31); he must also confess with the mouth (Matt. 10:32-33; Rom. 10:9-10); he must also be baptized in water for the remission of sins (Acts 2:38; 22:16; Gal. 3:26-27; Rom. 6:3-4). Some who had faith were not **courageous** enough to confess, therefore, they were not saved (Jn. 12:42-43). Only when one is led by faith through these steps to be baptized is he a child of God by faith. Notice this in Gal. 3:26-27. You cannot escape the fact that **ONLY** those who are **baptized into Christ** are children of God by faith!

When these facts are pointed out to one, and he continues to insist that a person is saved **before** and **without baptism**, he ceases to be honest, and his prejudice will cause him to be lost in a hell prepared for the devil and his angels (Cf. Matt. 25:41-46; II Thess. 2:10-12). One can see the truth, but I understand from experience if you have been taught for a long time this untruth, it is hard to accept. But one

must accept the truth if he is to be freed from his sins, and be saved by the blood of Christ. The alternative: Tribulation and anguish (Rom. 2:6-10).

In the same manner some brethren today are mis-using a passage of scripture to promote an idea contrary to the New Testament, in the same manner and to the same extent as denominational preachers do John 3:16. That passage is James 1:27. That verse says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Like John 3:16, this passage has three points, and they are significant. These points are: (1) That there is a religion which is pure and undefiled, this is in contrast to the "vain" religion of the preceding verse; (2) That part of this pure religion is visiting two classes of people when they are afflicted — fatherless and widows; (3) a part of that pure religion is keeping oneself unspotted from the world.

Preachers have said that God is **HERE** charging the **CHURCH** with taking care of the widows and orphans. Quickly then they add, "But the church cannot care for the needy, thus the **CHURCH** must build and maintain institutions to do this." They affirm that if you think this passage is teaching something other than this, you are prejudiced and care not for the "poor orphans" and are "making laws where God made none." But if one will be honest with himself, he can see the truth. This passage is teaching that **CHRISTIANS** are to care for widows and the fatherless when they are afflicted, to keep themselves from being contaminated from the world, and that this constitutes pure and undefiled religion.

Only when one has been **INDOCTRINATED** with the idea, and wishes to substantiate it by scriptures, will he ever see anything close to the institutional idea in this passage. The one who is to "visit the fatherless and widows" is to keep **HIMSELF** unspotted from the world.

Why will men labor so hard to sustain a position so obviously unscriptural? I suggest the following: (1) Because such a position appeals to men **as** being progressive and standing for a worthy position. Also once something is started and approved by influential men, others like to be identified with it. (2) Once a position is taken by certain men it is very difficult for them to turn back. Such would imply that they are imperfect. (3) Many just don't like to be governed by the scriptures, and feel that to abide so close to the written word suggests that one is "out of date." Back of all this is the working of the devil. He plants in the mind that spirit of disobedience.

Examples comparable to these are found from Genesis to Revelation. Why did Eve turn away? The food was good, pleasant, and provided wisdom, so she reasoned (Gen. 3:6). Nadab and Abihu had no real reason to take "strange fire" (Lev. 10:1-3). There is no real reason for men to leave a **PERFECT LAW OF LIBERTY**, to go onward from the doctrine of Christ (James 1:25; III John 9), yet many say, "Lord", but do not what He says (Matt. 7:21-23; Lk. 6:46).

The affirmation is plain that if one will not be satisfied with the **TRUTH**, but finds pleasure in unrighteousness, he can be satisfied with something, but he will sure be "damned" (II Thess. 2:11-12).

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PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

TWENTY-FOURTH ANNUAL LECTURE PROGRAM OF FLORIDA COLLEGE

Hutchinson Memorial Auditorium, Temple Terrace, Florida

January 26 - 29, 1970

THEME: "FAITH FACES THE FUTURE"

MONDAY, JANUARY 26

7:30- 8:30 p.m. "THE NEW FREEDOM" Ed Harrell
8:30- 9:30 p.m. "LAW AND LIBERTY" Roy Cogdill

TUESDAY, JANUARY 27

9:00- 9:45 a.m. "CHRIST LIVETH IN ME" Luther Martin
9:55-10:40 a.m. "WAYS THAT WORK" Earl Robertson
10:50-11:35 a.m. "DIFFICULT PASSAGES" W. L. Wharton
11:45-12:30 p.m. "ATTITUDES TOWARD SCRIPTURE — AND CONSEQUENCES"
Homer Hailey

AFTERNOON — COLLEGE PLAY

7:30- 8:30 p.m. "WHAT EDUCATION IS DOING TO CHRISTIAN YOUTH" Louis Garrett
8:30- 9:30 p.m. "LAW AND MORALITY" LaGarde Smith

WEDNESDAY, JANUARY 28

9:00- 9:45 a.m. "CHRIST LIVETH IN ME" Luther Martin
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11:45-12:30 p.m. "ATTITUDES TOWARD SCRIPTURE — AND CONSEQUENCES"
Homer Hailey

AFTERNOON — SINGING - VARIOUS LEADERS 8:30-9:30 p.m.

"LET US RISE UP AND BUILD" James P. Miller

THURSDAY, JANUARY 29

9:00- 9:45 a.m. "CHRIST LIVETH IN ME" Luther Martin
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11:45-12:30 p.m. "ATTITUDES TOWARD SCRIPTURE — AND CONSEQUENCES"
Homer Hailey

AFTERNOON — BALL GAME

7:30 - 8:30 p.m. "GOD BLESS AMERICA" The Honorable Dick Greco, Mayor of Tampa
8:30- 9:30 p.m. CHORUS