

# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## CHRIST AND THE CHURCH

**Bobby Graham**

There is prevalent in the religious world the notion that no relation exists between Christ and the church. Some have even said that we should preach Christ, not the church, or preach the man, not the plan. Some have furthermore said that people can be saved just as easily outside the church as in the church. They would thus deny that Christ bears any real or important relationship to the church. Paul affirms in Ephesians 3:10,11, however, that Christ does sustain a very definite relationship to the church in God's eternal purpose; in Christ God eternally purposed to demonstrate his wisdom through the church. The same writer in Ephesians 5:23-27 again underscores this point by showing all that Christ has done and will continue to do for the church — Christ loved the church, gave himself for the church, sanctifies and cleanses the church, and will present it to himself. When Philip preached Christ to Samaria, he did so by preaching the kingdom or the church. There is a relationship between the two, then, that we need to examine in order that we might better appreciate our responsibility as we fit into this relationship.

Let us notice what the relationship is:

### CHRIST AS BUILDER

The link between Christ and his church is set forth in the word builder. That he is its builder indicates that he is responsible for its existence. Christ announced in Matthew 16:18 that he would shortly build his church and make good his promise in Acts 2 when as heaven's king he used duly authorized ambassadors to open the doors of the church. Just as a man might use laborers to build his house, even so Christ employed his apostles to build his church. The man would be foolish who would allow just any builder to erect his house, and concerned individuals will be equally insistent that they be members of the church that Jesus built. Jesus said, "Every plant that my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). The

Psalmist said, "Except the Lord build the house, they labor in vain that build it. . ." (Psalms 127:1).

### CHRIST AS BUYER

Christ not only built the church, but he also purchased it unto himself — he paid the price. It is therefore referred to as "the church of the Lord which he hath purchased with his own blood" (Acts 20:28). The apostle Paul accordingly refers to the Christian as belonging to the Lord entirely — body and spirit — because he was bought with a price (I Cor. 6:19). The Lord buys the church as he buys the individuals who compose it; therefore, the church collectively and saints individually should recognize Christ as their purchaser and master. The church is to be subject to Christ in every thing (Eph. 5:24).

### CHRIST AS OWNER

Since Christ has built the church and paid its purchase price, is it not reasonable that he would be its owner? Jesus therefore referred to it as "my church" in Matthew 16:18, and Peter described Christians as "a people for God's own possession" in I Peter 2:9.

Now let us ask a question: Since Christ built the church, bought it, and owns it, whose name should it wear? Merely asking this question answers it! It is no wonder that local churches were called "churches of Christ" in Romans 16:16 or that individuals were called "Christians" in Acts 11:26; 26:28; and I Peter 4:16. To wear any other name than that of Christ denies his relationship to the church as builder, buyer, and owner.

### CHRIST AS FOUNDATION

"Therefore thus saith the Lord God, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation..." (Isaiah 28:16). The apostle Peter in I Peter 2:6 applied this prophecy of Isaiah to the Christ, thus establishing God's prior will that the church be established upon Christ. Paul says in I Corinthians 3:11 that no other foundation than Christ can be laid. The various foundations of men, whether they be men, particular doctrines, or specific forms of organizations, are thus classified as decayed and unworthy by the inspired writer.

## CHRIST AS HEAD

Christ's relation to his church is likewise defined in his headship. As head over the church in all things Christ is God's gift to the church (Eph. 1:22-23). To be head of the church is equivalent to having the preeminence, according to Paul in Colossians 1:18. We must therefore give unto Christ a position above all others and submission that we would grant to no one else. Every thought must be brought into captivity to the obedience of Christ (II Cor. 10:5). Every member of the body and each person desiring to become a part of the body must be willing to yield to Christ as his head.

## CHRIST AS SAVIOR

Christ is at the same time the savior of the body, the church. Paul declares such to be the case in Ephesians 5:23. Every other relation that Jesus holds to the church points to this one. Jesus built the church, bought it, owns it, serves as its foundation and head that he might save it when time shall be no more. Luke, the inspired historian, records in Acts 2:47 that the Lord adds the saved to the church. If he adds some saved to the church, he adds them all without respect of persons; accordingly, all saved persons are in the church. The promise of salvation is offered to no one outside the body that Christ promises to save. Let it be understood that salvation is in Christ and the saved are in his body. In view of Christ's relationship to the church, surely no man will now say that one can be saved as easily out of the church as in it.

Let us recognize in conclusion that all Jesus came to accomplish, he did for his church. Furthermore, every spiritual relationship that Jesus bears, he bears to the church. Therefore, if one can be saved outside the church, he can be saved without being related to Christ, because only in the body of Christ can a person sustain a spiritual relationship to Christ.

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## EDITORIAL

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

### THE FUTURE OF SEARCHING THE SCRIPTURES

I have asked myself a hundred times why I have kept publishing **Searching The Scriptures** at a personal financial loss to myself year after year. The drain on my physical health over the past five years has added to the problem. The only answer to my question that makes sense is the evidence of good done. Nearly every day some letter, note, phone call or card comes from some near or distant place telling of the personal good they have received from reading the paper, or of someone baptized into Christ or restored to the Lord as a result of receiving the paper. Literally thousands of such letters have been received during the past twelve years. With a conservative potential reading audience of 10,000 each month, how can I quit? As long as souls can be reached by the efforts put forth through this publication in

teaching the word of God, I must continue if at all possible and within my power.

The avalanche of false doctrines with all their appeal to the lustful side of man has saturated the minds of most members of the church of our Lord. The average Christian today in any part of this country is satisfied to give a few moments on Lord's Day to singing, eating the Lord's Supper, praying and listening to a few minutes of pleasant "religious" philosophy, give a few cents "dues" and go home for a full week of "enjoying real living". I am not overstating the fact. Something must be done to change the thinking of these who at one time died to sin to serve the Lord, and have now become lukewarm or totally indifferent to the Cause for which my Savior gave his life.

The continuing rise in the cost of publication, especially the rise in postal rates, continues to be a problem for publishers of magazines. There is a limit to the subscription price for publications such as Searching The Scriptures because most people will not pay it — they are not that interested. Therefore, we must find some other means of helping defray the cost above the subscription revenue.

A few men and women have faithfully helped financially through the years by paying for lists of subscriptions for friends, kinsmen and others in whom they were interested. These fellow-workers in this endeavor have done more good than they will ever know this side of eternity. They are demonstrating their concern for the spiritual needs of others by helping put spiritual reading material in their homes. But these faithful few are not enough to hold back the tide of creeping inflation in the cost of this publication, and help relieve the tension of financial pressures accumulated over twelve years.

Relatives, friends and even strangers will willingly spend thousand of dollars to help provide for the physical need of one person, but are reluctant to spend one dime for their own spiritual needs.

Look magazine ceased publication in October due to the high cost of mailing. William F. Buckley, Jr. in his column in the Tampa Tribune of Friday, September 24, 1971 made some observations on the demise of Look and offered some suggestions for keeping Time magazine alive.

"The grave crisis in the magazine publishing business is, in the humble judgment of one practitioner, an aspect of the general refusal to raise the rates substantially. Take Look. It charged \$3 a year to a subscriber, \$5 for two years. In the latter case, that meant 52 issues for \$5, or about 10 cents per copy. For 10 cents you get delivered to your home a great fat package full of colored pictures and enough text to keep you busy, if you should read it all, for three or four hours.

"I have reminded my despairing brothers in the magazine publishing business that the New Republic charged \$6 per year in 1933, and 30 years later, costs having risen over 300 per cent, was charging \$8 per year. Why? Because the little opinion journals are locked into a price structure which the giants impose. The giants are subsidized by the big advertisers. The big advertisers are manifestly unwilling to continue their subsidies in such large measure. Thus Colliers went down almost 15 years ago, with over 3 million readers.

"Then, in 1969, the great Saturday Evening Post with over 5 million readers. Down and Down we go but still the major publishers, when they manage to choke their sobbing, do so in order to authorize a new promotional mailing: Look magazine, for as many weeks as you want, at the sensational price of 11 cents per copy! And then one day Look magazine dies.

"One thing I do not understand. And that is: Why don't people give their readers a vote? Why not say: Subscriptions beginning in January will be at 25 cents per copy, no bargains, no cut rates. If enough readers are willing to pay the price, continue to operate. Otherwise fold."

After consulting a large number of trusted friends and faithful men of God in whom I have great confidence, I have decided to do what they all agreed had to be done: take the facts to the readers and see if they really want such a journal as Searching The Scriptures to continue.

I think it essential to relate to you a few facts known only to a very few. Since January, 1960 to the present I have had to borrow nearly \$13,000.00 from several sources: personal loans from banks, individuals, insurance policies, and mortgages on some personal holdings, to supply the publication costs above subscriptions collected and books sold in order to continue publishing Searching The Scriptures. These obligations are being paid when due with great difficulty, but the important thing is that I must have some financial help to relieve the pressure and continue the publication of this journal. I can no longer do the work alone because of health problems as well as financial pressures.

All this is difficult for me to say, but I believe with all my heart that the printed page is the most powerful means of teaching available to us. It lives after the writers have passed from time to eternity. It can be read and reread, then passed to others who continue to read it for years to come. I am determined to continue to serve my Lord through this door opened unto me if God wills. It will be easier if each of you who read this will do what you can to help. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

If you are able and willing to help in this effort to teach the word of God and keep alive this avenue through which good men of God may teach thousands each month, I need your financial help in bearing this burden. There are several ways this can be done:

1. You can send a club of 3 subscriptions each month for \$10.00 per month.
2. You can send a list of 50 subscriptions for one year and pay \$10.00 per month, or 20 subscriptions for one year and pay \$5.00 per month.
3. You can send \$5.00, \$10.00, \$25.00, or \$50.00 per month to be applied to a large list of prospective subscribers for one year. We have the names and addresses or we would prefer you send as many names and addresses as you can.
4. You can purchase your Bibles, books, religious tapes, tracts, and Bible study literature from Phillips Publications which will go directly to help provide the cost of publishing Searching The Scriptures.
5. You can encourage the brethren where you worship to purchase a bundle of papers each month for

distribution as they desire, or you can purchase a bundle each month and distribute them your self.

6. You can encourage the church where you worship to advertise in the church page ad for one year—12 issues. The price is \$50.00 per year. If the church cannot afford this cost, you or some other brother or sister could pay for it.

7. You can send at least one subscription to a friend each month for \$4.00 each.

8. You can send whatever financial help you are able and willing to send now or monthly to help reduce the accumulated financial burden of nearly \$13,000.00 over the past twelve years in publishing *Searching The Scriptures*.

How do you put a price on the eternal destiny of one soul? Would you do what I am trying to do to spread interest in and knowledge of the word of God if you were in my place? Would you beg others to help you bear part of the financial burden in such an endeavor rather than see it die if you were in my place?

I cannot quit! Time is too short. Too many are dying without the truth of God that makes men free from sin. Souls are too precious. My eternal destiny is in the balance. If I must sacrifice all my worldly possessions to continue this work as long as it is serving my Master, I will gladly do so just as far as I am able.

I ask your help now to enable us to labor together in the greatest work in the world: to sow the seed of the kingdom that will fall into some good and honest hearts and bring forth fruit unto God.

The word of God authorizes those who are taught in the word to help those who teach (Gal. 6:6). "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14).

*Searching The Scriptures* is not an organization in the legal sense of the word. It is not a non-profit corporation that can claim the best mailing rates on 2nd class mailing. The only advertising sold is on the church page ad. It is just a means of communication by a preacher of the gospel with the help of other preachers and teachers to encourage the study of the scriptures and expose error in all forms as it arises. "*Searching The Scriptures*" is the name I gave this religious journal when it began to describe what we are trying to do. I own the publication and must stand personally responsible for the cost of publishing it. Such a notice appears in this issue as required to be filed by the postal department. All publications mailed under 2nd class permits must give this information in their publication at this time of each year.

As one preacher trying to serve God through the printed page, I am asking your financial help, as you are willing and able, to retire the accumulated debt over twelve years and enlarge the circulation to do more good and help pay for the mailing of it. I prayerfully ask your consideration in this matter.

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### "HARD QUESTIONS — NO. 2"

This is the second in a series of questions asked in public discussions. I have chosen to call them hard questions because the querist usually places them into this category. Our second question was asked by Dr. Albert Garner, head of a Baptist school in Lakeland, Florida. Mr. Garner asked this question in writing and it read as follows: "Mr. Hogland, if a child of God can so apostatize as to be finally lost in hell, would he go to hell in Christ or out of Christ, as a child of God or a child of the devil." This is a very popular question for Baptist preachers to ask an opponent. Mr. Garner asked me five or six questions and they all embraced the idea of a Christian doing something either in Christ or out of Christ. The key, therefore, to the question is in the expression "In Christ" and what it means.

First, may I say that my answer to the question was that such a person goes to hell in Christ and as a Child of God. The expressions "in Christ" and "a child of God" could have a double meaning. This is the reason Baptist preachers like to ask this question. I said in my first article, that many questions have "double barrel" meanings or implications. If you take one meaning, your opponent will likely take the other. This is why a question of this nature is asked. It is generally accepted that the expression "In Christ" could refer to either location or approbation. In my debates with Baptists, I am always talking about location; therefore, I answer the questions accordingly. However, many brethren feel that the expression "In Christ" or "In the Lord" has reference (at times) to approval or approbation and not location. For example, on the marriage question reams of paper have been used discussing the expression "Only in the Lord" found in I Cor. 7:39. Some brethren hold the view that a widow is to marry only a Christian (location). Others embrace the idea that her marriage has to be according to the law of the Lord, or with his approval (approbation). If we should use the latter our answer would have to be quite different. Let us go back and ask the question with this in mind. "Mr. Hogland, when a child of God sins, does he sin in Christ (that is with his approval) or out of Christ (without his approval)? You can see that answer would have to be different from the one we gave above. However, as I said when discussing this matter with Baptist people, I am always talking about location so I answer accordingly.

The same could be said about the latter part of the question. That is, does one sin as a child of God or a child of the Devil? Some might look upon that expression as meaning approval. That is, if we say he sins as a child of God some might interpret that to mean that it is approved for a child of God to so sin! We would not have that idea in mind but someone in the audience might have that concept of the expression.

Now, back to the my answer to the question. I said that the child of God sins in Christ and as a child of God. The reason for this is that I am talking about location and I feel that most Baptist preachers are doing the same. However, if a quibble should be made on APPROBATION it would not be difficult to take care of the situation. I feel that any student of the Bible understands that Paul is referring to LOCATION in Rom. 6:3 and Gal. 3:27. In both of these texts Paul tells us that we are baptized INTO Christ. This preposition denotes entrance from the outside to the inside! Therefore, the idea of LOCATION is definitely in the text. When one complies with the terms of the gospel; the last of which is baptism, he is then located IN CHRIST. Since he has been baptized INTO Christ he is now IN Christ. This is what I am talking about when I discuss this with a Baptist preacher. However, the question is asked because of the double barrel implication. Baptist preachers know this very well. If my memory serves me correct, I have never had a Baptist preacher to shift from LOCATION to APPROBATION after the question has been answered. It seems that most of them want to enjoy the SOUND more than the argument: They like to hear one say, "Yes, he goes to hell as a child of God and in Christ!" But after all this is the name of the game. The Bible abundantly teaches us that a child of God can so sin as to be lost in Hell. If he fails to repent and goes to hell he is certainly **in Christ** because he has obeyed the gospel.

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### ARE WE TRUE WORSHIPPERS?

Our Lord said that "true worshippers shall worship the Father in spirit and in truth" (John 4:23). These then are the two necessary components of true worship. We need to examine ourselves whether we are true worshippers.

A few pages further in the Book of John, Jesus identified the source of religious truth: "If ye continue in *my word*, then are ye my disciples indeed; and ye shall know *the truth*, and the truth shall make you free".

Any meaningful search for "the truth of Christian worship" must finally resolve itself down to this question: "What is revealed in the word of truth?"

Most of those who claim to be a part of that large and nebulous body called "Christendom" are admittedly not too concerned with the *true form* of Christian worship. They like the sound of phrases like: "So long as you're sincere, what does it matter?" or "Follow your conscience, that's the important thing."

But Jesus said that the Father is interested in *truth* as well as *spirit*.

The religion of most people has been described as a "not" hole religion. Most of the things they do in worship and other phases of their "church activities" have been brought in through the "not" hole. "The Bible doesn't say not to do it."

It's a peculiar method of logic that finds authority for things because the source of authority does not specifically condemn them.

In Rom. 15:4, we are told, "For whatsoever things were written aforetime were written for our learning." People should profit greatly by reading of the transgression of Cain who *omitted* what God commanded; or the sin of Nadab and Abihu who *went beyond* the Divine instructions; or of king Saul who *substituted* his and the people's will for God's precept.

You'll recall in I Sam. 15 that Saul intended to *sacrifice* the livestock that was saved alive (v. 15,21). It wasn't as if his motives were selfish. But Samuel's words ring clear, even until now, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Seal in religion is not enough (Rom. 10:1-3). Fervency in worship is required—but it is not sufficient. A big show in worship is enticing, but it's not important...not even desirable.

### IN SPIRIT

We can give the chapters and verses for our activities in worship. We strive to not go beyond what is written. We must also strive to practice what is written in regard to the proper spirit in worship, if we please God.

One of the points of issue in the contemporary rebellion against "organized religion" is formalism in worship. Conversely, we have protested emotionalism in worship. Actually both of these terms are relative and neither the words nor the concepts they convey should be considered bad, per se. A certain degree of formality is necessary to an orderly service (I Cor. 14:40). Also, people are emotional creatures and their emotions will be involved in any meaningful activity they engage in.

Those who decry "dead form" in worship have a valid objection. If one expects to please God by merely singing so many stanzas and repeating so many prayers—he might as well be counting so many beads and lighting so many candles.

### TRUE WORSHIP

Worship is a private thing between the person and God. When a public prayer is led and I bow my head and close my eyes, no one but God and me knows whether I am really praying, or if my thoughts are elsewhere. When the cup and bread are passed and I partake, no one can know whether I'm meditating upon His sacrifice and what it means, or if I'm thinking of the sermon that I shall shortly deliver. These activities can be edifying and uplifting experiences, or they can be dead forms. The choice is up to the worshippers.

### HELPFUL SUGGESTIONS

How can we help create more fervor in our public worship? Would it help to have a rousing "pep talk" before every service or to station ameners around the audience?

These things would become routine as well. Display and uncontrollable emotionalism are not necessary to fervency. We cannot create a situation in which everyone will easily and naturally get maximum benefit out of worship. But we can help.

Men who serve in various portions of public worship should be conscientious and do their best.

Others must realize that they will get out of something according to what they put into it. When one feels that he "gets nothing out of worship" he should first examine his own heart. Worship is not something that others can perform for him.

One must be fully consecrated to the Lord to be able to worship with fervency. Those who feel no responsibility and no involvement will obviously feel no fervency. Too often our worship is not what it should be because we're not what each part of our be because we're not what we should be.

In months ahead we plan to contribute some articles dealing more specifically with each part of our public worship. Let's strive to be true worshippers.

— † —

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## WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, P.O. Box 606, Murfreesboro, Tenn. 37130

### WORSHIP THROUGH TEACHING

In a previous article we have seen what worship is and that there are private and public acts of worship. One act of private and public worship that we learn from the New Testament is teaching the word of God.

### DIRECTED BY GOD'S WORD

God has revealed his mind unto mankind (I Cor. 2:10-14). From his word we learn the nature and character of God. One of the purposes of his word is to direct us to him and help us become like God. (I Jno. 3:1-2). As one expresses his will and another obeys, he becomes like him whose will he obeys.

### SOME DENY TEACHING IS WORSHIP

Once when leaving the service in which I had preached, one called in question certain things I had said. A short correspondence followed. One of the things claimed was that teaching God's word is *not* worship.

*Is Teaching Worship?* Briefly we have learned that worship is acting toward God in a specific way with reverence so as to become like God. What could one do that would cause him to be more God-like than studying and teaching God's word. If learning of God through his will would not direct us toward God, what would?

### CHRIST SPEAKS ON TEACHING

In Matt. 15:1-9, Jesus had an encounter with the scribes and Pharisees of Jerusalem. These wanted to know why the disciples of our Lord "transgress the tradition of the elders?" Jesus responded by asking them why by their tradition did they "transgress the command of God." Jesus pointed to what God said and then how they said differently. Christ quoted Isaiah when the prophet said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Mt. 15:8-9; Isa. 29:13). Notice Christ said their worship was vain. What was it that made their worship such? It was *teaching* for their doctrine the *commands of men*. Jesus says that teaching is worship in verse 9. The commands of men made their worship vain then just like such does now. Let us remove 'vain' from worship and the 'com-

mandments of men' for doctrine and see how Jesus would speak. "But in *truth* they do worship me, teaching for doctrines the *commandments of God*." Who could deny this is correct?

### EXAMPLES OF WORSHIP

The early church in Jerusalem "continued steadfastly in the apostles' doctrine" (Acts 2:42) and they "continued daily with one accord in the temple." (Acts 2:46). At least two men reasoned about the word of God. (Acts 8:30-35). The church at Antioch was assembled for the purpose of teaching (Acts 11:23,26). In this same church prophets and teachers revealed and taught God's word (Acts 13:1). Acts 16:14 shows that Lydia "worshipped God" when she "heard" and "attended unto the things which were spoken of Paul." Timothy was told by Paul to "give attendance to reading, to exhortation, to doctrine." (I Tim. 4:13).

### TEACH ANYTIME

I may study the word of God privately or in public anytime. I may teach the word of God anytime. The church may meet anytime to study and teach God's word. The more this is done the better the church will be. Paul "received all that come in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" for "two years." We may do likewise.

— † —

### THE BIBLE CLASS ARRANGEMENT

J.T. Smith

Many have opposed the Bible class arrangement, that is being used by many of the churches of Christ today, as un-Scriptural. I am wondering if those of the present generation would be able to defend the Bible class arrangement if they were called upon to do so. Those of this generation, for the most part, have never had to tell why they believe in such an arrangement. It will be the purpose of this, and other articles, to show the scripturalness of such an arrangement; For, Paul said, "prove all things; hold fast that which is good" (1 Thess. 5:21).

### CLARIFYING THE ISSUE

As in the debates in which I have engaged on this subject, as well as other subjects, I find it always very helpful to first of all clarify the issue. If we can determine what we *are* talking about and what we *are not* talking about, then we are well on our way to an understanding of the point that is to be proven.

### THE ISSUE IS NOT

There are at least two things I want to point out here that the issue is not. First of all, the question is *not* whether the local congregation has the obligation of seeing that the gospel is taught. Neither does the

question involve the individual and his personal responsibility in evangelism; but the church, local congregation, and its responsibilities. Paul told Timothy that "the church is the pillar and support of the truth" (1 Tim. 3:15). The church is to uphold and support the teaching of the truth. Paul said the church in Thessalonica was responsible for sounding out the word of the Lord (1 Thess. 1:8).

Secondly, the question *is not* is it right to have a "Sunday School Organization," for I say without hesitation that such is not right. The local congregation under the oversight of its elders with its deacons, or special servants, is, in fact, the only organization God has authorized. Any organizational structure within the framework of the church smaller than the local congregation is wrong. The elders are to oversee every function of a local congregation; and any other organization, such as a Sunday School organization with its Superintendent, Secretary, Treasurer, etc. to which the elders turn over their obligations, is un-scriptural and therefore sinful.

### THE ISSUE IS

May the church have an arrangement of classes in which the word of God is taught? In other words, is "classification" right? God has required that all things be done decently and in order (1 Cor. 14:40), and an orderly way of teaching is in the class arrangement. Now, we might just ask the question here, what do we mean by "classification?" By that I simply mean the different classes or categories in which God put people. For example, Paul said for the older men to teach the younger men and for the older women to teach the younger women (Titus 2). Thus God put these people in classes or classified them in age groups. Then, Paul talks about those who are "babes" in Christ and those who are "full grown" thus showing that there is classification in spiritual development among people who are physically grown but are in different classes spiritually. Hence, classification is taught in the Bible.

### THE WORD "TEACH"

As we have already shown, the church has the responsibility of seeing that the word of God is taught. The word "teach" that is used in the New Testament is a generic or general term as is also the word "go". Some method or order of procedure is inherent in both of these terms. A command in the New Testament is always either generic or specific. If God has specified, we have no choice in the matter. For example, God specified *what* is to be taught. The Gospel is to be taught and we have no choice in the matter. However, when God has not specified, we may use our own judgement in the matter as long as the order of procedure does not violate a principle of New Testament teaching.

### WHAT ABOUT ARRANGEMENT

God has loosed the arrangement. In New Testament times, different arrangements and orders of procedure were used in teaching the gospel. In Acts 20:7 there was a public discourse given. A debate was the procedure used in Acts 19:9 by Paul. An altogether different approach was used in Acts 28:30-31 as they taught the Word in an informal discussion. In Gal. 2:2 there was a specific group or class who "were of reputation" that Paul says were "taught privately"

by him. And in Col. 4:16, an epistle was read in order to teach the people. So, every kind of method (writing or speaking) was used in New Testament times with several different arrangements employed in seeing that the word was taught. Continued.

1320 Gardiner Lane  
Louisville, Ky. 40213

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## THE SMITH-LACUATA DEBATE

Connie W. Adams

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From May 11-14 J. T. Smith of Louisville, Ky., engaged Eusebio M. Lacuata of Kabacan, Cotabato, Philippines in debate. The debate was conducted in the meeting house of the church at M'Lang, Cotabato on the island of Mindanao. Romulo B. Agduma is the preacher there. The two propositions covered areas of difference between brethren generally referred to as liberals and conservatives touching the subjects of church benevolence and sponsoring church arrangements.

The debate was unique in several ways. It matched an American and a Filipino in conflict. The issues are being vigorously fought in the Philippines. Brother Lacuata is one of a dying breed among the liberals. His counterparts in the United States have about quit debating with anyone on anything. The debate came about because of a tract brother Smith wrote several years ago called Institutionalism — Why I Changed. The tract was circulated in the Philippines and brother Lacuata sent two signed debate propositions 9,000 miles to brother Smith who readily signed them and began making arrangements to go. Another unique aspect of the debate was the interrogation period. Each man got to question the other for five minutes just after his thirty minute speech. This left no room for dodging or hesitating and the audience puts much stock in a man answering directly.

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### STATEMENT OF PUBLICATION

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H.E. Phillips

Eusebio M. Lacuata is 61 years old and has been preaching for many years. He is slight of build, rather weak of voice and unimposing in appearance. Having read some of his material on the issues discussed in the debate, it is this reporter's judgment that he is a far better writer than he is a speaker. He appeared rather naive on some points and did not seem to realize what difficulty he was getting into until it was too late. He conducted himself in a gentlemanly fashion throughout the discussion.

Brother Smith is 37 years old and in the height of his strength as a preacher and debater. He speaks enthusiastically, makes arguments that are easy to follow and has the ability to reduce a false argument to simple terms which often take on a humorous appearance to the delight of the audience and the embarrassment of his opponent. He, too, conducted himself as a Christian should and the debate was pleasant from that standpoint.

#### FIRST PROPOSITION — CHURCH BENEVOLENCE

This proposition read "Resolved: That in benevolence, the church may also relieve needy non-members from its treasury, according to the Scripture." Lacuata affirmed this and Smith denied it.

Brother Lacuata read a number of passages where the word "you" is found in various epistles addressed to a church, stated that the plural form was used, and argued that whenever the plural "you" was so used that it concerned church action. He built the bulk of his argument on I Thes. 3:12 (Love abounding toward all men), I Thes. 5:15 ("follow that which is good . . . to all men"), and II Cor. 9:13 ("your liberal distribution unto them, and unto all men"). He applied Gal. 6:8 to the church treasury (sowing bountifully). He had a chart showing that love may be shown by ministering (II Cor. 8:24; Heb. 6:10), that ministering involves money (II Cor. 9:1-6; Rom. 15:25-26) and that love unto all men therefore involved the use of money.

Lacuata argued that the individual and the church had the same responsibilities in benevolence, and that whatever one may do in that work the other may do.

Smith exploded his rule on the plural "you" by showing that in I Thes. 4:3 the plural "you" is used in commanding that they abstain from fornication. He asked Lacuata if that prohibition was fulfilled individually or collectively. He then showed that although the plural "you" may refer to all members of the church, yet there are requirements made of them which are fulfilled distributively. He then distinguished between the church distributively and collectively and pointed out that the debate was about what the church could do acting collectively through its treasury, not about what the church distributively did as each member acted privately.

On II Cor. 9:13, Smith showed that the distribution "unto them and unto all" referred to the distribution of the brethren at Corinth unto the brethren in Jerusalem for whom this particular contribution was made and unto all other saints. He then showed that verse 14 proves that whoever "all men" included, they were on praying terms with the Lord and asked Lacuata if sinners could pray. Lacuata responded to that by arguing that sinners can pray

and cited Matt. 5:13-16 where disciples were told to let their light shine before men that they might see the good works and glorify God. Smith showed that here was a man who did not know the difference between alien sinners and Jews who under the law were the children of God.

Lacuata had much to say about the "saints only" position and paralleled it to the denominational position of "faith only." Smith asked him if he taught that we should "sing only" and he admitted that he did. He also asked him if he baptized believers only, and he said he did. Smith then showed that in benevolence in the New Testament when the church acted collectively it only was said to relieve saints. Smith also applied Lacuata's rule on the sameness of responsibility of the individual and the church collectively in benevolence to Eph. 4:28 where the individual is taught to work with his hands to provide for those who have need. He asked if the church could engage in business enterprises to earn money just as the individual can. Lacuata never was able to get out from under that.

Smith showed from Matt. 18:15-17 and I Tim. 5:16 that the act of an individual was not the act of the church collectively and that even was true when more than one combined efforts as in Matt. 18:15-17.

Smith pressed Lacuata to tell if he believed in limited or unlimited benevolence. He was forced to the position of limited benevolence even among saints based on II Thes. 3:10. He also pressed him on the word "all" as to what determines its bounds. Lacuata asserted that "all" is unlimited. Smith asked him in the interrogation period if he limited the scope of the word "all" in Joel 2:28. Lacuata did limit that word and said that context determines it. Smith then showed that the same principle was true in the matter of II Cor. 9:13.

Smith also showed from Acts 5:4 the distinction between the money that belongs to the individual and that which is placed in the church treasury.

#### SECOND PROPOSITION — COOPERATION OF CHURCHES

This proposition read "Resolved: That in benevolence and evangelism, a church or a plurality of churches may send the relief of the preacher's support through another church, according to the Scripture." Lacuata affirmed this and Smith denied it.

In his first speech on this, Lacuata said he refused to discuss the Herald of Truth and the Philippine Bible College, both of which are operated on the sponsoring church basis which his proposition was intended to defend. He thus refused in the first speech to face the real issue in the Philippines on this question. He even threatened to quit the debate if Smith brought these up. Some good-humored moments grew out of this unreasonable demand. When Smith got ready to apply the principles of this proposition to those issues, he simply referred to the practices as "that which I am not supposed to mention." This proved to be a delight to the audience and an embarrassment to Lacuata. This refusal to defend the actual practices which divide the brethren in those islands likely hurt the liberal cause as much as anything which happened in the debate.

Lacuata argued from a chart that benevolence may be sent directly to a church in need as in the case of Corinth, Macedonia and the churches of Galatia sending to the church at Jerusalem. Then he argued that it may be sent indirectly and gave Acts 11:27-30 as his case in point. He argued that Antioch sent to the elders at Jerusalem for them to send it on to Lydda, Joppa and Emmaus and said that he knew this was how it was done because (1) Jerusalem was the only church in Judea at that time which had elders; (2) Paul and Barnabas returned from Jerusalem when the relief was distributed and (3) Paul was yet unknown by face to the churches of Judea (Gal. 1:22).

Smith asked Lacuata in the interrogation period what passage proved that Jerusalem had elders before Acts 15. Smith pointed out that he was not denying they had elders since Acts 14:23 shows that it is God's order for elders to be appointed everywhere. The question caught Lacuata by surprise and he floundered trying to recover. He finally said he knew it was so because of Acts 6 and the seven chosen. When asked if they were elders, he said "well, no" that is not why he brought it up. He then tried to prove it from Acts 11:27-30 but that passage does not identify the elders with the church at Jerusalem. Smith also showed that because they returned from Jerusalem after the relief was distributed did not argue that Jerusalem was the only place they visited. Then he showed from Gal. 1:23 that it was while Paul was in the region of Syria and Cilicia that he was unknown by face to the churches of Judea and Lacuata conceded that point.

Lacuata had a map of the Bible lands and identified on the map the places he had mentioned in his chart. Smith then showed that the brethren in Antioch sent the relief right past Lydda, Joppa and Emmaus to get it over to Jerusalem. Lacuata took the position that the Jerusalem elders were not really "over" that money and Smith questioned him as to what they did with it. Lacuata did not think they did anything with it and Smith charged that he was actually teaching that they sent the relief right past the places needing it so the elders at Jerusalem could look at it as it passed through and then sent it back the same way to get it to the place where they needed it. The audience became greatly amused over this turn.

On the last night Lacuata undertook to prove that in evangelism the churches at Berea and Thessalonica sent money to Philippi for them to send to Paul. In this effort he sought to merge II Cor. 11:8 where Paul took "wages of other churches" with Phil. 4:15-16 where he said "no church communicated with me concerning giving and receiving" except the church at Philippi. Lacuata concluded that this meant that Philippi received from these other churches mentioned in II Cor. 11:8 and forwarded the money to Paul. Smith again asked if they were "over" that money and he said "no." Lacuata had his map again and identified these places. Smith showed that according to Lacuata's argument churches south of Philippi had to send their money north to Philippi to elders who would not be over it anyhow, for them to send it right back past the same places

in order to get it on down to Paul at Corinth. More amusement for the audience. Smith then showed from the context of each passage that these were separate incidents, separated by several months. Phil. 4:15-18 shows that Philippi sent at least twice to Paul while he was at Thessalonica and sent it by Epaphroditus. In II Cor. 11:8-9 this contribution was sent to him by "brethren who came from Macedonia." They were not the same cases and were not brought by the same messengers.

#### RESULTS

Some think debates do no good. The weakness of the cause of Lacuata was evident to any honest hearer. There were times when I actually felt sorry for him. Only a handful of friends came to support him. Some brethren came from other places who wanted to know the truth. The American "missionaries" deserted him. They came to M'Lang the week before the debate and then returned the day after we left, but they did not come to give Lacuata support. They are unwilling themselves to engage in such debate.

A lecture program continued at M'Lang two days after the debate. At one of these services, two preachers came forward to publicly acknowledge that they had been in error on these issues and to take their stand with the conservative-minded brethren. One of the preachers had been a co-worker with Alegre, the moderator for Lacuata in the debate. He has since started a faithful congregation in that town. Later, there were 44 liberal brethren from nearby congregations who have left them to stand with the conservative brethren, including two more preachers. We have reports of 24 baptized as a direct result of the debate. These were people who lived in places where there were two congregations and who did not know who was right on these questions. The debate settled it for them. We continue to receive reports of others turning from the liberals. Their cause is suffering in Mindanao. I predict that the liberals there will do as they have here — they will decide to quit debating. In spite of the evident victory for truth, some of the liberals there have been telling that Smith and his cause were badly defeated. Then how do they explain all these defections?

It was the writer's privilege to moderate for brother Smith in the debate. L. Alegre served in that capacity for brother Lacuata. The debate is now being taken from the tapes and will be printed in paper back form for wide distribution.

— 4724 E. Manslick Road  
Louisville, Ky. 40219

#### AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS

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## THE NEWS LETTER REPORTS

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

**Fred A. Shewmaker**, 1627 S. Morton Ave., Evansville, Ind. 47713 — It was my privileged to spend Aug 2nd through 6th in Dyersburg, Tennessee attending the fourth "Lake Road Lectures." These lectures offer an excellent opportunity for the child of God to hear the word of God explained and applied to our times by very able preachers of the gospel. Any brother or sister in Christ would be benefited by hearing these preachers but many have apparently overlooked this opportunity to have their faith strengthened.

We who preach probably hear less preaching than any of our brethren who do not preach. I found these lectures to be especially beneficial to me from a preacher's view point. In five days I heard 18 sermons preached by brethren Doug Burgess, Robert Jackson, Eugene Britnell, and Roy Cogdill. If you missed these lessons you know that you missed something that would have been beneficial to you and that you would have very much enjoyed.

A side benefit for me was the opportunity to be with fellow gospel preachers. It was a privileged to meet several preaching brethren for the first time. It was a pleasure to talk with elders of churches whom I had not known before. If you make your plans and attend these lectures next year, Lord willing I will meet you there.

**Daniel King**, 7841 Church St., Apt. 6, Millington, Tenn. 38053 — The South Millington church, which is presently meeting at 6079 Highway 51 North would like to have any contacts in the area, including military personnel stationed at the Millington Naval Air Station.

This congregation, which started meeting the second week in January with an attendance of 20 is now averaging around 50. Regardless of the fluctuating population that is characteristic of military area, the attendance and zeal of the work continues to climb. As a result of the combined labors of the entire membership, through visitation, preaching and teaching, 31 precious souls have been baptized into Christ and 13 have made public confession of sin.

Still, there has been an evident lack of response from faithful members of the Lord's church who move into the area or else have family members who are stationed here. If you will send contacts we guarantee that a follow-up visit will be made. If you have a contact, or desire additional information, please call 872-7497 or write to above address.

**John W. Wilson**, P.O. Box 2043, Redding, Calif., 96001 — I will begin work October 1st with the small church (18) members meeting in Redding, California. These brethren are meeting as the result of the firm stand they have taken against the liberal attitudes and practices in the Continental Street church. Brother Lewis Dugger has been doing a fine job in helping these brethren carry on the work in Redding.

Redding, California is located in the northern part of the state at the foot of Mt. Lassen and Mt. Shasta in the beautiful Sierras. It lies along the Sacramento river and is surrounded by some of the most beautiful lakes in the country. It is a good place, to vacation and a great place to retire without worry concerning the soundness of the church.

Brethren who are interested in coming our way may write us for brochures and further information.

**James Cooper** is to be with the Etna congregation, R. 1, Eubank, Kentucky in a series of Gospel meetings. The dates are, November 8-14.

**G. W. Free and Ken Williams** were recently appointed as elders at the Gardiner Lane congregation in Louisville, Kentucky. They will be working with Leo Morris and J. C. Padgett who are already serving this faithful congregation in this capacity.

**Larry R. Devore** reports that two have placed membership with the congregation that meets at 1802 Caroline Street, South Bend, Indiana. Also, one has been baptized and one restored since his last report.

There was a series of meetings conducted by J.T. Smith of Louisville, Kentucky at the Caroline Street church in South Bend, Indiana. Interest and attendance were good. There were no additions.

The Expressway church of Christ in Louisville, Kentucky announces a series of meetings November 1-7. Ben Shropshire will be the speaker in this effort.

A series of meetings will be conducted in Barberton Ohio on November 1-7. Rufus Clifford is the preacher in this series of meetings. Services will be nightly at 7:45 p.m.

**A.C. Grider** will do the preaching in a series of meetings in Florala, Alabama. The dates for this effort will be November 1-7.

**Donald R. Givens**, 4349 Vassar, Port Arthur, Texas 77640 — Our next meeting at Thomas Blvd. in Port Arthur will be Nov. 29 to Dec. 5 with brother Hoyt Houchen of Aurora, Colo, doing the preaching.

My family and I, Lord willing, in June of 1973, plan to go to the nation of Norway and preach and teach the gospel of Christ. We will be moving to the northern regions of Norway where no congregations of the Lord have ever been established. We will settle, most likely, in the towns of Bodo or Tromso. The

gospel work will be started "from scratch." Where is there another young couple that is interested in this challenge? We are seeking others to go with us, and preach and teach and sow the seed, leaving the increase to God. If you are interested in going to Norway in June of 1973 (seventy-three), please contact me right away, and the plans will be explained to you. The work will not be easy (the only other sound congregation in Norway is Bergen, several hundred miles away) but it will be spiritually rewarding. My wife and I are now in the process of learning to speak Norwegian.

Other gospel preachers who have been to Norway (Bergen mainly, and Stavanger) are: Connie Adams, Mason Harris, Bob Tuten, Joe Pruett, Bill Pierce, Tom Bunting and Tommy Thornhill and others I do not know of. But no work has been done in northern Norway where we are going. If the church where you worship can help us in travel funds or monthly support, please contact us. If individuals can help us, we will be glad to hear from you. If you are interested in going with us, write now.



**Doyle Banta**, P.O. Box 446, Athens, Ala. 35611 — I am in my seventh year with the Corriger church near Athens. The past twelve weeks nine have been baptized. Foy Short preached in our meeting in June. He did his work well. Sept. 2-8 I preached in a meeting with the church on Highway One at Forrest City, Ark. Joe Corley is doing a great work there. I appreciate Searching The Scriptures.



The 34th St. church of Christ of Winter Haven, Fla. has started a new building near Inman Park in Winter Haven. We plan to be in the new building by the first of January, 1972. The 34th St. prefix will be changed to Inman Park church of Christ beginning the first of 1972. Mailing address will be P.O. Box 4293, Winter Haven, Florida 33880. Rodney Hamrick is the minister at 34th St.



**JAMES P. NEEDHAM AND DUDLEY SPEARS TO THE PHILIPPINE ISLANDS**

James P. Needham and Dudley Ross Spears of Orlando, Florida will leave for 30 days work in the Philippine Islands on Feb. 6, 1972. Tentative plans call for four five-day special schools in four central locations on the islands of Luzon and Mindanao. We plan to teach at least 8 hours each day, plus fill preaching appointments on Lord's days.

We are now in the process of raising \$2,000 each for travel and expenses, and would be happy to receive donations toward these amounts from churches or individuals. We also have a book fund from which we plan to purchase and ship badly needed reference books for preachers in the Philippines. Many of these brethren are without any sort or kind of library; not even a concordance!

James P. Needham  
Dudley Ross Spears

If you cannot support us financially, please pray for our efforts.



**NORTH MEADOW CHURCH MURFREESBORO, TENN.**

Thomas G. O'Neal

The North Meadow church, Murfreesboro, Tenn., met for the first time on Lord's Day, Oct. 18, 1970, in Central High School. We at once secured a valuable piece of property near the Oaklands High School on the Northeast side of town. We are located one mile from the nearest church of any kind.

In eight days we sold \$47,000 of church bonds. Ambassador Church Finance of Nashville helped us in the direction of our bond program. March 22 construction was begun by Continental Church Builders, Nashville, on our modest new meeting house. On June 27, 1971, we met in it for the first time.

Since that date we have had Robert Jackson for our first gospel meeting, July 19-23; a successful Vacation Bible School, Aug. 9-13; and a gospel meeting with different speakers from Middle Tennessee, Oct. 10-17.

The following individuals met to begin the congregation: the Mercer Baileys, Fred Eatons, Larry Beiches, Bobby Eatons, Dwain Lambs, Thomas LeQuires, Pierce Kensler, Roy McMahan, Joe Meyers Morris Youngs, Thomas O'Neals, Phyllis Davenport and children, and Martha Cook.

The Westvue elders, brethren Lillard Bailey and Fred Eaton, after arrangements were made to insure a smooth beginning on the part of the new work and a smooth continuation of the Westvue congregation, stated on Aug. 30, 1970, to the congregation and later in print, "We want the congregation to know that this new work is to begin peaceably and with our sanction, approval, and blessings. Those that wish to go with the new work may do so with the full approval of the elders."



**Hiram Hutto**, 541 Midfield St., Birmingham, Ala. 35228 — Carrol Sutton is scheduled to debate D. L. Welch on the subject of the Godhead October 18, 19, 21, 22 in Cullman, Ala. It is to be conducted at 608 4th St. S.E. in the elementary school building. Sessions are supposed to begin each night at 7:00 p.m. There is a possibility that the discussion will continue through the next week and deal with Holy Ghost baptism, however announcement about this will be made during the discussion. I am to moderate for brother Sutton.



**PREACHER WANTED**

Church of Christ, 892 Haywood Road, West Asheville, N. C. — We are in need of a preacher and we are a small congregation. Anyone interested please contact us at the above address or call 274 -1881 or 252 - 3418.



**J. Edward Nowlin**, 3004 Gena Drive, Decatur, Ga 30032 — I have resigned after thirteen years with

Glenwood Hills, effective January 1, 1972.

Tom Bunting, Route 3, Savannah, Tenn. 38372 —  
 Brother Phillips, I am trying to find the address of a  
 young couple that spoke to me concerning the work  
 in Norway while I was at F. C. lectures last year. I  
 thought perhaps you could mention it in Searching  
 The Scriptures. I believe they were living in the  
 Tampa Bay area or around Winter Haven. I would  
 like to hear from them and they could write to me at  
 the above address.

o

## PROTESTANTISM

Irven Lee

Protestantism in America today is a very broad term and brings to mind a conglomeration of truth, tradition, social banquets and games, and heresy of many hues. In tens of thousands the protest against Catholicism is gone. Those thousands are rather apologists for anything that parades under the name of religion. Emphasis may be placed on paying "dues," and serving on "committees," but all too little emphasis is placed on clean speech and upright living. Divorce, gambling, immodesty, the social drink, the dance, and many other symptoms of worldliness are overlooked. Membership in these "social clubs" churches may be large, but conviction is shallow.

While the term Protestantism is broad, it is associated with certain common characteristics that make it so the one term can be used for the conglomerate mass. One common doctrine is the "faith only" salvation. It is this belief that one is saved at the point of faith and before obedience that makes possible a ministerial association. Arrangements can be worked out for a so-called "union meeting." Billy Graham or another of his type can be employed to work for the many groups. When forces are thus united the great effort is to make many sign a card of trust in Jesus, or raise a hand, or go to a prayer room. People thus complying with the request of the "faith only" evangelist are then counted as saved. They are then encouraged to join anything that is called a church. No consultation of the Bible is encouraged in making this choice. The friendly little church, the big church with social prestige and business connections, or the church with the greatest emphasis on social entertainment and recreation may be chosen. Doctrinal soundness or scripturalness of practice are not stressed. If faith is all of it why should anything else matter? The "faith only" doctrine is the plank on which this unity can stand. This doctrine is flatly denied in James 2:24.

Another common point of Protestantism is the idea that the doctrines of men are not dangerous. Each denomination feels perfectly free to plan some form of government which pleases the majority. The simple system of qualified elders in every church is not satisfactory to the modern church. The fact that much is said in the scriptures concerning this system of government which has divine recommen-

ation does not even cause the Protestant leaders to pause in a moment of serious thought. The Bible plan is discarded for a complicated system worked out carefully by the "clergy." This only illustrates the spirit of freedom and rebellion. Worship, the plan of salvation, and work or mission of the church are just as completely changed. Men meet. Men decide. It is their church and their choice. When did you hear that God might have a choice? This complete independence from the restrictive influence of the Bible is a common characteristic of Protestantism. The doctrine is worded in such phrases as "these things do not matter"; "every one has a right to his own opinion"; and "we like all these good churches."

Another common characteristic of Protestantism is a failure to distinguish between the Old and New Testaments. There seems to be some vague idea that there is a difference and that we do not today offer animal sacrifices, allow polygamy, or go to Jerusalem for the annual feasts, but Protestants generally go to the Old for any ordinance they DESIRE (e.g. tithing). They not only go for the part they want, but they stare in seeming holy horror if one suggests that some such ordinance is not in our law even though it is in the Old. They ask if we do not believe the Old Testament.

The Old Testament was added because of transgression till the seed should come (Gal. 3:19). People who go back for one ordinance that is not in our law are debtors to keep the whole law (Gal. 5:1-5). They are fallen from grace so that Christ will be of none effect to them. He took away the first to establish the new (Heb. 10:9). There is a change of the law (Heb. 7:12). The books of Galatians and Hebrews have the contrast of the two covenants as a point of special emphasis. We are no more under the old law now than the Americans are under the Articles of Confederation.

The law, history, poetry, and prophecy still serve a very worthy purpose in giving examples of faithfulness to encourage, examples of sin and its effect to warn, types and prophecies to strengthen our faith; but the ordinances of the law are not binding in our age. Carefully read such passages as Hebrews 2:1,2; I Corinthians 10:1-2; and Romans 15:4 to appreciate the divine comments on the present use of the old writings.

Protestants generally are rather skilled in promising heaven to each one who dies. The one dying may not have attended worship once a year, his speech may have been blasphemous, his drunkenness, fornication, and gambling may be common knowledge, but the preacher may tell of having heard him say he trusted in Jesus. The leaving out of obedience from the plan of salvation is a common characteristic of Protestantism. This is a corollary of the "faith only" doctrine. Our Lord would ask why we call Him Lord and not DO as He says (Luke 6:45). He said those that "do the will of the Father" shall enter the kingdom (Matt. 7:21).

No more appropriate appeal can be made than that we walk by faith. We should not add to His law or diminish ought from it. We should speak the same thing by speaking as the oracles of God (II Cor. 5:7; Rev. 22:18,19; I Peter 4:11).

— P. O. Box 866  
 Hartselle, Ala. 35640