

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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NUMBER 1

ARE WE SUCCEEDING WITH THE GOSPEL?

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"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16).

These are words we have committed to memory and use them frequently to show what one must do to be saved. But why do we fail in our mission to do what we preach should be done? To this question we had better find an answer, and we had better find the right one.

During the time it takes me to type this article over a thousand souls will pass from time to eternity from this continent. Of this thousand who will die while I write this paper, perhaps one soul will have at sometime in the past obeyed the gospel of Christ. Among those who have obeyed the gospel of the Son of God, perhaps one out of forty will be faithful unto death to receive the crown of righteousness. This is a discouraging estimate, but the facts are in evidence to support the statement.

Why is it that we can hold hope for about one out of forty to fifty thousand souls who depart this life? Why can we not reach these thousands with the gospel and bring them to obey it and live by the will of Christ? These and a dozen more questions may be asked, but a sober and thoughtful view of the antics and promotional involvements of the religious leaders of the day will answer these questions.

WHAT ASSURES SUCCESS?

What makes success? The answer depends upon who asks the question and to whom it is asked. By man's standard, success would be that which at-

tracts attention and gets the approval of the masses, and shows increase in material wealth. In a word, man's success is man's greatest achievement and the most popularity. A good proof of this is the use of numbers present at a service and the amount, of contribution to indicate growth of a congregation.

But success by God's standard is that simple and complete obedience to the will of God that makes men "new creatures" in Christ. This godly success is described in such terms as: "then they that gladly received his word were baptized: and the **same** day there were added unto them about **three thousand souls**" (Acts 2:41). "Howbeit many of them which heard the word **believed**; and the number of men was about **five thousand**" (Acts 4:4). "And believers were the more added to the Lord, **multitudes** both of men and women" (Acts 5:14). "And the word of God increased; and the **number of the disciples multiplied** in Jerusalem **greatly**; and a **great company of the priests were obedient to the faith**" (Acts 6:7). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, **they were baptized, both men and women**" (Acts 8:12).

On and on it goes in the divine record: thousands in one day, multitudes were obedient, and they were multiplied greatly in Jerusalem. All this growth, unmatched by the combination of the greatest machinery of men, was without "the greatest preachers of today" being promoted, and without the genius of all the "specialists" we now have in the field of preaching, and without all the gimmicks and devices concocted by professed disciples to "promote Christ." If it succeeded then, it will succeed now.

That which will insure genuine scriptural success is the plain, forceful preaching of Christ as the Son of God and man as a sinner. This preaching must include all that is revealed in the New Testament for one to become a Christian, and not add one single thing that is not revealed. The gospel is the power of God to save the believer (Rom. 1:16). It is by **obeying** the truth that man's soul is purified (I Pet. 1:22).

WHY DO WE CONTINUE TO FAIL?

I do not want to imply that no success or spiritual growth exists. There is a healthy growth in many

parts of the country, but by comparison with the first century preaching, and considering the advanced methods of communication we have today, we are failing in the mission to go into all the world and preach the gospel to every creature.

There are a number of reasons why we continue to fail, but I can attribute the world wide failure to two obvious attitudes that seem to have permeated the entire church of the Lord. Until these are eliminated or corrected we will have very little success.

1. The False Idea of Unity.

The newly developed concept of unity and the ecumenical efforts, including the fellowship with many denominations of the world, is one hindrance. This has developed within the Lord's church during the past 20 to 30 years. It stands to reason that a Methodist sees no point in leaving Methodism when some "Churches of Christ" join with them in their rituals and "good works" by which they confess that Methodists are "children of God" also. Why should they change?

This false concept of unity has weakened the conviction and conscience of the majority of those who have been baptized into Christ and they no longer really feel the need to change religious people in error. Why should they? If all these are "children of God" in various ways, why try to change them?

The pseudo-promoters of denominational unity have little or no respect for the divine authority of the word of God. It would be impossible to expect them to draw a line between truth and error because the moment they do so they are in trouble with their concept of unity. This is one great reason we are not growing as in New Testament days. I am speaking of success as revealed by God, not the success as viewed by men.

2. The Attitude Toward Sin and the World.

The attitude of most people toward sin and the world has left little difference between the lives and influence of members of the church and the world. The evils of the world have so infiltrated the habits of professed disciples of Christ that preaching has no longer any influence upon those of the world.

Galatians 5:19-21 lists the works of the flesh and concludes with these words: "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Romans 6 plainly shows that the person who is dead to sin, buried with Christ by baptism into death, and raised in the likeness of his resurrection to walk in newness of life, should no longer allow sin to reign in his mortal body. If we turn from serving righteousness to serve sin, we become the servant of sin, and the end is spiritual death. This is the whole point of Romans 6.

Jesus said that his disciples would be hated by the world (John 15:18,19). In fact, he taught them that if the world loved them they would be of the world, because "the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

James said: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

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If one has difficulty defining what the world is in these passages, John makes it plain: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15,16). Everyone is of the world who is not in Christ and not walking in the light (I John 1:7; Matt. 12:30). Demas, once a fellow worker with Paul "hath forsaken me, having loved this present world ..." (II Tim. 4:10).

All these passages establish this one point: No man can give allegiance to the god of this world to any degree and be a true servant of God. But this is the very problem that hinders our success as we try to use the powerful sword of the Spirit, the word of God.

WHAT A CHRISTIAN MUST BE TO SUCCEED

One of the most concise and direct passages that

tells what a Christian must be to be successful is the third chapter of Colossians. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1,2). This is the very first state of mind that will produce success as a Christian.

It is not enough to have the right attitude of mind, righteous conduct must accompany the right goal. We are to **put off** anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:8-10).

It is not enough just to put off the evil deeds, we are to **put on**: kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another ... put on love, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. . . . Let the word of Christ dwell in you richly in all wisdom . . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:12-17).

If we could get men and women to obey these requirements for the "new man" in Christ, we would have no problem with success in preaching the gospel to every creature.

AN INTERESTING QUOTE

Larry Ray Hafley

The quotation which follows may be of some interest to those who have occasion to oppose denominational use of the Old Testament as authority. Who has not had a Baptist run to David's harp or to some other Old Testament passage for proof of mechanical instruments of music in the worship of the church? The quote below reveals that their leading teachers knew better. You may desire to file it for future reference. (The quote is taken from an article reviewing and rebuking the errors of Dr. John R. Rice.)

"Dr. Rice makes the old testament law still a rule of faith and practice, by his interpretation of Matt. 5:17-18. It is as wrong for him to teach this as it is for Seven Day Adventist (sic). At least the adventist (sic) are consistent (sic) in that they keep Saturday instead of Sunday. Matt. 5:17-18 clearly teaches that ALL the law was fulfilled at the same time, and Col. 2:14-17 tells us it was nailed to the cross. If you divide the law into ceremonial and moral, you still have 'one jot or tittle shall in no wise pass from the law (including both ceremonial and moral) till all be fulfilled.' If Christ fulfilled part of the law, He fulfilled it all on the Cross." (A. J. Wall, "Dr. John R. Rice — Wrong On Many Things," THE BAPTIST ANCHOR, Vol. 27, No. 8, November, 1972.)

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I MARVEL
Galatians 1:6



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WILL HE FIND FAITH? IF WE ARE TO SURVIVE AS THE PEOPLE OF GOD

In Luke 18:8 the Lord asks the question, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Christ was disturbed over the conditions that he found in the days of the New Testament. The same conditions are with us in 1973. That there has been a great "cooling off" in religion no one can deny. It is getting harder, by the day, to convert the lost to Christ. There are many reasons for this indifference. One of the foremost is the taking of the wife and mother out of the home and putting her to work. She is no longer there to have all things ready for the family to attend services and to show the right interest in spiritual affairs. Other factors enter also, such as materialism, the influence of "science falsely so called" in the classroom, etc. The facts are with us, however, and if we are to survive as a people we will have to find the answers.

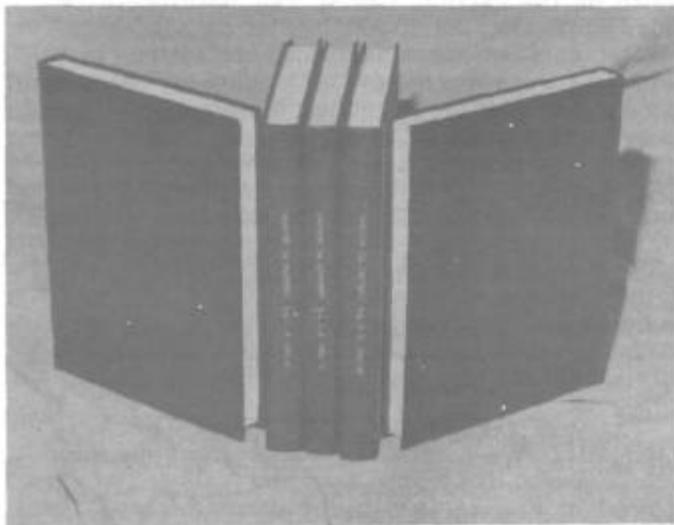
The first, perhaps, is a BETTER HOME ENVIRONMENT. We must do a better job of instilling in our children the same spiritual values that were placed in us. We take it for granted, many times, that the young ones in our homes will have the same faith we have, only to wake up too late and realize that it is not true. The church only receives what the home gives it and regardless of the effectiveness of the church program it can, as a rule, be no better than the home. The rules are simple, prayer each time the family sits down together, a time set aside each day to study the Bible, stories of God's great around mother's knee instead of T.V. The rules are simple but rare is the home that follows them.

Secondly, WE MUST BE SURE THAT THE CHURCH HAS A PROGRAM FOR ALL. From the oldest member to the two-year-old who is attending class for the first time, the congregation should have the best teachers in the classroom, the best material to study and an arrangement favorable for such study. As Bobbie points out in her new book, *Stairway to Teaching*, less time is spent in the Bible School than we would believe possible. Compared to the public schools less than two weeks is spent in study. This is compared to one year in the schools of the nation. Just think, we are expected to do in 52 hours what the public school does in nine months.

WE MUST SET THE RIGHT EXAMPLE. In our lives, in teaching others, in showing the proper interest in all that is right, our children are not looking for perfection but for consistency. They have a

right to expect the proper example. When mistakes are made they should be acknowledged instead of covered up. Conversation in the home should be spiritual in nature and uplift the church of the Lord. Children ought to hear the right things and ought to hear them in the right spirit. Comments, if they are critical, are misunderstood by children and they tend to magnify them. It is little wonder that our boys do not make elders and preachers when all they hear is derogatory remarks against those who have these positions.

Yes, the Lord asks, "Nevertheless when the Son of man cometh, what will he find on the earth?" Unless we are able to teach our children to "remember their creator in the days of their youth," there will be no church tomorrow. It is up to all of us, may God help us as we know he will.



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"KEEPING IT IN CONTEXT" NO. 1

It has been my purpose, the last several years to stimulate a study of the word of God by articles in this column. I have tried to write on a number of controversial matters both without and within the church. I have also tried, to the best of my ability, to diagnose the problem. That is, to see why the difference between people exists and the solution.

Our study this month deals with the problem of keeping words and phrases in their context. An excellent illustration of this is found in I Cor. 2:9. Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It must be admitted that the above scripture comes in handy preaching some funerals. We all feel that heaven is so beautiful that it is beyond our finite description. However, on second look at the context we find Paul is not talking about heaven at all but the gospel of our Lord. This is why it is so necessary to keep words and phrases in their context! I have always insisted that it is impossible to understand some words and phrases in the Bible if they are not held in their setting. The reason for this problem is the double and even triple meaning of some words. One of the greatest problems in a public debate is to keep an opponent from taking words out of context and making a false application. I shall in succeeding articles discuss different facets of the major problem.

Our first study is on the expression "Breaking bread" as found in Acts 20:7, and other places in the New Testament. I suspect almost every reader who has taught a class on Acts has been asked this question: "How do you know the breaking of bread in Acts 20:7 is the Lord's Supper?" They usually go one to say "Does not this term sometimes mean an ordinary meal?" The answer to their last question is "Yes." This means that some sort of explanation is in order.

The word bread (Artos) sometimes has reference to the Lord's Supper as indicated in Matt. 26:26; Acts 2:42 and I Cor. 11:23. The word bread sometimes means food in general (See Matt. 6:11). Metaphorically, it sometimes refers to Christ as the bread of life (John 6:33). In Acts 2:46 it evidently refers to an ordinary meal. One can readily see that the Greek and English does not give one much relief from this perplexing problem. What is the answer? Gentle reader, the context itself! The expression

"To break" (Klaze) is sometimes used in connection with the Lord's Supper but not always.

Now let us take up the scriptures where this expression "Breaking bread" is used and see if we can find out whether it means the Lord's Supper or an ordinary meal. Let us take the easy scriptures first and then go on to the more complicated ones. First, in Matt. 26:26 "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, take, eat; this is my body." The breaking of bread in this text has to be the Lord's Supper because Jesus says it is. Only an infidel would argue this is not the Lord's Supper. The context makes it clear that Jesus was not instituting an ordinary meal but the Lord's Supper. Our next text is I Cor. 12:23, 24 "For I have received of the Lord that which also I delivered unto you, 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." It is very clear in this text that the "breaking of bread" has reference to the Lord's Supper. As a matter of fact Paul goes back to that night and quotes from the Lord himself.

Thus far in our study we have found that the expression "breaking of bread" can refer to the Lord's Supper. Now let us proceed to verses a little more complicated. In Acts two we have this expression used twice; once in verse 42 and again in verse 46. Let us study verse 42 first: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers." Now our problem is this: does the expression mean an ordinary meal or the Lord's Supper? Here again the context is our answer. Notice, the disciples continued in such things as prayer, fellowship, etc. These things convey to our mind acts of worship. As a matter of fact, the word fellowship demands joint participation or something done in a collective capacity. It would be difficult for a man to have fellowship with himself only! Therefore, from the context it is generally agreed that the "breaking bread" here refers to the Lord's Supper. Now in verse 46 we read, "And they continued daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart." When the text says they continued with one accord, this emphasizes unity. It is said they did this in the temple. Although we have no reference of christians observing the Lord's Supper in the temple, we all must admit it could be done since the PLACE of worship is not specified. The next part of the verse says they "Broke bread" from house to house. It must also be admitted that the Lord's Supper could be observed in a house, and no doubt it often occurred. However, the last part of the context seems to reverse that concept. It says "Did eat their meat with gladness and singleness of heart." When Luke talks about their eating meat, or food it becomes rather clear that the breaking bread in this text refers to an ordinary meal. As a matter of fact, Paul condemned the Corinthian brethren for mixing an ordinary meal with the Lord's Supper (see I Cor. 11:33, 34).

Our last text is the one introduced at the beginning of this article, Acts 20:7. Remember, gentle

reader, the expression breaking bread could have two or more meanings. The context says in verse six that Paul stayed in Troas seven days. The reader must ask himself the question why seven days? He will then read "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Notice they came together to break bread on the first day of the week? If this is an ordinary meal why does it specify Sunday? We also observe this observance of the Lord's Supper was purposely accomplished. They could have eaten an ordinary meal any day of the week but the text indicates that Paul had stayed in Troas seven days in order to be there on the first day of the week. We found out in our study of Acts two that breaking bread was used in two ways in one chapter. We have a similar situation here in Acts 20. Down in verse 11, we read "When he therefore was come up again, and had broken bread, and eaten, and talked a long while even till break of day, so he departed." Some have tried to tie verse 7 and 11 together. The text indicates the "breaking bread" in verse 11 took place after midnight, after Paul had preached his sermon and raised Eutychus from the dead. The context also teaches that breaking bread in this text was an ordinary meal because of the social aspect of the text. Notice "And eaten, and talked a long while." This indicates a visiting period connected with the eating. In verse seven we are told the purpose of their coming together was to "break bread." The preaching of Paul was incidental! If they waited until after midnight, Paul's sermon, and the healing of Eutychus to observe the Lord's Supper, it seems they got the cart before the horse! They made eating the Lord's Supper incidental to not only Paul preaching but a number of other matters. If the text had said, "When the disciples came together to hear Paul preach, they also broke bread." I might buy the idea that verse eleven means the Lord's Supper. But as things stand I must "HOLD IT IN CONTEXT." Think it over. o

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Thank you. H.
E. Phillips

WORSHIP IN SPIRIT AND IN TRUTH

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THE CONTRIBUTION

In our series on worship, we have written concerning prayer, the Lord's Supper, teaching and singing. With this article we turn our attention to the Lord's Day contribution.

MISUNDERSTANDING

For some time brethren have had some difficulty in understanding New Testament teaching on this subject. This is not due to the subject being complex, but rather to the fact that brethren have tried to justify some false positions which involve them in trouble.

GOD IS NOT IN NEED

Since God gives to mankind, he does not stand in **need** of our contribution, Acts 17:25. The earth belongs to the Lord, Psm. 24:1. The cattle on a thousand hills are his, Psm. 50:10.

Therefore, we do not furnish God with anything when we contribute any more than we furnish his needs when we sing or pray. The contribution is an act performed which denotes the attitude of the Christian, that is, **we belong to the Lord**. We have been purchased by the blood of Christ, I Cor. 6:19-20. When we have given ourselves to the Lord as the Macedonians did, II Cor. 8:5, then **all we have** belongs to the Lord and will be used in his glory.

We are blessed when we give, Acts 20:35. God blesses us and uses us to his glory as we do his will. The Lord's religion is one of sacrifice. He gave his Son, (John 3:16; Heb. 7:27; 9:28) for us and we present ourselves as living sacrifices unto him (Rom. 12:1-2).

LOCAL CHURCH

When one obeys Christ, he seeks association and fellowship with those of like precious faith. Paul did this in Jerusalem (Acts 9:26). In a given locality this is called the local congregation of Christ. This congregation has responsibility and often it is discharged by money being used. The congregation is able to act as one through its resources in that for which the congregation is responsible.

In reading the New Testament it is learned that the early church had a treasury. (Acts 2:44-45; 4:32-37; 11:29-30; Rom. 15:25-32; I Cor. 16:1-4; II Cor. 11:7-9; Phil. 4:15-20). This treasury was authorized by apostolic teaching and came into being as brethren made free will offerings. From their

own labor and resourcefulness they were blessed of the Lord with ability to give (Eph. 4:28; Acts 2:45; 4:34,36-37).

SPENDING THE TREASURY

From the treasury which the New Testament church had we learn from the Scriptures that it was spent for the purpose of providing Scriptural teaching in both evangelism and edification. (II Cor. 11:7-9; Phil. 4:15-20). From this treasury the Scriptures reveal brethren in need were relieved (Acts 2:44-45; 4:32-37; 11:27-30; II Cor. 8 and 9, Rom. 15:25-30; I Cor. 16:1-4, etc.). Brethren provided a place for the church to meet for worship and work (Acts 20:7; I Cor. 14:23, 30; James 2:2). I take it that if and when the church provided such a place at expense to the congregation, that such was likewise a scriptural expenditure of funds. Whatever was or is necessary to the congregation functioning as God would have it work and worship would be authorized in the act itself.

FIRST DAY

I Cor. 16:1-4 is the only passage that reveals **when** the New Testament church gathered funds together. Other passages reveal the source of the individual's funds that were laid in store. For what all the treasury was spent is learned from both this and other passages. This passage is not the exclusive pattern for what funds from the treasury were spent. It is, however, the exclusive pattern as to **when** for "every one of you" to "lay by him in store, as God hath prospered him." Brethren would have little trouble understanding this if they would come to the word of God to learn his will instead of seeking to justify some human promotion.

Acts 20:7 is an exclusive pattern as **when** to eat the Lord's Supper. Just so, I Cor. 16:1-4 is an exclusive pattern for **when** brethren are to "lay by him in store." We oppose contributions gathered by the church other than on the first day of the week for the same reason we oppose eating the Lord's Supper other than on the first day of the week.

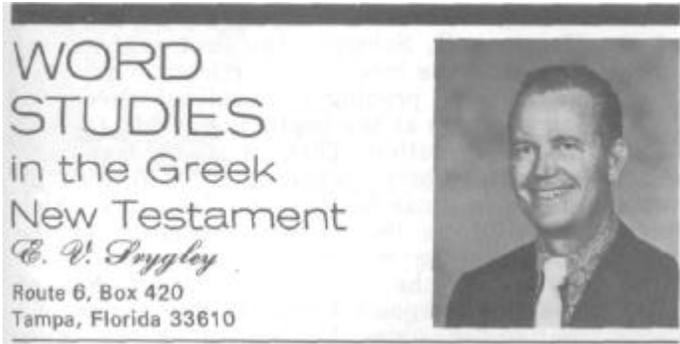
FACTS ABOUT CONTRIBUTION

There are certain facts we need to note about the contribution. (1) Saints are under apostolic order to lay by in store, I Cor. 16:1. (2) Giving should be "as God hath prospered" one, I Cor. 16:2. (3) It is "upon the first day of the week" I Cor. 16:2. (4) Our giving is to be "purposeth in his heart" II Cor. 9:7. (5) Giving is not to be done grudgingly, II Cor. 9:7. (6) We must not give out of necessity upon God's part, II Cor. 9:7. (7) We should give cheerfully, II Cor. 9:7. (8) Our giving should be liberal, II Cor. 8:2. (9) We are abundant in the grace of giving, II Cor. 8:7. (10) By our giving we prove the sincerity of our love, II Cor. 8:8. (11) We are to give upon the basis of what we have, not what we wish we had, II Cor. 8:12. (12) Poor brethren can give liberally, II Cor. 8:2.

OUR ATTITUDE

Our entire attitude toward giving will be determined by whether we **first** give **ourselves** to the Lord (II Cor. 8:5). Twenty dollars spent for our pleasure looks like a postage stamp, but the same

twenty dollars given to the Lord often looks as large as a bedspread. Our attitude toward Christ determines our giving.



ARRABON, "EARNEST," "PLEDGE"

The idea that is conveyed by the expression "down payment" is very well known. Sometimes the expression "earnest money" is used to denote a down payment, or a part payment in advance.

This very idea of "down payment" is conveyed by the Greek term **arrabon**, which occurs in three passages in the New Testament: II Cor. 1:22; 5:5; and Eph. 1:14. In these passages we read about the "earnest" of the Spirit, or the "pledge" of the Spirit.

IN THE POPYRI

In papyri dated from before, during, and after the time of Christ we have uses of the term **arrabon**, where those uses refer to money that was received as a down payment for some purchase.

In one papyrus, a woman had received 1000 drachmas as a **arrabon** for a cow she had sold. In another papyrus, someone had paid a certain amount of money as an **arrabon** for a piece of land he had bought.

THE EARNEST OF THE SPIRIT

There may have been some discussion regarding whether the expression **arrabon** of the Spirit means the "earnest" which is the Spirit, or the "earnest" which the Spirit gives. It seems to me that the former idea is more likely. In Eph. 1:13, 14 the Spirit is referred to as the **arrabon**.

PROMISES NOT FULLY REALIZED

It seems to be that in this life our spiritual blessings are only the **arrabon**, the "down payment." In the world that is to come the obedient Christian will realize the fruition, the full reward of the dutiful life of the Christian. In the world to come, he will be "paid in full."

Numerous passages indicate that the Christian does not fully realize in this life the things that God has promised to the faithful. For example, I Cor. 15:19 indicates that this earthly life, of and within itself, would be a "miserable" existence. In II Tim. 4:6-8 Paul indicates his expectation of eternal bliss. This same promise is spoken of in Rev. 2:10. These examples could be greatly multiplied.

Using the SWORD OF THE SPIRIT

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OXEN SUPPORT BAPTISMAL FONT

According to an article in the paper, the Mormon Church is building an \$18-million temple in Maryland, near Washington, D. C. In describing the temple, the article said, "It also will have the usual 'sealing rooms' for marriage rites and a baptismal font supported by 12 oxen."

Oxen may support a baptismal font, but the Bible certainly will not. While thinking about sprinkling for baptism, I remembered a poem which I had on file. I believe that you will find it interesting and amusing.

The Indian and the Preacher

Once upon a time, a preacher
Of good John Wesley's band,
Went forth upon a mission
Out in Indian land. He
gave the chief a Bible
And journeyed on his way, But
came back through that section
At a somewhat later day.

The chief called on the preacher —
What ever did give rise?
"Chief want to be a Christian,
Me ready be baptized." The
preacher brought his 'Jordan',
A little china bowl, Then
catechized the Indian
With reference to his soul.

The chief gazed at the vessel
With an apprehensive look.
"The pond, he much too little,
You give 'um chief wrong book." The
preacher urged and argued
That a small amount would do, But
failed to turn the Indian
From his "heap much water" view.

But the preacher finally consented
To let his custom slip,
He'd go down in the river
And give the chief a dip. "No,
No," the chief responded,
"You try to change God's plan From
dip to little sprinkle —
Me guess you be wrong man."

"TO SEE HOW IT WOULD FEEL"

A few weeks ago, a young man in Arizona killed both of his parents. When questioned about it, he said, "I just wanted to see how it would feel to kill someone."

If he just had to have the feeling, isn't it regrettable that he could not have known how it feels to commit suicide?

WHY APPEAL TO MEN?

We can all profit from the study, wisdom and experience of men by reading what they have written. But we can never establish divine authority by an appeal to men. If a proposition cannot be proved by the Bible it cannot be proved by an appeal to men — living or dead — regardless of their greatness. If a proposition can be proved by the Bible an appeal to uninspired men is wholly unnecessary. Usually about as many scholars can be quoted on one side of an issue as the other. About all "scholarship" does when serving as a commentary on issues is to cancel itself out. No truth of God was ever established by uninspired men.

FREEZE THE BODY BUT NOT THE SOUL

" 'Cryonicists' put bodies in the deep freeze for future shocks." So reads the headline in a recent issue of the newspaper. The reporter tells of visiting Cryo-Span, Inc., a place where bodies are frozen. Speaking of viewing the frosty face of a man, the writer said:

"The body is that of one of 15 people who since 1967 have been scientifically frozen or placed in 'cryonic suspension' in the hope that someday, after a cure has been found for what killed them, they may be brought back to life and even rejuvenated.

"Believers are convinced cryonics (from the Greek word kryos for cold) is the first serious attempt to conquer death and achieve physical immortality. Skeptics call body freezing a fraud to bilk the dead and their survivors."

I believe that these people overlook one important fact — that man is not wholly mortal. This experiment is evidently based upon the belief that he is. We don't deny that they can preserve the body, and they may find a cure for the disease, but what are they going to do for a spirit or soul? The Bible says, and everybody knows, that a body without a spirit is dead (James 2:26). Man can never achieve "physical immortality" for God does not will that it be so (Eccles. 12:7; Matt. 10:28; II Cor. 5:1). Man may have control over the body — alive or dead — but he has no control over the spirit (Eccles. 8:8). Only Jesus has such power, for he has the keys of death and Hades (Rev. 1:18).

I am afraid that any "future shocks" will be for those who think that "physical immortality" can be achieved. Man can never "conquer death" (Heb. 9:27).

ORIGIN OF THE MOON

Surely we all find the space program very fascinating, and many blessings and benefits for mankind

will accrue from it. I am not prejudiced against it. I am concerned about the frequent reports that, as far as many scientists are concerned, all of the time, effort and money is expended in an effort to learn more about the moon's origin. For example, I have before me an Associated Press article out of Houston concerning the mission of Apollo 17 and the work of Dr. Harrison H. Schmitt, the first professional scientist to visit the moon. The article says:

"Schmitt will be probing for evidence needed to fill missing chapters at the beginning and at the end of the moon's evolution. This, in effect, means he will be searching for evidence of rocks formed by volcanoes late in lunar history and for rocks which have survived from the earliest formation of the moon."

As they circled the moon on Christmas Eve of 1968, the men of Apollo 8 read to the nation and world what God has revealed concerning the origin of the earth and moon. Evidently, many scientists back on earth did not believe a word of it! If they don't believe that, do they believe any of the Bible? And if so, why? Why would they believe part of it and reject part of it?

They are searching for information, and like the sectarian who goes to the Bible to "prove" what he already believes, they will find something. The chances are pretty good that many of them will not conclude that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:16). Instead, they will argue for evolution — for both moon and man. They need not speak of "missing chapters" in evolution; the whole book is missing!

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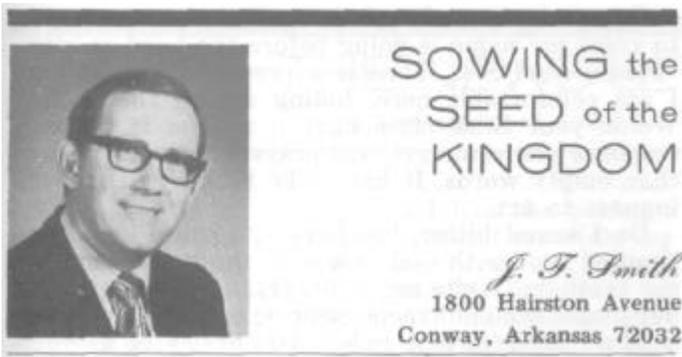
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ACCORDING TO THE APOSTOLIC ORDER

Those who are Christians subscribe to the proposition that our work and worship; yea our obedience to God in toto should be according to the apostolic order. We do not claim, as do many in the Baptist church, that we can trace a line of succession for the Lord's church all the way back to the days of the apostles. We do not believe, in fact, that that is necessary. If we sow the seed of the kingdom (which is the word of God — Luke 8:11) when it lands on good soil (the hearts of honest men and women — Luke 8:15) it will bring forth fruit unto God. Hence, when we follow the teachings of Christ and the apostles, we will become now what those became who followed the teachings then.

John Smyth, recognized founder of the Baptist church, advocated the above principle, even though he did not adhere to his own teaching. In Vedder's History of the Baptist Church, he tells of Smyth in these words: "Smyth is generally called the 'Se-Baptist,' which means that he baptized himself. There can be no doubt that such was the case since an acknowledgement of the fact still exists in his own handwriting. In this respect he resembled Roger Williams. He held that the real apostolic succession is a succession not of outward ordinances and visible organizations, but of true faith and practice. He therefore believed that the ancient, true apostolic succession had been lost, and that the only way to recover it was to begin anew on the apostolic model" (Vedder's Short History of the Baptists, page 203-204).

In this quotation are some of the very principles for which those who are members of the Lord's church contend. But at the same time, there are admissions that are devastating to Baptist doctrine. It has been the claim of the Baptist Church for years that they are "apostolic" because they can trace an unbroken chain of Baptist Churches, or churches holding their fundamental beliefs, all the way back to the apostles of Christ. So notice in the quote from Smyth that his work consists in beginning "a church anew on the apostolic model." Had he practiced what he preached it would have been commendable indeed. However, he started "anew" by pouring water on himself and calling it baptism. In a further study of Smyth, we learn that within a few months he applied for membership in the Menonite Church, recognizing his error regarding baptism.

I firmly believe that the ONLY way to recover the New Testament church is "to begin anew on the

apostolic model." Christians do not claim to have exclusive rights on this ideal, but we are earnestly striving to accomplish this by conforming our practices and our teachings to the apostolic model found in the New Testament. We find no unscriptural idea in the design of Mr. Smyth. We can only call on you, our readers, to look with us at the doctrines and practice of those who are members of the church of Christ and the denomination of which you are a member and see which conforms to the "apostolic model." Compare the following:

1. We show that Christ is owner and head of His church, Rom. 16:16; Matt. 16:18. What about the church of which you are a member?

2. We follow the Scriptures on organization, having bishops, deacons, and members in a local congregation according to the apostolic order set forth in Phil. 1:1. What about the church of which you are a member?

3. We seek to follow the New Testament teaching (Acts 2:42) on: (1) Salvation, Mark 16:16; Acts 2:38; (2) Membership, Acts 2:47; I Cor. 12:13; Acts 9:26; (3) Worship, Acts 2:42; Eph. 5:19; Acts 20:7. What about the church of which you are a member?

We ask you to compare what we call ourselves (Christians, members of churches of Christ); the organization we teach and use (local congregations under Bishops, with its special servants—Deacons) ; what we teach on salvation (faith, repentance, confession and baptism for the remission of sins) ; and what we do in our worship services (teach, pray, give, sing, and eat the Lord's Supper). Now compare that with what the Bible teaches. Also, compare the name, organization, doctrine on salvation, and the items of worship where you attend with the Bible's teaching. Which one is according to the Apostolic Order?

We urge you to study and find out the truth on these subjects. Then, obey that which you learn from the Word of God that you might be saved and added by the Lord to his church.

PAPER BACK BOOKS AND BOOKLETS

FIRST CENTURY PREACHING BY TWENTIETH CENTURY PREACHERS — Sermon Outlines. Compiled and Edited by Jimmy Tuten, Jr. and Floyd Chappellear.
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THRASHER-GARRETT DEBATE on Unconditional Salvation and Apostasy. Christian vs Primitive Baptist.
Price \$1.50

SMITH-LACUATA DEBATE, held in 1971 in the Philippine Islands on the Institutional and Benevolence issues. 256 pages.
Price \$2.00

WHERE ARE OUR BROTHERS?

Patsy Johnson

In a September issue of this magazine there appeared a news item telling of two women meeting together and their desire to find a preacher to help them with the Lord's work. I would like an opportunity to tell you of the replies we received to this request. There were two tracts from brethren of one cup belief, neither was accompanied by a letter. Then there was the envelope filled with tracts from some faithful Christian located in Arkansas — again no letter.

Then there were three letters, but I am not sure that any of these writers were answering our request in this magazine. One letter was from an elder in Virginia where a former Rochester member now worships. He wrote at her request to see about financial help for us. He assumed we had secured a preacher. One letter was a result of a visiting Christian from Missouri who suggested we write his home congregation and explain our situation. I apparently failed at this task. I am unsure about the background of the third letter, but the writer knew more about us than appeared in the news item.

Perhaps you are trying to figure out just what all this should mean to you. Who cares about all these explanations anyway. This is exactly my point! Who cares? Don't any of you brothers care? Aren't any of you concerned about the Lord's work? Please write me letters (no tracts, please) and tell me in easy words why you will not come to Rochester, Minn. Explain to me why you are happier in the warm south in that large congregation that has no financial worries. Brothers, please read carefully the book of Acts and tell me what examples those preachers set.

All you comfortable Christian brothers who are grinning at the heat being given preachers in this article, may I direct you to the article written by Donald Givens in the Dec. 7 issue of Gospel Guardian entitled "A Kingdom of Priests." Are you guilty? If your congregation is over fifty in number, and especially if you have elders (I Tim. 3:2), why are you holding on to a preacher who could be of better use elsewhere? Don't tell me you can't get "up front" and bring a lesson. How many of your Bible teachers have had to walk into a classroom without training? Ask her how her knees knocked, her hands shook, and her voice wavered. But she did it, and she grew spiritually.

Another point, brothers, what would have been your reaction if all she felt she could offer were prayers and financial help. I don't mean to tum up my nose at what we may need in the future, but we don't need financial help now. We need a preacher to help establish a congregation. If a congregation anywhere is willing to let go of their preacher, it seems to me they will have financial support on hand to send too. But what do we do with financial help with no prospect of a preacher? It appears we have carts everywhere but no horses.

Prayer is a comfort to any Christian. I am glad to know my name is going before the Lord so often. "Please send Sis. Johnson a preacher, but not me. I am comfortable here, hiding among the group." Would your Bible class have a teacher if the only response you could get was prayers? Prayer is more than empty words. It has to be backed with a willingness to act.

Do I sound bitter, brothers? I know I am disenchanted; not with God, not with the truth, but with my brothers. Write me, brothers, and admonish me, but please send no tracts, offer no empty prayers and send no financial help unless you first give us yourself.

— 735 3rd Ave. NW

Plainview, Minn. 55964

HERE AM I, SEND ME

James O. Lovell, Jr.

The Gospel is the answer to man's problems no matter what part of the world he may live in. This message must be preached unto those willing to listen. God in His infinite wisdom chose to use man in delivering this message of salvation to those of the world subject to it. When men of ability are willing to go into areas where this message is not being preached brethren need to heed the call. The decision to support such men should not be determined by national boundaries, for Christ's kingship is not confined to one country. Is Christ an American? Did Christ die for Americans only? I am happy to hear Brother Dudley Ross Spears is going to West Germany. I pray brethren will answer the call to support him.

Each man must decide where he can do the most as a servant proclaiming the "Good News". For the past ten years I have desired to go into an area of this world where the Gospel has not been made as available as it has in other parts. I have followed the work in Australia and South Africa with great interest. I was advised to wait in order to gain experience. During this ten year period I have had the opportunity to work with small groups, and now to work with the elders at Thayer St. in Akron, Ohio. I believe I have the experience needed to be a useful servant.

The city of Alberton, Transvaal, Republic of South Africa is a city of 30,000 where the Gospel needs to be made available to all who will hear. This city has grown from about 10,000 in 1958 to 30,000 in 1972. The government feels it will reach 60,000 by 1975. At the present two Christians live in Alberton," and they drive to Springs, about 30 miles, to assemble with the brethren where Brother Ray Votaw preaches. In December Brother Ron Chaffin will be moving to Alberton. This will be the beginning of an effort to reach all those who will listen to the "Good News". The two Christians will join him in establishing a church. My family and I will join him in June of 1973.

THE NEWS LETTER REPORTS

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

Just recently my family and I had the pleasure of having Brother Steve and Sister Cora Kearney in our home. About six years ago Steve left Ireland to work in South Africa. During his first year he came in contact with Brother Wayne Sullivan who taught him the gospel. When Cora joined him in South Africa she too was taught the gospel. He spoke to us of the work in South Africa as being in the pioneering stage. There are approximately 24 million people in South Africa, and 314 million live in the Johannesburg area. Currently there is a small group meeting with Brother Chaffin in Johannesburg. This is the church started by Brother Paul Williams, and the group to which he is returning in December. Brother Kearney lives in Krugersdorp and works with about eight brethren. Brother Votaw lives in Springs some 50 miles from Brother Kearney. These brethren are not like some of us who live within a stones throw of each other. What is needed now in this area and other parts are brethren willing to sow the seed. I am sure God will give the increase if we can do our part, which is the sowing of the seed. Brother Chaffin and I will be working together in sowing the seed as much as is humanly possible. Brethren ask, how long will it take to get results, and now long will you stay? I can not put a time table on when God will give the increase, for that is not my part of the work. My part is the sowing. When I came to Ohio I came to do a work and have not given thought as to how long I shall stay. Brethren, this is my attitude toward the work in Alberton.

We will leave for South Africa June 11, 1973. This should give us sufficient time to raise our support. I am sure brethren feel they will have enough time to let me know, and will wait till May to do so. But I am sure this will not do much for my nerves. In moving to South Africa we find we are moving to a country which is on par with the living standards of this country. I have tried to seek sound advice as to what we will need to live in Johannesburg. Brethren have advised me to seek \$1000 a month support. This figure includes our house rent, payment of utilities, and my salary. It is going to cost us about 200 to 250 rand (South African dollar) per month to rent a house. When figuring the difference between the American dollar and the South African rand you add 30% to the price it will cost in rands. I believe this figure to be in line with what many preachers need to live in American cities.

Many of the furnishings we have will be sold, and replaced when we get to South Africa. Brother Ron Chaffin has been of great help in deciding what to take. Since the cost of appliances is high in South Africa we have planned to take what we have. I have contacted several movers about the cost of shipping our furnishings. The figure I am working with is \$3500. The airline tickets for the five of us will run \$2700. Brethren here and in South Africa have advised me to raise the amount needed to make

the 40 % down payment required on a car. I would like to secure a car that will give us good service the entire time of our stay. In totaling up these three figures we will need \$7000 in our travel fund to make the trip.

There are many churches I do not have knowledge of who might want to help us. Any support one can give will be greatly appreciated. Individuals or churches can help us with our work fund. But I am sure the hardest thing to raise is the monthly support. We pray daily brethren will hear our plea. The brethren in South Africa have encouraged us to come, and we are going. Will you have a fellowship with us in the preaching of the Gospel in South Africa?

Preacher Needed

The Woodlawn Church of Christ is in need of a gospel preacher. The church is located about half way between Columbus, Mississippi, and Vernon, Alabama, in Steens, Mississippi. The average attendance is about 50. A preacher's home is provided. The local congregation also is able to provide \$150.00 a month toward his support and there are other congregations to be contacted which possibly will make up the remaining support needed. If interested, write Mr. W. B. Logan Sr., Route 1, Box 180, Steens, Mississippi; or call Mr. W. B. Logan Sr. at A/C 601 356-6871.

Elders of the Woodlawn Church of Christ
W. B. Logan
Murl Young
Elbert Logan

Nathan Hagood, Rt. 1, Box 27-a, Jennings, Fla. 32053 — The brethren at the North Valdosta church in Valdosta, Ga., have asked me to move there and work with them. As of March 1, 1973, I will begin work there. I have been at the Oak Grove church here for about thirteen months. Anyone interested in the work here should contact either A. B. Newsome or Nick Law, both Rt. 1, Jennings, Fla. Arrangements for my support in Valdosta are not complete at present. Anyone desiring to help support the work there should write me for more information.

Charles F. House, Spanish Church of Christ — Ramon Cordero, our other evangelist here at this place, is still unable to make long, evangelistic trips to Sasabe and Cananea as planned, since he has no dependable transportation. His truck burned up April 16, and for six months we have tried to raise the balance due without too much success. Brethren, for every check sent to Spanish church of Christ, marked Ramon's Truck Fund, and sent direct to Ramon Cordero, P.O. Box 21, Douglas, Arizona

85607, he immediately acknowledges it with a receipt, plus he adds you to his mailing list to receive his regular monthly report in English, and the nicest part of all, that you can deduct this amount 100 per cent from your income tax. Please send any checks you may have for him direct to him, and not to me. Thank you.

HELP URGENTLY NEEDED

The following is a copy of a letter written by bro. Arnold A. Granke, a U.S. serviceman stationed at Clark Air Base in the Philippines, to bro. Rod MacArthur, of the Moscow, Idaho, church.

"Dear bro. MacArthur:

"Brother Castorio F. Gamit referred your letter to him of 25 August 1972 regarding the needs of Christians here in the Philippines as a result of the recent floods; and asked me to answer it.

"Since the floods, he and I have been attempting to collect information concerning the situation among brethren in the affected areas. This has been difficult to accomplish because the flood disrupted communications and transportation, therefore our information is not yet complete. We do know the following:

"A church of about 20 souls at Macabebe is in need. There are about 75 brethren in the area of Subic, Zambales who have been rendered needy and approximately 100 Christians scattered about in Marikina, Taytay, Montalban, Cainta and Tayigug in Rizal province who need help. No figures are available to us of the brethren in need in Pangasinan and Tarlac provinces, although both were heavily damaged by the flooding.

"All the flood victims are in need of clothing. It is best to send clothing rather than the money to purchase it with. Because crops were heavily damaged, food is also very expensive, and brethren need assistance in this area also; however, the funds to purchase food would be better sent than foodstuffs.

"If you are able to send relief, please mail to the following persons for the areas indicated.

"For the Subic area — Carlos J. Valenzuela, Matin, Subic, Zambales, C-154, RP.

"For Rizal Province — Vincente S. Gulapa, 22 Chico Street, Concepcion, Marikina, Rizal, D-714, RP.

"For Tarlac Province — Julian C. Felix, POB 4, Moncada, Tarlac, C-409, RP.

"For Pangasinan Province — Alfredo S. Javier, Camen, Rosales, Pangasinan, B-713, RP.

"For Macabebe — Castorio F. Gamit, 349 Sto. Rosario St., Angeles City, C-201, RP; or send it to me at the above APO address (APO SF 96274).

"Thank you for your inquiry. If you wish, I will send additional information as it becomes available. If I may be of any further help, please advise me."

Brethren, the need is urgent. Brother Granke is there and has seen it. I know him personally and he is a very zealous and trustworthy Christian. Please consider his appeal; our brethren there are eating snakes and rats — or nothing at all!

NEWS FROM THE CHRISTIANS IN GREECE

Dinos A. Roussos

Glory be to our Heavenly Father who brought us from the ignorance of men's teachings to His Holy light; "ye shall know the truth and the truth shall make you free" (John 8:32).

Sincere thanks come from the hearts of the Greek people to all those who care enough to spread the gospel in this country. This is our land: the home of Corinthians, Thessalonians, Philippians and Athens, the place where saint Paul stood to preach the "unknown god." From that time and through many dark ages they still worship the "unknown God."

But praise the Lord, Christians cared enough for the Greeks to start a new work here. Nine years ago the first missionaries arrived supported by the churches of Christ with the motto to win Greece for Christ. They came as foreigners to a foreign land lonely and physically exhausted but through the power of God they have conquered. The light has been seen and the children of God rejoice.

Recently we were blessed with the salvation of a new soul who will really mean much to the church here in Athens. Brother Grabiell Samoitis (35) who had been a priest in the Orthodox Church for seven years came to know the truth and the truth made him free. Now he is a true priest of God!

For a long time he had been studying the word of God and after a series of Bible studies we had together he was baptized. Praise God he is a part of His body now. He said: "For many years I have been studying the Bible and today I feel very happy because I have found the true church of Christ; the church about which I have been studying so many years."

He has to do hard manual labor to earn his living now but he is happier believing the truth than enjoying the glory of men in the darkness. He knows the New Testament Greek by heart and he will be a great help to the work of the Lord here.

We need you to pray for us, as we do the same for your work and efforts for Christ. May God bless you for all you have done and are doing for Greece.

Brother Phillips, publish this in **Searching The Scriptures** if you will.

51 Menandrou St.
Athens, 107, Greece

David Macy, San Antonio, Texas— I will appreciate it very much if you will place the following notice in your journal:

Powerful Sermon Outlines and Charts is the title of a new publication by David Macy of San Antonio, Texas. This is a first class publication 228 pages in length. It is cloth-bound with a beautifully illustrated dust cover and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. This is one of the most attractive and useful books ever published by our brethren. It will be a welcome addition to your library. The price is \$3.95 per copy and this includes postage and handling. Send all orders to: David Macy, 330 Artemis, San Antonio, Texas 78218.

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Paul K. Williams, P.O. Box 282, Plainfield, Ind. 46168 — Brethren everywhere are increasingly interested in personal work, and I am glad. But this interest needs direction. Last June I attended five nights of lessons on personal work conducted by Charles Goodall. I have been using the method he taught, and it WORKS! It consists of one lesson presented at a kitchen table using your Bible and blank sheets of paper. For me it is the answer to a number of problems in personal work, especially the approach to someone I am meeting for the first time. I have been using the method with cold canvass knocking on doors with good success. Brother Goodall does a very good job of presenting the lessons, giving motivation, practical tips, and instruction on how to teach the lesson. I recommend his lessons to any church interested in doing more in personal work. Contact him at Florida College.

Frank Jamerson, 5956 St. Leonards Dr., Columbus, Ga. 31904 — After five years with the church in Cordele, I have moved to Columbus, to begin work the first of the year with the Rose Hill congregation. For those who may be interested, the church in Cordele meets on highway 280, one mile West of I-75. At this writing I do not know who will be moving

to work with the brethren there. The Rose Hill congregation meets at 2216 Hamilton Ave. When in Columbus, we welcome you to come by and visit us.

Don Martin, Route 1, Box 251, Pineland, Texas — Since the last progress report in July of 1971, we have enjoyed, I believe, good, sound growth. In the past four years, the time that I have been working with the church and therefore personally know about what she is doing, the Pineland church has had one hundred percent increase in the contribution and other improvements in practically every phase of the work. The culmination of much work and planning was recently realized in the building of a nice house for the preacher located next door to the church building. This house was badly needed and will be an asset to the church here. I have mentioned the progress of the church in Pineland not trying to put a feather in my own cap but to commend the church for their good works and to let others know of her existence. When thinking about retirement or moving into the Sam Rayburn or Toledo Bend area, worship with the Pineland church of Christ