

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"

VOLUME XIX

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NUMBER 1

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 17244
Tampa, Florida 33612



WRITTEN REVELATION FROM GOD TO MAN

Abraham was called to head a nation of people (Gen. 12:1). His name was changed to Abraham from Abram (Gen. 17:5). This people which came of his posterity were called **Hebrews** or **Jews**. They were to receive the revelation of God which was given before Christ (Rom. 3:2).

Moses was the first to write by the command of God and gave His revelation to the children of Israel (Acts 7:38). Some say that God revealed Himself in writing before Moses, but the first reference to writing in the Bible is in Exodus 17:14: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." No historical facts reveal that God ever asked anyone to write before that time.

1. REASONS WHY NO WRITING BEFORE MOSES

Several reasons can be given to prove that no earlier inspired writings existed before God instructed Moses to write:

(1) **No Record of Them.** There is no record of any inspired writing before Moses. Moses was commanded to write (Ex. 17:14); he did write the words of the Lord (Ex. 24:4). John, the apostle, wrote the last book of the New Testament — Revelation (Rev. 1:1-3). God spoke to Adam, Noah, Abraham and others, but He did not tell any of them to write it. That does not argue that man had not learned to write before Moses, because we know that writing was used sometime before Moses was commanded to write. It means that there was no written revelation from God to man before Moses was commanded to write.

(2) **No Reference to Them.** There was no reference to any inspired writings before Moses. From Moses to the apostles, Christ referred to the Old writings from God as given through Moses. But neither Christ nor any inspired writer of the New Testament ever referred to any writing given from God before Moses wrote. Joshua was referred to the book of the law when he became the leader of Israel (Joshua 1:8), which was that which was given through Moses. He was referred to no other written work.

Some have referred to Jude 14, where Enoch, the seventh from Adam, prophesied. But there is no evidence in this passage that Enoch was told to write this, or that he did write it. The passage simply says he prophesied. In the absence of any information that he wrote it we cannot assume that.

(3) **No Remains of Them.** There are no remains of any such inspired writings before Moses. Had there been such writings from God before Moses wrote, surely God would have preserved it like He did the rest of His word, since He said: "My word shall not pass away."

Some have claimed that some of the writings of older date than Moses were from God. It is contended by some critics that Moses copied these writings later and they became a part of the Law to Israel. One of these writings is the "Code of Hammurabi." The laws of Hammurabi (probably the same person as Amraphel in Gen. 14:1) are said to be the basis for the law of Moses. These were traditions committed to writing before Moses wrote. They are said to give the history of creation and the laws of conduct between men, but actually they are full of legendary nonsense, which would have made it impossible for Moses to have written them and be in agreement with what we know he wrote. This consists of a code of laws between man and man, but no obligation of man toward God. Hammurabi was an idolater and worshipped the Sun-god and other gods (Deut. 4:9).

One of the claims that Moses copied some earlier author is that some of the words he used are not strictly Hebrew. But that does not prove he copied another author. In spite of the fact that some of the words used by Moses appear to be some other language besides Hebrew, it does not mean that Moses copied them. There were some writings referring to God before Moses, but they did not come from God.

2. GOD BEGAN WRITTEN REVELATION THROUGH MOSES

In 1500 B.C. God spoke to Moses and called him to lead the Israelites from Egypt. When they came to Mount Sinai, God called Moses up into the mount and there gave him the first written revelation. From Exodus 32:15 we learn that the first writing of the Bible was done by God Himself. He wrote them with His own finger and gave them to Moses. The stones were written on both sides, and were two slabs of stone. Later these were broken in Moses' anger at the idolatry of Aaron and the people in his absence. God then had Moses to write these commandments. These tables contained the ten commandments.

During the forty years following the deliverance from Egypt Moses wrote the first five books of the Old Testament, called the "Pentateuch." These books contained an inspired account of the creation and the history of the world for the first 2500 years. They also contained the law to Israel in detail, and the things concerning their lives, worship and dealings with each other. They contained the promises made to Israel and the prophecies concerning Christ. During this period of time there is no record of any

other person writing by the direction and authority of God. After the entrance into the promised land Joshua and others began to write the will of God as they were directed. For about 1100 years different prophets and inspired men wrote the books composing the Old Testament. This written revelation from God stopped about 400 B.C. and nothing else was written from God until after the death of Christ.

About 50 A.D. the New Testament began to be written. Various inspired men wrote giving the history of the life of Christ (the four gospels); the history of the early church for the first 30 years (Acts); then various letters to churches and individuals to instruct in the Christian way of life (epistles of Paul, James, Peter, John and Jude); and the future of the church by John (Revelation). Written inspiration closed about 96 A.D. and there has been nothing from God since, and there will be no more revelation from God to living beings on this earth.

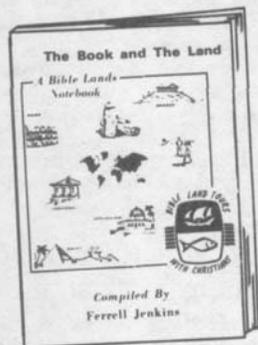
During the period of 1600 years, from 1500 B.C. to 100 A.D., about forty men from all walks of life, wrote in two major languages — Hebrew and Greek — giving the will of God to man in the Old and New Testaments. Though many of these men did not know each other, yet they wrote in perfect harmony on all matters. Their writings covered the whole history of man and deals with every phase of his life.

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Ferrell Jenkins, a Bible professor at Florida College, has been leading groups to the Bible Lands since 1967 and frequently presents illustrated lectures on Bible Lands and Customs.

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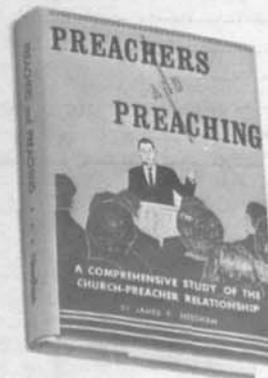
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REFUSE NOT HIM THAT SPEAKETH

The book of Hebrews introduces us to God's spokesman for the last days. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1-2). A contrast is drawn between "time past" and "these last days." A further contrast is seen in that he "spake unto the fathers by the prophets" while he speaks "unto us by his Son."

The thought that "God . . . hath . . . spoken" is sublime. What if God had not spoken? The natural world testifies to his "eternal power and Godhead" (Rom. 1:20) but it gives us no light as to the character of God, nor a single word as to our relationship to him. Had God not spoken in understandable terms to man we would know nothing of our origin, purpose or destiny. Life would be nothing more than a vain striving after the wind. But, from the beginning of human history, God has revealed himself to man in rational terms. To the patriarchs of old he spoke directly. At other times he spoke in a dream or from a burning bush. When the Jewish nation was formed, God raised up prophets to be his spokesmen to "the fathers." Moses was a prophet in a special sense. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3:24). The prophets through whom God addressed the nation of the Jews foretold the days in which God would speak "by his Son." "For all the prophets and the law prophesied until John" (Mt. 11:13). These were valiant servants of God who often lifted up their hands to a rebellious and gainsaying people.

The "last days" describes the time period stretching from the day of Pentecost when the church was established and terminating in the second coming of Christ. Once that period began all men must look to Jesus Christ and his revelation in order to know the mind of God and to be at peace with him.

The Better Spokesman

God's spokesman for these last days **outshines every human spokesman** God ever sent. Moses was a most faithful and able servant. But he was a servant in his house whereas Christ was a "son over his own house" (Heb. 3:5-6). Time would fail to describe the greatness of Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos and all the rest. They were worthy as "God's servants, the prophets." Yet none

of them could be described as "heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:2-3). What honor the Father has shown the human family in sending such a spokesman!

But wait! This spokesman **rises in rank above every angelic messenger** God ever sent. Angelic messengers were sent to warn Lot. We read of Michael the archangel and of Gabriel. The law was given "by the disposition of angels" (Acts 7:53) and was "ordained by angels in the hand of a mediator" (Gal. 3:19). This was "the word spoken by angels" under which every man was punished (Heb. 2:2). But we have a far better spokesman than any angel, regardless of his rank. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:4). God never said "Thou art my Son" to any angel (v. 5) but he said that of the Son. This he did both at the baptism of Jesus and the transfiguration scene (Mt. 3:17; 17:5). Furthermore, at the advent of the Son into the world "he saith, And let all the angels of God worship him" (v. 6). Never did the Father say to an angel "Thy throne, O God, is forever and ever" but he said that of the Son (v. 8; Psa. 45:6, 7). No angel was credited with laying the foundation of the earth nor making the heavens with his hands. Yet, all of that was said of the Son (v. 10-12). No angel was ever invited to "Sit on my right hand, until I make thine enemies thy footstool" (v. 13). This honor was only accorded the Son of God, our spokesman in these last days.

The Confirmed Word

God does all things well. Not only has he honored man by sending, in the form of man, such an exalted spokesman, but God has confirmed the word of that messenger in such a way that no doubt can reasonably exist as to the source of his word. This word of salvation which at the first was spoken by the Lord "was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:3-4)? Here we are introduced to the province of miracles, not only in the ministry of Jesus but especially in the work of his apostles. They were promised such confirming power in Mark 16:17-20. Confirmation of the message belonged to the original declaration of it. Not only did Jesus speak God's truth to man, he selected and trained the apostles and said "as thou hast sent me into the world, even so have I sent them into the world" (John 17:18). They were sent out with credentials (miraculous signs and wonders) to confirm their testimony. Paul said "We have the mind of Christ" (1 Cor. 2:16). To reject the ambassadors of God's Son is to reject the Son himself. To reject him is to reject the Father who sent him.

The Inescapable Word

Under God's revelation to the fathers by the prophets (the word spoken by angels) "every transgression and disobedience received a just recompense of reward." The inevitable question for those who live "in these last days" in which God speaks to us by such a superior spokesman, is this: "How shall we escape, if we neglect so great salvation" (Heb. 2:3)? The answer is that there shall be no escape. The very fact that God has spoken to us obligates us to respond to what he said. This is the word which shall judge us in the last day (Jno. 12:48).

It is for this reason that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). It is to this very point which the writer of Hebrews brings us with his sober directive: "See that ye refuse not him that speaketh" (Heb. 12:25). The warning continues "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:25-29). To refuse the word of God's Son is to forfeit eternal life. To hearken to his word is to live now and forever. No wonder the Son of God concluded the sermon on the mount by saying "Every one that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Mt. 7:24). Indeed, "It shall come to pass, that every soul, which shall not hear that prophet, shall be destroyed from among the people" (Acts 3:23). The choice is clear: it is either "give the more earnest heed" and enjoy "so great salvation" or else it is "refuse" and perish. Let none of us be deceived as to our option in the matter, nor as to the eternal consequences.

And Now - Volume 19

With this issue, *Searching The Scriptures* begins its nineteenth year of operation. During this time many papers have started. Only a few of these remain in business today. We are thankful for the faithful support of many readers throughout the world. We shall continue to offer a balanced diet of spiritual teaching from the pens of men known to be strong in the faith.

In 1978 we have many good things in store. Marshall Patton plans a series on the fellowship question. Ken Green is researching for some articles reviewing *Present Truth*, a strongly Calvinistic journal which is influencing many today. In August we plan another special - this time on the work and organization of the church. Stay with us and even help us enlarge our circle of readers.

ANSWERS
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Marshall E. Patton
10511 Moonlight Way
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A REVIEW OF REVIEWS ON 'THE LORD'S SUPPER ON SUNDAY NIGHT'

I have on hand three letters in response to my former article on "THE LORD'S SUPPER ON SUNDAY NIGHT" (VOL. XVIII, NUMBER 3). My schedule has not permitted a careful study and review of such until now. I plan to be back with this column henceforth on a regular basis.

One letter enclosed four articles that formerly appeared in another publication. Obviously, I can not make full reply in this one article to all that material. I have, however, made careful study of it all. I shall deal with a few points which in my judgment need further comment, so far as the real issue is concerned.

One letter manifest a spirit that is unbecoming. However, realizing that strong feelings on an issue sometimes blind one to truth and hinder objectivity, I shall make brief reply in the hope that obvious mistakes, once pointed out, will provoke more diligent study.

One letter shows sincerity and objectivity, but at the same time shows a lack of knowledge on the subject of establishing authority that leads to extremism in a number of things. While time and space preclude a full review just now, I shall deal with some primary points. I suggest also a more careful study of my former article.

In one of these letters I am accused of being like "institutional sponsoring church brethren, . . . who when asked to prove their practice . . . and when they can't, they will call you a number of names like anti, hobbest (sic), church dividers and so on." I deny that either these terms or any like them were so used in my former article—not even the spirit indicated by such can be found therein. Again, I am accused of saying that the opposition is "guilty of inconsistency, a prejudicial view, sectarian spirit and division." This is only partially correct and wholly wrong in some instances. I admit of pointing out an inconsistency—I did not just accuse, but submitted proof. If not, wherein did I fail? The expression "a prejudicial view" was used to identify an "appearance" of an effort in view of circumstances. Perhaps the word "arbitrary" would have served my purpose better. The expression "division and sectarian spirit" referred to the situation in Corinth (1 Cor. 1:10-13; 11:18, 19) to show that to which verse

33, "tarry one for another," related. Thus, I am misrepresented again. Then I am accused: "You said, 'Furthermore, the resurrection day of our Lord is the reason for the observance of the Lord's supper,' but gave no scripture I observe the Lord's supper because in his death he shed his blood for the remission of sins (Matt. 26:28; 1 Cor. 11:26). Since you observe it because of the resurrection day, where is your scripture?" What I actually said was: "Furthermore, the resurrection day of our Lord (which is the reason for the observance of the Lord's supper at this time in the first place) is shown elsewhere to be the Roman day (from midnight to midnight)" (Emphasis—MEP). If our respondent knows of another reason, exclusive of this one, or one more significant for observing it on the first day of the week, then let him produce it. He perverted what I actually said. Other misrepresentations appear in the letter. Also, arguments are made that were answered in my former article. This respondent needs to read more carefully.

One respondent, who enclosed the four articles from another publication, affirms the Hebrew count of time in Acts 20, hence, a Saturday night meeting and the Lord's supper observance in verse 11. While this position merits some consideration, I cannot accept it for reasons already stated in my former article. Concerning the expression "ready to depart on the morrow," our respondent says that Luke could have used an "accommodative meaning" and refers to the Lord's statement "Are there not twelve hours in a day?" (John 11:9). Notice, however, that in the reference cited, the context shows that a contrast is drawn between daylight and dark; that "day" is used to identify the daylight hours and "night" is used to identify the dark hours. There is no evidence of such use of the word "morrow" (KJV) or "day" (NASV) in Acts 20:7.

Concerning John 20:19, he says that in connection with the statement "for it is toward evening, and the day is now far spent" (Lk. 24:29), "We could here make allowances for 'polite exaggeration.' To visitors we say, 'It is not late,' when it really is. Similarly, they could have been stating, 'It is late,' when really it was not." In reply, let it be observed that it could never be "late" and "not late" to the same person from the same point of view! It might be "late" to one and "not late" to another, depending upon their viewpoint or that to which they relate the word "late." It might be "late" and "not late" to the same person from different viewpoints. However, since there is nothing in the context of verse 29 to relate the thought of its being late other than its natural meaning and the chronology of events as set forth in Jno. 20:1, 19; Lk. 24:1, 13, 21, 33, 36), we must conclude that the late evening is meant in John 20:19. (See also the meaning of the word "evening" as set forth in my former article.) While I am persuaded that the "first day" should be observed according to the custom and time wherever one may chance to be, I have submitted the above to show that the Hebrew count of time is not to be bound

exclusively.

One respondent differs only over the idea of "Segmental Observance," or which is the same, offering the Lord's supper twice on the same day to different ones. He denies the inconsistency of his position, which I pointed out in my former article, on the basis of the Lord's supper being specifically authorized while other items of worship are generically authorized. According to his concept, the specifics of the Lord's supper preclude a second arrangement whereas other items of worship may be engaged in at will anytime and anywhere. This identifies our brother's problem. Here he needs help!

What are the specifics of the Lord's supper? Our brother answers: "God has given his specifics on the supper, that is, we must remember his death (Matt. 26:26f; Acts 20:7), it must be done as God has commanded only on the Lord's day and as the church is together assembled." These may be summarized as follows: 1) In remembrance of Him, 2) On the first day of the week, and 3) In an assembly of saints. Now, here is the crux of the problem: When one aspect of some thing in specific, it does not follow that every aspect of the same thing is specific. This gets back to the age old question of determining just what in an example is binding exclusively. Just because some things about the Lord's supper have been made specific, does not mean that the number of times it is provided within the specified time is also specific. One does not necessarily follow from the other. Both may be specific, but if so, there would have to be evidence for each. The Lord's supper is specific in relation to what day. Singing is generic in relation to what day. Concerning the Lord's supper, if the example of the number of times provided within the specific day is binding exclusively, then it follows concerning singing that the example of the number of times on whatever day is likewise binding exclusively. This involves the inconsistency pointed out in my former article: "The 'no class brethren' are guilty of inconsistency when they insist upon specific authority for the class arrangement for teaching while at the same time accepting generic authority for other arrangements for teaching, e.g., an arrangement whereby the church teaches through the distribution of literature, tracts, radio and TV preaching, home Bible studies, etc. Those who oppose providing the Lord's supper twice on the same day are guilty of the same basic error, namely, inconsistency. While insisting upon specific authority for a second provision of the Lord's supper, they accept generic authority for a second provision for other items of worship on the same day. If the example of Acts 20:7 excludes a second observance for those hindered from the first, then the examples of special meetings (Acts 14:27; 15:30) would likewise exclude a second meeting on the same day for the same purpose for those hindered from the first. Furthermore, on this basis, respect for the examples of assemblies in the New Testament relative to the number of times in one day would exclude all assemblies on the same day except one. The truth of the matter is the law of materiality demands that the number of times in all these items of

worship be regarded as irrelevant or immaterial. There is nothing spiritually significant about the number of times. The "day" has spiritual significance—the number of times does not.

While other matters worthy of further study are found in this letter, I feel that I have gone to the heart of the matter for this individual. We must be careful to act always by divine authority, but remember that it is also possible to bind where God has not. The latter assumes a fearful prerogative that belongs only to deity. I would not want to stand in the shoes of such an one in the judgment.

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MASONRY—A FALSE RELIGION

There are many questions regarding Masonry. Is it a religion? What do they teach? If it is a religion, we need to urge brethren to come out of it, and we need to warn others not to get "caught up" in it. Also, we need to warn our young people against becoming involved in it as there is a strong inclination to anyone to do so as you are promised that "if you are a Mason, it will help you 'get ahead' in this world."

In this article I will be quoting from a number of authentic Masonic books. I will be quoting from the Kentucky Monitor, a book given to every Mason in the State of Kentucky; *Morals and Dogma*, a book written by Mr. Albert Pike and prepared for the Southern jurisdiction of the United States by the supreme council of the thirty-third degree, and published by its authority. Also, I will be quoting from Mackey's Revised Encyclopedia, written by Albert G. Mackey, a thirty-third degree Mason. So, if the quotations are incorrect regarding what Masons believe, we will have to blame those who are Masons.

Is Masonry A Religion?

The first question we need to ask is: Is Masonry a religion? Many Masons deny that the Masonic Lodge has any connection with religion. However, note the following quotations. ". . . on the contrary, we contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element it contains for its origin as well as its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. The tendency of all true Freemasonry is toward religion. . . . Masonry then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it" (Mackey's Encyclopedia of Freemasonry, Vol. 2, pp. 617, 618, 619). "Every Masonic Lodge is a temple of religion, and its teachings are instruction in religion" (*Morals and Dogma*, Page 213). "This is because Masonry is a religious institution, and we thereby show our dependence upon our trust in God" (Kentucky Monitor, Page 41).

The Bible teaches that there is "one body" and that the body is the church (Eph. 4:4; 1:22-23). The Bible also teaches, "For the husband is the head of

the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Thus Christ's church is not the Masonic Lodge. Therefore, if the Masonic Lodge is a religious institution (and they affirm that it is) it is an institution established by man and not by God. Which brings up our next question.

Is It A Human Or Divine Institution?

"It is to this institution, born of heaven in the gray of the world's morning, before poets sang or historians wrote, that I am privileged to accord you a Craftman's greeting" (Mackey's Ency. Vol. 1, Page 194). ". . . and if a man yields himself to it, he will need neither churches nor ordinances except for the expression of his religious homage and gratitude" (M & D, pp. 211-212).

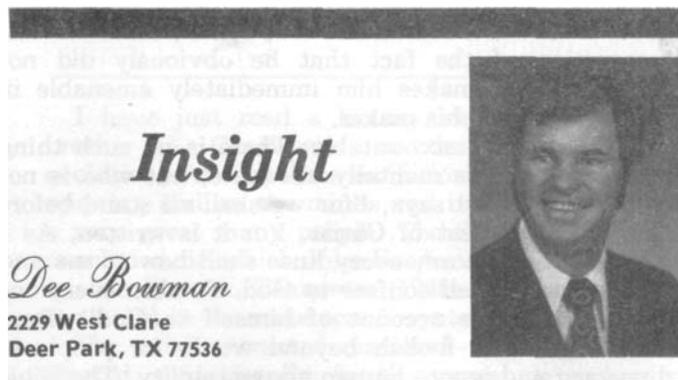
The Bible teaches that Christ established his church. In Matt. 16:18 Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Christ's church was established on the first pentecost after the resurrection of Christ, according to Acts chapter 2. To try to be a member of the Lord's church and the Masonic Lodge is making an effort to serve God and worship Him through a human institution. And, the above teaching of the Masonic Lodge is false.

Is What Masons Do Called Worship?

"Masonry is a worship; but one in which all civilized men can unite" (M & D, Page 526). Just as the Lord has instructed His people from His Word concerning the different items of worship (singing, praying, partaking of the Lord's Supper, giving, teaching) so those who are Masons have some of these same items. For example. Masonry teaches prayer. "In the light of that lesson (that Masonry is a religious institution. JTS) prayer becomes a duty as well as a privilege of every Mason" (Ky. Mon., P. 28). Also, Masonry practices a Lord's Supper. "Question: What is to us the chief symbol of man's ultimate redemption and regeneration?" Answer: "The fraternal supper, of bread which nourishes and of wine which refreshes and exhilarates, symbolic of the time which is to come, when all mankind shall be one great harmonious brotherhood: . . . And thus in the bread we eat and the wine we drink tonight, man enters into and forms part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or Jesus of Nazareth" (M & D, page 539). "To our Jewish brethren, this supper is symbolical of the Passover, to the Christian Mason, of that eaten by Christ and His Disciples, when celebrating the Passover; He broke bread and gave it to them saying, 'Take Eat! This is my body;' and giving them the cup, He said, 'Drink ye all of it! For this is my blood of the New Testament, which is shed for many for the remission of sins;' thus symbolizing the perfect harmony and union between Himself and the faithful; and His death upon the cross for the salvation of men" (M & D, page 540). In this same connection, LIFE magazine, a number of years ago,

(October 1958) carried a full page story with a picture of Masons eating this supper at a table shaped like a cross.

Christ said in Luke 22:29-30 that his disciples were to eat and drink at His table in His Kingdom—not in the Masonic Lodge. It, the Masonic Lodge, is a religious institution and has worship services as we have shown in this article. More next month.



HUMAN ACCOUNTABILITY

I seriously doubt that there is a subject more far reaching or more deserving of attention than is the subject of human accountability. The fact that hundreds of thousands of people are wandering aimlessly through life without regard to their relationship to God argues graphically the need of impressing every man with the fact of it. The failure to convict people concerning it is no doubt the cause of so much disinterest and apathy in religion. I am firmly convinced that proper treatment of the subject will still strike fear into the heart of the sinner, arresting his conscience so that he will more readily consider the truths of the gospel of Christ. Furthermore, a discussion of the fact of human accountability serves to encourage and exhort the child of God toward more faithful service.

Just what is accountability? Even the component parts of the word suggest its meaning. To account for something is to explain to someone your actions regarding that thing. For instance, in Matthew 25:14-19, the Lord explains how that a certain man was about to travel into a far country. In order to insure the protection of his possessions, he called in his servants and "delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Verse 19, following Christ's explanation of each man's conduct, says, "After a long time, the lord of the servants cometh and reckoneth with them." The point of the parable is that each man was called upon to account for his actions regarding that which had been committed to his trust. The Lord argues that they should have been ready for such a reckoning.

Notice that the word "accountability" has another part. It not only implies a reckoning, but tells us the subject of such a reckoning; it is giving account for one's ability. Man is a volitional creature. That is, he

is so constructed as to be the controller of his own course and, ultimately, his own destiny. He can respond to this ability by choosing either to serve God or the forces of evil; it is his decision to make (Cf. Rom. 6:16). Any man possessed of full mental capability knows inherently, because of his own consciousness, that he is a creature fitted for choice. Because of such a cognizance, he feels at once responsible (to himself, if no one else!) for making good choices, ones that are beneficial. And his recognition of the fact that he obviously did not create himself makes him immediately amenable in his own mind to his maker.

Every man is accountable. There is no such thing as a man who is mentally adequate, but who is not responsible. Paul says, "for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom 14:11-13). It is foolish beyond words for people to disregard and ignore human accountability. The Bible teaches emphatically that it is a personal fact! In the passage just cited we see that every knee shall bow; every tongue shall confess; and every one of us shall give account of himself to God. (Cf. Ezk. 18:19-20) Every man is accountable.

Man is accountable to God. After having created him, God revealed himself to man. Man has never been without the availability of sufficient information with which to worship and serve God. That does not argue that he has always availed himself of such information, but even those who have wilfully rejected His truth always had that truth available or they could not have rejected it (Rom. 1:18-ff). The Scriptures are replete with information concerning a day of reckoning before God; a day during which "the books will be opened" and every man will be judged according to the truth of God. In his discourse at Athens (Acts 17:31), Paul states that "he hath appointed a day in which he will judge the world in righteousness". Peter states in 2 Pet. 2:9 that, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Such other passages as Matt. 25:31-46; 2 Pet. 3:7; Jno. 12:48; and Revelation 20:11-15 give irrefutable testimony to the fact of our inevitable interview with God. The mere fact of accountability assumes judgment. And the surety of judgment presupposes that both remunerative and vindicatory actions will be taken by God at that notable day.

But it is not enough to affirm that man is accountable for his abilities unless we understand what his abilities are. We have before affirmed that man is responsible for making choices, but in relation to what? Let us see.

Man cannot create, so he cannot be held accountable for the basic laws of necessity. Nor can man destroy and therefore he can only be responsible for restructuring that which cannot exist but by another's power. Man can discover, learn, and

change, working all the while with things as they presently exist. This means he is responsible for whatever choices will result in the benefit of all concerned. In short, he is responsible for what he CAN do to effect the ultimate good of all. In this connection, man has two basic areas wherein he incurs primary or first obligation. They are 1) Attitude and, 2) Conduct. In these areas he does exercise complete control. They are inseparably connected together and the latter is sequential to the former. Every man has an attitude and so he is responsible to God for it; every man must, likewise, account for how he has fitted that attitude into his manner of living. For these two abilities man must account to God.

Man is responsible for what he thinks and that is what his attitude is all about. Attitude is a personal disposition or manner in regard to another person or thing. It is how a man thinks. Attitude is acquired, not inherited and, left unattended by information from God, will naturally degenerate to the lowest evil possible. But when that attitude is influenced by the Word of God, it becomes the source of great good, not only to the person who maintains it, but to all those with whom it comes in contact. God's information shapes and molds good attitudes by teaching proper thinking. It shows man the proper dispositions, inclination, purposes and goals. It causes man to use his ability of reason for high and quality purposes instead of coarse and low designs to which man stoops when separated from the influence of the divine directive. Time and again, the Scriptures warn vehemently against the tendency of man to give lodging to evil thoughts and base notions (Matt. 5:21-48; Mk. 7:21; Prov. 4:23, etc.). Remember that since it is formed mainly through associations, an intimate relationship with the Word of God is indispensable to the formation of a good attitude.

Man is responsible for his conduct. Conduct is merely the manner in which a man deports himself, how he chooses to go, his manner of living. In Matt. 7:13-14, Christ enjoins the responsibility of a right conduct. The broad "way" he describes has reference to an undisciplined and unrestrained mode of living, while the strait "way" refers to a manner of living that is law-restricted and disciplined. A man's conduct is the "way" he goes. No man can read the Bible for very long and not see clearly that God counts man obligated for the "way" he lives (Cf. Heb., Chapter 11). Having given a system for the control of his path of pursuit, it is only logical to assume that God will hold man accountable for how he follows it.

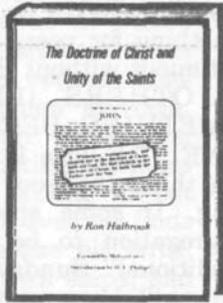
In Gal. 6:7-8, Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." This passage deals clearly with conduct, showing that each man is responsible for his own manner of life and further affirming that God will reward every man

according to how he has lived. It should be noted, too, that acceptable conduct is not to be measured merely in terms of negative holiness. James 4:17 states that, "to him that knoweth to do good and doeth it not, to him it is sin," showing that positive action is just as vital as is the leaving off of those things which are prohibited by God (See Matt. 7:24-27).

The conclusions are inescapable. Man is accountable to God, for by God does he "live, move, and have his very being" (Acts 17:28). God has given him volitional ability and ability makes him accountable. It should be carefully remembered that God is noting our handling of the abilities with which he has entrusted us. And such accountability assumes a day of judgment and that judgment assumes rewards, both of approval and condemnation. As a result of knowing such to be the case, we should hasten to give due consideration to our present state of affairs, for "it is appointed unto man once to die, but after this cometh the judgment".

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Evolution, the Piltdown Man and Mars

Jim Gabbard
Box 686
Gonzales, LA 70737

I have just read a lecture, delivered in 1927, by brother G. C. Brewer, on the theory of organic evolution. At that time evolution was on the definite upswing and on the minds and in the conversation of a very great many people. The Scopes trial had just concluded, in which John Scopes had been brought to trial in Dayton, Tennessee (1925) for teaching organic evolution in the state school system.

The trial attracted national attention and was treated sensationally in the press throughout the nation. A large newspaper in New York financed the defense for Scopes and brought the best known attorney of the day, Mr. Clarence Darrow, who had defended the murderers of little Bobby Franks (Leopold and Loeb) in Illinois, to defend Scopes. The prosecution brought in William Jennings Bryan, the silver-tongued orator, who had three times run for the office of President of the United States, to help the other side.

Scopes was found guilty of violating a Tennessee law which forbade teaching anything contrary to the Book of Genesis account of the origin of man. That law was immediately repealed. The theory of organic evolution grew by leaps and bounds for the next few years. However, there were a number of disturbing things about that theory.

One of the knottiest problems for the evolutionists, from a scientific view, is that there are no intermediaries. It would not escape even a dunce that if evolution, without intelligent direction, occurred, there would be all kinds of horrendous intermediaries. There was a lot of talk about missing links in those days, but scientists continued to promise that they'd soon find them. The missing link dominated discussions about the evolutionary madness in those days.

A group of scientists in England decided to attempt to partially silence the critic in this connection. They took a bunch of old bones found in a gravel pit at Piltdown Common, Sussex, between the years 1909 and 1915, and added the mandible of an ape to the bones, and carefully cut, carved, scraped and shaped them and came up with the *missing link* between ape and man, and called it the *Piltdown Man*.

In 1953, however, men of science noted some things as strangely wrong with the now famous *Piltdown Man*, and proved it a fraud. That, as would be expected, dealt a stunning blow to the evolutionary theorists. They recovered, however, by

the massive use of textbooks for schools throughout the world, from kindergarten through the graduate process in the universities.

Leave it to real science to prove truth and expose error in academic matters. (The Bible is truth in spiritual matters). The United States Space Program, trying incidentally to prove evolution, has dealt it another devastating blow which may prove to have more of a negative impact than the fraudulent Piltdown Man.

The scientific community has been in general agreement for some time that the Planet Mars may contain all the conditions necessary for the evolution of life, a belief which was pretty well confirmed by the recent explorations to that planet by Viking I and Viking II, in 1976.

The sad news for the explorers is that there is no life on Mars. If the conditions for organic evolution exist, and no evolution took place, what will be the inevitable conclusions as these facts dawn on more and more people and as they are articulated on a wider and wider scale?

We'll just have to wait and see, but it occurs to me that it (probably with a few more failures) could spell bad news for organic evolutionists.

THE STRANGE WAY PEOPLE THINK

Tom Moody

Imagine how you may have reacted had you been in Peter's place. A vessel comes down from heaven containing all manner of beasts and creeping things of the earth and fowls of the heaven. A voice commands: "Rise, Peter, kill and eat." This must have been quite impressive. Furthermore, Peter seems to have no doubt that this is from heaven and that the voice is that of the Lord's, for in his reply Peter addresses the Lord. What would you have done? Would you have quickly set aside any prejudices and preconceived notions, gotten up and obeyed the command? Maybe you would have, but not Peter! Notice Peter's reply: "Not so, Lord; for I have never eaten anything that was common and unclean" (Acts 10:14).

Think for a moment about Peter's reasoning. He did not intend to eat these beasts because he had never before eaten such animals. In his commentary on Acts J. W. McGarvey makes this observation:

"His thoughts went no farther in justification of his boldness than the fact that he had never in his life eaten anything unclean, as were some of the things he was commanded to eat; but in thus abstaining he knew that he was obeying a law which God himself had given to his fathers, and he could not at the instant take in the thought that God was now abolishing one of his own laws" (page 203).

Have you considered how often people, like Peter, base their reactions to an argument or their con-

viction on a subject simply on what they have or have not done before, or what they have or have not thought of before?

1. SOME WOULD JUSTIFY WHAT THEY DO ON THE BASIS THAT THEY HAVE "ALWAYS DONE IT." "My mother, father, grandparents and great grandparents have always gone to church here, so surely this is where I should be a member" some will reason. Batsell Barrett Baxter in his booklet QUESTIONS AND ISSUES OF THE DAY defended church contributions to colleges on the basis that "This is the time honored position held by our brethren . . ." and he stated that there is "no reason to abandon the solid ground of this historic position" (page 27). But Peter said: ". . . ye were not redeemed with corruptible things, at; silver and gold, from your vain manner of life handed down from your fathers" (1 Peter 1:18). The traditions of men are not authority, but are the very thing we need to be redeemed from. Paul wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8).

Whether I deem something "time honored" or "historic" makes no difference. Because I have done something for years, does not make it right for me to continue it without Bible authority.

2. OTHERS (LIKE PETER) OBJECT TO SOMETHING BECAUSE THEY HAVE "NEVER DONE IT." This is no more valid ground to object to a thing than our former point is for doing some thing. If some special class is suggested for the congregation to be held at times rather than the "traditional" Sunday and Wednesday meeting times, some will be uncomfortable with it simply because they have never heard of such a thing. Objections may arise such as "No one will come"; "We get enough instruction in our regular classes"; "It will tire everyone out", etc. Some will not teach a class, make a talk, lead a song, or knock on doors, because "I have never done it before". Do they think others were born doing these things? If we see a command of God we need to obey it whether we have obeyed it before or not. If I see an opportunity to do good (James 4:17) or to exercise my talents (Matthew 25:14-30; Hebrews 5:12-14) I ought to do these things whether I have before or not. Perhaps some are afraid of the fact that if they do try something they have never done before, then they never again can rely on the excuse "I have never done it" in order to get out of some responsibility!

3. SOME REJECT AN ARGUMENT BECAUSE THEY "HAVE HEARD IT BEFORE". Several years ago a preacher, with whom I was discussing some of the issues between brethren, made the argument that Galatians 6:10 authorizes the church to offer benevolence to those who are not Christians. I replied that the context shows that Gal. 6:10 is a command to individuals rather than the church. His only answer was, "Oh, I have heard that before." Of course, I had heard his argument before too, but that is not what made it fallacious. It was wrong because it

was contrary to the Bible. Many seem to have this attitude. When Bible truth is presented to them, rather than grappling with it they try to shrug it off as unworthy of consideration since it is nothing new to them. This seems to have been the thinking of the men of Athens in Acts 17. Their interest was in hearing a "new doctrine" and "strange things". They did not really want to test and accept the truth, but they just wanted something to challenge their worldly intellect.

Truth is truth whether you have ever heard it before or not. If you have heard it before, your responsibility to obey it is even greater.

4. OTHERS REJECT AN ARGUMENT BECAUSE THEY HAVE NEVER HEARD IT BEFORE. Recently I was pointing out to a friend of mine how I felt the Lord's name was used in an objectionable way in a secular song. But he could not see any problem with it primarily because he had just "never thought of it that way". Even if my contention had been wrong, it would not have been wrong because he had never thought of it. Our personal thoughts and judgments can be way off base (Proverbs 14:12).

Some want to continue doing something unscriptural because they have always done it. Others refuse to do what they ought because they have never done it. Some will reject a principle because they have heard that before, it is nothing new to them. Others will reject a truth because they have never heard of such a thing. These contradicting attitudes simply show that if someone is not willing to put faith in God's word and accept what ever he finds therein, he will find a way to rationalize his error. Such people are trying to direct their own steps, and the Lord says this cannot be done (Jeremiah 10:23). They are walking by sight rather than by faith (2 Corinthians 5:7).

All of us need to be careful about the way we study and arrive at conclusions so that our convictions are truly based on God's word rather than on human reasoning or the traditions of men.

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By Earl Irvin West

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THE BIBLE CONTAINS CONTRADICTIONS

Jimmy Tuten, Jr.

I have purposefully selected the caption of this article in an effort to arrest the attention of our readers. Please observe that I have said the "Bible contains contradiction?;" I have not said that the Bible contradicts itself. I do not believe that there are narratives and accounts in Scripture that are at variance with each other. Modernists view the gospels for example, as substantial sameness which finds diverse expression (Harry R. Boer, *above The Battle*, Wm. B. Eerdmans Publ. Co., 1977, P. 59). Mr. Boer further asserts that there is a "remarkable difference between the Synoptics collectively and the gospel of John" (Ibid., P. 62). I do not deny that there are problems in the New Testament, but these problems are removed by systematic, orderly investigation of scripture. Our confidence in the Bible need not be weakened by efforts of infidels and modernists to destroy the truthfulness of Sacred Scriptures. These efforts have been demonstrated in times past to be feeble and flimsy. The design of such actions is to poison the minds of mankind with reference to the unity of the Bible. The Sacred Scripture is inspired and has stood where it has always stood! Unaffected and unmolested by its assailants. It genuineness shines brighter than ever.

When I talk about the Bible containing contradictions, I am saying that the Bible flatly contradicts the opinions and ideas of men. The very fact that the "world by its wisdom knew not God," and "the preaching of the cross is to them that perish foolishness," demonstrates that the wisdom of God as revealed in the Scriptures contradicts human dogmas and doctrines. It is not in man that walketh to direct his steps (Jer. 10:23). Man has his opinions relative to certain subjects, but the Bible contradicts those opinions by giving the truth on the matter.

The Bible Contradicts What Man Thinks of Himself

It has always been the boast of the unrighteous and the ungodly that they are wise ones. Through the use of reason the wise man feels that all things must be demonstrated or understood in the light of natural laws. He frowns upon the believer who walks by faith and not by sight (2 Cor. 5:7). Yet, with all his reasoning and rationalizations about God, the skeptical philosopher reaches no real goal in life. His thinking is useless and leads him into the abyss of infidelity. Instead of arriving at God, the wisdom of man denies the existence of God (1 Cor. 1:21). The Bible contradicts this human reason by saying, "if any man thinketh he knoweth anything, he knoweth not yet as he ought to know" (1 Cor. 8:2). Men say, "we are wise; we need not the God of the Bible." The Bible says that, "professing themselves to be wise, they became fools" (Rom. 1:22). Further, man feels the need for self-exaltation, but the Bible says that he ought "not to think of himself more highly than

he ought to think" (Rom. 12:3).

The creature called "man" must understand that without God he is nothing. He is most pitiable and wretched if in this life only there is hope. Man is a creature of choice (Josh. 24:14). He must choose between the wisdom of man and the wisdom of God; between truth and error; salvation and condemnation, and, heaven or hell. Men simply do not want to accept God's ways. They feel that they can accept what pleases them and still be acceptable to God.

The Scriptures contradicts this reasoning by saying, "not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). It is not enough to do something. We must do that which is prescribed in the Divine plan (1 Tim. 1:13; 1 Pet. 4:11). Man's choice is to either disobey, or obey God. If he seeks to obey God, he must obey in the manner prescribed by God in the pages of the revealed Word.

Man may feel no need for a Saviour, but the Bible teaches that man is a sinner and that he does need a Saviour (Rom. 3:23). As a sinner man is totally dependent upon the captain of our salvation (Heb. 9:14). In fact, in "none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12, ASV).

The Bible Contradicts What Man Thinks of God

The wisdom of man denies the primal truth that there is a personal, supreme God of the universe. Many among the wise call themselves "atheists" in spite of the fact that the world and the fullness thereof mirrors the glory of the Great "I Am." These individuals look up to the bright heavens and the variegated earth and calmly reason, "there is no God!" They reject the supernatural God on the basis that such belief is contrary to natural law. Revelation declares not only the mind of God and His existence, it declares that it is He who made the heavens and the earth. The Atheist knows that we cannot demonstrate God's existence, but what he refuses to take into account is the solemn fact that he cannot demonstrate that there is no God! Atheism is a probability: no more and no less. In order to say with absolute certainty that there is no God, one would have to be a God himself. The one thing the atheist may not know is the fact of the existence of God.

Yes, the Bible contradicts the thinking of those who say that there is no God. It says, "the fool hath said in his heart, there is no God" (Psa. 14:1). Man must know God and place his confidence in Him by accepting the revelation of the mind of God. The Spirit of God has revealed God's mind (1 Cor. 2:11). The heavens declare His glory (Rom. 1:19-21). It remains for man therefore, to accept the Scriptures as the revealed will of God. "Without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

The Bible Contradicts What Man Thinks of Christ

In spite of the vast amount of evidence testifying

to the historical position of Christ and the revelation of His Divine nature, many deny that Jesus existed. Some indeed admit that there was a man who lived nineteen hundred years ago called "Christ," but deny that He was the Son of God. Some say that Jesus was a myth, or legend, existing only in the imaginations of man. One person maintains that "the virgin mother conceived this idea of God and gave her ideal the name Jesus" [*Christian Science And Scriptures Contrasted*, by Robert A. Hadden]. Just as the Arians of the third century argued that Christ was a form of supreme angel, but not eternal or of Divine essence, so some today look upon Jesus as merely the master product of evolution. He is said to be simply a great ethical teacher. Arianism finds its expression today through Jehovah's Witnesses who say, "before our Lord came into the world, he was created an angel and none other than the archangel Michael (*Prophetic Program of Jehovah's Witnesses*, by Keith L. Brooks). They further state that Jesus was not a combination of "two natures, human and Divine." He was simply "a perfect human being, nothing more." The Mormons advocate that Jesus was the son of Adam-God and Mary (*Mormonism Examined*, Keith L. Brooks).

If Jesus is the result of the imaginations of the writers of the New Testament, then their imagination excels the thinking of any group of men before or after their existence. The invention of Jesus would be a miracle as great as the actual existence of Jesus Himself! The dramatization of Christ on the part of a group of men writing at different times and places through such varied and difficult aspects is absurd. Truly, the extravagance of such a position is its own refutation. If Jesus is simply a great man, a religious genius without anything supernatural about Him, then He is the world's greatest liar! How can the skeptic possibly call Him "a good man?" Would a good man lie? To say that Jesus was not all that He claimed to be, is the same as saying that He was an impostor. Why did He refuse the throne (Matt. 4:8-9)? Why did He choose the disgrace of the cross (Phil. 2:6-8)?

The Bible says Jesus was the Son of God. Recorded therein is the testimony of God, of the Holy Spirit, and of Angels to the Deity of Christ (Matt. 3:17; 17:5; Jno. 15:26-27; Matt. 1:21; Acts 1:10-11). Even the enemies of the Lord testified that He was God's Son (Matt. 27:17; Mk. 15:39). One said He was "Jesus which is called Christ," and the other said, "truly this man was the Son of God." The Scriptures also declare that Jesus was co-existent and co-eternal, as well as co-equal with God, the Father (Jno. 1:1-14). Archaeologists corroborate the accuracy of this testimony. Even though the spade has not turned up all secrets of the past, enough evidence is on hand to show the doubting Thomases that the Gospel story is not pious legend.

Conclusion

What you think of yourself, God and Christ will determine where you will spend eternity. Do not allow your thinking to be contradicted by the Bible.

The Word of God will never pass away and we will be judged by it some day. We are wholly dependent upon God and need the salvation He offers through His Son Jesus. Let us show proper regard for self, respect for God, and love toward Jesus by obeying Christ today. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16).

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THE NEWS LETTER REPORTS

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

JAMIE RHODEN, 8150 Driggers St., Jacksonville, FL 32205 — James P. Miller was with the Marietta church in Jacksonville for a week-end meeting Nov. 4, 5 and 6. There were four responses and record crowds each night. Although brother Miller's health is not what he would like it to be, it certainly has not affected his ability to preach God's word. He did a masterful job of expounding the gospel. He left following our meeting for a meeting in Montgomery, Alabama and was to be with the South Jacksonville church the last of the month, if the Lord is willing (as he would surely say).

DAVID PATTERSON, 563 NE 5th St., Crystal River, FL 32629 — On November 10 I moved to Crystal River to begin a full-time work

with that congregation, the first man to work here in that capacity. Currently we have 19 members and our attendance runs in the 20's and 30's. We feel the church here has taken a big step forward and look optimistically toward the future. We encourage those traveling south to stop and worship with us. The building is just off U.S. 19 on state road 44. We would appreciate receiving bulletins from around the country.

JIM ALLEN, Box 181, Oglethorpe, GA 31068 — We came to the work here in July, following Art Adams. The work is growing. Since July we have had four baptized and five restored. The congregation is at peace and the future looks good.

GARRETH L. CLAIR, 711 Santa Anna, Mesa, Arizona 85201 — After three years with the church in Dumas, Texas (6th and Meredith) we are now settled in the work at 61st and Hibbert Street in Mesa. We enjoyed our work in Dumas and recommend the work and the leadership there. Since September, in Mesa, we have had 31 restorations, one baptism and two have placed membership. We had a meeting in December and presently are improving our meeting facilities. We are to begin two new classes in January. The first one will be a 90 minute class on Thursday nights dealing with the Holy Spirit. The second class will be a ladies Bible class on Monday mornings. Visitors to the Valley of the Sun are welcome to attend services here with us.

GARY HARGIS, Rt. 1, Box 60, Mekinock, North Dakota 58258 — We moved to Grand Forks, N.D. on April 1, 1977 to work with an on-fire group. During their first year they grew from 9 to 38 in attendance. Two families, the Doc Daughertys and Jim Lohmans, started the work here. With several restorations from liberalism and 6 baptisms plus much hard work, they had grown to 38 by the time we came. Since then they have not slowed down. There have been 12 baptisms and 5 restorations from the base. We now number 55-58 when all are present. Six of these are non-members with whom we are now working. As a result of a men's training class started by Don Bonner of Jamestown, ND., we now have four men who handle Sunday night preaching. They are Doc Daugherty, Jim Lohman, Wally Ireland and Kelly Stowers. Three of these have been faithful Christians for less than two years and one for only 6 months. They do very fine. We need \$8,000 for a loan to buy a lot. We can put down \$2,000 but need \$8,000 more at 8 % interest. If you know of anyone who can make such a loan please let us know.

(Editor's note: It was a thrill for the family and me to worship with these brethren last August on our way to Utah for a meeting and to speak to their Sunday morning assembly. It would do brethren from areas where congregations are more plentiful much good to visit brethren in such places.)

Roy Cogdill At Expressway

STEVE WOLFGANG, 3712 Warren Ave., Louisville, KY 40215 — During the week of October 24-30, 1977, members of the Expressway church of Christ, 4437 South Sixth St., Louisville, KY had the privilege of hearing Roy E. Cogdill preach in a gospel meeting. The meeting was well attended by Expressway members and by a number of community visitors who are not members of the Lord's church. **SEARCHING THE SCRIPTURES** readers who have known brother Cogdill through the years will rejoice to know that he has regained a measure of health and strength and came preaching with the same fervor, force and clarity which has been characteristic of him through the years. Without meaning to turn the pages of this paper into an "adulation sheet", we do feel that good news regarding those who have fought long and valiantly in the Cause should be reported.

Although brother Cogdill's health has not been the best in the last few years, at this time he appears to be in better health (and seems to feel much better) than he has for some time. He spoke each night for nearly an hour, sometimes more, to above-average crowds (which puts the lie to the idea that brethren will not abide lengthy sermons; they win, **SO LONG AS THE PREACHER HAS SOMETHING TO SAY!**) At a special Saturday morning session on the Charismatic Movement, he spoke for nearly two hours and answered questions from the audience. He spoke three times on Sunday, and participated in the call-in radio program of the Preston Highway church along with this scribe and Jamie Sloan of Douglas Hills (where brother Cogdill held a meeting last fall). Brother Cogdill went from Louisville to Danville to conduct a meeting there, and we have received a good report of his continued good health and forceful preaching to good audiences there. While we do not wish to fall victim to the wrong of thinking of men "above that which is written" (1 Cor. 4:6), we feel that brother Cogdill's long experience (he will mark his 55th anniversary of preaching on November 20) and his evident ability make him an exceptional proclaimer of God's word.

His love for the souls to whom he preaches in manifest in the earnestness with which he preached the gospel. The saints at Expressway were truly edified.

In our opinion, one of the main contributions brother Cogdill has made in his efforts to teach the truth as widely as possible has been the numerous books, debates and tracts he has authored. Perhaps the best known of these has been *The New Testament Church*, first written nearly forty years ago (1938). Besides going through nearly twenty printing editions into about a dozen foreign languages involving nearly a quarter of a million copies, the book has, in his own words, "done a lot of preaching at places I could not or would not be allowed to go." While he was here he replied to a recent request from the American Braille Society in Los Angeles to grant permission for them to publish *The New Testament Church in Braille* so that even the blind may now have access to this thorough and scriptural study of the Lord's church.

This scribe counts it a rare privilege and honor to have been associated with brother Cogdill in this effort and to have had the benefit of sitting at his feet during this period. We bid him Godspeed and wish for him continued health and many more opportunities in preaching the gospel.

An Unusual Baptism

GEORGE FLEM, Vacaville, CA — The prison located in Vacaville, California is called "The California Medical Facility." One of the convicts housed there is the subject of this account. Raised a Roman Catholic, as a man, he became a murderer. He shot and killed a father of seven children, tried to shoot a policeman and kidnapped a hostage to obtain a get-away car. Approaching a road block he attempted to use the hostage to get through. A policeman shot him in the back, hitting the spine and paralyzing him from the waist down. After hospitalization he pleaded guilty before a judge and received a sentence of life, without parole, plus 15 years. He was then transferred to Vacaville to receive medical care for the paralysis.

A Christian from another state came to see him and contacted me about him. He received a Bible which he began to read. Conversations, letters, bulletins, and our local "Ask Your Preacher" program were all employed to assist in his study. Finally, I received a letter from him acknowledging the authority of God and rejecting the authority and doctrines of men. He desired to obey the gospel. Having taught high school in a prison some years ago I knew there would be problems. Certainly they would not let him out to be baptized. In addition, he was paralyzed and would require special care in the baptism. A medical facility, however, has therapeutic tubs deep enough for complete submersion. With permission from the authorities of the prison I received his confession and baptized him in a therapeutic tub. I will never forget the happiness he expressed as he came up out of the water, a new creature in Christ Jesus. Glory be to God! The power of the word of God reached through an upbringing in a false religion, a life of crime, and even a brutal killing to touch the heart of this man, bringing about obedience. Who said that the plain, simple gospel has lost its power? **GOD STILL GIVES THE INCREASE.**

TRADE, ANYONE?

WILLIAM B. WRIGHT, 246 Putnam Lane, Weirton, WV 26062 — I have about two volumes (it may be three) of *Christianity Today* (unbound) for the late 1960's. I also have an almost complete set of *Truth Magazine* for the years since 1964 (with the exception of the past twelve or fourteen months). I also have some issues of other journals such as the *American Christian Review*, *Bible Herald*, etc. for the 1950's. I keep them for two basic reasons: (1) Reference; (2) I'm a pack-rat. But, the fact is I have no real storage space for such matter and I would like to be rid of them. On the other hand, I would like to have smaller (but reliable) journals in a binding I could conveniently keep and have for reference. Examples of this are: *Searching the Scriptures* and *The Preceptor*. Is anyone interested in a trade? I would be happy to make it on a 3 or 4 to 1 basis. I'm interested in quality, not quantity.

JIMMY TUTEN, JR., 6710 Dorchester Rd., Apt. 2200H, Charleston, SC 29405 — Our work at Ashley Heights is progressing nicely. Attendance averaged 48 during the month of October. We just closed a gospel meeting with James P. Needham preaching. It was outstanding in every way. Brother Needham did his usual outstanding job of preaching the pure gospel and the brethren supported him diligently. In the meeting we baptized three and one was restored. If you know of anyone in any branch of the military located in Charleston who is looking for a sound church, put them in touch with us. You may phone 803-552-4308 or 803-553-4970.

Preachers Needed

MILBRIDGE, MAINE — Isn't there anyone out there who loves our souls enough to sacrifice at least a year for us who are trying to hold onto the truth? The church at Milbridge very badly needs someone to come here and work with us. We do not need an unstable man, a novice or a troublemaker. Two men in the past have been willing to come and work with us (one even sold his home) but neither was able to find adequate support to come. Why was this? Are there no men who are willing to help us, and no congregations which will supply what they need to work in this hard field? The church here can supply \$200 a month and with better teaching might be able to do more. The rest will have to come from elsewhere. Why can't we find the help we need? Contact Alvin West, Harrington, Maine 04643. **EXTON, PA** — The church meeting at 217 Whitford Road is looking for a man to work with them on a full time basis. Partial support is available. Address replies to Church of Christ, c/o Everitt Wood, 1207 Farmington Lane, West Chester, PA 19380 or call collect 215-363-8042.

Debates

THOMAS G. O'NEAL met **J. W. Holcomb** in a debate on women

teachers in some Bible classes at Cannonsburg, KY Nov. 28, 29, 30 and then at 5th Avenue in Bessemer, AL on Dec. 29, 30,31. Barney Keith moderated for Tom O'Neal. We regret not getting this printed prior to these discussions but received the announcement too late.

H. E. PHILLIPS of Tampa, Florida will meet **JACK GIBBERT** of Newport, North Carolina in a debate April 17, 18, 20 and 21 at Fredericksburg, Virginia. The subject will be divorce and remarriage. The first proposition is that "The Scriptures teach that the guilty party (the one put away for fornication) has the scriptural right to marry another." Jack Gibbert affirms this while H. E. Phillips denies it. The second proposition is that "the guilty party must be reconciled to his/her former mate or live a celibate life from that point forward." H. E. Phillips will affirm this and Jack Gibbert will deny. The third proposition is that "The Scriptures teach that when a man puts away his wife for any cause other than fornication and subsequently marries another that his first wife must remain celibate or be reconciled to her husband." H. E. Phillips will affirm and Jack Gibbert will deny. The final proposition is that "when a man puts away his wife for any cause other than fornication and subsequently marries another that his first wife then may put him away for fornication and she has the scriptural right to marry another" Jack Gibbert will affirm this position and H. E. Phillips will deny. After January 1st you may contact Roland Worth, Jr., 417 Rann Court, Fredericksburg, VA 22401 for information as to the location for this debate.

IN THE NEWS THIS MONTH

BAPTISMS	610
RESTORATIONS	152
(Taken from bulletins and papers received by the editor)	

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.

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VOLUME XIX

FEBRUARY, 1978

NUMBER 2

James Parker Miller



July 1, 1915 — January 7, 1978

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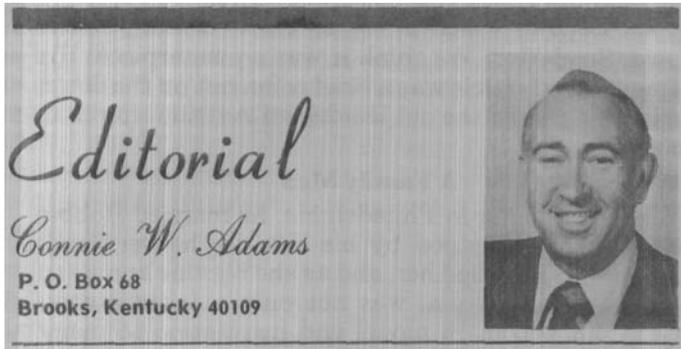
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JAMES P. MILLER— A GREAT SOLDIER FALLEN

On January 7, 1978, James P. Miller exchanged his mortal tabernacle for one "not made with hands." While none of us was prepared to give him up, yet his passing brought release from the great suffering he had been enduring while hospitalized at Rockledge (Cocoa), Florida. His death brings a sadness and emptiness to the hearts of God's people throughout the nation. For more than forty years he traveled back and forth across this great land telling the grand old story of salvation, or defending the truth of the gospel against false teachers on the polemic platform. While many will express their own thoughts about him for months to come, the editor and his family feels this loss in a personal way. Knowing that his death was near, we decided to re-read *PAP-THE BROKEN MOLD*, written by Rodney M. Miller about his father. We were reading the last chapter when H. E. Phillips called to break the news of his passing.

A Friend to Young Preachers

In 1954 this writer was a young preacher who had just experienced the roughest treatment he has yet faced as a local preacher. Young, unknown and discouraged, my wife, Bobbie, and I made a trip to Tampa to visit James P. Miller in his study at the old Seminole church building on North Street. He listened patiently, offered some good advice, gave encouragement at a time when it was sorely needed and told us he would help us find another work. He kept his word, contacted the brethren at what was then Glenwood Hills in Decatur, Georgia, recommended me to them and upon the strength of that, we were invited to move there. Even before Bobbie and I were married, James P. Miller was a friend. Hazel, Kentucky was not too far from Fulton, Kentucky, home of my wife and her family. Brother Miller had conducted many gospel meetings throughout that area. My wife attended his debate with L. R. Riley (Baptist) at the Fairgrounds in Mayfield, Kentucky in 1950. I first heard him speak in the spring of 1949 when he visited the campus of Florida College and spoke to the student body on "Creation." I had heard a lot of preachers by that time, but I had never heard a man start preaching from the time he left his seat nor heard such powerful and eloquent delivery. His style of speech was the subject of discussion in our speech class later that day. From

that day on it was my good fortune to hear him preach in many gospel meetings and to attend some of his debates. On several occasions he would come into the area where we were living for a meeting at a time when we were discouraged. Hearing him again always gave me a boost which lasted for weeks. Once, when I had thanked him for all the encouragement he had been to me, he urged me to remember to pass it on to preachers younger than myself.

A Master of the Pulpit

We have never heard a preacher who speaks in a conversational tone (which many speech teachers urge upon their students) arrest and hold attention as did James P. Miller. He was an orator of the old school. He selected words for their maximum impact upon an audience. He could, and did, move his hearers to both laughter and tears. His preaching had a down-to-earth quality and possessed a sense of urgency seldom matched. He was never without an apt illustration nor at a loss for words, whether in the pulpit, on the debate platform or in a circle of friends spinning yarns from a preacher's world. His sense of humor, which he kept even in the pulpit, made him the object of criticism from some who complained that there was no place for humor in the pulpit. Brother Miller did not share that feeling and used his humor to refresh the minds of the audience and to illustrate some serious point. The thousands who heard him preach and who turned to the Lord bear abundant evidence to the serious purpose behind what he was doing. Brethren far and wide called for his services, even to the very last. He rallied from two serious illnesses and lived to preach again in many places. As late as last November he was in meetings in Jacksonville, Florida with his last meeting being in Montgomery, Alabama, scene of his two debates with Guy N. Woods. Herschel Patton has written an account of his last meeting which will appear in next month's paper.

Set For The Defense of the Gospel

James P. Miller never challenged for any of the many debates he held, but was on hand to meet those who challenged the truth of the gospel. In this area of his work he was especially well equipped and always acquitted himself ably. His sense of humor kept the audience in good temper, his wit provided long to be remembered incidents which will be told and re-told for a generation, but none of this ever supplanted a serious study of whatever issue happened to be involved. He was an able student of the Bible. His ability as an expository preacher enabled him, because of his knowledge of the context, to expose false arguments and help the audience to see the truth on whatever passage was under discussion.

His love for the truth led him to resist the popular inroads of institutionalism at great personal sacrifice. Prior to the division suffered by brethren over human institutions to do the work of the church and sponsoring churches, no preacher in the nation was in greater demand than James P. Miller. But even the churches of western Kentucky, where he was born and

among whom he had conducted dozens of meetings in which he baptized hundreds of people, closed their pulpits to him. Some preachers spread the false report that he had "gone off with the premillennialists" and place after place cut him off without a hearing. But his convictions were not for sale. Those convictions led him all the way to the great debates with Guy N. Woods in Montgomery, Alabama and with G. K. Wallace in Tampa where the liberal brethren were trying to gain a foothold.

Searching the Scriptures and "Mr. Outside"

For a short time he edited the CHRISTIAN LEADER (in the early 1940's). In March, 1958, the FLORIDA NEWSLETTER published its first issue. It was designed to carry news of the brethren throughout the state of Florida regardless of where they stood on the issues then dividing churches throughout America. James P. Miller and H. E. Phillips were co-editors and co-owners of the paper. The first issue carried a picture on page one of the then new Seminole building on Rome Avenue in Tampa. By October of 1958, the name was changed to "THE SOUTHEASTERN NEWSLETTER" with a wider purpose. By late 1959 it was evident that major division could not be averted. It was already an established fact in city after city throughout the southeast and the nation. Brethren Miller and Phillips met with some brethren in Orlando in the fall of 1959 and plans were made to publish a larger paper which would place teaching material in the hands of many honest brethren whose minds had already been prejudiced against other papers opposing liberal promotions. Out of that meeting SEARCHING THE SCRIPTURES was born. H. E. Phillips was to handle the burden of editorial work, which he nobly and ably did for thirteen and a half years. James P. Miller was to share the writing duties and to work in helping to build as wide a circulation for the paper as possible. This arrangement led to an editorial later in which H. E. Phillips was designated "Mr. Inside" while James P. Miller was styled "Mr. Outside." His wide travels throughout the nation gave him opportunity to tell many of the paper, distribute sample copies and build circulation. The first issue was published in January, 1960. It has not missed a month since then. You now hold in your hand Volume 19, Number 2. The early years of the paper meant great struggle and financial sacrifice. These two worthy men made the sacrifices to keep the paper alive and growing. Their writings heavily bombarded the forces of liberalism, especially in the south, and they reacted with great bitterness. But neither "Mr. Inside" nor "Mr. Outside" would be intimidated. Even after he had stopped putting so much time and money into the paper, Brother Miller never lost interest in it. He continued to contribute articles under his column heading "I MARVEL", even after he was confronted with serious illness. Though he was not able to write much during the last few months of his life, he did send an occasional article and news report. His last teaching article was in the July, 1977

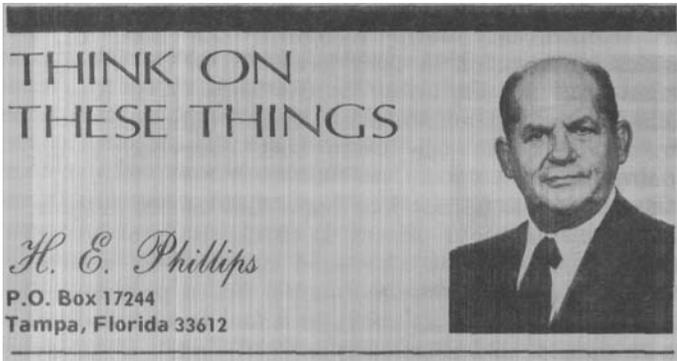
special issue in which he wrote the climaxing article "Lord, Send Me." We think it was a masterpiece. His last published article was a brief comment on the death of Henry Craft of the old Haldeman Avenue church in Louisville.

A Family Man

While preaching in Philadelphia, he married Robbie Nell Myers, who stood by his side to the very end. "Bobbie" as he called her, and as she became known to many over the nation, was not only a faithful companion but become a model and inspiration to many young preachers' wives. Her work as a teacher at Florida College for twenty years touched the lives of thousands. Seldom did he preach anywhere without some reference to his "Bobbie" in his sermons. We have heard him movingly tell of many lonely hours in hotel or motel rooms, train depots, or airports, going to or coming from some meeting or debate, while his heart longed for Bobbie, Rodney and home. He was justly proud of Rodney and his wife, Carla, and the good work they have done for the Lord. It is not easy to be the son of a well-known preacher, especially when you are a preacher yourself. Rodney Miller has handled that problem admirably and has carved his own place in the hearts of brethren who know, love and appreciate him for his own work. His work in Fort Worth, Texas, Louisville, Kentucky and now Orlando, Florida speaks for itself. He has authored two excellent books and has worked diligently to publish Bible study workbooks written by his father and mother. We are certain that we speak the sentiments of a host of readers when we express our deepest sympathy to sister Miller and Rodney and his family in their great loss. If you wish to send a card or letter to them you may address them as follows: Bobbie Miller, Apartment 137, 516 El Sereno PL, Tampa, Florida 33603; or Rodney M. Miller, 35 W. Par St., Orlando, Florida 32804.

Funeral services, were conducted at the Seminole building in Tampa on Tuesday, January 10 with James R. Cope, long-time friend, preaching a gospel sermon to a large gathering of friends and brethren. Everett Mann, with whom brother Miller was working at the Del Rio congregation, also had part in the services. In a way brother Miller was permitted to preach his own sermon, for brother Cope read several excerpts from "The Glorious Bride", brother Miller's workbook-commentary on the book of Ephesians. His earthly form was laid to rest in the Garden of Memories in Tampa to await the final resurrection. We will miss him. "I marvel" that he left us at the early age of 62 when in our hearts we longed to keep him among us much longer. He was most assuredly "the broken mold." He fought a good fight, finished his course, kept the faith and now has entered his rest to receive the crown of life which awaits all the faithful (2 Tim. 4:6-8).

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IGNORANCE OF THE ENLIGHTENED

We are living in an age of advanced education, technology and skill in nearly every field. There are more schools and universities, more pupils attending schools, more methods of effective teaching than ever before. Yet the ignorance of the only Book that gives the education necessary to the best life in time and eternal life after timely things is appalling.

During a general election year when the candidates were making their speeches on Television and radio, I heard one say: "It was Abraham Lincoln, I believe, who said, 'A city divided against itself cannot stand.'" I do not know whether Abraham Lincoln ever repeated these words or not, but I know where they originated. Christ made the statement and it is recorded in Matthew 12:25, 26. When a man does not know the difference between what Christ said and what a former president of this country said, he is hardly qualified to be a leader. But this is all around us. Our public leaders are woefully ignorant of both the words and the sense of the revelation of Christ. What is worse, they have no inclination to learn what the Bible teaches. How can we expect to have good government or peaceful times when the leaders of nations do not know and respect the words of the King of Kings?

During the last days of Christ upon earth, and during the early days of the kingdom of Christ upon earth, the Jews exhibited a shameful ignorance of their own scriptures, especially in reference to the promised Messiah and his work upon earth. The multitudes do not know Christ, his revelation, and his kingdom now.

In reference to the resurrection of the dead, Christ said to the Sadducees: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). Isaiah 53 predicts the suffering and death of Christ, but the Jews did not understand this. They were so enamored with their tradition and national importance that they would see nothing that conflicted with it. Their own righteousness excelled anything and everything that could be thought of.

The apostle Paul prayed for Israel according to the flesh because of their zeal. He said: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being IGNORANT of God's righteousness, and going about to establish their own righteousness, have not submitted

themselves unto the righteousness of God" (Rom. 10:2, 3). We could put any religious denomination in the place of Israel and it would be as true today as it was then. Most men today are wholly ignorant of the scriptures, but very wise in all other matters. The great minds of our times are very zealous for knowledge, and in their religious life they invent various acts of righteousness, but do not submit to the righteousness of God because they are ignorant of it. There is only one place the knowledge of God can be obtained—from the New Testament of Jesus Christ.

Why is it true that so many men of great mental ability are so ignorant of the Bible? Is it because they do not have time to study? No, because they study anything else they think will help them. Could it be that God does not want these men of great ability to understand His word? Certainly not, because He said: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4).

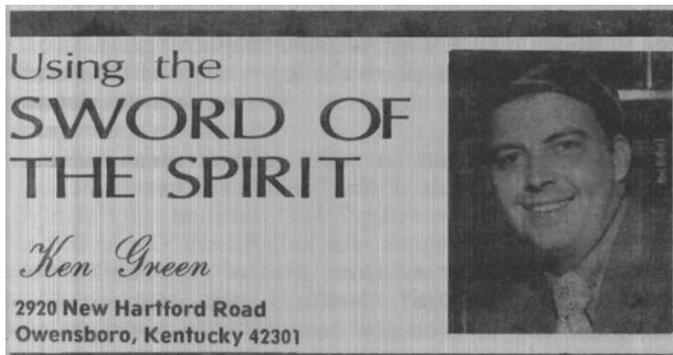
I believe the answer to the gross ignorance of divine revelation lies in the nature of human wisdom. Human wisdom is in conflict with the revelation of God in many respects. Paul warns us not to be "wise in your own conceits" (Rom. 11:25; 12:16). Following are some statements taken from the first and second chapters of 1 Corinthians: "I will destroy the wisdom of the wise." "Hath not God made foolish the wisdom of this world?" "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "But God hath chosen the foolish things of the world to confound the wise." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The finite mind of man, limited in every respect, dares to set itself in competition against the Infinite Mind of God, unlimited in every respect. The result is a stubborn rejection of all from God that is not explained by the finite mind of man. This is why the wisdom of God is rejected by men. It also explains why God said, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1:19).

Another thing about human wisdom is that it constantly seeks change. This was the case in Athens when Paul entered the city. When they heard Paul preach the gospel of Christ they wanted to hear more of "this new doctrine." They said, "For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)" (Acts 17:20, 21).

Men today are not content to hear and tell the old, old story of Christ and his word; they want to hear or tell "some new thing." Until the IGNORANCE OF THE ENLIGHTENED is dispelled by the true knowledge of the revelation of Jesus Christ, we will

continue to have the shameful teaching and practice of the world leaders and educators that now exists. This ungodly ignorance is even more pronounced among the world religious leaders. "And ye shall know the truth, and the truth shall make you free" (John 8:32).



HIGH SCHOOL LEADERS MORE CONSERVATIVE

"Seventy per cent of the nearly 24,000 high school student. leaders who answered a questionnaire say they have never had sexual intercourse, and 56 per cent say they would prefer their husband or wife to be a virgin when they marry."

This report appeared in the Owensboro Messenger—Inquirer, Nov. 30, 1977, and represents the result of a nationwide poll which is conducted annually by "Who's Who Among High School Students" among juniors and seniors chosen by their principals, guidance counselors and national youth groups.

The 1977 poll indicates that teenagers are becoming more politically and morally conservative. Perhaps the wit was correct who described an optimist as a lady who says to herself, "Oh goody! The flat tire will be fixed in a jiffy now that the whole motorcycle gang has stopped." But I feel that the results of this poll gives us a reason for optimism.

Nearly half of those polled, 49 per cent, said they never had beer, 46 per cent never drank a glass of wine, and 61 per cent never tried hard liquor. Five years ago, in 1972, 85 per cent said they had tried some alcoholic beverage.

About 88 per cent said they never have used drugs. Only 9 per cent said they have smoked marijuana. Eighty-five per cent reported they had never smoked cigarettes and 8 per cent have quit. That means only 2 per cent of these high school leaders smoke.

About 57 per cent favored passage of the Equal Rights Amendment. Still a majority, but in 1974 it was 74 per cent. Sixty-six per cent favor reinstating the death penalty compared to 30 per cent in 1971. Sixty-four per cent are in favor of censoring certain movies, T.V. programs, books and magazines. Almost the same percentage opposed any censorship in 1971.

Almost half of these students said religion has become more relevant in their lives the past several years.

All this strikes me as being quite significant. It

indicates that a number of young people are thinking for themselves. Many recognize the need of a spiritual dimension in their lives. All of the younger generation are not going to the dogs. And here is some good hard evidence for those young folks who are tottering on the fence that everybody's not "doing it."

Brethren, let us not lose hope. Let us not despair. Let us increase our efforts to reach those of honest and good heart with the good news. "The wise in heart will receive commandments: but a prating fool shall fall . . . It is as sport to a fool to do mischief: but a man of understanding hath wisdom ..." (Prov. 18:8,23).

SOMETHING'S GOTTA GIVE

Only a rumble here and there suggests that a major battle may yet be fought over the college in the church budget. One such rumble was recently heard down Bowling Green way.

The bulletin of the Lehman Avenue Church of Christ of October 30, 1977, reports that the congregation will no longer support Potter Orphan Home and School from its treasury. The statement says:

"The eldership at Lehman Avenue has never felt it scriptural to SUPPORT Christian schools from the church treasury. We cannot bind upon each member that which is not bound by God's holy word. In no way does this alter the eldership's feelings on supporting Orphan's Homes since we do find a definite command to support orphans.

"As most of you know, Potter Orphan Home and School has recently begun a program of admitting students from the community on a tuition basis. The eldership feels that this act places Potter Orphan Home and School in the same category as any Christian school. Beginning immediately, Lehman Avenue will discontinue its financial support to Potter Orphan Home and School. This action is intended in no way to discourage members in exercising their free choice to support the good work at Potter Orphan Home and School, but encourage members as individuals to assist as they are able." (Signed by all the elders.)

Apparently, these elders do not agree with the oft parroted cry "the church can do anything the individual can do" or "If it's a good work the church can do it." Here's a work they describe as good which they do not believe there is scriptural authority for the local church to do. That's encouraging.

Now if they would just let this logic lead them to examine that "definite command to support orphans" and answer who is being addressed, the individual or the local church, we would really be getting somewhere. By the way, I wonder how many orphans are in Potter Orphan Home.

"LOSING A CHURCH"

I could not help but feel sorry for the little lady who wrote a letter to the "opinion" page of The Evansville (Indiana) Press. Never mind such questions as "How can you lose a church?" She has

obviously lost all kinds of confidence in her fellow mortals as her letter demonstrates:

If your sister church should lose its building by a fire or other disaster, invite them to share your facilities or worship with you until such time as they can rebuild. Do not merge or if you merge—do so only if the vote is unanimous."

The reason for such advice is made clear as she explains what happened to her "church home." It seems that "Central Presbyterian Church in Henderson (Ky.) made the mistake of merging with First Presbyterian . . ." Apparently, First Presbyterian had lost its "church home" by a fire or other disaster.

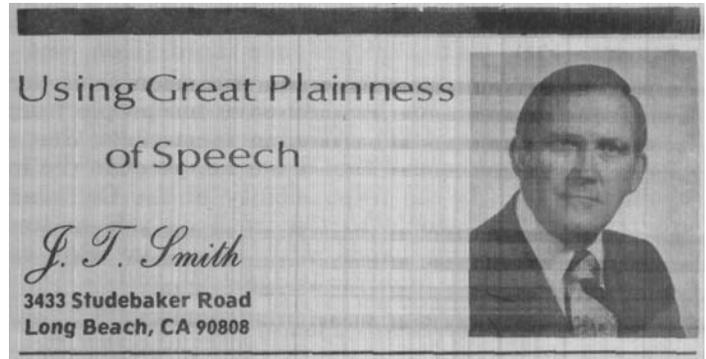
Anyway, after the merger, the membership was composed of a majority of former First Presbyterian members who proceeded to vote on whether to construct a new building. The ayes won. But here's the rub. They voted to sell the old building (i.e., the little lady's church home) to help pay for the new building.

I believe it was Hitler who said that democracy contains the seeds of its own destruction.

Now there must be a lesson in this besides "Don't trust Presbyterians." It might be a good place to inject some words of admonition about God's pattern of church government and the dangers of majority rule in congregational affairs.

But I cannot help but believe that we see in the lady's letter (assuming she has correctly represented the facts) not a Presbyterian problem, but a people problem. Yes, we see the kind of problem that may, and often does, reap havoc in congregations of Christ, because they also are made up of people.

And in this day of "no simple answers" may I suggest one for all people problems? **"Whatsoever ye would that men do unto you, do ye even also unto them, for this is the law and the prophets"** (Matt. 7:12)..



MASONRY—A FALSE RELIGION NO. 2

by J. T. Smith

Last month in our study, we were able to show from authentic books written by thirty-third degree Masons that Masonry is a religious institution, that they claim is a divine institution, and that they have worship services. In this article we want to further note some teachings of the Masonic Lodge.

Masonry and the New Birth

"There you stood without our portals, on the threshold of this new Masonic life, in darkness, helpless and ignorant. Having been wandering amid the errors and covered over with pollutions of the outer and profane world, you came inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which concealed the divine truth from your uninitiated sight . . . There was to be not simply a change for the future, but also an extension of the past; for initiation is, as it were, a death to the world and a resurrection to a new life" (Kentucky Monitor, page 26).

Now not only is this next to blasphemy, considering the fact that Jesus said that the new birth puts one into His kingdom (John 3:3-5), but I want us to consider another fact. Here, for example, is a man who is a faithful member of the Lord's church—perhaps an elder. He decides to become a Mason. After having heard the gospel of Christ, and having obeyed it, many years prior to this time, he now must admit that he came to the Masonic Lodge "in darkness," "helpless and ignorant." However, he now is told that he has come to the Masonic Lodge "seeking the new birth." And, yet many of my brethren will attempt to deny that there is involved in the Masonic Lodge anything that is religious. Who are we trying to kid?

Masonry Has A Redeemer

"All antiquity . . . believed in a future life . . . and in a mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him KRISHNA; the Egyptians, HORUS; Plato, LOVE; the Scandinavians, BALDER; the Christians, JESUS; Masons, HIRAM" (Kentucky Monitor, pp. 14-15).

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Now, let's notice what the Bible teaches on this subject. Paul said there is **one Lord** (Eph. 4:4). "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Also, in Matt. 8:24, Jesus said "except ye believe that I am he, ye shall die in your sins." It is the responsibility of the Christian to try to guide people to the truth on this matter instead of "joining hands with them" in such an organization as the Masonic Lodge.

Masonry Has A Plan of Salvation

"Notwithstanding the death of the Redeemer, man can be saved by faith, repentance, and reformation" (Morals and Dogma, page 639). This is the same doctrine that is taught by many human denominations, and is just as false when taught in the Masonic Lodge as it is when it is taught in a human denomination. The Bible teaches that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). When the people in Acts 2 heard Peter and the other apostles preaching on the first Pentecost after the resurrection of Jesus, they believed that they were the murderers of Christ and confessed that they believed what the apostles had taught, they said unto Peter and the rest of the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (2:38). This is God's plan for saving man—not faith, repentance, and reformation.

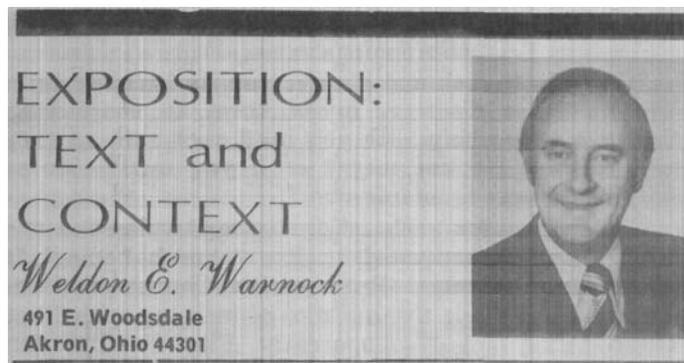
Masons Receive Eternal Life Through Masonry

"and we doubt not that on the glorious morn of the resurrection our bodies will rise and become as incorruptible as our souls" (Ky. Mon., p. 152). "Let him who toils complain not, nor feel humiliated! Let him look up, and see his fellow-workmen there, in God's Eternity; they alone surviving there" (M & D, page 343). "The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry" (Mackey's Encyclopedia, Vol. 2, Page 851).

The Bible teaches that those who are a part of the family of God, having been born of water and the Spirit (John 3:3-5); having continued faithful in Christ's church or body (Eph. 5:23) will constitute the saved—**not those in the Masonic Lodge.**

Conclusion

One who tries to be a Christian and a Mason has two of everything. Two religions, divine institutions, worships, new births, baptisms, redeemers, plans of salvation, Lord's Suppers, and prayers. In all fairness, brethren, I ask you—what is the difference in trying to be a Christian and a member of the Baptist church, and trying to be a Christian and a Mason? I contend in light of the above information, that there is none. If you are a member of the Masonic Lodge, get out of it. If you don't, you will surely lose your soul (2 Cor. 6:17).



TURNING TO GOD

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9-10).

The turning of the Thessalonians was affected by Paul and companions entering in among them. The entering was accompanied by gospel preaching and miraculous confirmation. Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . . ." (1 Thess. 1:5).

Notice in chapter 2 how Paul describes his entering unto them in reference to gospel preaching. In verse 2, Paul and company spoke the gospel of God. In verse 4, they spoke the gospel in which they had been entrusted. In verse 8, they imparted the gospel. In verse 9, they preached the gospel of God. In verse 13, they preached the word of God. All of this emphatically shows how the gospel must be preached to turn people to God.

Furthermore, in verse 13, we are told that the Thessalonians not only heard the Word, but they also received it. Gospel preaching will not do us any good unless it is received. The Word effectually works in the hearts of receptive believers.

There are three things to which we direct our attention in the conversion of the Thessalonians. These three things are: (1) the turning, (2) the serving, and (3) the waiting. Let us notice them in the order stated.

The Turning

When one turns, he turns FROM something TO something. The Thessalonians turned from idols to the living God.

(1) **The turning from idols.** The pagan world (government, religion, business, amusement, labor, social clubs) was built on the pattern of polytheism. Idolatry affected every aspect of life. The fictitious deities, whom the idols represented, were household words from childhood. They were deeply ingrained in the minds of heathen worshippers. From these things the Thessalonians turned. It not only entailed a denouncement of the idols, but a change of the whole life-style. A re-orientation had to take place.

Businesses had to be closed or restructured; jobs had to be terminated; amusements had to be redirected and membership in social clubs had to cease in order for them to make a complete break with idolatry. Everything that was tainted with sin was turned from. There could be no fellowship with the unfruitful works of darkness (cf. 2 Cor. 6:14-18; Eph. 5:11).

(2) **The turning to God.** Here, in our text, God is not so much pointed out as he is described. The Thessalonians turned from idols to serve the living and true God. The idol gods were dead, but God is alive. The deities they had worshipped were false and counterfeit, but God is real and genuine. Paul, while preaching at Lystra, calls these false gods, "vanities" (Acts 14:15). They cannot help because they are vain or unreal. But God is! He can and will help.

There are different attitudes toward God. Some people are indifferent, giving little or no thought to God. Others try to evade God. They wish he did not exist. Then, there is a great number of people who have only an occasional awareness of God. He is on the circumference or periphery of their lives. God is turned to when there is a tragedy or when one is about to die. God is used like a fire escape—just in an emergency.

But turning to God involves permitting God to permeate the heart. God becomes the center of life, the dominant factor in life. The person who comes to God lets God dwell in him (2 Cor. 6:16; 1 Jn. 4:12-16). God's nature, as far as humanly possible, becomes the convert's nature (2 Pet. 1:4). Every facet of life (religion, government, business, pleasure, labor, etc.) is regulated by God.

(3) **Paul sent to turn.** When Paul was before King Agrippa, he said he was sent to the Gentiles (heathen) to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18).

Among the things stated, Paul was to turn the heathen from darkness to light or from error to truth. The heathen world had false concepts about God. They did not understand the unity of God, nor the character of God. These things Paul had to deal with, and when the Thessalonians turned, they had their eyes opened to God's unity and nature. Cf. Paul's preaching to the heathen at Athens (Acts 17:16-34).

The Serving

Leaving idolatry, the Thessalonians turned to serve the God of heaven and earth. "To serve" is translated from the present infinitive verb, *douleuein*, which means "to become a slave." The Thessalonians had given themselves to God as his slaves. Their will had become God's will. Let us observe that being God's slave means:

(1) **Voluntary action.** We are not coerced or forced to serve God. Listen to Paul: "But God be thanked, that ye were the servants (slaves) of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants (slaves) of righteousness" (Rom.

6:17-18). We become servants of God by exercising our free will; by obeying from the heart.

When we begin grumbling and murmuring about having to attend all the services of the church, having to visit the sick, having to come to special classes and training sessions, and several other things that are involved in serving God, just remember that nobody is forcing us to do anything. If we do not want to fully serve the Lord, then we can always quit. Of course, by quitting, we can not go to heaven. But the point is, why should we voluntarily give ourselves to God's service, then constantly complain about doing his work?

(2) **Bought with a price.** Paul wrote, ". . . . likewise also he that is called being free, is Christ's servant. Ye are bought with a price; be not ye the Servants Of men" (1 Cor. 7:22-23). Being bought by Jesus' blood we are not our own. We owe our allegiance to Jesus Christ. We belong to God and we must glorify God in our bodies and spirits (1 Cor. 6:19-20). Every aspect of life must be to the glorification of the Father and the Lord Jesus Christ. God's will must be our will. His ways must be our ways.

(3) Jesus is our Master. Jesus is our *despotes*. This Greek word, translated, Master, means "one who has absolute ownership and uncontrolled power." We have been bought by the Master (2 Pet. 2:1, NASB). Jude wrote that certain ungodly men crept in unnoticed, denying our only Master and Lord, Jesus Christ (Jude 4, NASB). Jesus is to have complete and total rule over our lives which belong to him.

The Waiting

The Greek word, *anameno*, translated, "to wait for," is used only here in the New Testament. Thayer's lexicon says it carries with it the idea of patience and trust (p. 40). The commentator, Findlay, says it means, "sustained expectation." Hence, a servant of God needs to persevere through all of the trials and temptations of life as he awaits the return of Jesus Christ. He must not become weary in well-doing (Gal. 6:7).

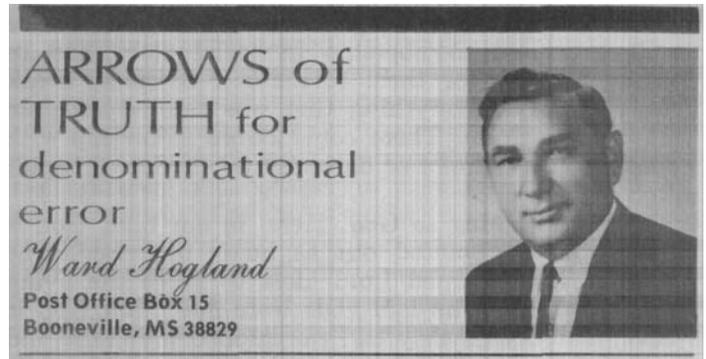
(1) **Second coming prominent theme.** Among the early Christians, the second coming of Christ was a prominent theme. We are told that from Matthew through Revelation, the second coming of Christ, on the average, is mentioned every 13 verses. Jesus spoke of his return on different occasions (Matt. 25; Jn. 14:1-3). Paul writes about it, as well as Peter and other New Testament writers (1 Thess. 4:13-18; 5:1-4; 2 Pet. 3; Jude 14).

(2) **Waiting implies readiness.** If we are waiting for somebody, we get ready for his coming. If a guest is coming for dinner, the house is cleaned and food is prepared. In like-manner, as we await the coming of Jesus, whom God raised from the dead, we must get ready. Having obeyed the first principles of the gospel (faith, repentance, confession, baptism) we must be faithful in life and doctrine (Tit. 2:11-14; 2 Pet. 3:11-18; Rev. 2:10).

(3) **Waiting delivers from wrath to come.** If we patiently endure and stedfastly remain in the truth, Jesus will deliver us from the wrath to come, that is, the final judgment. The King James Version has "delivered (past tense) us from the wrath to come." However, the New American Standard Bible has "who delivers (present tense) us from the wrath to come." The NASB is to be preferred here.

Macknight stated concerning this word, "delivers," that "it is usual in scripture to speak of things future in the present tense, to shew the certainty of their happening" (Apostolical Epistles, p. 403). Hence, a serving, waiting Christian is assured of his deliverance from the wrath to come, the wrath being described in 2 Thess. 1:7-9.

In conclusion, the chorus of the song, "When Jesus Comes," is most appropriate. It states, "O can we say we are ready, brother? Ready for the soul's bright home? Say, will He find you and me still watching, Waiting, waiting when the Lord shall come?" Have you turned from sin? Are you serving Jesus and waiting for his coming? If not, why not start now!



POLEMICAL QUESTIONS NO. 1

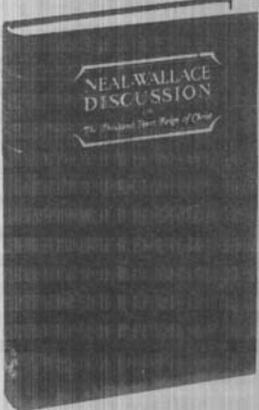
In July of 1977 I met Roy Deaver in a four night debate in the Escambia High School Auditorium in Pensacola, Florida. The Myrtle Grove and Bellview congregations, respectively, made all arrangements for the debate. These congregations asked brother Deaver and me to serve as disputants. I shall make no comment on either victory or defeat in the debate. I prefer to leave that to the ones who attended. I might add that I enjoyed the debate very much and expressed by appreciation to both the Bellview church and brother Deaver for discussing what they believed. A word of thanks is also due to the fine Myrtle Grove church with its elders and evangelist, Willie Ramsey, for their preparation and support during the discussion. Ronald G. Mosby did a superb job as moderator. His preparation of charts for the overhead projector was unexcelled.

It was agreed by brother Deaver and me to have five written questions prior to each session. It was further agreed that the questions were to be presented to each disputant thirty minutes before the session and the answers were to be in writing and given back before the session began. This proved to be helpful and gave us more time for discussing the issues.

In this and succeeding articles I plan to discuss both questions and answers of the debate. Since the answers are in our own handwriting, it would be a little difficult to distort what was said. During the ministry of our Lord, he used questions as a part of his teaching. They help to bring out convictions which otherwise might be suppressed.

One of the questions I asked the first night was, "By what authority do you take your salary out of the first day of the week collection since this was for benevolence (1 Cor. 16:1, 2)?" Brother Deaver answered in writing by saying, "By the authority of the significance of the principle involved in 1 Cor. 16:1, 2, (I would like to hear your answer to this question)." When I read Roy's answer I was reminded of the old "Principle Eternal" argument given by E. R. Harper back in the fifties. Notice he said his authority was, "By the significance of the principle involved." Is this an answer? Indeed it is not. It serves as a subterfuge but not an answer. I might add when the debate closed no answer had been given to the question.

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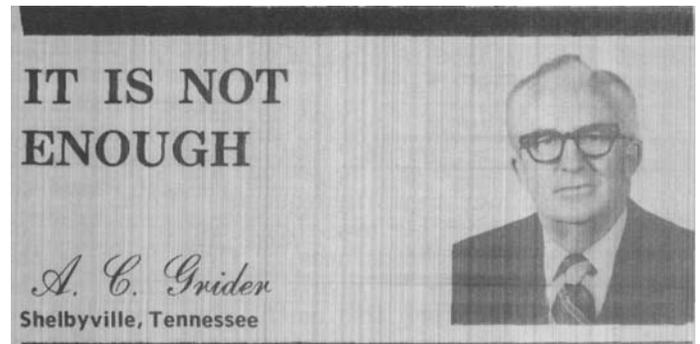
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I had a twofold purpose in asking this question. First, I knew I would be asked the question before the debate was over. Knowing this, I wanted to beat Roy to the punch. Both Hogland and Deaver take salary out of the first day of the week contribution — we are in the same boat! Liberal brethren enjoy putting us in the "defensive" by asking this question. Why not put them in the same place by asking first. You will notice in the parenthetical part of his answer, he could not resist asking me the same question. I knew it would come sooner or later. I told him later that I would answer the question but I would like his answer since I had asked first! Even with this, he would not answer. This question gives liberal brethren all kinds of trouble. They enjoy asking but will observe the passover in answering.

Just because brother Deaver refused to answer the question would not justify my refusal, so here it is. I pointed out that 1 Cor. 16:1, 2 was a passage which dealt with benevolence. This could not be denied by any student of the Bible. Then I introduced a hypothetical passage which I called 2nd John 4:1. This passage reads, "Now upon the second day of the week let everyone of you lay by in store for the purpose of preaching the gospel." I pointed out that this passage gives us a "two pattern" system in raising and spending the Lord's money. I strongly emphasized that the pattern for raising and spending the Lord's money in benevolence was in 1 Cor. 16:1, 2. On the other hand, the pattern for both raising and spending the Lord's money in evangelism was in 2nd John 4:1. I stressed with every atom of my being that if such a passage existed I would not take one dime out of the first day of the week for preaching the gospel and I hoped that brother Deaver would not! However, since no such passage exists, God wants his work accomplished out of ONE treasury. The plan for RAISING that money is in 1 Cor. 16. I have never believed in a two treasury church. I have never found a liberal brother who would argue for a two treasury church, yet they love to ask questions about the treasury but are mighty slow in answering! By the way, brother Deaver never once attempted to answer the above argument. My authority for taking salary out of the first day of the week contribution is that God has one pattern for raising money but he gives a dual pattern for spending it — preaching and benevolence (2 Cor. 11:8; Phil. 4:15, 16; 1 Cor. 16:1, 2).

God tells his people to do two things on the first day of the week. One is to observe the Lord's supper and the other is giving as they have been prospered (Acts 20:7; 1 Cor. 16:1, 2). In my next article, I plan to show that brother Deaver and certain liberal brethren have given up the old doctrine that the first day of the week is the ONLY time we are to raise money for the Lord's work. Without batting an eye, he said that he believed money could be raised for the Lord's work (put in treasury) at times other than the first day of the week. He also argued that the Lord's treasury could consist of many tilings besides money! Brethren, it is later than we think! There is an old

song which says, "It is just a matter of time." Gentle reader, it is just a matter of time until these brethren will give up the Lord's Supper on the first day of the week. They have given up the exclusive pattern of contribution on the first day of the week! When will they give up the Lord's Supper? I do not know. If someone would have told me years ago that preachers would take up the sectarian practice of passing the hat and raising money at every service, I would have denied it. If they would have told me that brethren would say this practice has the approbation of God, I would have denied it. Which goes to prove I am not a prophet!



It is necessary that we have all the things God has required of us. But many times we may be mistaken as to what is enough. We need to study God's word and be sure we have not left out anything that is necessary to our salvation.

God has said that we must have **faith** to be saved. But what does it mean to have faith? Is it necessary to do anything to have faith? What constitutes saving faith. The word "faith" or "belief" is used in different ways in the New Testament. Sometimes we can say one has faith when he only believes what the Bible says. This is faith, all right, But it is not SAVING faith unless and until it is obeyed. We believe there is one God. But the devils also believe this. But when we go on and obey the word of God, when we conjoin our works with that word, the faith that we have becomes perfect and we are thus saved by faith. See James 2:21-24. Yes, faith saves. But a certain kind of faith is not enough. We must obey (Heb. 5:8-9; 2 Thes. 1:7-9).

God has said that we must be honest and sincere to be saved. But, honesty and sincerity are not enough. We must know the truth to be made free (John 8:32). One can receive and believe a lie and still be honest and sincere in his belief. When Joseph's father saw his coat of many colors saturated in the blood of animals, he thought it was the blood of Joseph and said he would go to his grave in mourning for his son. But Joseph was not dead! He was going on to become governor of all Egypt. It is good to be honest and sincere but we must know what God would have us do, and we must do it to be saved.

God has said that we must be **morally good**. But, moral goodness is not enough. One cannot go to heaven unless he is morally good. But, he can be morally good and NOT GO to heaven. Cornelius was

a good moral man (Acts 10:1-2). He was honest and sincere. He prayed regularly. He gave alms to the people. But he was UNSAVED. He needed the word of God that he might be made right with God. Of course the least we could expect if we want to go to heaven is that we will be good morally. But again let us be sure we have the truth and are acting in harmony therewith. Let us be morally good. But let us be RIGHT and morally good.

God has said that we must desire to be saved. One cannot expect to be saved unless he has a keen desire to do so. God will not save one who does not want to be saved. But desire to be saved is not enough. It is the same old story all over again. We must know the truth. We must understand the plan of salvation. We must do what God requires of us if we are to expect salvation at God's hand.

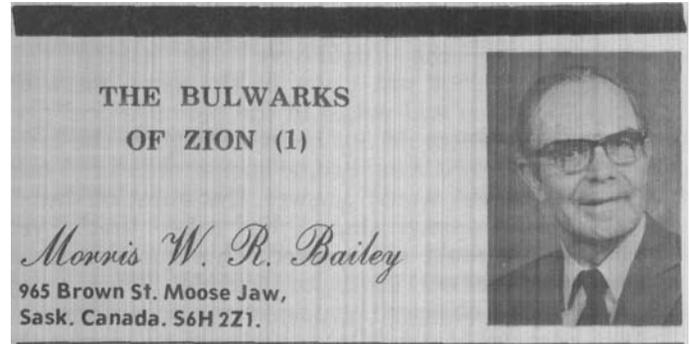
God has said that we must be zealous if we are to be saved. But we must learn that zeal alone is not enough. We can be ever so zealous and still go about to establish our own righteousness (Rom. 10:1-3). When we establish our own righteousness we will not submit to the righteousness of God. Such is the unhappy condition of nearly three thirds of the religious people upon this earth. Many people have established their own righteousness in the plan of salvation they have followed. They continue to establish their own righteousness in the worship services in which they engage. When the truth is presented to them they cast it aside on the ground that they are satisfied with the way they are conducting the services. May God help us to be zealous, but may we be right.

God has said that we must assemble to worship (Heb. 10:25). But to assemble on the first day of the week, or any other day to worship God is not enough. We must assemble all right. But we must worship in harmony with God's word. And our attitude must be in harmony with his word also. Many people never miss a worship service. But their attitude is not always right. Many will assemble regularly but will not take any part in worship services. God help us to realize that we must assemble but that simply assembling is not nearly enough. Help us to be faithful.

God has said that we must be a member of the church. Acts 2:47 tells us the Lord adds to the church daily all who obey the gospel or all who are saved. But simply being a member of the church is not enough. We must have an interest in the church and in all of those who are outside the kingdom. We must seek to build up the Christians and we must seek to bring in others that they also may be saved. Let us not simply be members of the Lord's body. Let's seek the salvation of all our friends and neighbors. Let's really be Christians.

Finally, we must be almost persuaded to become a Christian. But, of course being almost persuaded is not enough. Old Agrippa said he was almost persuaded to become a child of God. But Paul informed him that he should be altogether a Christian. Naturally being almost a Christian is not enough. If

you miss it by a little you will entirely miss it. We need to be, not almost, but altogether a child of God. We must be altogether what God would have us to be in every avenue of our service to God. He will not accept second hand service. We need to do our best.



A thousand years before Christ, the Psalmist wrote these words: "Let mount Zion be glad. Let the daughters of Judah rejoice, because of thy judgments. Walk about Zion, and go round about her; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generations following" (Psalm 48:11-13).

With this text as a basis, it is my purpose to discuss in this article, and in some others to follow, the things that constitute the bulwarks of Zion.

Definition of Terms

In the discussion of any subject, it is always well to have a definition of the terms that will be used. Therefore I want us to look at the word, Zion, first as it was used in the Old Testament; and then as it is used in the New Testament.

1. In the Old Testament the word, Zion, is used in its literal sense to mean the city of Jerusalem. The name occurs for the first time in 2 Samuel 5:7. There, in describing an assault made by David's army against the Jebusites, who at that time inhabited Jerusalem, the writer said, "Nevertheless David took the stronghold of Zion; the same is the city of David."

Other passages identify Zion as the city of Jerusalem. We have the testimony of a writer, who, in describing the loneliness of the Israelites while in captivity in Babylon, said: "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. Upon the willows in the midst we hanged our harps, for they that led us captive, required of us songs, and they that wasted us with mirth, saying, Sing us one of the songs of Zion. How shall we sing Jehovah's song in a foreign land? If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth. If I remember thee not; if I prefer not Jerusalem above my chief joy" (Psalm 137:1-6).

We are also familiar with the words of the prophet Isaiah, as looking down the stream of time he foretold the establishment of the church, and concluded with the prophecy of the giving of the great commission in these words: "For out of Zion shall go

forth the law, and the word of Jehovah from Jerusalem" (Isaiah 2:3).

The above passages of scripture thus serve to reveal that in its most literal sense the word, Zion, meant the city of Jerusalem.

2. Because Jerusalem was the centre of worship for Israel, in time the word, Zion, came to have a symbolical meaning. It was known as, (a) God's dwelling place (Psalm 9:11; 132: 13), (b) the source of blessing (Psalm 134:3), (c) the source of strength (Psalm 20:1, 2), (d) the place of salvation (Isaiah 46:13).

From these observations we may thus conclude that the word, Zion, in a symbolic sense, came to be identified with all that was associated with the religious life of Israel.

Zion Of The New Testament

The exhortation of the Psalmist to "Mark ye well the bulwarks of Zion" is as applicable today as it was in the days of fleshly Israel. Just as the Old Testament had its Zion, so also does the New Testament. In Hebrews 12:18 the writer tells us first, that to which we are not come. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness and darkness, and tempest." The scenes described by the writer in the verses that follow, all identify the occasion as the giving of the law at mount Sinai, and are the author's way of telling us that we are not under the law of Moses.

Then beginning with verse 22 the writer said: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven . . ." That is his way of telling us that we are under the new covenant, — the law that was to go out of Zion (Isaiah 2:3).

But let us look at some other passages. Seven hundred years before Christ, the prophet Isaiah said: "Therefore thus saith the Lord Jehovah, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation. . . ." (Isaiah 28:16). Now hear the apostle Peter as he quotes from this prophecy in 1 Peter 2:5, 6. "Ye also, as living stones, are built up a spiritual house, to be a royal priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame."

Here we have an example of an inspired man telling us what a prophecy means, and how it was fulfilled. And in this case Peter tells us that the prophecy concerning the laying of a foundation stone in Zion was fulfilled in Christ's building the church. On that basis then, I feel justified in referring to the church as God's spiritual Zion today, and shall so speak of it in this discussion.

Bulwarks

The word, bulwark, means a fortification, or

safeguard. It may be used in a physical sense to identify some material fortification such as a wall that insures the safety of a city. Or it may be used to designate some abstract quality that insures the safety of an institution, or social safeguards that protect society. In the wild frontier days suspected horse thieves and other such criminals were often shot or lynched at the scene of the crime. Questions were asked afterwards. But today it is a part of our system of law that a man charged with a crime, regardless of how serious, is entitled to a fair trial, and moreover is considered as innocent until proven guilty. This is one of the bulwarks of our society and is a safeguard that prevents any injustice being done, and to protect innocent people from suffering from crimes they have not committed.

Physically, Zion, or Jerusalem of the Old Testament had some natural bulwarks, or fortifications to protect her. The city of Jerusalem was flanked on the east and west and south by deep ravines. In a note on the topography of Jerusalem, William Smith said: "To convey the idea of the position of Jerusalem, we may say roughly, that the city occupies the southern termination of a tableland, which is cut off from the country round it on its west, south, and east sides, by ravines more than usually deep and precipitous." (Smith's Bible Dictionary. Page 286) While the city has been captured many times during its long history, it could not be taken without difficulty.

When we think of the word, Zion, with reference to the religious life of Israel, it becomes obvious that even here she was protected by numerous bulwarks, or safeguards that were designed to protect Israel from apostasy. Israel had a law, given by God, Himself, and which was superior to the laws of the nations about her (Deut. 4:8). It was a law that was designed to keep Israel separate from other nations, and thus to protect her from the blighting effects of idolatry. It was a law that was also designed to prevent intermarriage with the heathen nations, and thus to keep intact the lineage through which the Christ, the redeemer of the world was to come. The tabernacle was built and furnished according to the pattern that was shown to Moses on Mount Sinai. (Exodus 25:40). This assured that it was built the way God wanted it built.

Just as Zion of the Old Testament had certain bulwarks, — safeguards that were designed to protect Israel from apostasy, so God's spiritual Zion — the church — has been fortified by certain bulwarks that are designed to keep her pure in organization, in doctrine, and in worship. In some articles to follow I propose to take an excursion about spiritual Zion and mark some of those bulwarks, so that we may be able to tell it to the generations following.

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Eugene Britnell to Re-join Staff

We are pleased to announce that Eugene Britnell will soon be writing regularly in this paper once again. The Sower, which he has edited so ably as a subscription magazine, has now changed its format and over-all approach and will be published by the Arch Street church in Little Rock where Eugene preaches. It will be sent free as a part of the teaching work of that good church. Prior to his leaving our writing staff to edit the Gospel Guardian and then later The Sower, he wrote one of the most popular columns this paper has ever had. He is a prince among men, and an able and experienced writer. We are certain our readers will be glad to know that they can soon find his articles on the pages of Searching the Scriptures once again. His material will add greatly to the worth of this paper.

We appeal to our readers to show the paper to others and help us build our circulation to 10,000. We are going to try to reach that number by the end of our twentieth year. We believe we have many friends and that they will want to help.

THE NEWS LETTER REPORTS

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

WILMOTH CROSSLAND, Muskogee, Oklahoma — The church in Muskogee is known as Southside Church of Christ and meets at 2001 South Cherokee. We have recently moved into larger quarters at this address. Lowell K. Roberts is the preacher.

New Congregation

DOUGHERTY Church of Christ, P.O. Box 1549, Albany, Georgia 31702 — We wish to inform you of a new congregation in Albany, Georgia. This work began on September 11, 1977 and is composed of brethren leaving digressive congregations and those moving into the area from other states. Our meeting place is 1601-C Maple Street. We are of the New Testament order. We are located in the Turner City Shopping Center just off US 19 by-pass. On Sundays we meet at 9:30 and 10:30 in the morning and at 6:00 at night. Our mid-week study is at 7:30 on Thursday nights.

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005 — The year 1977 was another busy year for me. Besides the local work, I was privileged to preach in eight states, Canada and India. The Baden church has helped to support gospel preachers in Mexico, Nigeria, Philippines and India and has sent these brethren gospel literature, Bibles and song books. We can testify that a church does not have to be large in numbers to help preach the gospel in other places. In 1978, once again, we are going to offer a Bible correspondence course and put teaching articles in the newspaper.

DEBATES IN INDIANA AND KENTUCKY

Robert Wayne La Coste met James L. Thompson in public debate January 9 and 10 in the building of the Grandview church in Tompkinsville, Kentucky and on January 12 and 13 in Indianapolis where James L. Thompson preaches. The propositions concerned church supported benevolent institutions and the extent of church obligation in benevolence. We are sorry this report could not be carried before the debates occurred.

EIGHT WEEK TRAINING CLASS

JIM PUTERBAUGH of Santa Rosa, California has been in the Philippines the past year conducting 8 week training classes at various points in that nation. One such class was conducted at Pagadian City in Zamboanga del Sur with 76 preachers in attendance. In addition to the training classes taught by brother Puterbaugh, Billy Hayuhay from Manila also taught music. From sports, much good was done.

DEBATE ON EVOLUTION

On February 27 and 28 at 7 P.M. a debate will be held in the building of the Northside Church of Christ, 1800 Hairston Avenue, Conway, Arkansas. The speakers will be Keith Sharp, preacher at Hairston Avenue, and Neal D. Buffaloe who is Professor of Biology at the University of Central Arkansas in Conway, author of two text books on biology, co-author of a third, and an elder at the College church of Christ in Conway. There will be no formal propositions. Each evening there will be two twenty minute speeches by each speaker followed by a thirty minute question and answer session dealing with questions posed by the audience. The first night the general topic will be "Creation and Evolution in the Light of Natural Science." The next night will be on "Creation and Evolution in the Light of the Scriptures." The public is invited.

ADAMS—INMAN DEBATE

The editor will meet Clifton Inman of Parkersburg, West Virginia in a debate to be conducted in Middlebourne, West Virginia in the building of the Fair Avenue congregation. The dates are May 29, 30 and June 1, 2. The subjects for debate are church supported benevolent institutions and the sponsoring church arrangement in evangelism. Clifton Inman has edited and published THE BIBLE HERALD for many years and is presently head of the Bible department at Ohio Valley College. The sponsoring church proposition is unique in that it not only identifies Herald of Truth of Abilene, Texas as an example of what is under discussion but also names the Back to God program of the Clarksburg, West Virginia church, a sponsoring church arrangement which has been in operation since 1949. We expect an orderly discussion conducted in the proper spirit. Those interested in attending from a distance might contact Ronny Milliner, local preacher at Middlebourne. His address is P.O. Box 371, Middlebourne, WV 26149. His phone number is 304-758-4313. He will supply information as to accommodations in the area.

PREACHERS NEEDED

WARREN, ARKANSAS — The congregation which meets at 304 South Martin St., Warren, Arkansas is in need of a full time preacher to work with them. He must be experienced and dedicated to the cause of Christ. The congregation is small and partial support will have to be supplied elsewhere. Contact Ed Lyon, Rt. 2, Box 426B, Warren, Arkansas 71671 (Phone 501-226-2185); or, Morgan O'Neill, Rt. 2, Box 423, Warren, Arkansas 71671 (Phone 501-226-3964).

VANDUSER, MISSOURI — The church at Vanduser will need a full-time preacher the first of March as Dan Richardson, present preacher, is moving to Tigrett, Tennessee. The Vanduser congregation is small with 30-35 in attendance. Some outside support will need to be raised. Anyone interested should contact either: Ron Nichols, Rt. 1, Bell City, MO 63735 (Phone 314-733-4533) or Walter Nichols, Rt. 1, Bell City, MO (Phone 314-733-4349). Vanduser is located in southeast Missouri near Sikeston.

PORT CLINTON, OHIO — The church in Port Clinton needs a full time preacher. We are a small congregation. We have an adequate building and can provide \$700 a month support to an evangelist. There is plenty to do and many souls to be saved in this area. Those interested should write to: Church of Christ, 1518 E. Third St., Port Clinton, Ohio 43452 or call Phillip Helton at 419-635-2666.

PISCATAWAY, NEW JERSEY — The church meeting here is seeking an evangelist to work with it on a full time basis. We are able to provide half of his support. There is much work and a great challenge in the northeast. If interested please contact: Church of Christ, 258 Highland Avenue, Piscataway, New Jersey 08854 or call 201-369-3851.

ANNAPOLIS, MARYLAND — The church in Annapolis needs a gospel preacher. The church is new, but we have a building and support is available for an evangelist in this necessary field. Call or write: Ray Hendricks, 123 Brent Rd., Arnold, MD 21012; or Lou Mattox, 8225 Bodkin Ave., Pasadena, MD 21122. Phone 301-255-4139 or 647-8134.

NEWTON, NORTH CAROLINA — The church in Newton is searching for a new preacher. Our present evangelist, Ernest Shoaf, is wanting to retire from full time work due to his age and the ill health of his wife. Anyone wishing further details concerning this work please contact either: Tony Johnson, Rt. 1 Box 540-11, Conover, NC 28613 or Jerry Wright, 205 Morningside Dr., Newton, NC 28658 (Phone 704-465-1704 or 704-256-7623).

MILLINGTON, TENNESSEE — The church desires a mature

man, wise in the scriptures, to do the work of an evangelist in Millington. We are a faithful work and are zealously engaged in going from house to house to seek and teach the lost. This is the home of the world's largest inland naval base, 15 miles north of Memphis, and provides constant fields white unto harvest. Won't you please come and join with us in this exciting work. You may contact us at the following address or phone number: 5038 Easley Street, Millington, TN or 901-872-7269.

E. C. KOLTENBAH

With sadness we take note of the death of another veteran gospel preacher. Our good friend and brother, E. C. Koltenbah of Muncie, Indiana passed away on October 30 at the age of 74. After preaching several years in the Christian Church, he saw the error of that digressive body in 1937 and came out of it to devote the rest of his life to preaching the pure gospel. His experience was wide and took him to many parts of the country in his meetings and local work. He was especially able as an expositor. He did not write much in the papers published by brethren, but all who knew him well were aware of his deep knowledge of truth and his careful exegesis of the text of God's word. His wife preceded him in death by a few months. He is survived by a daughter, Mimi Ledford of Florida, and a son, David E. Koltenbah of Muncie, Indiana. David is a gospel preacher and teacher of physics at Ball State University and one of our dearest friends. We cherish the memory of this faithful servant of God and extend our deepest sympathy to his children who remain. We are hoping for a more complete report on his life and work from the able pen of David Koltenbah.

IN THE NEWS THIS MONTH

BAPTISMS	274
RESTORATIONS	46

(Taken from bulletins and papers received by the editor)

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 3

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 17244
Tampa, Florida 33612



JAMES PARKER MILLER

James Parker Miller was born July 1, 1915 in the small town of Hazel, in western Kentucky. His boyhood days were spent in Hazel and his college years began at Murray State College, Murray, Ky. More information about his college years and his college debating experiences may be found in "Pap — The Broken Mold," a biography by his son, Rodney M. Miller.

He married Robbie Nell Meyers in 1942. "Bobbie," as she is affectionately called, stood by his side as a faithful wife and a true servant of God, even to his departure from this life. Upon many occasions, both public and private, Jim said that he could not have done his work without the help and encouragement of his good wife. Sister Bobbie Miller is an excellent teacher and writer. They have one son, Rodney M. Miller, who is a good preacher of the word and an excellent writer in his own right.

As I prepare this article about James P. Miller for *Searching The Scriptures*, a monthly religious journal which we jointly brought into being in January, 1960, many nostalgic scenes compel me to stop and tarry with the memories of varied interests and labors "Jim" and I spent together.

James P. Miller had a number of unique characteristics which will never be forgotten by those who knew him or heard him preach or debate. No one will ever successfully imitate his style. Who can forget that inimitable verbal ignition of a sermon, lecture or debate with: "Now in the very beginning. . ."? And who can forget that vivid picture of him shaking the

silver hair on his head as he jabbed an index finger in the direction of an audience while he pressed home a point with thunderous voice, and then turn with the pleading tones to make the application with: "Oh, let me tell you something. . ."?

I see clearly that man of God standing before an audience while a song of encouragement was being sung, after preaching a sermon from the Book and from his heart, with hands lifted and eyes searching for some indication of a response to the gospel. He had that rare ability to capture an audience with wit and humor both in the introduction and illustration of his lessons. He could carry an audience from laughter to pathos, all to the end of pressing upon their hearts the word of the living God.

James P. Miller was an evangelist, author, debater, editor, and a friend to many of all ages. He was well prepared for his work, both in attitude and ability. He loved old preachers of the gospel and tried to help them in many ways. He also had a special place in his heart for young preachers. I personally know of some who were helped almost beyond his ability to do so. He gave them books, advice, encouragement, and opened doors for them to begin preaching when they had no one else to help at the time.

While Jim loved old and young preachers, he had little time and patience for any man who showed little or no regard for the word of God, especially in relation to the nature and work of the church, whether he be preacher, elder, editor, college professor, or just any member of the church. He was long suffering toward one who indicated a desire to learn and showed the change in his life as he learned the truth.

In the spring of 1950 our paths crossed. I had heard of him but it was not until I attended a meeting in St. Petersburg, Florida, in which he was doing the preaching, that I first talked to him. I was preaching in Clear water, Florida at the time. In the fall of 1950 he had dinner at my home. This was the first opportunity we had to talk about Bible matters and things pertaining to the kingdom of heaven. I recall it well because it was the first time he gave me advice, and I took it. Although he was but one year my senior, I often consulted with him about matters

of real importance to me and I always received good advice. There were times when the reverse would be so. This became a mutual part of our relationship through the years.

On the occasion just mentioned about his advice to me in 1950, I had been writing for "The Gospel Broadcast," a weekly paper owned and edited by the late Eugene S. Smith of Dallas, Texas. Jim advised me to stop writing for that paper because of its reputation in Texas and other parts of the country, of which I had little knowledge at the time. We talked of the Lord's work upon many occasions from 1950 to 1955, the year he had his great debate with Morris Butler Book in Orlando, Florida. Fast bonds of common interest were formed between us during that debate. This relationship grew for more than two decades. The Book-Miller Debate was published by me (Phillips Publications) in 1955.

As I prepared the last editorial for **Searching The Scriptures** before delivering it to the present owner and very able editor, Connie W. Adams, I was giving a brief review of the beginning of the paper. I lift one paragraph from that editorial of May, 1973, page 4 to tell of the relationship we had:

"After two years of a very wonderful relationship between James P. Miller and myself, brother Miller felt the need to intensify his labors in other fields and arrangements were made whereby I would take the full responsibility editorially and financially to continue the publication of the paper. During our years together not one unkind or angry word passed between us. I believe there has been the full trust and confidence by each of us toward the other. He has continued his work in trying to increase the circulation of the paper and to write articles as he had opportunity through the years."

In the May, 1967 issue of **Searching The Scriptures** brother Miller wrote in the editorial:

"As I look back on this beginning and on the start of **Searching The Scriptures** in January of 1960 I marvel at the ease with which we worked. I do not remember a word said about any division of responsibility or duty, Elwood turned to the desk and I turned to the field. In other words, the new paper had the simplest organization of any paper in history. It had an inside man and an outside man and this was it. I have remarked that **Searching The Scriptures** had about the same organization as you would have if two men got in a car and one said, 'I will drive,' and the other, 'I will watch the route.'"

"It is wonderful to state that in the ten years we have been working together we have never had a misunderstanding of any kind or an unkind word ever spoken. As far as I know we come as near agreeing on every verse of scripture as it is possible for two men to do. We believe, speak and practice the same things. . ."

This was the relationship we had through the years.

We were not together much the last few years because we were separated by miles in our labors, and then his illness kept him confined except for those opportunities to preach in meetings, which he

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tried to do even though he was physically unable to do so. I saw him some from July, 1977 when he moved back to Tampa.

Although I knew his time was short because of hopeless medical reports from his doctors, a personal talk with Bobbie on Thursday evening, January 5, and a telephone report from Rodney that he was growing weaker, that telephone message that he had departed this life struck me with a force I did not realize. It was hard for me to accept the fact that my brother, friend, and co-worker for such a long time was no longer in his tabernacle of clay; he had departed to "be with the Lord." He passed away Saturday, January 7, 1978 at 1:40 p.m.

The full impact of all this hit me when I gazed upon his lifeless form at the Blount Funeral Home in Tampa, Florida. I do not know how long I stood there in sorrow and in joy, looking at his white hair, his face, his mouth which had so powerfully spoken the word of God, and his hands so appropriately

holding a copy of the New Testament. Sorrow at the loss of one of the best friends a man ever had; joy because of the promise of God of the crown of life to all who are faithful unto death. I rejoice in the Lord because a soldier of Christ is resting from his labours (Rev. 14:13), and that "Precious in the sight of the Lord is the death of (one) of his saints" (Psa. 116:15).

I turned to embrace Bobbie (Mrs. James P. Miller) and try to comfort her because of our hope in Christ beyond this life (I Cor. 15:19). I could say only a few words. But through the mist that filled her eyes, and the tears that coursed her cheeks, her courageous smile came through the tears and she said: "We must go through this together, but God will take care of us." After talking a few moments I told her I would see her the next day and turned toward the rear of the chapel.

Halfway to the exit of the chapel I met Bob (Robert O. Miller, Jim's brother) and we clasped hands and spoke a few words. He said: "H. E., you and Jim have traveled many miles together and have spent many hours together in the Lord's work. He loved you more than you know. He talked about you many times and in many places. I know you will miss him." I said: "Bob, I appreciate what you have said. I loved him as much as he loved me. May God bless you in your loss." The handshake was very firm as Bob said: "Elwood, I love you; come to see me when you are in Kentucky." I nodded affirmatively and tried to swallow the lump in my throat.

Near the door of the chapel I met Rodney Miller, whom I first remembered as a 14 or 15 year old boy, and in his respectful and kind way he tried to say something to comfort me, while I knew he was carrying such a burden. Rod has always shown love and respect for me, especially since he reached college age.

At 2 p.m. Tuesday, January 10, 1978, services were conducted in the Seminole building in Tampa, Florida. It was in the building he had labored so hard to make a reality, and in which he had spent so many years preaching, teaching and debating.

The building was filled. "Buck" Warren led congregational singing and brother James R. Cope spoke of James Parker Miller and his work in the kingdom. He then preached from Ephesians, one of Jim's favorite books in the New Testament. This is what brother Miller wanted. Everett Mann assisted James Cope with a few remarks, reading of Scriptures and prayer. He was buried in Garden of Memories in Tampa, Florida.

To my brother, friend, and fellowservant of Jesus Christ: you have been released from the fleshly bonds that encounter all the sufferings of mortality, and have entered into your rest to await the coming of Christ. After a few more days or years I shall follow. We shall then know the reality of those things we believed, preached and hoped for during our sojourn upon this earth. Rest, Jim; you have fought a good fight, you have finished your course, you have kept the faith: hence forth there is laid up for you the crown of righteousness, which the Lord, the righteous

judge, shall give to you at that day: and not to you only, but unto all them also that love his appearing (2 Tim. 7,8).

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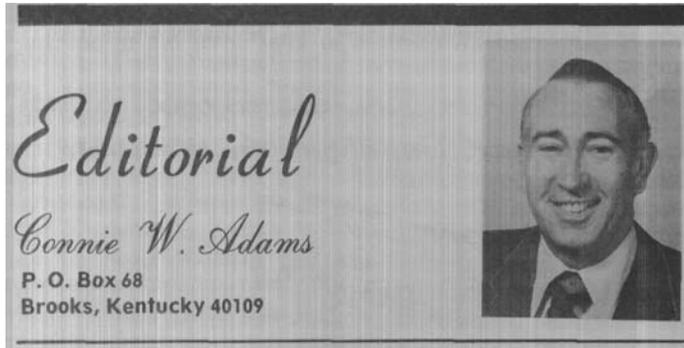
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(EDITOR'S NOTE: Five years ago my good wife wrote the following piece which was published anonymously in TRUTH MAGAZINE in the March 22, 1973 issue. Because of some references in it, some acquaintances recognized her as the author of it and called, or wrote, to express their appreciation for it. While we do not usually publish material which has already appeared elsewhere, I gladly relinquish my own space this month to my faithful companion. I think she said something which needed to be said, and while I am undoubtedly prejudiced, believe she said it very well.)

THE BLESSINGS OF A PREACHER'S WIFE

Tonight is the 23rd of December. In another week a new year will be upon us. It, naturally, is a time for reflection and a time to count our blessings. We are blessed because we live in America and are free to worship God in the way He commanded us; we are blessed because we have plenty to eat and warm houses in which to live while people in other parts of the world are starving. But there is one blessing that I share with a relative few in this world. It is a blessing that I prize very highly and one that I am thankful God gave me the freedom and opportunity to choose—I am blessed in that I chose to become a preacher's wife.

I can almost hear some now saying: "That's a strange thing to say. She must be off her rocker in some way. A preacher's wife can't be thankful or call that a blessing. Why she is often criticized and put on the spot. Her husband is often gone for days at a time and she is alone. Her children are in the spotlight and their actions minutely inspected. Preachers never make much money or have fine houses. They must move every so often. How can she call that a blessing?"

Yes, I can hear all these comments, even though unspoken. And I grant that most of them are true. But I still count it a blessing. Until recently, I never gave it much thought. I just went along from day to day doing what had to be done. However, some recent events have prompted me to reflect on this blessing. Perhaps my reflections can help a few others to appreciate their lot in life a little more and also cause others to choose this way, if the choice presents itself.

Recently, I have heard some voice the opinion that they did not want to be a preacher's wife or that they did not want their girl to become a preacher's wife. I

have heard of boys who want to give up preaching because their sweethearts did not want to be preacher's wives. You know, I never gave that a whole lot of thought. Maybe my mother wishes I had; but if so, she never spoke that thought. She did tell me that she wanted me to help make my husband a good one. Those of you who know him can judge how well I succeeded!

What is the life of a preacher's wife really like? There are others who have been "at it" far longer than I and who could tell far more about it, I am sure; but tonight let me give you some of my thoughts.

It will soon be twenty-eight years since I decided to take that 'giant step' and I never have been sorry for one minute. It has not always been smooth sailing or an easy course to follow. I have made a lot of mistakes — for these, I am truly sorry — but God forgives a preacher's wife on the same basis He forgives anyone else. The brethren where we have lived have "put up with," encouraged, laughed, and even cried with us on various occasions. For this, I am grateful. Without their help, I never could have "made it," I suppose.

I do not believe that I was consciously trained to become a preacher's wife. However, I never was discouraged. It just never really concerned me too much one way or the other. We had preachers in our family (though all are either dead or liberal now), and when we could all get together, it was a wonderful time. I am sure that when I left to go to Florida College in 1949 the thought must have occurred to my parents that I might marry a preacher, since that institution was (and is) well known for the marriages that are created there. I am an "only child" and when I left for college it was for good, except for short, infrequent visits. That is not the way I would like for it to be. However, because of our work it has had to be like that. So, being an only child is no excuse for not becoming a preacher's wife.

Next week is the twentieth birthday of our older son. Some of you will remember where he was born. Not in some comfortable American hospital in my hometown, to be sure. No, he was born in a University hospital in Bergen, Norway, thousands of miles from either of our homes and parents, with a doctor who was a Communist and nurses and attendants who did not speak or understand English. It was not an easy time. We had few friends there then, having been in Norway only four months. At the time, I came as close to not caring about anything as I ever have. But I thank God that I did not entirely give in. Even then, I did not regret being a preacher's wife. What I am saying is this: There may be times when you, as a preacher's wife, will have to leave this country. It is almost a certainty that you will have to leave your hometown and parents. But as Jesus said in Luke 14:26 "If any man cometh unto me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

This is a time of protest and discontent. The younger generation are critics of the older generation.

They say we are materialistic. But I just wonder what it is when a boy decides not to preach because the girl he wants to marry just does not want to move around every so often, or does not want to leave her parents or her hometown. She wants the security of a job and a house in one locality all her life. Is this materialism? What else?

Preacher's wives are not a special breed. Why, God did not even give us special admonitions as he did the wives of elders and deacons. We have the same admonitions as all other women. However, there are a few commands which certainly pertain to a preacher's wife.

As with other Christians, we dare not to gossip or bear tales. No Christian should do this. And certainly not a preacher's wife. She is in a position to know things about other Christians which do not need to be made public. Things are said to her and her husband in confidence and she needs to be able to keep such knowledge to herself, lest it hurt the person, her husband, and even the congregation. In fact, some things her husband should not even tell her. If I had any one piece of advice to give any girl who is about to marry a preacher, it would be, "Keep your mouth shut!" Neither is it her business to advertise decisions that the elders make, or, for that matter, to try to tell the elders or her husband which decisions to make.

And which of us has not at some time engaged in a little self-pity? Some are more prone to this than others. But a Christian has no right or need to do this. We are called to serve God wherever and whenever we can. The preacher's wife cannot afford self-pity. There will often be times when her husband will be called away to the hospital to sit with a family during an operation; or to a funeral home after a sudden death; or to a person's home during a trying time when a marriage is on the brink of failure; or even to a local jail to help somebody in trouble. She must wait at home with a supper pushed to the back of the stove or in the oven. Or, he may be gone for several days at a time in a gospel meeting clear across the country, or to a lectureship, or to a debate. Maybe he will even be involved in his work half-way around the world.

I have never asked my husband not to go where he thought he was needed for God's work. Yet, I must confess that I came close in 1971 when he and J. T. Smith decided to go to the Philippine Islands. I knew there would be physical danger involved in such a trip; it would mean that the children and I would be alone for an entire month. What if one of the children got seriously ill? Or what if I became sick? However, I agreed that he should go. In fact, I knew he would go before he even finished telling me of the need. For some reason, I have always believed that it was up to me to let him go and that it was up to God to take care of him. So far, it has worked out that way. How glad I am now that he and brother Smith went. Because of their efforts and the efforts of others who have gone, the brethren there have been helped immensely. By mail, I have come to know many of those people. They have had many difficulties and

troubles which many of us would find unbearable. Would I be willing for him to go again? You bet I would!

Congregations often expect too much of the preacher's wife. They seem to think that for some reason they "own" her and should be able to tell her what to do and how to do it. This attitude can cause problems. Let me hurriedly and thankfully say that I have never really faced this problem. The congregations where we have worked have been very considerate along this line; but I do know that such things have happened. Just because the church owns the house in which the preacher lives or pays the rent for him, does not give the members the right to tell the wife how to run her house. This is their home for the time that they live there.

Neither does the congregation "hire" the preacher's wife. For the first twenty years we were married, I did a lot of secretarial work for my husband and the church. I knew how to do such work and was glad to do it. With one exception, I have never been paid for such work. However, a congregation has no right to expect more from a preacher's wife along this line than from any other woman in the congregation.

A preacher is not always as well paid as some in this life. He does not have many fringe benefits which workers in plants or offices have. Few churches pay social security, health insurance premiums, or pension plans. Yet, I do not know of many churches that will deny a preacher an extra day off at a holiday season or fail to continue his salary during a long, drawn-out illness. Though your daughter may not always have the "most" in this life, you can rest assured that there are fringe benefits which few others will ever have.

What am I talking about? For one thing: friends. Yes, our friends . . . from Maine to California; Washington to Florida; in Canada, Norway and the Philippines. We would not trade these acquaintances for any amount of money on earth. These are people with whom we have worked through the years and who now have scattered around the country and the world. They include preachers, and, yes, their wives. They include sons and daughters of preachers who have grown up and married in the past few years. Whole congregations are included. These are all brothers and sisters in Christ, and all of them are (or should be) striving toward the same goal—an eternal home in heaven. These friends are the finest people on earth.

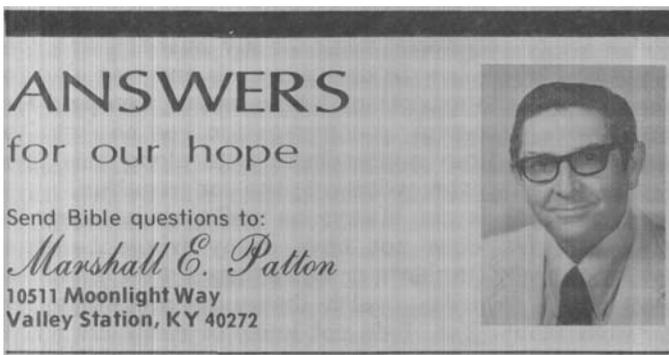
These "preacher-wife" years have meant a broader education for my children and me than would have been possible had we always lived in the same place. How else could we have seen the midnight sun of Norway; the snow of northeast Ohio; the blastoff of a rocket at Cape Kennedy; the rock-bound coast of Maine; the lakes of Ontario; the cathedral of Worms, Germany where Martin Luther took his stand? I do not mean for this to sound as if we have been to these places just for the fun of traveling. That is not it at all. The work came first and that is what took us to these places, but I would be foolish to let you think that it did not benefit our lives. It has even

helped our children in their school work.

One of the greatest fringe benefits is being the constant recipients of the prayers of the congregation. Who else has God's blessing invoked upon them in public prayers as much as the preacher and his family?

Most of all, a preacher's wife develops a better understanding of people and a desire to have a part in the saving of their souls. Who could describe the frame of mind a preacher is in after someone has obeyed the gospel, or a wayward church member has repented, or some evidence is seen of good resulting from your husband's efforts? Could it just be that I did have some part in making that possible? If so, then it has been worth it after all.

Barbara C. Adams



FOR WHAT MAY A CHRISTIAN PRAY?

QUESTION: (NOTE: The following are excerpts from a letter identifying the issue on which our querist seeks information—MEP) I wonder if you agree with me that there is confusion and uncertainty among the brethren regarding what we have a right to pray for. This may be, in some measure, the result of an over-reaction to the charismatic movement. Since miracles have ceased, and God's revelation is complete, many seem to believe that there is very little we can ask for that would not fall into one of those categories.

For example, we hear brethren say when praying for the sick, "Bless the means being used in their care," or "Guide the hands of the doctors as they minister." I am unable to see how it is less a miracle for God to guide the doctor's hands, or bless the means being used, than for Him to touch the life and body of the sick with his comforting, healing hand One preacher told me he didn't ask God's help in preaching—that he had the Spirit-inspired word, and "What else can He do for me"? When James wrote that men should pray for wisdom, and Paul wrote the Corinthians that they helped in the delivery of himself and his companions from the peril of death by their prayers, were these written only for the days of miracles?—J.R.

ANSWER: I agree that there is confusion and uncertainty among brethren on the subject of prayer. Much of this can be accounted for on the following grounds: 1) Rationalism. Some accept only what can be comprehended by human reasoning, plain statements of the Bible to the contrary, not-

withstanding. These need faith. 2) A lack of knowledge of what the Scriptures teach on prayer, and 3) A failure to distinguish between God's miraculous power and His providential power.

The word "miracle" in our English Bible is a translation from two Greek words: 1) "Dunamis," which is defined: "power, inherent ability, is used of works of a supernatural origin and character, such as could not be produced by natural agents and means" (W. E. Vine); 2) "Semeion" which is defined: "a sign, mark, token . . . is used of miracles and wonders as signs of Divine authority" (Ibid). In the light of these definitions, let it be understood that by "God's miraculous power" we mean supernatural power—power that is over, above, and beyond natural ability, agents, and means.

Our querist understands that "miracles have ceased." This means that God is not exercising such power among men today. This, however, is not to deny that He exercises power above human ability through natural laws, agents, and means. The latter identifies His providential power. It is by this power He is able to answer prayer today above human ability, yet without working a miracle. While this means His providential power is limited in its operation to natural laws, agents, and means, it nevertheless, is far superior to human ability. This ought not to appear strange, because we see demonstration of it every day.

The fowls of the air and the animals of the earth hear the cry of their young and respond, over and above the ability of their young, fulfilling their requests by utilizing natural means—and this without working a miracle. Parents, by reason of superior knowledge, wisdom, and ability, continually exercise power over, above, and beyond that of their young in fulfilling their requests by utilizing the laws of nature—and this without working a miracle. Furthermore, this is our Lord's illustration of this very point: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt 7:7-11). The Bible teaches us to pray:

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

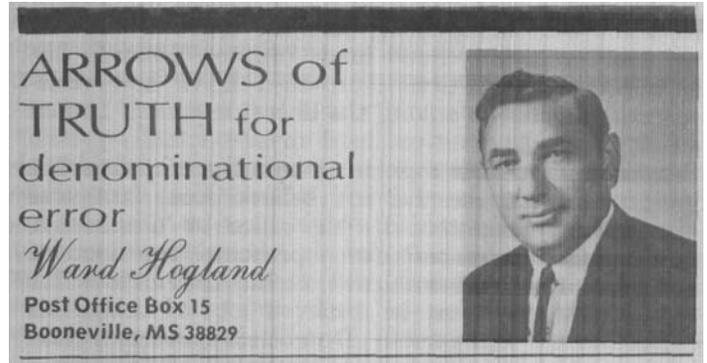
"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:12).

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. 1: 5, 6).

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 Jno. 5:14, 15).

There is nothing to indicate that these passages were limited to or intended to apply only in the age of miracles. Notice, we have the assurance that, if our petition be "according to his will, he heareth us." God wills for us only that which is for our good. Just as a parent often refuses the request of his child, for his own good, so God in his infinite knowledge and wisdom sometimes refuses our request—and that for our own good. How thankful we should be for this! Parents sometimes err in their judgment; God never does. Furthermore, we must be resigned to the fact that it is *His will* to grant our request now according to natural laws. Such are immutable. However, this is not to say that, we can understand *how* He does it in every instance. A child may not understand, because of inferior knowledge and wisdom, how the parent fulfills his request. Nevertheless, he believes and continues to ask. So must we in making our prayers unto God. Remember, Paul said that He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). To conclude, simply because we cannot see, that He cannot bless the means used in ministering to the sick or guide the physician effectively without working a miracle is to indulge rationalism. I may not understand *how* He does such through natural means, but such is no more a miracle than hearing us when we pray in the first place.



POLEMICAL QUESTIONS NO. 2

This is the second in a series on questions asked in public debate. Roy Deaver, head of the Brown Trail School of Preaching, in Ft. Worth, Texas and I met in debate during July of 1977. As stated in a previous article, we agreed on written questions and answers. The questions were asked and answered before the start of each session.

In a previous article, I promised to prove that brother Deaver and his colleagues have given up 1 Cor. 16:1,2, as an exclusive pattern on when money may be collected for the church treasury. When I was a boy, in the hills of Oklahoma, I heard older preachers slap the pulpit and shout, "This business of the sectarians, taking up a collection every night is unscriptural. 1 Cor. 16:1,2 teaches us that the first day of the week is the proper time for such collections." After this, they would give the old pulpit a second slap and say, "If you will come over to our meeting at the church of Christ we will not pass the hat every night but will cry out against it." Sad as it may seem that day is over. It has gone the way of the hoop skirt and spinning wheel. Later when I started to preach, I believed what I had heard and started to preach the same thing. After years of study and debate, I still believe it will stand the heat of controversy. I stand firm on the platform that the first day of the week is the ONLY time (spelled with a capital O) that Christians may raise money for the Lord's work. I assumed that most brethren believed this but I was in for the surprise of my Me.

I asked brother Deaver this question, "Would it be scriptural for an individual to give money into the church treasury on any day other than the first day of the week? His answer was, "YES" Gal. 6:10." After I got over the initial shock, I came back with a second question, "Since you said yes, to my number four question on Monday night VIZ, that a Christian can give money into the church treasury on a day other than the first day of the week, is the denominational practice of taking a collection on a day other than the first day of the week to put into the church treasury a scriptural one?" Brother Deaver came back with his answer; "The fact is that a Christian may contribute into the church treasury at times in addition to the regular first day of the week contribution (Gal. 6:10). What the denominations do is not a part of this discussion." Roy underlined the two words, "IN ADDITION" in his answer. So now,

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it becomes a matter of record. I copied his answer from his own handwriting and the tapes. I have no way of knowing how long brother Deaver has espoused this position. Nor, do I know how widespread its belief is among the liberal brethren. I must admit that I have never heard anyone actually preach this doctrine. I had a preacher to tell me back in the late fifties that he did not believe Acts 20:7 was binding. He admitted in his office at Clarksville, Arkansas that he had never preached the doctrine and his elders did not know of his convictions. He very frankly told me he believed lots of things his elders did not know about. Do not all apostasies start in the fertile imaginations of the mind of the mortal man before they are preached? When old brother Tant said, "Brethren we are drifting.", I doubt that he conceived of such a spiritual catastrophe.

You will notice in his answer he used Gal. 6:10. He did not quote the verse or even make an argument on it, he merely wrote it down with his answer. I have heard Gal. 6:10 used to justify everything from holy hootenannies to church haberdasheries but never as a text on raising money for the church treasury. Gal. 6:10 is to the liberal brethren about what Jno. 3:16 is to the sectarian. One Baptist preacher told me that the Lord could have mailed Jno. 3:16 to us on a post card and we would have everything we need to go to heaven. My liberal brethren obviously believe that Gal. 6:10 justifies about anything one desires to do out of the church treasury. The verse says "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Now brethren, honestly does this verse mention or imply a church contribution? Does it mention any day, especially a day other than the first day? Does it in any way even remotely mention the church collectively doing anything? A person must be hard pressed to give this as justification for a church treasury of any kind. Brother Deaver said in his answer that what the denominations do has nothing to do with the issue. I beg to differ with him and feel it has much to do with the issue. For example, if I believed what brother Deaver says he believes I owe the denominations an apology. I have accused them of being wrong on their nightly contributions for years. If and when I believe what he says he does, I need to make both private and public correction.

You will note in his answer he used the expression "In addition to the regular first day of the week contribution." This brings up an interesting question. Since he calls the first day contribution the "regular" contribution do we have authority for an "irregular" contribution on some other day? If so, where is the book, chapter and verse for the "irregular?" This also makes one wonder if the church could have two treasuries, one regular and the other irregular? It seems that brother Deaver believes in taking up the regular and irregular and putting them in ONE treasury. We both have 1 Cor. 16:1, 2 for the regular but where is the passage for the irregular?

Gentle friend, I was truly shocked when brother Deaver gave up 1 Cor. 16 as the exclusive "TIME" for the contribution. However, I received a greater

vibration when he told me the treasury could consist of beans and bacon. To prove I am not misrepresenting brother Deaver, I asked another question and here it is; "Since you said last night that the church treasury consists of more than money (items such as groceries, etc.) would it be scriptural for a Christian to give such items on the 1st day of the week instead of money? His answer was, "In some cases, yes." I then asked this question, "In light of Acts 2:44-45, 4:34-35 and 1 Cor. 16:1, 2, would it be scriptural for anyone ever to put into the church treasury anything besides money?" His answer was, "absolutely so." There you have it in black and white. He says groceries such as beans and bacon may be put into the church treasury instead of money. He did say, "In some cases" but never elaborated on what the cases might be. Years ago I met a Sabbatarian named Burt F. Marrs. He argued that the contribution of 1 Cor. 16 consisted of "Fruit" such as grapes and figs. He went to Rom. 15:28 where Paul says "Sealed to them this fruit." He said it meant literal fruit such as grapes. I remember asking him if fruit always meant grapes and figs, did the Jews have to cough up a stem of grapes when John the Baptist said, "Bring forth fruits meet for repentance" (Matt. 3:8)? He did not reply.

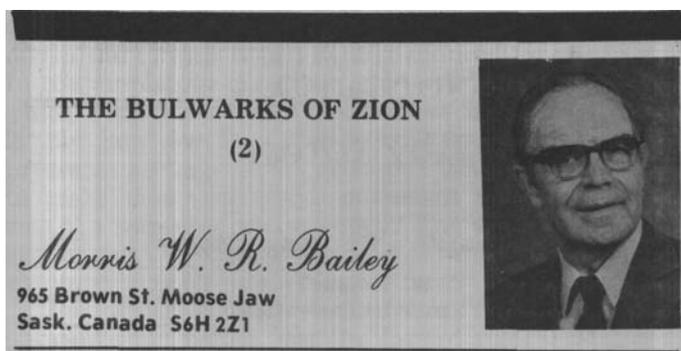
When brother Deaver told me the church treasury could consist of many things besides money, I was stunned. When I pointed out that in Acts 4:37, the disciples sold their land and laid the money at the apostles feet; he replied that Acts 4 had nothing to do with it. Again I beg to differ. Brethren it is later than we think. In our next article, we shall discuss the ramifications and consequences of this new doctrine. We shall discuss such questions as, if a brother gives a 250 acre farm to the church, what will the elders do with it? Shall they farm it, rent it, lease it, or put it in the soil bank? If a brother gives a drug store to the church will the elders operate it, sell it, or lease it out? Before you answer, think it over real good.

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In a previous article under the above heading, and based on the words of Psalm 48:11-13, it was pointed out that just as Zion of the Old Testament had certain bulwarks that served to protect Israel from apostasy, so also God's Zion of the New Testament — the church — has safeguards that are designed to keep her pure in organization, in doctrine, and in worship. The first of these bulwarks that I propose to discuss is the fact that the church has

A Divine Builder

The writer of Hebrews said: "For every house is builded by some one; but he that built all things is God" (Hebrews 3:4). That every house has been built by some one, is so self-evident as to be an axiom. We cannot conceive of a house that did not have a builder. But it is also true of institutions or organizations, whether they are human or divine. They have been built by some one. That being true, it is important that we know that the church, the house of God, has been designed by a competent architect, and erected by a reputable builder.

Some one has said that, "No stream can rise higher than its source." That is likewise self-evident. While a stream that begins in the mountain, may well fall to a lower level, the stream that begins in a swamp can never of its own power rise above its source. The same principle is true with regard to institutions and organizations. No institution can rise about its builder, or founder. It takes on the nature of the one who built it. If its builder is human, it can never be anything but a human institution. It would be as reasonable to expect to see a pine tree grow from an acorn as it would be to expect to see a divine institution produced by a human founder.

That is why denominationalism today presents such a bewildering picture, and is such an impotent force. It is made up of religious bodies that have been founded and built by fallible men. Each denominational body can be traced back to some man, or it may be, group of men. The Lutheran church, for example, cannot be traced back beyond Martin Luther, who was its founder. True, he was a great man, and performed a useful service to the world in that he provided the spark that ignited the flame of reformation, and thus dealt the Roman Catholic church a blow from which it has never to this day recovered; yet withal he was a man, and therefore the church that was founded by him is nothing more than a human institution.

In like manner, the church of England owes its existence to King Henry the eighth, who broke away from the church of Rome because the pope refused to grant him the right to divorce one of his many wives. It can thus never be anything but a human institution. The Presbyterian church had its origin with John Calvin who likewise broke away from the church of Rome. The Methodist church owes its beginning to John Wesley who, in his search for more spirituality, broke away from the church of England. The Mormon church began with Joseph Smith and his claim to special revelations. The Seventh Day Adventist church began with Ellen G. White and her so-called visions. The Christian Science church began with Mary Baker Eddy. These are all human institutions because they were founded by men and therefore reflect the characters of their builders. David said, "Except Jehovah build the house, they labor in vain that build it" (Psa. 127:1).

The church of the New Testament, however, is of divine origin. When the writer of Hebrews said, "He that built all things is God", it was in a context that speaks of God's house, — the church — and which leads us to conclude that

God Is The Divine Architect

In his epistle to the Ephesians, in the fourth chapter, Paul wrote about his mission to preach to the Gentiles, and the purpose of which was, "To make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:9-11). Thus the church was built according to God's purpose. He designed it, and it was built according to His plan. Just as an edifice bears witness to the wisdom of the architect who designed it, so the church, designed by God, bears witness to His wisdom.

A thought, not to be overlooked in this connection, is that the church was designed in the eternal purpose of God. The view held by the premillennial school of thought is that the church is just an afterthought on the part of God, and not in His original plan. R. H. Boll and others, spoke of it as a "spiritual contingent". The theory that they taught was that God had originally planned to set up His kingdom on earth, and that Christ came to earth to carry out that plan. But because the Jews rejected Him and crucified Him God had to postpone His plan for the establishment of the kingdom until such a time as the Jews are willing to accept Christ. He then set up the church. Thus according to the theory, the church is only a stand-in for a postponed kingdom. Not a very lofty conception of the church! And instead of making known the wisdom of God, it would seem that it only makes known His short-sightedness in that He did not anticipate the fact that the Jews would reject Christ.

Paul said, however, that the church was in the eternal purpose of God, as regards its beginning, and

in Ephesians 3:21 he said, "To him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." Thus the church which began in God's eternal purpose will continue through the ages of eternity to come.

Christ The Divine Builder

Matthew records a conversation between Jesus and apostles that took place in the parts of Caesarea Philippi. In response to Peter's declaration that Jesus was the Christ, the Son of the living God, Jesus said, ". . . Upon this rock I will build my church. . . ." (Matt. 16:13-18). Thus Jesus identified Himself as the builder of the church. There are some that teach that the church was built by John the Baptist, and that all that Jesus did was to enlarge and improve upon what John had built. The language of Jesus, however makes it clear that He was building the church from the foundation up, and not just doing a renovating job.

Not only does the church have a divine architect and a divine builder, but it was built according to a divine plan with divine specifications. The book of Exodus tells us that when God called Moses up into mount Sinai, He gave him the pattern for the building of the tabernacle. It was a pattern that was very specific even in the smallest details. He was told of the material that was to be used, the dimensions of the tabernacle, its furniture, and the purpose of each item. Three chapters of the book of Exodus are used in recording God's instructions which were further emphasized by the command, "And see that thou make them after their pattern, which hath been showed thee in the mount (Exodus 25:40). The writer of Hebrews quoted this charge given to Moses (Hebrews 8:5), the point of its application being that the church — the true tabernacle — has also been built according to a divine plan.

These facts — a divine architect, a divine builder, and a divine plan—serve as a mighty bulwark or safeguard, that make the church a divine institution, and protects it from the weaknesses that are characteristic of human denominations.

Paul's Letter to the Church at Rome

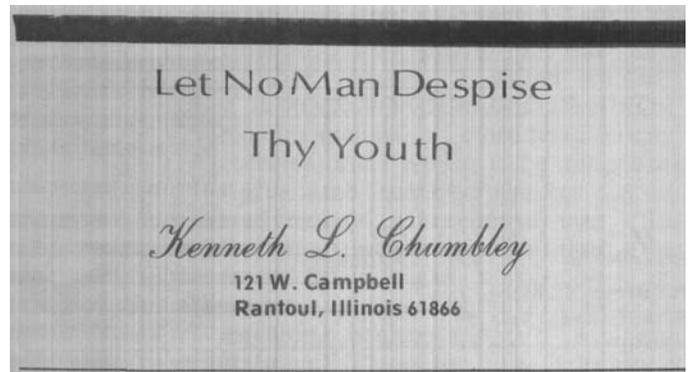
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(EDITOR'S NOTE: We are happy to introduce to our readers a fine young preacher with a promising future. Kenneth L. Chumbley (known more casually as "Tack" to his many friends) was born and reared in Champaign County, Illinois. His formal education has been at Florida College, Moody Bible Institute and the University of Illinois. He is married to the former Cathy Forrester of San Jose, California and they have two children, a boy (Gary) and a girl (Kelly). From 1974 to 1977 he labored with the Oak Grove church near Louisville, Kentucky where he did excellent work. Since March, 1977 he has worked with the church in Rantoul, Illinois during which time the church has grown from 50 to 80. We first became aware of his writing ability from the bulletin he edited at Oak Grove. He is a careful student of the Bible and we expect to hear many good things from his work over the years.)

RENEWAL OF THE INNER MAN

The second Corinthian epistle yields a remarkable insight into the career of the apostle Paul which none of his other epistles give. From the opening sentences to the close of the letter our attention is arrested by recurrent re-countings of the afflictions Paul had endured as an apostle of the Lord. In the first chapter Paul writes, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves." In chapter four, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." The apostle further reveals, "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (7:5). And towards the close of this courageous epistle is found a staggering collection of catastrophes through which the intrepid apostle had passed (11:23-33). In enumerating the hardships he has endured, Paul was responding to the charges which certain critics in the Corinthian church had leveled against him. In no other church were the apostle's adversaries more insolent, calumnious, or slanderous than they were at Corinth. Paul's reputation was attacked, his appearance ridiculed, his abilities as a speaker condemned, and his motive maligned. It was to vindicate his

authority as an apostle that Paul was compelled to reveal the ordeals which he had endured for the Lord. In contemplating the great and terrible trials through which Paul passed, the question we must pause over is this: how was Paul able to hold up under all of the pressures and hardships he faced? What enabled Paul to make that remarkable statement in 4:8-9? What was the source of his strength? The answer to these challenging questions is found in the paragraph encompassing chapter 4:16 — 5:10.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (4:16). That every man is a dichotomy is here indicated by the words inward and outward. To define these two terms, we might profitably substitute the words "fleshly" or "physical" for outward and "spiritual" for inward. The physical and spiritual dualism of man is clearly taught throughout Scripture (e.g. 1 Thes. 5:23). Further note that even as the outward, physical part of man is being destroyed (through aging and physical buffetings) the spiritual side of man can be daily renewed. Its because of this spiritual renewal that Paul endures without despair the hardships of his life. What is it, then, that can keep the inner man in all of us renewed?

In answering this question, it will help us to make an observation which is often overlooked in studies of this passage. 2 Cor. 4:16 — 5:10 contains some striking similarities to what is considered by many Bible students to be one of the most difficult texts in the book of Romans: chapter 8:18-25. Note the remarkable parallels between the two passages:

2 Corinthians 4:16 — 5:10 Romans 8:18-25

1. 4:16 Outward man decays	8:20-21	Creature subject to vanity; Bondage of corruption
2. 5:2 We groan, being burdened	8:22	Whole creation groans, travails
3. 4:18 Look at things not seen	8:25	Hope for things not seen
4. 5:2 Desire to be clothed with heavenly house	8:23	Wait for redemption of the body
5. 4:17 Momentary, light affliction works eternal weight of glory	8:18	Sufferings of present time not worthy to be compared with the glory to be revealed

By paralleling these texts we clearly see Paul is discussing much the same topic in both passages. This being true, these texts complement each other, and we can use one to help illuminate and interpret the other.

Again considering the question, how is the inward man renewed, carefully note the third parallel above. The child of God is looking and hoping for things not seen. These words immediately call to mind certain statements in the Hebrews letter such as the one made of Moses, "For he endured, as seeing him who is invisible" (11:27). (Also cf. Hb. 11:10, 13; 12:2.) Moses endured by looking at something not seen. Paul writes "the inward man is renewed day by day." How is the inward man renewed, kept vibrant, fresh

and enthusiastic even as the outward man decays? "We look . . . at the things which are not seen"; "we hope for that we see not." What are the unseen things which the child of God is looking and hoping for? The answer is seen in our fifth parallel: we look for and hope for the eternal weight of glory, the glory to be revealed with which the sufferings of this life offer no comparison! It is this looking and hoping which gave strength to Paul and to us today; it is this looking and hoping which renews the inward man.

What motivates godly men and women to day after day struggle to make ends meet, working their fingers to the bone, performing thankless tasks, knowing that with each passing second their youth and vitality slips away, never to be regained? Is it not the hope of a better life after this life is over. The hope that "he which raised up the Lord Jesus shall raise up us also" (4:14); that we will be clothed with an immortal body, a house from heaven (5:2) which will never decay or grow weary; and that we can be present with the Lord! We grow weary in this mortal body, but we are awaiting things now unseen, "the things which are not seen are eternal" (4:18). It is the invisible things, the eternal things, which cause us to imitate Moses and Paul in patiently enduring the afflictions and buffetings of this life. After meditating on these great truths, we more solemnly approach the words of Paul in that central chapter of the New Testament, 1 Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable."

Is it not inspiring to have the light which gleams into our minds from these texts! Do not these truths renew and give refreshment to that part of us created in the image of the Creator. Thus, we are saved by hope. And it is in hope of and looking to the eternal things of God that we too can triumphantly declare with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Using Great Plainness
of Speech

J. T. Smith

3433 Studebaker Road
Long Beach, CA 90808

"THE ENSIGN FAIR" — FALSE DOCTRINE & PERVERSIONS

THE ENSIGN FAIR is a paper published in Huntsville, Alabama and edited by R. L. Kilpatrick. The December issue, sent to me by the editor, was the first issue that I had ever received; and I must say in all fairness that it has more false doctrine per square inch than anything I ever read. In addition to

the editorial, which "pokes fun at" an editorial by Connie Adams in the October, 1977 issue of *Searching The Scriptures*, the editor also attempted to review an article that I wrote in the same issue of STS on "Salvation By Grace Through Faith." (I will have more to say about the "review" later in this article.

Included in THE ENSIGN FAIR was an article by Norman L. Parks on the eldership which was a carbon copy of the J. D. Hall, Charles Holt position published in their paper SENTINEL OF TRUTH in the 60s, of an elder being only an older man—no such thing as an elder having any authority—no such thing as the "office" of an elder, etc., etc. which has been answered again and again.

Then there was the "wonderful" article by F. L. Lemley on "Freedom In Christ" in which he argued that we must accept "the Christians in all denominations." Hogwash! And, on and on it goes with other "fine" articles by W. Carl Ketcherside and Buff Scott, Jr.

In reviewing my article, the editor either wittingly or unwittingly perverted every argument I made. In his review of my article "Salvation By Grace Through Faith" Mr. Kilpatrick says, "Bro. Smith will deny that his teachings are legalistic and that he teaches salvation by works, yet his explanation will lead to no other conclusion. Plainly from his teachings, Bro. Smith has God's 'grace' operating through a system of 'works', that the system itself constitutes God's grace."

It should be obvious to everyone that Mr. Kilpatrick sets out to try to prejudice the minds of his readers by placing me in the position of being one of those terrible "legalists." However, if I understand what Mr. Kilpatrick is saying in his explanation of why I am a "legalist," then rather than deny the charge, I plead guilty! For I do believe, in fact, that we are saved by faith (which is a work of righteousness given by God's grace, John 6:28-29), which **works** by love (Gal. 5:6). I also submit that Christ's dying on the cross was God's grace; that our right to believe in Christ as the saviour of the world is God's grace; that the things were written that we might be able to believe (John 20:30-31) and are preserved for all ages (1 Pet. 1:23) **are** God's **grace**; and that it is futile to call Christ Lord, and not do the things He tells me to do (Luke 6:46; Matt. 7:21). If that makes me a "legalist" then I plead guilty! For I believe we must obey Christ if we are to be saved (Heb. 5:8-9).

The thing that Mr. Kilpatrick and others fail to understand is that "all of God's commandments are righteousness" (Psalms 119:172). And, when Mr. Kilpatrick reviewed my article he perverted my position on "righteousness," because when he mentioned what I had to say about "righteousness" in Rom. 1:16-17, he failed to include the above passage by David or 1 John 3:7 which shows that the word "righteousness" is used in three different senses, and one of the usages is that which is to be done. "Little children, let no man deceive you: (Including R. L. Kilpatrick, JTS) he that doeth

righteousness is righteous even as he is righteous." Now if we want to be righteous even as God is righteous, we will do righteousness (obey God's commands).

In trying to do away with what was said about our "doing righteousness," Mr. Kilpatrick said, "We 'become' God's righteousness when we 'become' part of the righteous body of Christ." Just grant that the above statement is true. How do we "become part of the righteous body of Christ?" "For by one Spirit are we all baptized into one body. . ." (1 Cor. 12:13). But baptism is a command of God (Mark 16:16; Acts 2:38; Acts 10:48). And Peter in Acts 10:34-35 said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and **worketh righteousness** is accepted with him." (Emphasis mine, JTS). Does Mr. Kilpatrick believe that one must be baptized in order to be a part of the body of Christ? Since all "God's commandments are righteousness," and since we must "fear God and work righteousness" in order to be "accepted" of Him, then I hesitate not to say that one **MUST** be baptized in order to be saved, thus becoming a part of the body of Christ.

Mr. Kilpatrick then perverts Phil. 3:9 to try to prove his point. He affirms that Paul is denying that "salvation comes about as a result of obedience to a plan or system." Paul is here stating, in context, that even though he was a model case when it came to keeping the Law of Moses, he realized that all that had to be given up in order to win Christ (read Phil. 3:1-9; thus salvation was not according to all that he had done under the Law of Moses.

Finally, in examining the arguments I made in the October issue of *SEARCHING THE SCRIPTURES*, Mr. Kilpatrick lands on Rom. 4:4-5 to try to show how I misrepresented Paul's position regarding doing any works. He quoted verse five, but completely left out verse four which, in my opinion, is the "key" verse concerning this matter of works. Paul says in Rom. 4:4; "Now to him that worketh is the reward not reckoned of grace, but of debt." If one kept a law to perfection, then there would be no grace involved. God would owe that person salvation. However, no one but Christ has ever kept the law to perfection. But when a person sins, transgresses God's law (1 John 3:4), his salvation then becomes a matter of grace, not debt, regardless of how much work he may do in the vineyard of the Lord. Jesus said, "When you have done all those things which are commanded of you, say, we are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

A very sad sidelight to this whole issue is that all of the material that I have presented in this article was prepared by me in 1966 in Dayton, Ohio to meet the arguments of a Primitive Baptist Preacher. He didn't believe that there were any works that needed to be done in order to be saved either.

Conclusion

Since Mr. Kilpatrick chides me for believing that we must obey the system of teaching set forth by Christ in the New Testament, would he sign the following proposition for us to openly discuss the

matter two nights where he preaches and two nights where I preach? Resolved: Salvation is solely by God's grace on the merit of what Christ has done for us; and our obedience is not necessary to our salvation.

Affirm

:

Deny:

J. T. Smith -----

o -----

AUBREY C. BELUE

TO A GOOD ELDER.

As the years pass in the Lord's service, we experience the deaths of many brethren, loved ones, and close friends who have meant so much to us in life.

Such was the occasion at the passing of Aubrey C. Belue. Brother Belue was born in Tishomingo, Miss. in 1905; he died January 7, in Columbus, Miss. He was an elder of the East Columbus church since its beginning in 1956; prior to this he served in this office at the old 5th. St. church in that city for several years. His total tenure of office as an elder spanned over thirty years.

AUBREY C. BELUE—THE MAN.

Brother Belue (affectionately known to most of us who are younger as "Pa-Boo") was a great man. He lived in a small city; he worked 42 years for the postal service; he had very conservative political views (which he didn't mind sharing); he was a lover of music, and he was a strong believer in clean healthful living.

But above all this, he used his God-given talents and abilities in a special way. He made it his life's goal to know the Word. When Aubrey Belue gave his view on a passage of scripture, it was always wise to listen and take note. He was also well read in modern religious thinking; especially among the brethren.

He worked hard at keeping the church pure. He always looked to the future, not as an alarmist, but with insight into what can happen and to avoid the trends that can lead to apostasy.

He left a rich heritage to the younger. He related well to young people and always sought to mold their lives with principles to face the future. He has several "Timothy's" proclaiming the word today.

His family as Christians today attest to his role as a family man. I know of no other family that is more "wrapped up" in the Lord's work than Aubrey, Jr. (Buddy), Mrs. David (Betty) Haynes, and Mrs. Darrell (Mackey) Roberts; the children of Aubrey and Grace Belue.

I believe the greatest monument to Aubrey C. Belue is the faith he leaves behind. He being dead, will continue to speak through the influence he wielded on the lives of others.

I know my life is better, fuller, and more complete for having known and worked with Aubrey Curtis

Bob Walton, 507 S. College Rd.,
Lafayette, LA 70503

James P. Miller

(His Last Meeting)

"Now as a beginning place" for what I want to say about brother James P. Miller, I'm thinking of the recent meeting in which he preached at the Gay Meadows church here in Montgomery— Nov. 7-11, 1977.

Brother Miller did not really feel up to holding this meeting, but because of the support of this congregation of him in the two Miller-Woods Debates here and his many friend, he wanted to come. I met him at the airport Monday afternoon (Nov. 7) and brought him to our home where he stayed while here. His condition required that he bring along (in dry ice cartons) specially prepared food by Bobbie to eat.

Jim said, "Herschel, I'm not well, but I hope it won't effect my preaching." And, it didn't. James P. has preached in meetings where I lived and worked before, and I can truthfully say his preaching was as fine, if not better, than ever. I was actually amazed, for after all his sickness, I thought he might be lacking in some of that typical Miller effectiveness. There may not have been as much "bluster" (I use this word in a good and limited sense), but his speech was very effective, his mind alert, and his sermons all well arranged and true to the Book. I actually felt that I was hearing brother Miller do some of the best preaching I had ever heard him do.

At home, Reba and I talked much with brother Miller about our generation of preachers, the battles we have had to fight, treatment at the hands of brethren (both good and bad, but mostly good), our families, dying, and the hope beyond. Brother Jim felt sure that his "race was nearly run". He said, "Herschel, this is the last meeting I will ever hold out of Florida. Maybe—just maybe I'll get to preach a little more around home." He was bothered at the thought of dying at our house-away from Bobbie and family . . . away from his doctors. I really believe this is what caused him, upon feeling some physical discomfort, to close the meeting on Friday night and fly home instead of continuing through Sunday night, as planned.

Jim and I talked freely of dying. His faith and hope was strong. In fact, he often was actually enthralled at the prospects of going on to that heavenly reward. Yet, he had many reasons for wanting to stay on. He dreaded leaving Bobbie ("Who works so hard at just keeping me alive") and the companionship that had meant so much to him. Rodney, his wife, and grandchildren . . . these too, were dear to him and a reason for his desiring to stay here a little longer. Too, continuing to be able to preach the gospel, the great ambition of his life, held great attraction. "I've studied and nearly know the Bible by heart and love to proclaim it."

As we talked on and on, I realized I was talking to a man who was truly as the Apostle Paul—"In a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh" was appealing because of fleshly ties and help he could still be to brethren.

Now that the end has come, I am confident that

James P. Miller is happy beyond words. The Lord whom he served and who blessed him through life will continue to bless those dear fleshly ties who remain here on earth, doing the same glorious work James P. Miller did in life. "Though dead," brother Miller, "yet speaketh" through his books and remaining family.

Herschel E. Patton,
3753 Hunting Creek Rd.
Montgomery, Ala. 36116

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THE NEWS LETTER REPORTS

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

DOUGLAS K. SEATON, Route 1, Box 147, Concord, NC 28025 — Since our last report in this paper in October, 1977 we have had 10 more responses to the gospel. Our contribution for 1977 was 50% higher than any year in the history of the church here. Presently we are running articles in two newspapers. Most of the baptisms we have had and several of the restorations are a direct result of home Bible studies. Several of the members here are now setting up and conducting their own studies.

LEONARD SALYERS, P.O. Box 66, Pound, VA 24279 — Since beginning work with the church at Pound two have been baptized, four restored and one has placed membership. When traveling through this western tip of Virginia, stop and visit with us.

WALLACE H. LITTLE, 2909 Old Greenwood Rd., Ft. Smith, Arkansas 72903 — We have concluded our work with the church in Peru, Indiana and are now working with Greenwood Road in Ft. Smith, Arkansas. Will all correspondents please take note of our new address.

(Editor's Note: The interesting column, OVERSEAS PREACHING REPORT, which was "prepared by Wallace H. Little for THE SOWER, will now be carried every other month as a regular feature of SEARCHING THE SCRIPTURES. We must not forget those dedicated men and their families who labor around the world, whether Americans or native workers in their own countries. We need to know of their triumphs, failures, problems and needs. This column is a great help in that direction. Wallace Little has shown unusual interest and gone to much time and personal expense in keeping abreast of gospel work around the world. The first of his columns under this heading will appear in the April issue of this paper.)

Basil Cass Needs Help

GENE TOPE, 1603 Lauderdale Dr., Richmond, Virginia 23233 — Readers of this periodical may remember the name, Basil Cass, because of the number of very fine articles that have been written in commendation of this South African gospel preacher and saint. This past September, Basil held a gospel meeting in the Indian area of Durban, South Africa, designated as Unit 9, Chatsworth. This meeting was an enthusiastic success, with five precious souls being added to the kingdom of God. The brethren living in Unit 9 further urged brother Cass to move his efforts there from Port Elizabeth. Such a move had much to commend itself and Basil consented to do so at the end of 1977.

Basil has now made that move and is busily engaged in this

very prospective area. This work will keep him busy by night and day teaching publicly and from house to house both Hindu and denominational seekers after truth. BUT, he is in financial trouble as a result of the move. Living costs are somewhat higher in this coastal resort area than his former place. The moving costs have set him back considerably. Basil is in immediate need of \$300 and needs a further \$200 per month to help meet higher housing, petrol, and food costs. Will you help this worthy man? Can the church where you are help with his monthly expenses? If not, how about a "one-shot" contribution to help alleviate the immediate crisis? Any kindly inquiries addressed to brother Cass will be fully and honestly answered by him. He is a most worthy servant of Jesus Christ, and you can rest assured that your help is going where it will do much Scriptural good. Any measure of help will be truly appreciated by the Casses. Write airmail to: Basil Cass, P.O. Box 875, Pinetown, 3600, Republic of South Africa.

A GOOD CHURCH AT WORK

The Imhoff Avenue church in Port Arthur, Texas is a worthy example to others in supporting gospel work in many places. With less than 200 members, this congregation averaged over \$1600 a week in contributions during 1977. In addition to the support of Bill Cavender in the local work, they regularly supported 17 men in preaching in several states and in South Africa, Italy, Canada, Mexico and the Philippines. Additionally, they had a part in supporting 17 others during the year in work in several places at home and abroad. For 1978 their plans call for helping with cost of living increases with men they are presently supporting, rather than taking on new ones. The following is quoted from the Imhoff Avenue MESSENGER OF TRUTH for January, 1978: "We are concerned here more and more with adequate wages for preachers. Comparatively few faithful men are being supported as they should be. With rising costs of all goods and services, with inflation, with preachers' costs in books, automobiles (a preacher will wear out one in 3-4 years), rising costs of gasoline, insurance, oil and auto repairs, and other extra expenses which preachers have which most brethren do not take into consideration, we hope to give men regular yearly wage increases." We commend these brethren for their continued efforts to sow the seed of the kingdom and for their concern for the well-being of those men with whom they have chosen to have fellowship in the gospel.

The Work In Iran

James P. Needham reported in the January issue of TORCH on his recent preaching trip to Iran. He spent about 30 days in late 1977 working among American Christians in Iran, a territory "which approximates the ancient kingdoms of Babylon, Assyria, and the Medes and Persians. This trip was made at the invitation

of the brethren in Shiraz (a city toward the southern part of the country), and I spent most of the time there, but was able to arrange short meetings also in Tehran (the Capital) and Isfahan (a city about midway between Tehran and Shiraz). The trip was jointly financed by the Palm Springs Drive church where I work regularly, and brethren in Iran."

He reported that there are now some 40,000 Americans in Iran and that it is estimated that by 1985 there will be between 80,000 and 100,000 there. Four families make up the church at Shiraz while there are 35—40 in attendance at Isfahan. The group in Tehran is small. During these meetings, two were baptized.

Except for the Americans present, the population is almost 100% Muslim. An American preacher might be able to go and work with the American churches and have some success, though it appears there would be serious problems to face otherwise. While one might legally enter for preaching work among the Muslim, he would likely be afforded no legal protection and would be in constant danger. The church at Shiraz thinks it best for American preachers to come periodically to teach and encourage with the work carried on by local members usually. The Isfahan church is interested in an American preacher coming and working among local people. There is a language barrier which must be conquered. Tehran also is interested in securing an American preacher. American members have been able to influence Iranian people in their acquaintance to attend meetings in their homes and at least one Muslim has been converted. There are American jobs available ranging from teachers to technicians. Faithful Christians who qualify might be able to render valuable aid to the cause in this country. Brother Needham says he will be glad to put any interested parties in touch with brethren there and provide the latest information as to where the brethren meet. If you have

friends or relatives being sent to Iran in their work, these contacts should be noted: In Shiraz, Marion Grant (Phone 22913 or 14 Ex. 31), Frank Herrlein (phone 35212), or George Snyder (Phone 30372); in Isfahan, Jack Morgan (phone 40700), Wesley Scarbrough (phone 45834), or Joe Mulkey (phone 49034); in Tehran, Lane Cubstead (phone 245932) or Bob Downing (phone 244950).

PREACHERS NEEDED

GONZALES, LOUISIANA — The Southside congregation in Gonzales is seeking a full-time preacher. We are a small, faithful congregation with an average attendance of 35, located between New Orleans and Baton Rouge. If interested, please call (504) 644-4260 or 622-2368.

WEST PALM BEACH, FLORIDA — The congregation which meets at 4801 S. Dixie Highway is looking for a man to work full-time as an evangelist. An experienced man in working with a small congregation is desired and can be fully supported financially. Interested individuals may contact: David Mulej, 4894 S. Kay St., Lake Park, FL 33410 or Kirby Mole, 8864 Dania Dr., Lake Park, FL 33410.

TRENTON, FLORIDA — The Cherry Sink church, just outside Trenton, Florida, is in need of a preacher as of April or after. An excellent area for anyone with a young family as well. For further details contact the Elders: Lee Roberts 904-463-2490 or Jim Downing at 904-463-2955.

IN THE NEWS THIS MONTH

BAPTISMS	348
RESTORATIONS	77

(Taken from bulletins and papers received by the editor)

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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EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



WHY THE GREAT COMMISSION IS GREAT

Before Jesus ascended back to heaven, he gave the Great Commission. The record of it is found in the gospels (Mt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47; Jn. 20:21-23). Neither gospel by itself records the complete account. However, each complements and supplements the other to give us the total picture.

There is an allusion to the Great Commission in at least two places. Peter referred to it while he was speaking at the house of Cornelius (Acts 10:36-37). The writer of Hebrews alluded to it in Heb. 2:3. It is called the "great salvation" in the Hebrew text and this is the closest the New Testament comes to calling the Commission, the "Great Commission."

But now to the reasons as to why the Great Commission is great. It is great because of its:

(1) Origin. The Great Commission came from God. Peter said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached" (Acts 10:36-37). Anything that comes from God is great.

The preaching of the Commission began with Jesus Christ. Peter said in the above passage, "preaching peace by Jesus Christ." In Hebrews, we are told that it "first began to be spoken by the Lord" (Heb. 2:3).

(2) Authority. Invested with the authority of heaven was Jesus. He said, "All power (authority) is given unto me in heaven and in earth" (Mt. 28:18). With this authority, Jesus sent, authorized or com-

missioned the preaching of the gospel.

Jesus stated that "repentance and remission of sins should be preached in his name (authority) among all nations" (Lk. 24:47). On the resurrection day, Jesus said to the eleven disciples to whom he appeared, ". . . as my Father hath sent me, even so send I you" (Jn. 20:21). The sending is warranted by heaven, itself.

By this sending or authorization, the gospel is preached. This is what Paul had reference to when he wrote, "And how shall they preach, except they be sent. . ." (Rom. 10:15). Preachers may preach without being sent out by a congregation, but none may preach without the authority of Christ behind it.

(3) Scope. Jesus said to go teach or preach to all nations (Mt. 28:19; Lk. 24:47). Mark's account is, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). Hence, every creature in every nation is included in the scope of the gospel.

The early disciples of Jesus, being Jews, did not understand at first the breadth of the Commission. They thought that "all nations meant all Jewish nations and that "every creature" meant every Jewish creature. They did not realize that the Gentiles were included as well. It was difficult for them to get away from nationalism as was practiced under the Mosaical system.

Peter had to be shown a vision to prompt him to go among the Gentiles (Acts 10:9-29). There was a direct outpouring of the Holy Spirit upon the Gentiles (Cornelius and household) to convince the Jews that the Gentiles were also granted repentance unto life (Acts 10:44-48; 11:15-18; 15: 7-9). Regardless of nationality, race, sex or social standing, the gospel is for one and all. The Calvinists need to learn this lesson, also.

(4) Duration. The Commission began at Jerusalem (Lk. 24:47) and it is to last until the end of the world (Mt. 28:20). The law of Moses was temporary (Gal. 3:19, 24), but the gospel is permanent.

Premillennialists tell us that when Jesus returns, he will set up an earthly kingdom, and the citizens of this kingdom will be regulated by a new law. But notice what this detestable theory does to the gospel. The Hebrew writer states, "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7). The reason the New Covenant was given is that the first one or the law of

Moses was faulty. There was no forgiveness of sins in it. If it had been perfect, there would have been no second covenant. Now then, if there will be a third covenant, as Millennialists tell us, then the present one, the New Testament, is faulty.

However, the New Covenant is perfect. James calls it the "perfect law of liberty" (Jas. 1:25). It is to continue until time is no more. It is not a provisional, intermediate document, concocted on the spur of the moment to accommodate the church until Jesus returns to set up the proposed millennial kingdom. The spiritual kingdom, the church, is already here and people are being bom into it by obedience to the gospel (Jn. 3:5; Col. 1:13).

(5) Promise. For the first time in the history of mankind, salvation in reality could be preached to man. Jesus said, "He that believeth and is baptized shall be saved. . ." (Mk. 16:16). Always before, salvation was prospective or in promise. No sins were actually forgiven prior to the cross. Jesus died for the transgression of those under the first covenant (Heb. 9:15). It was impossible for the blood of bulls and goats to take away sin. Consequently, there was a remembrance of sins made every year (cf. Heb. 10:1-4).

Jesus shed his blood for the remission of sins (Mt. 26:28) By living sinlessly in the flesh, he became the perfect, spotless sacrifice on our behalf. Through his death and atoning blood, salvation could be offered (Rom. 3:24-26). God's justice was satisfied and mercy could thereby be extended. Yes, the Great Commission is great because of salvation.

(6) Threat. Jesus declared, ". . . he that believeth not shall be damned" (Mk. 16:16). In other words, Jesus said that the person who believes not the gospel shall be eternally lost.

To be lost is to be punished with everlasting destruction from the presence of the Lord (2 Thess. 1:7-9). The word, "destruction," means the well-being of the person and not the being. The unbeliever is cast into hell where the worm dieth not and the fire is not quenched (Mk. 9:43-48). It is a place of total darkness, where there is weeping and gnashing of teeth (Mt. 25:30).

It would be better to have never been born than to live, die and then be banished eternally from the presence of God (cf. Mt. 26:24). What a threat to those who obey not the gospel.

In conclusion, let us remember that all have sinned (Rom. 3:23) and stand in need of salvation. Through the gospel, all can be pardoned and come back to God (Rom. 1:16-17). Let us not jeopardize our eternal happiness by postponing obeying God. Why not obey now the terms of salvation set forth in the Great Commission?

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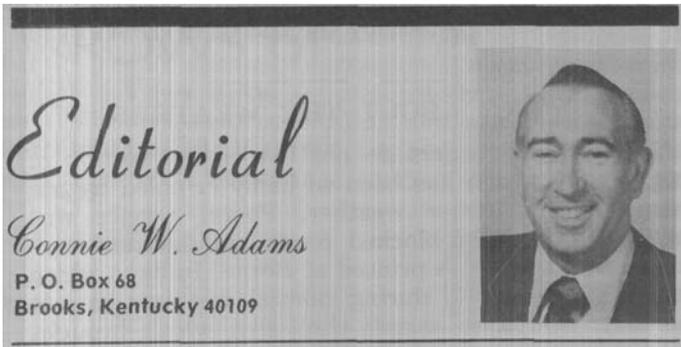
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"FREE" CHURCHES

We are seeing more and more references to what some are calling "free" churches. This expression has become a part of the vocabulary of those who are caught up in the errors currently being taught on grace, law and gospel, fellowship, unity-in-diversity and related subjects. While all of these "free" churches do not go as far as some of them do, there are common attitudes to be found in all of them. What are these churches? Why do they exist? What do they do?

Characteristics

These churches have been formed to satisfy the longings of those who feel restricted by the idea that God gave a pattern for the worship, work and organization of the church. The thought of a pattern smacks of "legalism" in the minds of those who gravitate toward such churches. Doctrinal compromise is the spirit of the movement. There is a freewheeling approach to worship. Spontaneous singing (even breaking into song during the Lord's Supper) is thought to be far superior to "structured" worship. Chain prayers are to be preferred. Testimonials and "mutual ministry" contribute to the "free" style of such gatherings. In some, applause might break out during a lesson, after a testimonial or at a baptism. Speakers such as Carl Ketcherside and Leroy Garrett, and sometimes Edward Fudge are gladly welcomed in such groups. We know of groups of this kind in Florida, Georgia, Alabama, Tennessee, Arkansas, Missouri, Texas, Ohio, Kansas, and Massachusetts, to name a few places. One group in Missouri had Carl Ketcherside, Leroy Garrett and Edward Fudge all scheduled for speaking engagements last year. While all such groups would not go as far as this next reported one does, it might help us to see just how far away from the truth some are going.

David Tant reported visiting the Brookvalley church in Atlanta recently. This church reportedly came into being because some thought the Druid Hills congregation in Atlanta too conservative on such questions as dancing and social drinking, though as brother Tant suggested, there were probably other factors involved. But now, there are some (including two preachers) who formerly worked and worshipped with conservative churches in that

area who now stand identified with Brookvalley. These are brethren who first became influenced by the views of Ketcherside, Fudge and others like them. Some of these have been influenced by a few who lurk in the shadows of this movement — men who do not openly want to be identified with it but whose names and writings keep cropping up again and again as being party to the defection of certain ones. Brother Tant wrote an article about his visit to Brookvalley in the January, 1978 ANCIENT LANDMARKS, bulletin of the Roswell, Georgia congregation where he preaches. Among other things he reported observing the following practices:

"A 'Children's Church' that meets apart from the adults,

Instrumental music in worship,

A children's 'Christmas program,'

The hand-clapping during singing,

The applause in the midst of the service,

A woman leading in prayer,

Statements made in prayer requests and in the prayers themselves that made me wonder if some believed in miraculous healing today,

The 'cookie counter,' Etc."

Many of those who wind up in these churches have tried to subvert the congregations where they were formerly members. The tactics of some of these have been so devious as to make it difficult for some who are unacquainted with the movement and the maneuverings of those infected with it, to really see what is going on. They have become masters at double-talk. They know how to say one thing and mean another. They are invariably self-professed intellectual giants. But with all that they have great difficulty in clearly expressing themselves. They are forever being misunderstood. You would think that people of superior mentality could more clearly state what they believe.

They speak much of love but will cut you to ribbons if you dare cross them or expose what they are actually doing. Their hearts are enlarged to receive every sort of innovation and false doctrine which apostates have been able to concoct, but their patience becomes threadbare with any who are so impertinent as to question the soundness of what they are saying and doing.

They are critical of what they disdainfully call "traditionalism." That is why they must have their "unstructured" worship, no local organization, no treasury, and sometimes, no name. They seem to have forgotten that brethren just might have practiced some things for a long time because they are scriptural. They want "the man, not the plan." They seem to forget that Christ the Saviour gave instructions by which men are to be saved by him. You cannot have "the man" and ignore his "plan." "Why call ye me Lord, Lord and do not the things which I say?" (Luke 6:46). "He became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

They want to be "free." Jesus said "Ye shall know the truth and the truth shall make you free" (Jno.

8:32). The child of God is free from his alien sins. They have been forgiven (Acts 2:38). He is free from the guilt feelings which sin brings with it. He is free to call upon God as his Father. He is free to worship "in spirit and in truth" (Jno. 4:23-24). He is free to teach the will of God to lost souls. He is free to exercise himself unto godliness. He is free to communicate with him who has need. But he is not free to do as he pleases. He is not free to compromise the truth with error. He must not use his liberty in Christ for an occasion to the flesh (Gal. 5:13). He is not free to practice the works of the flesh, nor to love the world. He is not free to despise God's pattern for his church and substitute his own will for what divine authority has laid upon us all.

Is it not strange that these factious groups are composed of individuals who started out lecturing everybody who would listen about the folly of "our party spirit and endless divisions?" Unity? Fellowship? Love of the brethren? Paging Carl Ketcherside! Some of your disciples did not quite learn their lessons.

The very existence of these so-called "free churches" gives form to what some of us have been trying to tell brethren for several years now. "The names of some who have tried to warn against this developing error have become a hiss and a by-word with some brethren who refused to consider the evidence and chose to ignore the warnings. Meanwhile some of those who were a party to this schism were hard at work perverting unstable souls while being sheltered by others who placed personal friendship ahead of devotion to the truth. Some of those who aided and abetted leaders in this defection are now writing columns in respectable papers. When and where have they renounced the errors they once either taught or protected? Again we ask, when and where?"

We grieve for those who have become casualties to this error and pray that they will find their way back to the truth before it is too late. We also grieve for those who seek to shield those who are leading precious souls astray. The tentacles of this octopus of error are reaching into many sections of the country to the disruption of the peace and harmony of good brethren. It is a time to watch and be sober.

PAPER TO BE ENLARGED

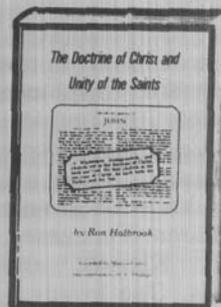
With the June issue *SEARCHING THE SCRIPTURES* will be enlarged to 24 pages. The first four years of publication found the paper with 12 pages each issue. In January, 1964 it expanded to 16 pages. Then in January, 1975 we expanded again to 20 pages. We have no plans to expand it beyond 24 pages. That will allow room for extra material each month which we are unable to carry now. We have a growing backlog of excellent material which needs to be published. We appreciate those who have sent in good material and who have exercised such patience in waiting for it to appear. We are also grateful to so many who have sent in new subscriptions over the past few months. If our friends will show their copy to others and speak a word of encouragement to them

we will be able to continue to enlarge our circulation. We hope to reach 10,000 by the end of 1979. Will you help us?

A WORD ABOUT THE WEATHER

Some of our readers do not live in the section of the country which has been so badly crippled by our recent severe winter weather. Postal service was delayed because of blocked roads and blizzard conditions. This paper is printed at Berne, Indiana which lies in a snow belt during normal winters. In late January a blizzard struck that area which brought everything to a standstill for several days. On the worst day of it, only four people employed by Economy Printers (which prints STS) were able to get to the plant. They normally work over 100 people. This is a large printing concern with a heavy volume of regular business. Just a few days off schedule created terrific problems for them in catching up, while at the same time staying on schedule with the next month's work. If you are disposed to complain because your February paper arrived much later than usual, we would have been glad for you to have come to help with snow shovel in hand! We are sorry for the delay but feel certain that our readers will be understanding. The February paper was put in the mail on February 22, the latest in the month it has ever been mailed since it has been our lot to edit the paper — and it took a blizzard to make that necessary! In light of that, we think the record of consistency in mailing early in the month has been pretty good.

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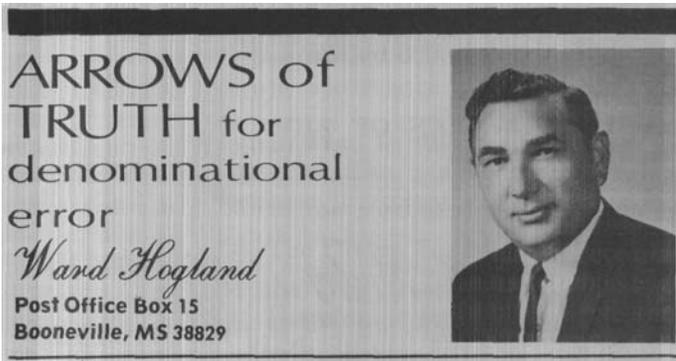
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POLEMICAL QUESTIONS (NO. 3)

This series is a result of the Hogland—Deaver debate conducted in Pensacola, Florida in July of 1977. This is the third in a series dealing with questions and answers given during the sessions.

I pointed out in previous articles that brother Deaver and his colleagues believe money may be put into the treasury any day of the week. Without hesitation, he informed me that we could pass the hat, (as it is sometimes called) anytime we so desired. He also, without reluctance told me that members of the church could give groceries, real estate, etc. into that treasury.

Let us, for arguments sake, say the Lord has authorized a Christian to give real estate, groceries, etc. into the treasury of the Lord. Since the use of the treasury obviously falls into the hands of the elders, what shall they do? Let us say some bright Sunday morning a farmer decides to give a 250 acre farm into the treasury. Our next question is what shall the elders do with it? Someone is ready to say the Bible authorizes them to sell it! Well, I have been reading the Bible for a long time but I have never found that text. Just where is it? I can tell you; it is found on the same page authorizing the man to give it in the first place — the blank page. Well, if they don't sell it, could they lease it? I heard of a man who once gave some land to a church and of all things they struck oil on the land. This put the elders into a quandary as to what they should do. Let us also say that some Sunday a brother gives a drug store to the church. Shall the elders sell, rent it out, or lease it? What shall they do with the profit? If your answer is use the money for the Lord's work, just why couldn't the church go into profit making businesses like the Catholics and have much more money to preach the gospel? Some might say that is going too far. Well, friend I have news for you; we go too far when we allow such to be put into the treasury in the first place.

Now, for a little scripture. In Acts 4:37 we are told that certain brethren had possessions such as land and houses. Luke, says they sold them and brought the MONEY and laid it at the apostles feet. Now, why did they do this? Why didn't they just give the land and houses and let the apostles sell them? I can hear some brother say, "I can't see any difference; I believe they could." It is a shame some of my brethren were not present to advise the apostles. I

have had others to tell me this incident means absolutely nothing. The example is there but we still have a choice of either giving money or real estate. God fearing people do not so regard the scriptures.

Another reason I believe the church treasury consists of MONEY only, is 2 Cor. 11:8. Paul said he took wages from churches. The word wages (Opsonion) denotes a soldiers pay. (See Vine P. 193). The soldier received MONEY or wages for his service in the Army. The treasuries of the churches consisted of money. If the treasuries of the churches consisted of anything else, I would like to see book, chapter and verse.

It might be argued by some that in the "Old" days preachers were paid for meetings with a side of bacon, canned goods etc. Yes, indeed but here again we must differentiate between the individual and the church. I have at times received items from INDIVIDUALS but not from the CHURCH TREASURY. A man one time slipped a fifty dollar bill into my pocket but it didn't come out of the church TREASURY. A man in Kentucky, just recently gave me a quart of fine honey, but not out of the church TREASURY. I do not find Bible authority for brethren giving beans, bacon, farms, real estate, automobiles or mules into the church treasury. When these items are given, it will put God fearing elders in an embarrassing circumstance. As a matter of fact, if I were an elder, the good brother would be told to sell his land, honey, beans, mules, etc. and give the money (Acts 4:37; 1 Cor. 16:1, 2).

Unfortunately, we have many in the church who are indifferent towards the church treasury. The ramifications of a prostituted treasury system in the church has catastrophic results. Some may not understand why brother Deaver and his colleagues want items such as groceries in the church treasury. I shall do my best to explain why. Several times during the discussion Roy referred to Matt. 5:16. This text says, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Brother Deaver emphasized that this text teaches that we teach by what we do as well as what we say. In this, he is correct. However, I pointed out time after time that Matt. 5:16 was addressed to the individual, not the church. He came back and argued that this text applied to both the individual and the church. He refused to differentiate between the individual and the church. However, may I, for the record, say that one could never teach another what to do to be saved by example only. It must be "words" whereby he shall be saved (Acts 11:14).

Brother Deaver did not outline his argument but I shall. Here is the way it would look:

1. Matt. 5:16 applies to both the individual and the church
2. Both the individual and the church teach by their good works (what they do)
3. The church treasury has in it beans, bacon, clothing and real estate.
4. A part of the work of the church is to teach the alien.

5. The elders have the authority to pass out to the alien food, clothing, etc. as a part of their teaching program (evangelism).

6. Since this is true, it authorizes having in the treasury these items.

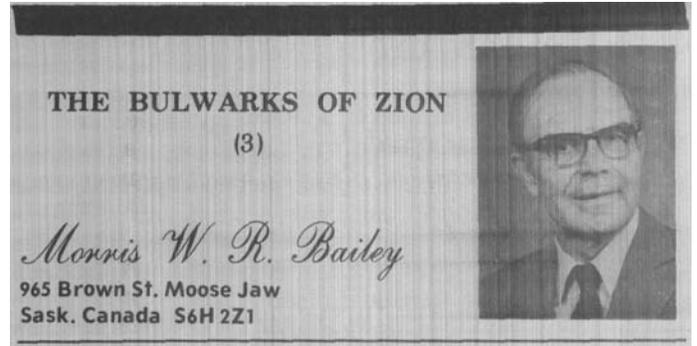
7. Since we have the right to use benevolence (good works) as a means to evangelize, there is no two pattern system.

8. Since we do not have one pattern for evangelism and another for benevolence we have only one pattern for both.

9. Since we believe in only one pattern, we have the right to take examples of benevolence and apply them to evangelism and vice versa.

10. The conclusion is this: We have the right to take examples of one church sending money to another church for benevolence and apply to evangelism. Since this is true, we have the sponsoring church.

Gentle reader, this is why certain brethren want "groceries in the treasury". They want only one pattern in both evangelism and benevolence. They want the church to do benevolence as a part of their evangelistic program.



In a previous article it was pointed out that one of the bulwarks of the church — God's spiritual Zion — is that it was designed by a divine architect — God (Eph. 3:10, 11); and built by a divine builder — Christ (Matt. 16:18); and according to a divine pattern (Heb. 8:1-5). In this article I propose to discuss another mighty bulwark or safeguard, namely, — the church was built on. . . .

A Divine Foundation

It is a well recognized principle of architecture that the value as well as the safety of a building depends largely on the type and strength of the foundation on which it is built. For that reason, when men erect buildings, whether it be a private dwelling, or a skyscraper, they are careful to erect them on a foundation of material that has been subjected to rigid tests. To destroy a building, it is not necessary to bum it, or drop a bomb on it from above. All that would be necessary would be to erect it on a foundation of inferior materials, or to destroy the foundation itself. Such would be sufficient to bring the building down in a disorganized heap of rubble.

The same is true in a spiritual sense. The Psalmist David recognized such when he said: "If the foundations be destroyed, what can the righteous do" (Psalm 11:3)? No institution, whether it be a fraternal organization, or a church, is any stronger than the foundation on which it is built.

Foundations Of Denominationalism

The various denominations of today are built on different foundations, but each being of human origin. Take, for example, the Roman Catholic church. The word, catholic, means, universal. Thus the Catholic church is built on the concept of a universal church. It has in it elements of Judaism and paganism, with just enough of Christianity to make it deceptive. The Episcopal church is built on the concept of an episcopal form of government. The Presbyterian church is built on the concept of a presbyterian form of government. The Methodist church is built on the concept of doing its work in a methodical way. The Baptist church is built on the ordinance of baptism and their insistence that it is immersion. Seventh Day Adventism was founded on the speculations of William Miller concerning the



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second advent of Christ, and the teaching of Ellen G. White regarding the observance of the seventh day sabbath.

Thus each denomination is built on some concept, or some tenet that identifies it as of human origin, and which distinguishes it from other denominations.

Christ, The Divine Foundation

The church of the New Testament, however, is built upon Christ. Therefore it has divine foundation. Seven hundred years before Christ, the prophet Isaiah said: "Therefore, thus saith the Lord Jehovah, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone of sure foundation; he that believeth shall not be in haste" (Isaiah 28:16). Now hear the apostle Peter as he showed this prophecy was fulfilled in Christ. "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame" (1 Pet. 2:3-6). Thus Peter identified Christ as the foundation of the church.

Let us hear Jesus on this subject. Matthew tells us that in reply to the question of Jesus to His disciples, "Whom say ye that I am?", Peter replied, "Thou art the Christ, The Son of the living God" (Matt. 16:16). Whereupon Jesus said, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it" (Matt. 16:17, 18).

The question of who, or what is "this rock" is one that has been debated over the centuries. Roman Catholic theologians, who believe that Peter was the first pope, tell us that the rock was Peter, and therefore the church was built on him. But to all who are capable of weighing facts, it is obvious that if the church was built on Peter it was built on a rather "shaky" foundation. He denied his Lord three times, and later was reproved by Paul for his vacillating behaviour concerning the matter of eating with Gentiles (Gal. 2:11-14). Instead of being a tried and precious stone he proved to be a "rolling stone".

What then was the rock on which the church was built? It is none other than the great truth that Peter had just confessed, that Jesus is the Son of God. That the church is built on Christ is taught plainly by other scriptures. To the Corinthians Paul wrote: "For other foundation can no man lay, than that which is laid, which is Christ Jesus" (1 Cor. 3:11). In writing to the Ephesians he reminded the Gentiles of how they had once been "alienated from the commonwealth of Israel, and strangers from the covenants of the promise." Then turning to the brighter side he told them that where they had once been far off, they were now "made nigh in the blood

of Christ." The result was that they were "no more strangers and sojourners, but fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord" (Eph. 2:11-21).

The expression, "The foundation of the apostles and prophets", does not mean that the apostles and prophets were in the foundation of the church, but refers, rather, to the foundation fact of Jesus Christ and His divinity that was preached by the apostles. To the Corinthians Paul wrote, ". . . as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:10, 11).

But let us hear Paul again. Remembering that he said, "I laid a foundation", we now turn to 1 Cor. 15:3,4 and we read: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." Paul's laying of the foundation would consist of the first things that he preached. But what he preached first of all was a crucified and risen Christ. Thus the various scriptures unite in their testimony that Christ is the foundation of the church.

A Tried Foundation

The prophecy made by Isaiah and quoted by Peter said, "Behold I lay in Zion for a foundation stone, a tried stone . . ." (Isa. 28:16; 1 Peter 2:6). Thus we learn that Jesus was a tried and proven foundation on which the church could be safely built.

We know that when wise men erect buildings where the safety of people is involved, they are careful to build on a foundation that will withstand the cataclysms of nature (Matt. 7:24, 25).

And so, in order that the church would stand throughout the centuries against the assaults of Satan, it was built on a tried and proven foundation. The trial of Christ began with his temptation. It was necessary that Jesus, as our high priest should be sinless. Three times He was approached by Satan with a temptation. But each of these was turned back by an appeal to "what is written" (Matt. 4:1-10). Having thus overcome temptation He is able to help us in our times of temptation (Hebrews 2:18).

Jesus was tried in Gethsemane. Although He knew that He had come to earth to die for the sins of men, He also knew the terrible agony that awaited Him on the cross. It was natural that His flesh would shrink from such a death. Three times He prayed, "Father, if it be possible, let this cup pass from me." (Matt. 26:39-44). And while He could have called twelve legions of angels to His defence, He knew that it was only by His death that man could be redeemed from sin. Thus He ended his prayer in humble resignation, saying, "Not as I will, but as thou wilt", and became

obedient unto the death of the cross. Truly, He was tried in Gethsemane.

But the trial is not yet over. For centuries Satan had held the power of death (Hebrews 2:14). All who entered the domain of death were his captives. The only answer to Job's question, "if a man die shall he live again?" was its echo from the caverns of death.

During Jesus personal ministry He told his disciples many times that though He would be put to death by wicked men, He would rise again from the dead the third day. He claimed the power to overcome death and raise Himself. To the Jews of His day He said, "I have power to lay down my life, and I have power to take it again" (John 10:18). He was crucified. He was buried. Was His claim of power to raise Himself to be vindicated? Or would He be proved an impostor? The third day began. The stone was rolled away from the tomb and the Son of God came forth in triumph to demonstrate His power over death. Years later, He said to John on the isle of Patmos, "I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades" (Rev. 1:18).

And so, the fact that the church is built on Christ, a divine foundation; one that has been tried and tested, and has demonstrated His power over temptation, sin, and death, stands as a great bulwark that safeguards the church from the weaknesses that characterize institutions built by men, and on their human philosophies.

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OVERSEAS PREACHING— SOME MISCELLANEOUS THOUGHTS

It is easy to get lost in our day-to-day problems. The world seems centered on us. We forget there are places on earth where brethren face circumstances far worse. Christianity in other countries rarely provides opportunities for fellowship and mutual encouragement as we have. There is help in numbers, and comfort in others close by who share in the faith once for all delivered. How much more difficult are the situations of those working in hard areas overseas, lacking such sharing and mutual exhortation!

Consider Bob Nichols and his family in Japan. Earlier, he had already spent nine years there. Part of it was as a naval aviator. The remainder was in two long periods of preaching. Two other American families have been there. The sum of their efforts is a single congregation in Osaka, plus one or two smaller groups elsewhere. This IS the faithful in Christ in Japan—about fifty souls.

Housing is not much; few would be willing to put up with it. A "Japanese-style" house offers almost no privacy and very little comfort. Facilities we consider common do not exist. It is almost necessary to experience this to understand it.

If "Japanese-style" housing is so inadequate for Americans, why not rent an obtainable "American-style" house? "American-style" is misleading. When I was stationed at a USAF base there in the early 1960's, my family and I lived in one. Although it was built to American specifications, intended for occupancy by US military personnel, the entire house had only 600 square feet of living space. But as we had four kids, ours was one of the "larger" ones. It was uninsulated, inadequately wired and the plumbing was primitive. The shower was a pipe projecting from the wall—from which came (ONLY) cold water. The shower stall-tub was a box frame 3x3x3 feet. A hole through the bottom edge allowed the water to run to a drain in the middle of the bathroom floor. There was no way we could install a shower curtain, so after a shower, everything in the bathroom was wet. The wash basin too only had cold water (as did also the kitchen sink). Any hot water we wanted we heated; our drinking water had to be boiled first. The commode had no seat. We had three "bedrooms". Two were barely large enough to squeeze in a single bed and a very small dresser, and still have room to slide between them sideways. We

used bunk beds, with two kids to the room. One "larger bedroom" accommodated a double bed for my wife and myself, but that was all. The rest of the house was a one-room combination livingroom-diningroom-kitchen. Still, it was undoubtedly better than the "American-style" housing available to Bob.

Well, we got along so why can't Bob and his family? They do. But there are differences. In 1960, the house we had rented for \$60.00 per month. For less house today, Bob has to pay \$450.00 (yes brethren, that's four hundred and fifty dollars) per month! Additionally, he had to make an initial deposit ("key money") of nearly \$5000.00. He will get most of it back when he leaves, true. But he had to raise it first, to move in. For as long as Bob is there, the landlord uses it, interest-free.

This is devotion to God. Most Americans simply would not accommodate to this drastic a reduction in living standards. More, there is the equally drastic cultural change, plus the virtual total isolation. Bob and his family provide their own social life. They were once visited by another American preacher who stopped by on his way to Australia. Afterwards, Bob told me he was so hungry for social association, he wanted to follow the man to the bathroom, that it not be interrupted. If it is difficult for the husband, it is more so for the wife and children. Bob at least can bury himself in his work. All this would have its compensations, however, if conversions came as they do in Nigeria and the Philippines. But even this satisfying comfort does not exist. It often takes years to convert a single one.

Another situation—Sewell Hall in England. Some generations ago, England had a number of New Testament churches. No longer. He recently wrote of his first year. All works he mentioned were small, struggling groups. One was composed of only a few women. How many of us parents teach our girls to word prayers? teach public lessons? "lead" singing? (I hope no one quotes 1 Cor. 14:34 to me right now.)

Some close friends, who while in military service spent several years where Bro. Hall is, have told me of some of the difficulties. Of particular significance is the closed English society, and its effect on obtaining teaching opportunities. Door-knocking is out. You get into an English home (even of brethren) by invitation only. If you visit without invitation, you find yourself talking while standing outside their door. It may not stay open very long, either. This also sharply limits social life for the Halls. As the Nichols in Japan, the Halls provide most of their own social activities. This is a strain on those accustomed to the openness of American brethren, the sharing of one's table and home with other saints, and the general gregariousness of Americans. Bro. Hall wrote of not despising (considering unimportant) small things. How necessary is this outlook in most overseas preaching.

Through such men and their families, God's precious saving Word is being spread overseas. We need to rejoice in such commitment and courage, and thank God daily for them and their work. The situations of these men ought to make us more thankful for what we have. We are blessed beyond

compare—in facilities, unbounded opportunities to teach the gospel and enjoyable circumstances while doing so. Question: do we do the work and appreciate (value) these pleasant surroundings? Why not write the Nichols and Halls? Nichols' address: Box 44, Hirakata, Osaka, 573, Japan. I do not have the Hall's address. Both you and they will be encouraged.

What of the super-abundance we have of this world's goods? Do we cut back on luxuries that the basic needs of men like Bob and Sewell are provided? This might be a good time for a little introspection (2 Cor. 13:05). Take a personal inventory of last year's check book. How do the deposits compare to the checks written to support God's work? How do these compare with the checks for things we purchase for ourselves? Would you be satisfied to face God in Judgment this very instant on the basis of that comparison (1 Cor 16:01, 02)? You may have to, you know (Jas 4:14; 2 Cor 6:02; Heb 9:27; Rom 2:06).

For the most part, overseas work is difficult, tedious, demanding and with few earthly rewards, but burdened with many earthly cares and problems. Those who do it are characterized by Paul's statement in 2 Cor 12:15. Look it up. And if you cannot go, why not help send those who can?

The folks beyond our shores have a right to hear the gospel too, you know.

E. C. KOLTENBAH, 1903-1977

David Koltenbah

Emerson Carl Koltenbah was born April 7, 1903, the fourth of five children, on a farm near Felicity, Ohio, in Clermont County, not far from the Ohio River. His paternal grandfather, Georg Kaltenbach, was a German Lutheran. (Somehow the spelling of the family name was altered when he immigrated to America.) J. S. Lamar, a well-known preacher in the early Restoration Movement, was a maternal ancestor. Koltenbah's parents were Bible-reading and morally upright folk, but only moderately active in the Christian Church of which they were members.

E. C. Koltenbah died in Muncie, Indiana, on October 30, 1977, after having preached the gospel fifty-two years.

Two events had a profound effect on his early religious attitudes. The first occurred during his teens when he was in chronic ill health. Twice he nearly died, once, from pneumonia and again from what apparently was rheumatic fever. Young Koltenbah, because of his near encounter with death, began to think deeply about religion and to study the Bible during the many months he was bedfast. He was subsequently baptized about 1921 by Edwin R. Errett, editor of the Christian Standard, during a protracted meeting held by Errett at the Christian Church in Felicity.

Koltenbah's illness had interrupted his education for three years, and upon regaining his strength, he went on to graduate from high school at the age of

twenty-one. He was to remain in comparatively good health until his sixties when a series of respiratory and cardiac illnesses once again troubled him and eventually led to his death. Undoubtedly due largely to Errett's influence, he decided to prepare to preach the gospel, rather than to follow an earlier choice to pursue a career in the sciences. He therefore enrolled in the autumn of 1924 in the recently founded Cincinnati Bible Seminary (hereafter abbreviated "CBS"), where Errett was on the faculty.

Koltenbah worked his way through school as a campus janitor, but he also found time to pitch for the small school's informal baseball team. With some school chums, he occasionally defied the judgments of a few Pharisaical students, took advantage of the free "clergy passes" offered in those days, and attended a number of Cincinnati Reds baseball games. He continued to root for the Reds all the remainder of his life.

While attending the seminary, from about 1924 onward he preached for a number of conservative Christian Churches near Cincinnati. Many of these wore, and continue to bear, the name "Churches of Christ." His known appointments in those days include churches in Antioch, Ind., in 1929 and in Powersville and Mt. Pleasant, Ky., in 1931. Also while at CBS, he met another student, Sarah Frances Edwards of Homer, Ind., wooed her for a couple of years, and married her on August 16, 1929.

Koltenbah graduated from CBS with the B.A. degree in 1929. He remained at CBS for two more years to work toward the M.A. degree and to wait for his bride to graduate in 1931. He was a graduate instructor in history during the academic year, 1930-31. By 1931 the deepening economic depression had cut deeply into his limited resources, and he was compelled to leave college before completing his master's work. Except for a year's graduate work at the Butler University School of Religion, Indianapolis, at the end of World War II, this completed his formal education. He was always grateful for his education at CBS. Long after he had renounced the errors of the Christian Church, he still spoke highly of the quality of Bible instruction at CBS by such conservative Christian Church scholars as Ralph Records, R. C. Foster, Edwin R. Errett, and others in those days. He came out of the school with an uncompromising conviction in the Bible as the sole authority in religion and a profound respect for the power of expository preaching. He often remarked that CBS and the Christian Churches with which he had been affiliated in those days were more conservative and in many respects closer to the New Testament than some of "our" colleges and more liberal churches of Christ today.

When Koltenbah left CBS in 1931, he located with the Church of Christ (Christian Church) in Winona, Minn. There his two children, David and Miriam (Mrs. James D. Ledford of Plantation, Fla.) were born. In 1934 he began work with the Church of Christ (Christian) in Lawrenceburg, Ind., on the Ohio River. At about this time he began to study the

issues of instrumental music in the worship and of missionary and benevolent societies, which divided the "conservatives" from the Christian Church. He came across a copy of M. C. Kurfees's *Instrumental Music in the Worship*, and the critical study of this book opened his eyes to the music question. He came to the decision that the musical instrument, the societies, and other digressions from the original intent of the Restoration Movement were human innovations which should be purged from the church. He sought without success to persuade the Lawrenceburg congregation to abolish these practices. During these years at Lawrenceburg, he also began a lifelong friendship with O. S. Jaquith, M.D., of Indianapolis, who had family connections in Lawrenceburg. Dr. and Mrs. Jaquith had recently renounced digression and apparently were also influential in the Koltenbahs' later decision to leave the Christian Church.

The second great crisis of Brother Koltenbah's life occurred in 1937. In January of that year he lost nearly all of his material belongings in the great Ohio River flood, one of the most devastating floods in American history. Only moments before the city levee broke, he escaped to high ground with his family and only those few possessions he could hastily pack into the car, driving out by the one remaining escape route. He lost his entire library and his notes, as well as all household furnishings and nearly all clothing. He was throughout life in the habit of preserving a record of all preaching appointments and all sermon outlines preached. These notes, faithfully kept until the year before his death when illness curtailed his activities, survive only from 1937. It was several years before he recovered from this financial loss, and he was never able to replace many valuable out-of-print books.

At this time, he and his wife decided to make complete their break from the Christian Church. From a material standpoint it was the worst possible time for such a move. It was the worst of the Depression, and there was no prospect of either a secular job or of located work with a conservative church. The Koltenbahs were literally destitute and were turning their backs upon the Christian Churches most likely to help them, and the conservative churches in Indiana at that time were fragmented by "hobbyism," and many of them were apt to be cautious and unresponsive to a young preacher, fresh out from the digressives, and considered as yet untried. While temporarily housed with relatives near Indianapolis, they attended the Southside church there and formally renounced digression in February, 1937. The Koltenbahs were deserted by most of their friends in the Christian Church, although a few, especially in Minnesota, remained loyal friends for life, in spite of the Koltenbahs' uniting with the "conservatives." As yet, Brother Koltenbah was "unknown by face among the churches of Indiana that were in Christ," and consequently received little financial help from conservative brethren, who possibly could offer little money in those hard times

anyway. He applied for and received money from the Red Cross's fund for relief of the flood victims. The Lord opened doors of opportunity so that during the hard winter and spring of 1937 he was seldom without a preaching appointment, and even held a meeting or two, with faithful churches in Indiana, Ohio, and Kentucky. His records indicate that he frequently was invited to speak on the topic, "Why I Left the Christian Church."

In July, 1937, he began located work with the Brightwood church in Indianapolis. The church met in a small dwelling house, and Koltenbah was supported by \$15 per week and provided housing in three small rooms in the rear of the building. His outline book from this period contains carefully wrought expository outlines—the type that were to become his hallmark among faithful brethren throughout the Midwest—for series he preached from 1 Corinthians, Isaiah, and Malachi.

This work was followed by other located work with the Walnut Hills church in Cincinnati (1938-40) and the Cedar Avenue church in Moundsville, W. Va. (1940-42). He had a hankering to go West, and so moved to Texas in June, 1942, and worked for a time with Robert Turner with the Kilgore church. Increasing restrictions on wartime travel and the necessity of looking after his aged father in Ohio, compelled him to move back to Indiana in September. He again worked with the Brightwood church through the remainder of the War years. He then located with the Covington, Ind. church (1945-47). In June, 1947, he began the work with the Old Pekin church, Pekin, Ind. He had held some meetings for this church in the late 1930s and 1940s and was to enjoy with this church a happy association, in one form or another, over nearly four decades. After he left there in 1953, that church continued at times to support him in difficult places and was one of the churches which continued to support him until the time of his retirement in 1976.

Brother Koltenbah preached for the West Dearborn church, Dearborn, Mich. (1953-56). Here for the first time in the churches with which he worked full time, institutionalism was a problem. He sought in vain, as he had done in Lawrenceburg, Ind., twenty years earlier, to turn the church back into "the old paths." This was followed by labor with the Morgan Avenue church in Evansville, Ind., (1956-59) and the church in Cuyahoga Falls, Ohio (1959-60). In both of these congregations majorities favored putting human benevolent institutions into the churches' budgets, and a minority were compelled to meet elsewhere. It is to the credit of most of the liberal brethren in these churches that their relations with the Koltenbahs at that time were amiable, in spite of sharp doctrinal differences, and not characterized by the bitterness and recrimination that often accompanied the institutional controversy in other areas of the country in those years.

Once again, he went West. He preached for the church in Bremerton, Wash. (1961-66). Here there were a number of good brethren, but there was also a troublesome faction which held to a neo-Calvinistic

view of divine grace and eternal life and urged it upon the church. Some of them who opposed the truth there were vindictive and mean, and the anguish which he suffered there apparently triggered anew the heart ailments of his youth, and from this he never fully recovered. But he and the faithful there did not fight alone. Some fine gospel preachers came for meetings, were quick to grasp the situation, and to hold up his hands. Among these were H. F. Sharp and Franklin T. Puckett, who not only offered encouragement, but directed their preaching against the neo-Calvinist heresy.

Brother Koltenbah then returned to Evansville to preach for the faithful remnant of the Morgan Avenue congregation which at first met on Gilbert Avenue (1966) and later in Howell Park (1966-69). He moved in April, 1969, to work with the small North Broadway church in Muncie, Ind., and here he finished his life's work, but not before he tended his beloved spouse and saw her to her final rest. Be it ever to the credit of this small church, that they held up the hands of an aged herald of the gospel and lent him sympathy during his wife's illness and his own illness after he could preach no more. And several other churches showed kindness. If there had been a reticence among the churches to offer help to Bro. Koltenbah after the flood in 1937, there certainly was none in his last few years. He received regular, monthly support from churches in Indiana, Ohio, and Tennessee, and after his wife's lengthy hospitalizations he was sent special gifts by these and other churches in Georgia and Florida and possibly elsewhere.

Besides the places where he preached full time, Brother Koltenbah preached in numerous gospel meetings in several additional states.

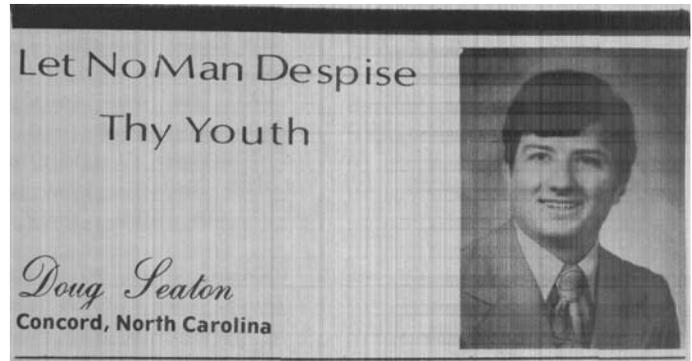
Brother Koltenbah suffered from arteriosclerosis heart disease—"hardening of the arteries"—the last few years of his life. Although quite ill himself, he continued to try to wait upon his wife during her illness until she died March 19, 1976. Her death accelerated the effects of his own illness, for which there was no cure. As his condition worsened, he suffered from the typical symptoms of that disease—growing mental confusion and memory loss as well as increasing physical disability. He had often said that he wanted "to die with his boots on," but that was not to be. His deteriorating health compelled him to step down from the pulpit at the end of 1976. He died ten months later after being stricken by several heart attacks. His funeral was movingly preached by Vic McCormick of Brownsburg, Ind., a long time family friend who also had spoken at the funeral of Sister Koltenbah. Brother Koltenbah was buried beside his wife of forty-six years in the quiet rural cemetery at Manilla, Ind., Sister Koltenbah's ancestral burial plot.

E. C. Koltenbah was short in physical stature—striking in neither appearance nor speaking voice. He possessed a warm wit tempered by refinement and sensitivity. Although he was not musical himself (he was never able to lead singing in the worship service), those who visited in the

Koltenbah home can recall how he loved playing classical music on radio and record player—much too loudly, according to Sister Koltenbah! He also enjoyed target shooting, loaded his own ammunition, and no scrap of cardboard in the house escaped being painted with a bulls-eye. He did not conduct a large number of meetings. He preferred to work full time with small, struggling congregations and often was the first full-time preacher to locate with a church. It was often his lot to lay a foundation and see another build thereon, his own contribution occasionally forgotten by brethren thereby. Some of the churches he labored with are strong today, and some have digressed from the faith, but none were left without comprehensive and uncompromising teaching in the truth when he moved from them. He often labored in isolated fields and acutely missed association with other gospel preachers. He did not consider himself a particularly effective personal worker, but many who read this can personally testify as to his ability to persuade men and women to obey the truth. He was unassuming, and friends have expressed the opinion that he underestimated his abilities and the scope of his influence. He had an able mind and was considered by many to be an exceptional student and expositor of the Scriptures. His public speaking was in a somewhat thin voice, and his lack of oratorical flourish was disappointing to some who considered his delivery somewhat dry. The persuasiveness of his preaching lay not so much in his manner of speaking as in the thoroughness and clarity of his exposition of the gospel and in his exemplary manner of life. He was not of that type of personality in a preacher which is lionized by some brethren, but he was widely respected for his knowledge of, and faithfulness to, the truth.

As with most loyal soldiers of the cross, this life bestowed no special fame or honor upon him—nor did he seek them—and it was his lot to suffer his final months bereaved of his beloved wife, with his powers abated, and the outward man decaying. But his spirit was undaunted, and his faith and hope were unshaken that he would one day rise to eternal "glory, honor, and incorruption" as his recompense from his gracious King in whose service he lived and died.

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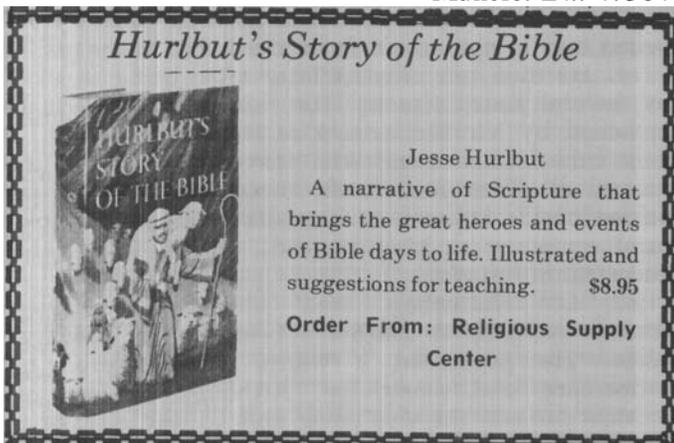


(EDITOR'S NOTE: Doug Seaton is the son of the late Delson Seaton and brother of a gospel preacher, Glenn Seaton of Ellettsville, Indiana. His father was an elder of the Manslick Rd. church in Louisville. We have known Doug since his high school days and have watched his development with interest and rejoicing. He attended school at Florida College and Western Kentucky University and is married to the former Carol Snell, daughter of the Julian R. Snells of Louisville. Doug is doing a fine work in Concord, N.C. and is especially successful in personal evangelism. We are pleased to introduce and commend him to our readers.)

SETTING UP AND CONDUCTING HOME BIBLE STUDIES

Most Christians are interested in teaching others about the Bible. The problem is many Christians do not know how to go about setting up and conducting a Bible study. There are many ways to go about doing this. Here are a few ideas.

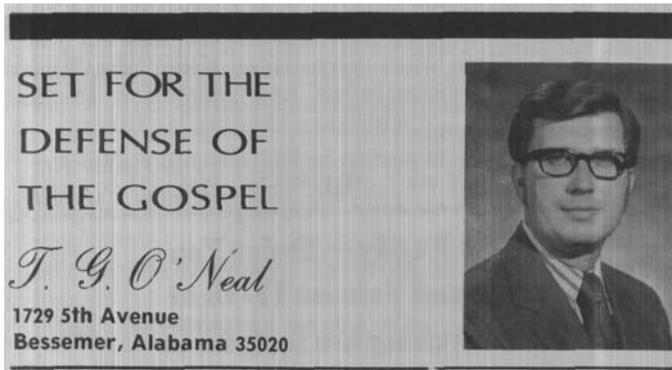
- (1) Decide who you are interested in teaching first. Neighbors, friends, and relatives are often good prospects. Do not rule out anyone just because you think they would not be interested. They might be waiting for someone to teach them. Make a list of those you wish to teach. If you are turned down by one person ask someone else.
- (2) One of the most important things is to contact the person you wish to teach. For me the direct approach works far better than any other means. Do not set up the study through anyone else. Either call the person you wish to set up the study with or go by their home and see when they are available for a Bible study. Above all, approach them with a positive attitude.
- (3) After the study has been set up you need to decide how you are going to conduct the study. Filmstrips, charts and many other good tools are available. You might use different methods with different people. Some people are eager to sit down with an open Bible. Others feel more comfortable with filmstrips.
- (4) If you feel you need some help in conducting the studies ask a fellow Christian to assist you. If two people are involved in the study, one needs to be in charge of the teaching. You might alternate who is to be in charge of the studies, but just as a Bible class works better with one teacher, a study works better with one person in



charge. If you are using filmstrips one might turn the projector while the other teaches the material.

(5) As you begin the first study have a goal of what you hope to accomplish by the first study. If you keep in mind what you hope to accomplish you probably will not allow yourself to be driven off the subject. Also, keep in mind that it is better to leave with them wishing you would stay longer, than for you to stay with them wishing you would leave. When you wear out your welcome you probably will not get another chance to teach them. Before you leave their home set up an appointment for the next study.

Teaching others about Jesus Christ must be one of the most rewarding things in this life. As you watch the person you taught being baptized into Christ you will experience a joy that is beyond words. After you have been involved in teaching one person you will be anxious to begin teaching someone else. Don't you want to become involved in teaching someone? Read 2 Tim. 2:2.



JAMES P. MILLER

It was in 1936 that brother James Parker Miller picked up the "sword of the Spirit" and began to use it to convict men of sin and bring them to Christ. He laid it down on January 7, 1978, after using it for 42 years.

I was home from college for Spring vacation in 1957, when he came to Lawrenceburg, Tennessee for a Gospel Meeting. I liked his expository style of Bible preaching. He took an interest in me from the time we first met. Many times he gave me the main points for a sermon. He contributed several of his books to my collection. He recommended several books that I should purchase—he knew what was valuable; I have used the ones he suggested.

He was an encourager of young preachers. I have heard him speak often. He had his way of getting a point of encouragement into a sermon when a younger preacher was present. Many men who read these lines can reflect back upon the words spoken or deed done by him by way of encouragement to them.

It was James P. Miller that wrote me when Searching The Scriptures was getting started and asked that I help with the paper and that I write for it. It was through him I came to know H. E. Phillips. What a favor he did for me the day he introduced us.

James P. was an orator. His first speech teacher was his saintly mother. He used his talent to preach the gospel among men. He had a way with words. He was one of the outstanding speakers of our generation, with a style all his own.

He learned in his high school and college days how to defend the truth, which he often did with false teachers. Many of those he met on the high school and college polemic platform and defeated went on to become governors and members of both houses of the United States Congress. He used his voice to preach and debate the message of his King.

The last several years saw him with several health problems. With some of these he made medical history. He had too many complications to get well—his prayer was to go and be with the Lord whom he had served so many years. Think of being united with his fellow soldiers—Curtis Porter, Frank Puckett, Luther Blackmon, C. D. Plum, and others who have gone before him. Think about the fact that many of us by God's grace can join them in a few short years at best.

I am glad I knew him and that his life influenced mine. Sorrow with his beloved family — Yes — but not as those who have no hope (I Thess. 4:13-18). May some young man unknown to saints now rise up to tell the same sweet story of Jesus that James P. did.

PRYDE E. HINTON

Pryde Edward Hinton (Feb. 6, 1897 — Jan. 28, 1978) was a well known and influential Alabama preacher of the gospel. For about 40 years he lived just Northwest of Birmingham and preached for the Sayre Church as well as other congregations in the area. His influence went to remote corners of the earth.

He moderated for me in the first public debate I had. His advise was much appreciated. His help through the years will long be remembered. When I moved to Jasper, Alabama and had to daily defend the truth with a well known errorist about 50 years my senior, it was brother Hinton who stood so firmly by my side day by day. Many days I received, not one, but two letters from him with suggestions and help that I needed. Without him I don't know what I would have done in those days.

With a dignity and physical appearance that would have been the envy of any United States Congressman, he entered the pulpit to proclaim Christ in the best of English, which was natural to him, and which was so simple the children could understand.

His closest helper was his faithful wife, Inez, who became mother to his two small children after his first wife died. To them one daughter was born. She worked to supplement his small income from preaching.

Well aware am I that many readers of this paper did not know him, but I would like to share these thoughts with you. Those of us who have some older gospel preacher stand by us when we needed it most will not forget to stand by one younger than we when they need encouragement.

HE SAID GOOD THINGS ABOUT ME

J. Edward Nowlin,

My friend, James Parker Miller, is dead. As I sat in the large assembly of friends at Seminole church in Tampa where he had preached for twenty years, waiting for the funeral service to begin, a multitude of memories went through my mind. There before us lay the body of a man whom I had known and loved for nearly forty years. I recalled the days when he had invaded the domain of "Father Divine" in Philadelphia. I thought of his steadfastness when Foy E. Wallace, Jr. was fighting so valiantly against the Premillennial heresy.

I remembered when James P. edited the *CHRISTIAN LEADER* and later teamed up with others to establish *SEARCHING THE SCRIPTURES* to help inform brethren in the Southeast. I remembered the great meeting he held at West End in Atlanta in the early 1950's and the two others at Glenwood Hills, and the last one at Perry, Florida last October, when as a sick man he several times expressed at the breakfast table the hope that he might live to finish the meeting. That was the third time he had been a guest preacher in our home for a meeting. Always kind and responsive, he would often arise from the table and say, "Mother, I'm a-thankin' you for my breakfast."

I remembered, also, that he said good words about me! He was never a men-pleaser nor a back-scratcher, but any compliment paid another came from the heart. Following his first meeting in the Atlanta area after the institutional broom swept through, he took stock of the situation in his "I Marvel" column in *SEARCHING THE SCRIPTURES*, November 1968, and with joy reported the state of the church there.

After having been fired over the "issues" at West End and having all my meetings cancelled, I had taught school eight years while trying to "hold the fort" at Glenwood Hills and rebuild the "walls of Zion." During that time some zealous brethren circulated the report that I had "gone liberal" and added much to my hardships. I took four days off from school and went to the Florida College lectures to see as many brethren as I could and tell them the truth the best I could, but many believed the reports so that conservative brethren were afraid to call me for a meeting. But, James P. Miller said good things about me. He called it giving credit where credit was due. In two sentences he made me feel appreciated. However unworthy I may be, I think he was my friend.

His thunderous tones are no more to be heard. I have traveled long distances to hear him debate the giants of error. I have always enjoyed hearing him preach the gospel. He was an orator of the old school and master of logical analysis on the platform the equal of whom we have seldom seen. My life has been made richer for having known him. He was six years my junior which says something about my future here, but his passing adds new attraction to that "empty mansion" of which we sang at his funeral.

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THE NEWS LETTER REPORTS

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

GEORGE C. GARRISON, 714 S.W. "J" Street, Grants Pass, Oregon 97526 — In July of this year we will have been with this fine congregation three years. This is a retirement area and a large number move here for that purpose. In the four years the church has been meeting here we have grown from 10 to the mid-30's. Milton Anderson helped in the preaching earlier as his health permitted and was of great assistance. During the past two years we have purchased our own building. We have baptized 17 and 10 have come from the liberals. It was also necessary to perform some disciplinary actions. In 1977 we appointed three men as elders: John Gravlee (who had served as an elder for about 40 years in San Bernardino, CA), Larry Whaley and George C. Garrison who also serves as preacher. R. J. Stevens, Wright Randolph and Mel Brower held meetings for us in 1977. This year Peter Wilson and Olen Holderby will preach in meetings here. The church in Bellflower, CA has supported me for about 10 years in this type of work. The church here supplies about one-third of the preacher's support with the hope of increasing that soon. Several retired couples have moved here and find it a pleasant congregation to work with. For those interested in this area, we would be happy to hear from you.

K. E. CLAYTON, P.O. Box 26, Milton, Vermont 05468 — Two were recently baptized here and both will need a great deal of work to stabilize them in the faith. We are presently conducting 10 home studies involving 21 lost souls. During January the contribution in Milton averaged \$133 per week. The closest faithful congregation to us is in Holliston, Mass. We need the prayers of God's people for success in both places.

New Congregation

CLARENCE SPAIN, 1606 Poplar, Humboldt, Tennessee 38343 — A new congregation began meeting in Humboldt, Tennessee on February 5, 1978. Five families who were attending the church in Medina, Tennessee have committed themselves to this new work. The need for a sound church here was great. We are meeting in a comfortable store building outside the main business district. If you know of anyone in this area who might be interested in attending please contact the above address. We are receiving much help from the Hollywood Drive church in Jackson, Tennessee and also from Newbern, Tennessee. We are so thankful for this.

Debate on Cups and Classes

A public debate will be conducted in the building of the Capps Road church of Christ in Harrison, Arkansas April 10, 11, 12, and 13 at 7:30 each evening. The first two nights Ronny F. Wade will affirm that an assembly of the church must use one drinking vessel for the fruit of the vine while Elmer Moore will deny this. The last two nights Elmer Moore will affirm the scripturally of systematically arranged Bible classes, with women teaching in some of them. Ronny F. Wade will deny this. The building is located one mile west of the courthouse square on Belli Vista Drive. The public is invited to take advantage of this study opportunity.

Preacher Needed

FALMOUTH, VIRGINIA — The church here needs a full-time preacher. At present we can only provide partial support, but with the growth potential we have, full support should not be too far in the future. If you know of anyone wishing to relocate in this area or desiring to begin full-time work, please let us know. Write to the Stafford Church of Christ, P.O. Box 5411, Falmouth, Virginia 22401. J. T. Smith is to debate Jack Gibbert on the question of marriage and divorce and remarriage here April 17, 18, 20, 21. We have arranged to use the Stafford High School auditorium located about 5 miles north of Fredricksburg, Virginia. If you desire additional information please write or call either Joe Carter, 50B Lake Arrowhead, Stafford, VA 22554 (703-752-4508) or Jim King, 1110 Richmond Drive, Aquia Harbour, Stafford, VA 22554 (703-659-5861). Sickness prevents H. E. Phillips from debating as planned and announced.

Debate on Sponsoring Churches and Church Supported Relief Institutions

The editor is to meet Clifton Inman of Parkersburg, West Virginia in a debate at Middlebourne, West Virginia on May 29,

30 and June 1, 2. Sessions will begin at 7:30 each night. Such sponsoring church arrangements in evangelism as Herald of Truth and the Back to God program of the Clarksburg, West Virginia church will be discussed the first two nights. The last two nights will be given to a discussion of the scripturality of churches of Christ contributing to such benevolent organizations as Midwestern Children's Home and other such institutions. Brother Inman debated these same issues with Cecil Willis in 1966 in Parkersburg, West Virginia and also in Dayton, Ohio. Both of those debates were conducted on a high plane and did much good. We expect a very good discussion conducted in the proper spirit at Middlebourne. We are expecting overflow crowds. Some accomodations for out of town visitors can be found in the homes of Christians in that area. There are also motels in New Martinsville and other nearby areas. For information about accomodations you may contact Ronny Milliner, P.O. Box 371, Middlebourne, West Virginia 26149 or phone 304-758-4313. We hope to meet many of our readers at the debate.

Editor's Meeting Schedule

- April 2-7 — Paden City, West Virginia
- April 10-16 — Gladesville, West Virginia
- April 17-23 — Wellsburg, West Virginia
- April 30-May 5 — Fort Wayne, Indiana
- May 8-14 — Tomlinson's Run, PA
- May 29—June 2 — Debate with Clifton Inman — Middlebourne, West Virginia
- June 5-11 — Gulfport, Mississippi
- June 12-18 — Bessemer, Alabama

IN THE NEWS THIS MONTH

BAPTISMS	372
RESTORATIONS	93
(Taken from bulletins and papers received by the editor)	

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"

VOLUME XIX

MAY, 1978

NUMBER 5

Perfecting Holiness in the Fear of God

Gary Henry
603 Rosemary Drive
Gulfport, MS 39501



THOUGHTS ON MODESTY

Deciding whether or not particular clothes are modest is not always an easy business. At the least it can be irritating and, to the serious Christian, perplexing. Concerned as we are about what folks think of us, and knowing how large a part of our image is built around our dress, most of us would like to be able to wear about the same thing people who are important to us are wearing. And in a culture where the "in" thing will be "out" of fashion in six months, one has little time to ponder the complexities of modesty before a new stylish trend poses the question all over again.

Women, I suspect, have the more difficult problem. Modesty is by no means only a female concern, but it cannot be denied that, the biological facts of life being what they are, fashion designers have more often chosen to exploit the sexual charms of the female body than they have the male. The Christian woman who does not want to be totally out of step with the way her friends dress, but who is bound by the limits of modesty, will have frequent decisions to make about whether this or that kind of clothing is modest. Her choices, frankly, will at times be difficult.

As I have wrestled now and again with this vexing riddle, and have tried to sympathize with mothers and daughters attempting to draw the line between modest and immodest clothing, it has seemed to me that we ask the wrong question when we ask if certain clothing is modest. Modesty is first and

primarily a moral quality which persons may possess, and only secondarily an attribute of inanimate objects. Unless we mean "clothing which may appropriately be worn by a modest person," the expression "modest clothing" means very little. Even in 1 Tim. 2:9 where, according to the KJV, Paul encourages women to "adorn themselves in modest apparel, with shamefacedness and sobriety," the word translated "modest" is not the usual word for modesty, but is a word which normally means honorable or dignified. (It is the same word Paul uses in 3:2 a few verses later when, describing the attributes of bishops, he says they must be "of good behavior" KJV.) Accordingly, the NASV renders 2:9: "I want women to adorn themselves with proper clothing, modestly and discreetly."

The words "with shamefacedness and sobriety" and "discreetly" get at the idea of modesty, but they are the words Paul uses to describe, not the clothes, but the person in the clothes, or at least the manner in which the clothes are worn. The woman is to be modest **herself**; she is to acquire the moral quality of modesty. Then, and probably only then, will she be able to judge "modest" clothes from immodest. It is no coincidence that nowhere in the NT is there given a description of modest clothes. It is assumed that the **person** who is modest will already know! They are clothes which appropriately serve the needs of a person with that kind of inward heart.

Paul's wording here suggests that a woman's choice of clothes flows naturally out of a much greater choice which she has already made. And that choice is how the inner person is to be dressed. Paul would rather the heart be dressed in modesty than for the body to be dressed in all the gold, pearls, and costly attire in the world. Peter echoes this thought when he says, "Let not yours be the outward adorning with braiding of hair, decorating of gold, and wearing of fine clothing, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit" (1 Pet. 3:3, 4). The choice for the Christian is not first of all whether she will wear modest or immodest clothes outwardly, but, more important, whether she will dress her heart in modesty or immodesty. If she chooses to be a modest person and to dress her heart in gentleness and

quietness, then the clothes she selects to wear will be "modest clothes" since they are the sort of attire that is considered fitting for that kind of person.

The sad truth is that modesty, in this inward sense, is not very much in vogue these days. A quick look at the dictionary informs us that a modest person is generally reserved, unobtrusive, unassuming, decorous, and unpretentious. He or she has a sense of shame and decency which prevents one from making a public spectacle either of his body or his abilities. In our day of militancy and liberation, these qualities are more often than not considered vices, rather than virtues. The fashionable qualities are swagger and shamelessness, boldness and brazenness, arrogance and audacity. Let a person try to be "modest" and he or she will have no lack of "friends" trying to persuade him to "get with it," or her to, "come out of her shell." Peter's "quiet and gentle spirit" and Paul's "modesty" are nowadays held up in mockery as the archaic leftovers of bygone history!

Be that as it may, if we are in earnest about this matter of modesty, we had best take to heart what the Duchess said in **Alice in Wonderland**: "Be what you would seem to be." Or, as Socrates put it. "The way to gain a good reputation is to endeavor to be what you desire to appear." We may agonize at length about whether certain clothes look modest, but at last the real question is whether we are modest. An immodest woman is not made modest simply by wearing modest clothes, and, on the other hand, the truly modest woman will instinctively know what looks appropriate on her. Mothers, do not teach your daughters only to stand before the mirror and ask, "Do I look modest enough?" Teach them to ask, "Am I modest enough?"

J. P. Lusby's

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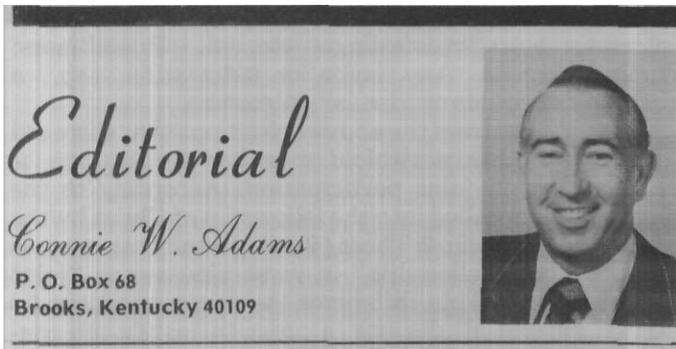
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A BASIC DISTINCTION

Of late some concern has been expressed that those churches which have resisted the inroads of the institutional movement may very well divide themselves into oblivion over a multitude of knotty questions. We too, see some dangers in this regard though we are not as pessimistic as some are. Certainly there are problems. There have always been problems. Each new generation is beset with its own set of them. We see some brethren wanting to flail others for their unwillingness to agree with them on some pet subject. Some have become hobbyists in the truest sense of that term. We are just as opposed to crankism as we are liberalism. They are two ends of the same basic problem.

But I guess I am not going to the same places some of the other writers go. I see much evidence of spiritual and numerical growth in various places. I see churches at work and at peace. More and more of them are lifting their eyes to other areas and supporting faithful men to go and preach the gospel. I see the development of elders and deacons, greater efforts to encourage and stabilize young preachers. Efforts are under way in many places in my personal knowledge to upgrade the teaching efforts of local churches. More is being done to preach the gospel through the printed page and on radio, and, in some cases, television. In the past five years it has been my lot to preach in about one hundred meetings scattered over most of the country. While the circumstances of every place are "unknown by face" to this writer, I think I am in as good a position to judge this matter as any of the rest. It appears to me that there is much more evidence of progress than of disruption.

Yet, I am not blind to pockets of trouble here and there. It is my conviction that many squabbles would be avoided if a basic distinction were kept in mind by all concerned.

Two Areas

First, there is a realm of collective activity. The work, worship and organization of the church must surely be placed here. Such matters as the use of instrumental music in worship, the activity in which a congregation engages and the use made of its treasury involve collective duty. Any difference in this realm will at once affect the peace and welfare of a local church.

There is another realm which involves personal scruples. Paul recognized this realm in Romans 14 and in 1 Cor. 8 as he dealt with the question of eating meats. In this realm, one is not to violate his own conscience, nor is he to place a stumbling block before his brother by influencing him to act contrary to his own conscience. This point is often abused to create a situation of virtual spiritual blackmail whereby one seeks to get his way by saying "that will offend me." Well, not in the sense of this passage (Rom. 14:1) unless the brother who claims to be offended is persuaded by the other to violate his conscience by engaging in the action in question. It is past time for brethren to stop practicing spiritual dictatorship by a misuse of this principle.

The question of whether or not a Christian may be a soldier, a policeman, may hold an elected office, serve on a jury, must wear an artificial covering when praying, buy groceries from a supermarket which sells wine or beer from the same display counter as Pepsi-Cola or Dr. Pepper, eat in a restaurant which has a separate cocktail lounge, work as a clerk in a store which sells cigarettes, and on and on, involves only the action of the individual. The action of one in such matters does not implicate another Christian who will have to decide such questions based on his own conviction of whatever scriptures are thought to regulate action touching these problems.

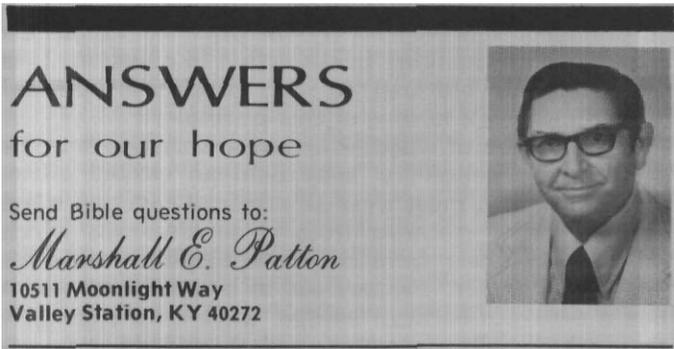
That is not to say that two different positions on the same question can both be right. The scripture does not teach contrary things. But it does allow for "weak" brethren and "strong" brethren (Rom. 15:1) and for "weak" (untaught) consciences and strong (taught) consciences. Each must respect his own conscience AND that of his brother in the Lord. Many of the wars and rumors of wars which break out among brethren fall into this latter category. The peace of a congregation should never be fractured over them. Brotherly love and forbearance should be the rule as we study the scriptures to find solutions for each question of this nature.

Certainly there are questions which appear more complex than these. But it is my settled persuasion that the greater part of the contentions which sometimes degenerate into needless janglings would be avoided if each would determine not to say either by word or action "Let MY conscience be YOUR guide."

OUR AUGUST SPECIAL

Our special issue this summer will be in August with a 32-page treatment on: THE CHURCH — ISSUES OLD AND NEW. Subjects have been assigned and the writers are now at work on it. This special will deal with the whole area of scriptural authority, the work of the church, its organization, relationship of the church to human organizations. There will be articles on the nature of the church, the sponsoring church, the silence of the scriptures and the abounding evidences of churches at play. The June issue will carry a list of subjects and writers and the price per 100 copies. A new generation is not as well informed as it ought to be about the divisions

produced in the past because of lack of teaching along these lines. People in both "liberal" and "conservative" churches do not know what this is all about. There are basic differences and vital principles at stake. We hope congregations will order enough for every family and that many of our readers will order extra copies to give to friends and relatives who need this teaching. These may be ordered from us at: P.O. Box 68, Brooks, KY 40109.



THE GRACE—FELLOWSHIP ISSUE— No. 1 FELLOWSHIP

There is a **NEW UNITY MOVEMENT (NUM)** among us that is disturbing the peace of Zion. This is not the ecumenism of the denominational world. It is a movement among us—churches of Christ. Its design is to broaden the base of fellowship so as to include sincere brethren in error, e.g., those who teach Premillennialism, use instrumental music in worship; support human institutions from the treasury of the church, have part in the "Sponsoring Church" arrangement, practice the Social Gospel, and perhaps others. In view of the loss already sustained, the chaos in evidence in some circles, together with the fact that the NUM perverts the gospel, transgresses the law of God, fellowships error and false teachers, and, therefore, involves all partakers thereof in sin, the issue must be viewed with deep concern, great alarm, and as being worthy of careful study on the part of all who love the truth and the souls of men.

Since the grace of God is made the basis for extending this fellowship, it is generally referred to as "THE GRACE—FELLOWSHIP ISSUE." While it has many ramifications, the cardinal points may be covered under the following topics proposed for this series: 1) Fellowship, 2) Gospel and Doctrine, 3) Unity In Diversity" —Rom. 14, 4) Law And Grace, 5) Faith And Works, 6) Imputed Righteousness, and 7) Sins of Ignorance. Our Current article deals with the subject of FELLOWSHIP.

The Word "Fellowship"

The word "fellowship" is from the Greek root "koinos," which appears in all of its New Testament variations 39 times, 18 of which involve the noun form "kononia." The latter is defined as follows: "Communion, fellowship, sharing in common" (Vines); "Fellowship, association, community, communion, joint participation, intercourse" (Thayer); "State or

relation of being a fellow or associate. 2. Community of interest, activity, feeling, etc. 3. Friendliness; comradeship. 4. Any union or association; esp., a company of equals or friends" (Webster).

It is obvious from the above definitions that the word "fellowship" has a twofold meaning: 1) A state or relationship, 2) joint participation. According to the former, we are called into the fellowship of Christ by the gospel (1 Cor. 1:9; 2 Thess. 2:14). I realize that some say the word "fellowship" in verse nine means "joint participation." This difference, however, need not be settled beyond all dispute in order to justify the conclusion that verse nine identifies and teaches a state of fellowship. Let us grant, for argument sake, that "fellowship" in this verse means "joint participation," we still have a contrast between those in the state where "joint participation" is enjoyed and those who are not, and their being *called or not called* makes the difference. One is a state of "joint participation" and the other is a state void of "joint participation." Therefore, either by direct statement or by necessary inference, we have a state of fellowship, unless one accepts the idea of universal fellowship. It follows, therefore, that one may be *in or out of fellowship*.

While a child always remains in Christ organically, he may be "removed" or "spued out" (Gal. 1:6 Rev. 3:16) of the state of fellowship. For example, a child may be disowned by his parents, but this does not destroy the fact of progenitorship. So it is with a child of God who falls from grace. While he is removed from fellowship, the fact of his spiritual progenitorship is not destroyed—he remains a child of God—in error. Otherwise, he would have to be baptized again when he is restored.

There is a subtle point at issue here made by the NUM. Perhaps this can best be seen from the following statements:

"We apparently share a common conception of what 'fellowship' means. It is not synonymous with 'brotherhood,' but means 'sharing together'— and in the Scriptures the term is almost always used with a specific object. That is, it is nearly always specified as to what is 'shared,' so that we do not think of 'fellowship' just in general, but of having sharing or fellowship in a given thing with someone" (Edward Fudge, *A JOURNEY TOWARD JESUS*, p. 8). "I may 'have fellowship' in whatever I believe is good with any brother who seems to me to be trying to do the Lord's will as best he understands it, living a pure life and seeking to grow in understanding the will of God" (Ibid, p. 10).

"There are those who simply want to serve the Lord in all things and happen to be convinced that what we call the 'conservative' position does this best. There are those who want to serve the Lord in all things and happen to be convinced that what we call the 'liberal'¹ position does that best.... With either of these groups of folks I can feel a common aim in

Christ—for I am seeking only to serve the Lord, and that is what these brothers are committed to as well. Of course, we cannot do some things together; we have different ideas about what pleases the Lord, and that must always come first by both of us" (Edward Fudge, AN—SWERS TO QUESTIONS, p. 4). What all of this means is that the NUM teaches that brethren in error, whether it involves instrumental music in worship or institutionalism, etc., who are sincerely trying to serve God should not be rejected as people with whom we can have *no* fellowship in any work of God. Rather, we should "share" or "fellowship" them in everything, except a particular matter that would involve a violation of conscience on our part. Such are regarded as being in a state of acceptance with God, and should be so regarded by us, even though they cannot be fellowshipped in a thing or two. Thus, because of this view and objective, the NUM seeks to justify only the 'joint participation' idea of "fellowship." Truth, however, demands that we also recognize the "state or relationship" idea as well, as we shall see further in this article.

According to the latter meaning of the word "fellowship," we "jointly participate" in all the relationship in Christ affords—multiple duties, privileges, and blessings. Examples of such use may be found in the following references: Phil. 1:5, 2 Cor. 8:4; Phil. 3:10. It is also used negatively in this sense—to warn and forbid (1 Cor. 10:20; 2 Cor. 6:14-18; Eph. 5:11). It is significant that it is never used in the Scriptures to denote a social dinner, recreation, entertainment, etc. While such use of the word "fellowship" exists among some today, it is not according to its New Testament usage. Such is a different gospel. Obviously a change has been wrought, and it is not good!

The Basis of Fellowship

The basis of fellowship with God and with the faithful is set forth in the following:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us

from all sin" (1 John 1:1-7).

A careful exegesis of this passage shows that *Christ*, the *message* declared by the apostles, the *light*, and the *truth* are all synonymous. Fellowship with God and, consequently, with the saints is conditioned upon *walking in the light*. Since "light" and "truth" are synonymous, it is folly to make "light" mean anything less than "truth"—the whole truth.

The word "truth" always appears in the Scriptures in the singular. This is significant. It means that it is used in the same sense as "gospel," "doctrine," and "faith." One may as well talk of the gospels of God, the doctrines of Christ, the faiths of our Saviour, as to talk of the truths of our Lord. This means that any deviation from "truth" is a deviation from the "light" in which one *must* walk in order to have "fellowship." Let no man conclude, however, that this demands perfection in order to remain in fellowship with God. Within the body of truth authorized areas of tolerance are found, and provisions for human inability have been made. These "areas" and "provisions" are certain, definite, and limited. The NUM ignores these specific areas and divine limitations, as we shall see as we progress with this series.

Fellowship—Conditional, Durative, and All-inclusive

The above text shows that fellowship is conditional. This condition involves more than a single act—it is *durative*! One must continue to "walk in the light" in order to remain in the fellowship state. Not only is it durative, it is also *all-inclusive*. It involves doing the "truth"—the whole truth. Verses corroborating this are: Rom. 16:17; Titus 3:10; 1 John 2:19; 2 John 9-11.

This fellowship is conditioned upon more than *love*. Some of the NUM teach that while one may transgress truth in some instance, yet, if he has love he remains in the "light," and, therefore, continues in fellowship with God:

"In God's circle of 'light' and 'darkness' there are, of course, two categories: He who loves his brother abides in the light (1 John 2:10); He who hates his brother is in the darkness (Verse 11). It will be admitted that one can oppose instrumental music and hate his brother. Such a person is in darkness, not because of his position on instrumental music but because of his attitude toward his brother. It will be admitted that one may endorse instrumental music and love his brother. Is he in the light? If not, have we set up a double standard?" (C. Ketcherside, MM, May 1961, pp. 7, 8).

While these verses do teach "love" as a condition to walking in the "light," they do not teach "love only"—not any more than verses which teach "faith" as a condition of salvation teach justification by "faith only." Both positions are in error and for the same reason. Furthermore, this error becomes more obvious in the light of 1 John 5:2: "By this we know that we love the children of God, when we love God, and keep his

commandments." Proof of our love for brethren is found in our keeping God's commandments. Therefore, walking in the "light" involves more than loving our brother.

It must be pointed out, further, that this condition involves more than "faith" as defined by the NUM. While they are quick to point out that such faith will try to "please the Lord" and will obey according to "present knowledge," nevertheless, in the final analysis, fellowship does not depend upon *obedience*, but upon the heart of faith. Note the following:

"To say all in a single term, this kind of person is one who the Bible would call a man of faith—a man who is trying to please the Lord, who walks in obedience according to his present knowledge of God's will and who walks in humility with his brethren" (Edward Fudge, A JOURNEY TOWARD JESUS, p. 9).

1 Jno. 1:6, however, teaches that those who *do not the truth* walk in darkness. This demands more than "faith"—even as defined by those of the NUM. One must *do the truth* in order to be in fellowship with God.

Congregational Fellowship

The local church is a fellowship state or relationship. Each congregation controls its own fellowship (Acts 9:26-28; Rom. 16:1, 2). This control should be in accord with the individual's fellowship with God, namely, his walking in the "light" or doing the "truth." What *should be* and what is sometimes differ. In 3 Jno. 9, 10 we learn of some who were in fellowship with God, but who were cast out of the church. This was not as it should have been. Nevertheless, it happened. We must recognize the same possibility today. In 1 Cor. 5:1-8 we learn of a brother who obviously was out of fellowship with God, but who was yet in the fellowship of the church at Corinth. This was not as it should have been. Yet, it happened. We must recognize this also as a possibility today.

Let us remember that the basis of fellowship with God, and, therefore, with each other is the TRUTH—that body of doctrine taught by our Lord.

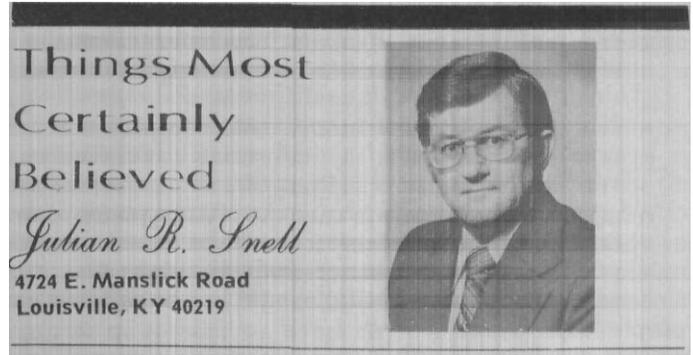
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"I AM"

The gospel of John is unique in several respects. There is a marked difference in the structure and style when compared with the synoptics. There are only seven miracles recorded, five of these not recorded elsewhere. John is concerned, it seems, chiefly with the person of Jesus and with establishing faith in him. The key to the entire book is, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30-31). The word "believe" is found ninety-eight times within. It is truly the gospel of belief. While we emphasize this feature we hasten to add that such is not intended to minimize this design in the other gospels.

The gospel of John has many special features which strengthen the presentation of this main theme of belief in Jesus Christ. The personal relation of Jesus to man is stressed and this is our immediate consideration. Jesus made a series of claims which are introduced by "I am" in John's Gospel. There are seven of these and they shall serve as basis of this article. In each of the statements Jesus is saying "I am" all these things now! The import is not shall be sometime, but am now, irrespective of time.

"I am the bread of life" (John 6:35). Literally, bread is the staff of life, the very sustenance of life. Here Jesus claims to be giving himself to the world as the source and sustainer of life. This statement falls between an introductory and concluding reference to the "manna" in the wilderness which God gave to the fathers of the Jewish nation (v. 30, 31, 49). The point is, as "manna" was bread from heaven to them, so, I am sent from heaven to you and to all.

There is presented here the objective side of salvation. Jesus holds himself forth as the sustainer of the life he communicates. 1 John 2:1 says, "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." Eternal life is the objective and to that end Jesus Christ is not "a" bread but "the" bread. He is both giver and sustainer. "He that cometh to me shall never hunger." Faith is the condition of reception. It is here implied in "cometh" which is the active aspect

of faith. "He that believeth on me shall never thirst" is reflective of the restful aspect of faith which results from complete trust and commitment. The statement of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28) complements the idea. Faith that moves to acceptance of Jesus Christ as the giver and sustainer of life, characterized by complete trust and commitment, will produce rest and the peace that passeth all understanding.

The "bread of life" brings full satisfaction of all want. Christ has made the soul of man know how the soul's wants can be fully and forever met. It is only in Christ that the soul's yearning can be satisfied.

"I am the light of the world" (John. 8:12; 9:5). He is light because he is the source of its life. Light not only to the Jew but to the Gentile as well, to all men. Like the sun, that light is diffused to all. We again stress that He is "the light" now: not was, not will be, but right now! He is the light of truth to the understanding. The Psalmist said, "In thy light shall they see light" (Psa. 36:9). The light of love to the heart and the light of righteousness to the conscience is all involved in Jesus' statement.

We would make this observation concerning light because of the appropriate application to Jesus Christ within this passage. Light is a blessing only to those who follow its direction. There is no blessing from light to those who move forward, ahead of it, nor is there any blessing to those going backward into darkness. There is possibly an allusion to the Israelites and the pillar of fire which led them by night as they came out of Egypt here. The remainder of Jesus' statement, "he that followeth me shall not walk in darkness, but shall have the light of life." The believer follows the light and does not precede or go before it. Jesus goes before him. Christianity is the following of Jesus Christ, step by step, and is described as a "walking in the light" (1 John 1:7).

Following Him who is the light, the believer will not walk in the darkness of danger, discomfort, despair and fear. Delivered from unbelief he now walks by faith in Christ. Freed from the ignorance of what he was, where he was, where he was going, and from error, he now walks in truth. Seeing sin as bondage and himself in the throes of condemnation because of it he now sees Christ as the means of forgiveness. The believer shall then have the light of life, the light which springs from life. "In him was life and the life was the light of men."

"I am the door of the sheepfold" (John 10:7). Here is the allegorical presentation of a proposition concerning true and false teachers, just and unjust claims. The purpose is to emphasize the true and just as epitomized in Jesus Christ. The allegory and explanation begins with verse 1. In the above statement the highest point in the presentation of the truth is reached. Christ, the way of salvation, is here depicted as the door or means of access to the Father. "For through him we both have access by one Spirit unto the Father" (Eph. 2:18).

The figure "door" presumes a within and a without. Within is safety and blessing, while without

one is jeopardized by destructive forces. Without Christ one is doomed by sin, destroyed and damned. Christ is here represented as the entrance to all spiritual blessings. He has in fact affected entrance, He is the way.

"I am the good shepherd" (John 10:11, 14) is the second of two figures within the same context applied to Jesus Christ. Here is represented a higher level of personal relationship in Christ than formerly, stressing what Christ can be to every man. It is Christ alone that qualifies as "good" and in this we have supplied another element to the first allegory, "door of the sheepfold." This latter seems to blend with and bring to a fullness the presentation.

While John's statement is prospective, the fact is emphasized that there can be no life for the sheep but through the death of the shepherd. While the term "sheep" has specific application to the Jew the purpose of God for the Gentile is set out in verse 16. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jewish unbelief would not thwart the Lord's purpose but for both, Jew and Gentile, all men, that purpose would be realized in the hearing of the voice of the Son of God, whereby there is entry into the fold of God.

Again, I emphasize these figures are reflective of what Christ is now to the believer. We are by them challenged to appreciate and understand the personal relationship of Jesus to the believer. He is all these things and more, to you and me, if we are his children, Christians.

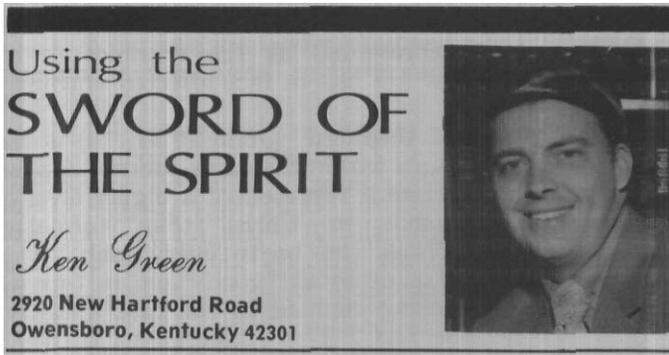
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PRESENT TRUTH: AN OVERVIEW

Present Truth magazine is free to subscribers, and is therefore received by practically all gospel preachers who know about it, including me. It possibly runs a close third in this department behind Col. Thieme's tapes and *Plain Truth* magazine. (I've often wondered what choice adjectives the Colonel would use if he realized how we've benefited from his tape ministry.) Unfortunately, however, *Present Truth* cannot be erased and reused.

The magazine is in its seventh year of publication. It has a very attractive appearance, and contains anywhere from twenty to fifty-six pages per issue. It is published about eight times per year and is filled with what I consider very appealing line drawings, many of which are medieval in appearance, representing various persons or events of the Reformation era.

Apparently the publication has been read, digested, and assimilated by a number of brethren. Such becomes painfully obvious when we compare some of the articles in current bulletins and journals published by churches and brethren with those of *Present Truth*.

Some Things Good

As is true with practically any religious magazine, *Present Truth* contains some good material. While I do not agree with what they're driving at, I feel somewhat refreshed after reading some of their statements regarding the objective and historical nature of the faith.¹ They stress that unity in religion cannot be won and maintained on the basis of sentiment, brotherly love, and subjective experience,² but must be based on the objective standard of revealed truth.³ They give great emphasis to the word of God, the Bible, and maintain that it is the one and only medium of the Holy Spirit.⁴

Neither is *Present Truth* afraid of a negative approach. It is very much against Roman Catholicism,⁶ the Holiness movement,⁶ the Charismatic movement,⁷ and dispensationalism,⁸ teaching that the kingdom of God is now in existence. They oppose all these for the very same reason, claiming that there are only two possible views of justification. One is "essentially subjective—man centered, experience centered" and says that justification "is by God's work of grace in man"; the other is "objective, Christ centered" and says justification is "by God's work of grace in

Christ."⁹ The former is represented in neo-Romanism, neo-Pentecostalism, and neo-evangelicalism (such as Campus Crusade). The latter is the Reformation doctrine and is the point of great emphasis in *Present Truth* magazine.

The Purpose of Present Truth

The avowed purpose as expressed on the front cover is: "A magazine dedicated to the restoration of New Testament Christianity in this generation." Below this are the three latin phrases with their English translations: "*Sola Gratia, Solely by Grace; Sola Christo, Solely by Christ; Sola Fide, Solely by Faith.*"

The statement is somewhat enlarged on the inside front cover: "*Present Truth is a magazine dedicated to the restoration of New Testament Christianity and committed to upholding the great Reformation principle of justification by faith.*" Obviously, *Present Truth* believes the restoration of New Testament Christianity, and the upholding of "the great Reformation principle" is one and the same.

The emphasis which is accorded this 'great Reformation principle' is underscored throughout every issue of this journal. I picked at random twenty issues spanning the entire time of *Present Truth's* existence and counted the number of times various men were mentioned or quoted. The results were: John Bunyon, author of the classic *Pilgrim's Progress*, 13 times (plus many drawings which were based upon that allegory); John Wesley, 34 times, (not always in a good light, since he was the father of the Holiness movement); John Calvin, 154 times; Melancthon, a follower of Luther and author of the *Apology of the Augsburg Confession*, 22 times; Martin Luther, by far their favorite man, 334 times. This figures out to an average of 7.7 times per issue for Calvin and 16.7 times for Luther. Though a disclaimer is made in a couple of instances to the effect that these men are not looked to for religious authority, as often as not they're quoted in lieu of scriptural references.

The words "Reformation" or "Reformers" are used a whopping 485 times, or 24.25 times per issue. In view of such heavy reliance upon a movement conceived, inspired, and directed by mere men, it's difficult to understand how brethren could be influenced by it

The primary purpose of *Present Truth* is to initiate a new Reformation in which the "great Reformation principle" of justification by faith only, based upon an imputation of the perfect righteousness of Christ to the believer's account, will be the central doctrine. The doctrine of imputation is clearly the major thrust of the magazine. The phrase "faith only," or "faith alone" is found 125 times in the twenty issues, an average of 6.25 times per issue.

The "complete unanimity" of the Reformers on this point is highlighted. Their differences on other matters are minimized.¹⁰ That *Present Truth* views the Reformation as the restoration of New Testament Christianity is abundantly demonstrated by its teaching on the book of Revelation. The continuous-historical interpretation which was popular during the

Reformation period is often set forth in the magazine. The Reformation itself is viewed as the fulfillment of Revelation 14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." (Rev. 14:6, 7, 14).¹¹

Later, in the same issue, it is claimed that Revelation 18:2 prophesies of the current religious scene in which the religious world has become "the hold of every foul spirit, and the cage of every unclean and hateful bird."¹² Yet, they claim a remnant, armed with the word of God, shall escape this grand delusion that will unite the Catholic and "so-called Protestant" worlds. This remnant is allegedly described in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." That's a lot of jumping about on the isle of Patmos!

Other examples of their treatment of "New Testament prophecy" are: The Charismatic movement was prophesied in Revelation 13:13, 14¹³; the leopard-like beast of Revelation 13 was a symbol of the papacy. The Reformation gave the "man of sin" a "deadly wound" but a restoration of the power of the ancient church is "clearly prophesied."¹⁴ Matthew 24 is given as a reference for "many signs of Jesus' coming and the end of the world."¹⁶ They say most of these signs have been fulfilled already, but "the greatest sign is the restoration of the pure message of the New Testament. This restoration will carry the glorious work so nobly begun by the Reformers, to its consummation." Surely, to call the attention of most of our readers to such exegetical nonsense is to refute it.

Who's Responsible?

The editor of *Present Truth* has stated, in regard to using material by such theologians as Dietrich Bonhoeffer and Paul Tillich: "We take the position that truth is truth, even if it is spoken by the mouth of an ass (and we are not suggesting that Bonhoeffer was an ass). It is disappointing when people ask, 'Who said it?' and judge on that basis, rather than asking, 'What is said?'"¹⁶

That statement has much to commend it. Yet, I'm always made uneasy when I get the feeling that someone is trying to hide something from me. We are told that the publishers of *Present Truth* are "a group of Christian scholars and businessman without denominational sponsorship who have united to uphold the objective gospel amid the present deluge of religious subjectivism."

The keynote writer is Geoffrey J. Paxon who is identified as an Anglican clergyman and principal of the Queensland Bible Institute, Brisbane, Australia. The editor is Robert D. Brinsmead. His religious background or connections are never mentioned. It

wasn't until a few weeks ago that I learned he is a Seventh-Day Adventist. In the March, 1978, issue of *Eternity*, the Executive Editor, Stephen Board, wrote:

"Last month this space mentioned an interesting, if little publicized, controversy among Seventh-Day Adventists over the grounds of our acceptance with God. A minority among them, led by Robert Brinsmead, has even launched a publication called *Present Truth* to advocate one understanding of justification by faith."

Several loose ends certainly began to fall into place upon receiving that information. In subsequent articles we shall discuss some of them. We shall also be examining *Present Truth's* doctrine of an imputation of Christ's perfect obedience to the believer, as well as some other matters which we hope will be of interest.

Footnotes

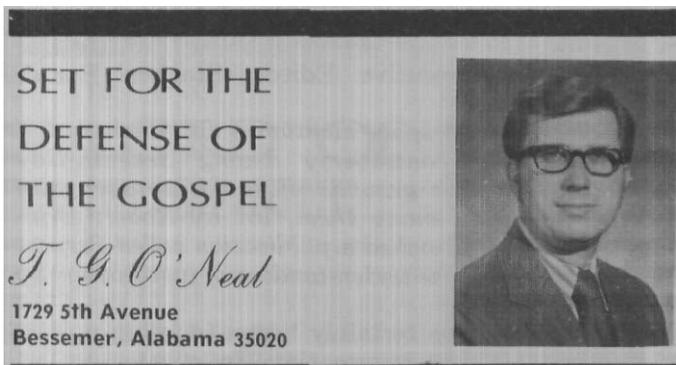
1. *Present Truth*, July-Aug., 72, p. 3; Vol. 2, No. 2, p. 4.
2. *Ibid*, Vol. 2, No. 5, p. 12.
3. *Ibid*, Vol. 2, No. 1, p. 4.
4. *Ibid*, June, 72, p. 14.
5. *Ibid*, Special Issue, Justification by Faith, pp. 6-8; Vol. 2, No. 5, p. 30.
6. *Ibid*, Vol. 2, No. 1, pp. 7, 26; Vol. 3, No. 1, p. 13; Special Issue, Justification by Faith and the Charismatic Movement, p. 27; Vol. 5, No. 3, pp. 17, 18.
7. *Ibid*.
8. *Ibid*, Vol. 2, No. 5, p. 30.
9. *Ibid*, Special Issue, Justification by Faith, p. 9.
10. *Ibid*, Vol. 2, No. 2, p. 4.
11. *Ibid*, April, 1972, p. 3.
12. *Ibid*, p. 21.
13. *Ibid*, Special Issue, Justification by Faith and The Charismatic Movement, p. 2.
14. *Ibid*, p. 29.
15. *Ibid*, April, 1972, p. 3.
16. *Ibid*, Vol. 3, No. 3, pp. 7, 8.

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WITCHCRAFT

Of all the so-called witches, Sybil Leek is probably the most famous. It has been estimated there are 5,000 witches in New York, 10,000 in Los Angeles, 6,000 in Chicago and as many as 200,000 in the United States.

The Wicca Newsletter has a circulation of 5,000. Dr. Leo Louis Martella's Witches' Anti-Defamation League, Witches' International Craft Association and the Witches' Liberation Movement all promote witchcraft. The Religious Association for the Church and School of Wicca is headquartered at Salem, Mo. Now 18 states have legally incorporated churches of witchcraft. The power claimed by 'black' witches is used for evil, and the power claimed by 'white' witches is said to be used for good.

What IS Witchcraft?

Of the word 'witchcraft,' Webster says, "practices or art of witches; black magic; sorcery . . . power more than natural" (page 983). He further says of the noun 'witch,' "one who practices the black art or magic; one regarded as possessing supernatural or magical power by contact with an evil spirit" and of the verb, 'witch,' "to work a spell esp. an evil spell, upon by sorcery. To effect by sorcery, or witchcraft" (page 983). The International Standard Bible Encyclopedia says "Since the 13th. century the word 'witch' has come more and more to denote a woman who has formed a compact with the devil or with evil spirits, by whose aid she is able to cause all sorts of injury to living beings and to things. The term 'witchcraft' means in modern English the arts and practices of such women" (page 3,097). The term is translated "sorcery" in Gal. 5:20 and "it means literally the act of administering drugs and then of giving magical potions" (Ibid., page 3,097). The word translated "sorcery" in Gal. 5:20 is "pharmakeia" which originally was used of drugs for healing purposes, but in time came to mean to misuse, to poison and not to cure, and finally, to mean sorcery and witchcraft (Difficult Times by Barney Keith, page 8-9; see also Vine, vol. 4, pages 51-52 and Thayer, pages 649-650). It is a general term including astrology, crystal ball reading, card laying, palmistry and casting spells.

Bible And Witchcraft

God has had somewhat to say about the ancients in of witchcraft.

(1) Ex. 22:18 — "Thou shalt not suffer a witch to live."

(2) Lev. 19:31 — "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God."

"(3) Lev. 20:6 — "the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people."

(4) Lev. 20:27 — "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood shall be upon them."

(5) Deut. 18:9-14 — "when thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you . . . a witch . . . or a wizard . . . For all that do these things are an abomination unto the Lord."

(6) Isa. 8:19-20 — "when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

(7) 2 Kings 23:24 — "Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord."

(8) Jer. 27:9-10 — "Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you . . . for they prophesy a lie unto you"

(9) Jer. 28:8-9 — "For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord."

(10) Micah 5:12-13 — "and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers; thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thy hands."

(11) Nahum 3:4 — "Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord . . ."

(12) Rev. 21:8 — "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

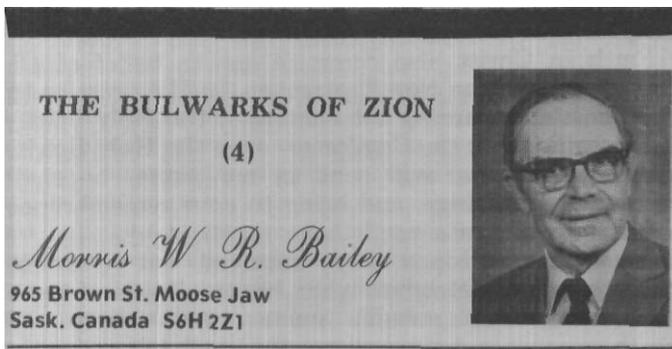
(13) Rev. 22:15 — "For without are dogs, and

sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

From the above passages one can see God's attitude toward witchcraft through the years. Such is a rejection of God. It claims powers which it does not have.

"Witch of Endor"

Some will ask about the "witch of Endor" and did she not have powers? One needs to observe that in I Samuel 28 she is not called the "witch of Endor." The text says "a woman that hath a familiar spirit at Endor" (verse 7). "Saul had put away those that had familiar spirits, and the wizards, out of the land" (verse 3). When he saw the Philistine army "he was afraid, and his heart greatly trembled" (verse 5). Saul "inquired of the Lord" (verse 6) but "the Lord answered him not." It was then that Saul turned to the woman with the familiar spirit. He did not want her to tell him anything; he wanted her to get God's prophet, Samuel. The action of the woman in verse 12 would indicate she was not expecting Samuel to appear for "she cried with a loud voice". Is this not an exceptional case of the working of the Lord?



As we continue our study of the bulwarks of Zion; having pointed out that the church has a divine builder, — Christ — and is built upon the tried and tested foundation of his divinity, I now propose to point out that another bulwark that safeguards the church is the fact that it has

A Divine Head

Just as every country must have some form of government, so also every institution, whether it be a fraternal organization, or a religious denomination, must have a head, or governing body. The head of the Roman Catholic church is the pope. Protestant churches, while repudiating the authority of the pope of Rome, are nevertheless governed by some ruling authority or head, vested either in one person or in a group of persons that constitute a governing body. While the reigning monarch of England is the titular head of the church of England, it is in act and fact governed by a college of bishops, presided over by the archbishop of Canterbury. The Presbyterian church is governed by a body called the General Assembly. The Methodist church is governed by its General Conference. The Lutheran church has its Synod.

It goes without saying that since men are fallible,

these institutions will be as fallible as the men that govern them. This is obvious from the fact that

The Head Controls The Body.

In a number of places in the New Testament, the church is spoken of under the figure of a body made up of many members. To the Romans Paul wrote, "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another" (Rom. 12:4, 5).

In thus speaking of the church as the body of Christ, the apostle presented a forceful lesson, based on our knowledge of the human anatomy. We know that the human body is controlled by, and receives its instructions from the head. The brain, which is far more complicated than any computer that man has built, sends its messages out to the various parts of the body, and thus dictates their movements. So a serious congenital defect in, or an injury to the brain, such as often occurs in strokes, will result in abnormal bodily functions. That also accounts for the slurred speech and the staggering walk of the man (or woman) under the influence of alcohol. The head's ability to control the body has, for the time being, been impaired.

The same principle is true with regard to religious bodies. Their functions are determined and governed by the head, whether that head is a pope, or a number of men acting as a council, or synod. The fortunes of such churches will thus be determined by the calibre of the heads that govern them. Roman Catholicism reached the zenith of its power under its most powerful popes. On the same principle, many Protestant denominations that one time occupied a strongly conservative stance regarding the divine inspiration of the Scriptures, and their adequacy as a rule of faith and practice, are today hotbeds of modernism. Their respective heads are modernists. The words of Jesus, spoken concerning the religious leaders — the Pharisees — of his day are thus applicable to many of the religious leaders of today: "They are blind guides. And if the blind guide the blind, both shall fall into a pit" (Matt. 15:14).

Christ The Head of The New Testament Church.

In sharp contrast to the denominational world, with its churches governed by fallible men, Christ is the head of the church revealed in the New Testament. To the Colossians Paul wrote, "And he is the head of the body, the church: who is the beginning, the firstborn of the dead, that in all things he might have the pre-eminence" (Col. 1:18).

Because Jesus is the Son of God, he partakes of all the characteristics of divinity. "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). He is thus infallible, and makes no mistakes. "Let God be found true, but every man a liar" (Rom. 3:4). He is unchangeable. "Jesus Christ is the same yesterday and today, yea and for ever" (Heb. 13:8). Unlike the heads of religious bodies who die, and must be replaced by other heads, "He, because he abideth

forever, hath his priesthood unchangeable" (Heb. 7:24).

The fact that such a one is the head of the church, is a mighty bulwark that fortifies the church against error in both doctrine and practice.

A Divine Creed.

Another bulwark that fortifies the church against error prevalent in the denominational world, is the fact that it has a divine creed. Sometimes it is said by well-meaning but not well-informed Christians that the church of Christ has no creed. Strictly speaking, that is not true. Every institution, whether it is a fraternal organization, or a political party has some distinguishing principles for which it stands; and every church has a creed.

The word, creed, comes from a Latin word, *credo*, which means, I believe. Therefore a creed is what one believes. A church's creed is therefore what one believes, or must believe to be a member of that church. To be a member of the church of England, one must believe the thirty-nine articles of faith that constitute the English Prayer Book. To be a member of the Presbyterian church, one must believe the Westminster Confession of Faith. To be a member of the Methodist church, one must believe the Methodist Discipline with its twenty-five articles of faith.

Human creeds are inadequate and therefore objectionable for a number of reasons.

(1) Being produced by fallible men they are susceptible to error, and in fact, often teach error. As an example, in the Presbyterian Confession of Faith, the following statement is found: "Original sin is conveyed from our first parents unto their posterity by natural generation, so that all that proceed from them in that way, are conceived and born in sin." It is thus obvious that the above creed teaches the doctrine of inherited depravity, or that children are born sinners.

(2) Because human creeds teach error, they frequently have to be revised. As an example, prior to the year 1910, the Methodist Discipline taught that children were born sinners. But in 1910, after they had learned better, they re-wrote their creed, and today it no longer teaches that children are sinners at birth. So today, in order to be a Methodist, one must believe the opposite concerning hereditary depravity from what he believed prior to 1910.

It takes belief of the truth to save (2 Thess. 2:13). The fact that error has to be expunged from creeds implies that they did not teach the truth that saves.

Christ Our Creed.

Usually what people mean when they say that the church of Christ has no creed, is that it has no articles of faith, or set of rules drawn up by fallible men. The church, however, does have a creed. There is something that everyone must believe in order to be a Christian, or a member of the church. Whatever it is that one must believe, is the creed of the church.

What must one believe in order to be a Christian? It is summed up in the confession made by Peter and

later by the Ethiopian eunuch that Jesus is the Christ, the Son of God (Matt. 16:16. Acts 8:37). That such belief is essential to salvation, and therefore to membership in the church was made plain by Christ and the apostles. Jesus said, "Except ye believe that I am he, ye shall die in your sins" (John 8:24). The apostle John said, concerning the signs done by Jesus during His personal ministry, "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name" (John 20:31).

But some one asks, Is that all that one is required to believe? Are not Christians required to believe the Bible account of creation? And are they not expected to submit to any rules that govern their manner of life? Yes. But what our denominational friends have failed to see is, that is all included when one believes in Christ. For as a creed it is all-comprehensive. Time and space does not permit our noticing the many times that Jesus quoted from Old Testament scriptures (Matt. 19:4; Mark 7:10; Luke 5:14; Luke 6:3; Matt. 24:15; John 15:25 are but a few examples). These quotations constitute Jesus' endorsement of the Old Testament scriptures as being true. Therefore to believe in Jesus is to accept the Old Testament scriptures as inspired.

Faith in Christ also commits one to belief of aft that is said in the New Testament. In His promise to the apostles regarding the coming of the Holy Spirit, Jesus said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 15:26). And again, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all truth He shall take of mine and shall declare it unto you" (John 16:12-14).

To believe in Jesus Christ as the Son of God is thus to accept the teaching of the apostles, when they went out preaching under the great commission, as the message of Christ, called to their remembrance by the Holy Spirit, who also guided them into all truth in the things yet to be revealed. Concerning the gospel which he preached, Paul said, "It came to me by revelation of Jesus Christ" (Gal. 1:12).

In view of the above observations, to say that Christ is our creed, is, in effect, to say that we believe the Bible from the "In the beginning" of Genesis 1:1, to the "Amen" of Revelation 22:20. Thus, in the broader sense, the Bible is our creed.

As some one has well said, If a creed contains more than the Bible, it contains too much. If it contains less than the Bible, it contains too little. If it is just like the Bible, then throw the creed away and take the Bible itself.

The Bible contains none of the imperfections of human creeds. Where human creeds often teach error, the Bible is true. David said, "Thy word is true from the beginning" (Psalm 119:160 K.J.V.).

The Bible, as a creed, is all-sufficient. Paul said, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction

in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

The Bible as a divine creed thus stands as a mighty bulwark that safeguards the church from the errors that are so often found in the creeds written by men.

JAMES P. MILLER

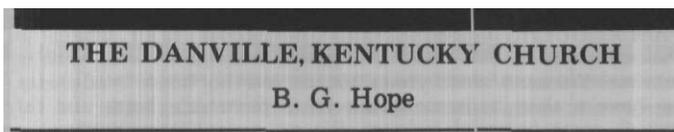
When Rodney called and told me of the passing of his father I felt a deep personal loss. James P. Miller was a friend indeed. I have known and loved him for almost two decades. In the early sixties I watched him wage a relentless battle against innovations within the church.

Computed by what I believe to be the standard of God I considered him a great preacher. He never allowed the cringing cowardice of compromise to raise its ugly head within his heart. A man who had the unique ability to project his personality deep into his preaching. One could be brought to tears and in the next breath share with him the joys of laughter. James P. Miller loved the Lord and the cause he espoused. This was demonstrated in his many debates. Filled with enthusiasm and a love for God, the truth was made to shine brighter as it came forth from the heat of controversy. In *the* field of religious journalism, Jim told me more than once he did not like the "Mechanics" of publishing a paper. However, with the loyal help of brethren H. E. Phillips and Connie Adams he contributed fine articles for *Searching the Scriptures* until his passing.

Like Paul he "Fought a good fight" and will be missed not only by his beloved Bobbie and Rodney but all who had the privilege of sharing his devoted life.

Ward Hogland

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I preached in a meeting at the church in Danville, Ky., located on Lexington Ave. August 22-28. It was an enjoyable meeting and I hope it was profitable. I first became acquainted with the church there about twenty-five years ago. It was indeed encouraging to see the progress that had been made over that period of time. I'd like to give a brief history of it and also a description of the work being done there currently.

That congregation came into existence as a result of a five week's tent meeting conducted by C. W. Scott, in the summer of 1940. By the meeting's end, sixty-nine persons had united to form the new church. Brother Scott then moved to Danville to work with the brethren. Erecting a small building on Carr Street, they met there until 1953, when property was purchased on Main Street. In 1958, the present

building was erected. Other preachers in Danville include R. E. Peden, W. C. Sawyer, J. E. Bacigalupo, Grover Moss, Herman Mason, Kelly Ellis, Rea Pennock, W. C. Sawyer (a second time), and Royce Chandler.

Besides the normal works of regular Bible classes and assemblies, these brethren publish both a weekly and a monthly bulletin, publish a bi-weekly article in the local newspaper, enjoy an active work group program, carry on correspondence courses, and have four gospel meetings per year in each of three of the past five years. In addition, they have just arranged to use their sixth successive summer for inviting a young preacher to come and work with them. In the fall of 1976, the elders arranged an intensive Bible class program for helping to train men to preach the Gospel; at the end they have eight students. Only last July, through some extraordinary circumstances, this church had an opportunity to plant the Gospel in Colombia, South America. Jumping at the open door, the Danville church sent Royce Chandler and Wayne Partain to study with the one Christian they knew to live there. Early efforts have been successful and follow-up plans are well in progress. As a group, the church is zealous, unified, and warmly affectionate.

The work is carried on efficiently under the supervision of the elders, brethren Kelly Ellis and William Royalty. They are, in my judgment, well qualified to tend the flock among them. They are men of vision who have a mind to work. They are held in high esteem by every member, it appeared to me.

Royce Chandler is the evangelist. He is comparatively a young man but is becoming a very knowledgeable person with excellent judgment. He is fervent in spirit relative to preaching the gospel and is effective in creating interest among the young people. He interests them in the same gospel in which older people are interested. He doesn't do it with the modern "gimmicks." Brother Chandler has done quite a lot for the singing part of worship. The elders and the evangelist are not merely interested in the local community but are zealous about taking the gospel to faraway places.

The special classes are taught by brethren Ellis and Chandler. They both are qualified academically and Biblically. The two make an excellent team: brother Ellis, an older man with experience as a teacher and counselor—brother Chandler, young, with less experience, but with a super abundance of energy. The wife of each furnishes the necessary inspiration and general assistance.

Churches have lectures—special courses—for a week or so and invite neighboring congregations and sometimes some accept the invitation that appears in some bulletin or religious journal and come from far away places. These special courses are carried on for 31 weeks each year.

I was deeply impressed by the work being carried on. I know of no church doing more and few as much. These brethren should be commended and imitated.

109 Circle Spring Dr.
Glasgow, Ky. 42141

Next Month—24 pages

In our continuing effort to give our readers a better paper we are enlarging to 24 pages with the June issue. This will allow more space for the good material our writers continue to provide. Show your paper to a friend and urge him to subscribe.

J. P. Lusby Departs

We learned recently of the death of yet another veteran gospel preacher. J. P. Lusby of Amarillo, Texas has gone to be with the Lord. His experience in the kingdom was extensive. He was a man of ability and great influence for good. Our deepest sympathies are extended to his family.

THE NEWS LETTER REPORTS

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

GILBERT HOLT PASSES

With regret we note the death of yet another faithful soldier of Christ. Gilbert Holt of Lewisburg, Tennessee passed away in Nashville recently following open heart surgery. Brother Holt was an experienced and well-respected preacher. His love for the truth was evident to all who knew him and his manner of life was consistent with his preaching. His death leaves another void in the ranks of God's people. How swiftly life is passing from us! Younger hearts and hands must be prepared to take up the slack. Funeral services were conducted in Lewisburg and in Athens, Alabama where he was buried. Our hearts reach out to his wife and children. Perhaps a more extended notice of his work can be carried Later.

INDIANA DEBATE

On July 24-27, 1978 there will be a four night debate between Carrol R. Sutton and Ray Hawk on the subject of church benevolence. The first two nights will be in the building of the Hobart, Indiana congregation, 200 North Liberty St. The last two nights will be in the Lake Station congregation's meeting house at 4901 East 28th Ave., Lake Station, Indiana. Should attendance be larger than these houses can seat, it may be possible to move to a nearby school building. Carrol Sutton will oppose church contributions to such organizations as Paragould Children's Home, Shults-Lewis Children's Home, and Homes for the Aged, Ray Hawk will defend the practice of making such contributions. Hiram Hutto will moderate for Carrol Sutton and James Bullington will moderate for Ray Hawk. Any questions about the debate may be sent to Wendell M. Powell, P.O. Box 275, Hobart, Indiana 46342.

NEW CONGREGATION IN METRO-PHOENIX

GARRETH L. CLAIR, 711 Santa Anna, Mesa, Arizona — A new congregation began meeting in the southeastern section of Metro-Phoenix on January 8 of this year. Five families (about 30) made up the first service. Contributions have been averaging about \$150 weekly. We are now in a position to purchase property and are looking for a suitable location in this area. At present we are meeting from house to house with some good results and close ties. I am preaching for the congregation and receiving support from other sources for the immediate future. When traveling through the Phoenix area contact us at 602-835-1192 for directions or transportation to worship.

OVERSEAS EMERGENCY

WALLACE H. LITTLE, Fort Smith, Arkansas — The plunging dollar is causing serious difficulties for all Americans overseas, and especially gospel preachers. Of these, Bob Nichols (address: P.O. Box 44, Hirakata, Osaka, 573, Japan) is in by far the worst situation. Daily he sees his support further eroded by the dollar's decline. I strongly urge those supporting Bob and other Americans overseas to increase their support to cover this. If you are not now helping to support a man, please consider a "one-time shot in the arm" to help them over the present difficulty. God will bless you for this.

IN NEW BUILDING

JESSE W. BROOKSHIRE, Texarkana, Texas — The Congregation formerly meeting in Texarkana, Texas at 3107 Summerhill Road, in a store building, has just completed a new building at 701 Belt Road in Texarkana, Texas. We opened the new building the first Sunday in April, with a gospel meeting with Robert Turner of Burnet, Texas doing the preaching. This new building is in one of the fastest growing areas of Texarkana, well located as well as attractive. We thank God for this accomplishment and are looking forward to its use to his honor and glory. When traveling on I-30, stop and visit us. Exit at Richmond Road, go south two blocks and turn right on Belt Road, one block to the building.

RONALD L. DRUM, 1415 13th Ave., North, Naples, Florida 33940 — We are making some progress in the work in Naples. We carry advertisements in the Wednesday, Friday and Sunday NAPLES DAILY NEWS and now have a column called "Bible Answers" in the NAPLES STAR. We also advertise in SEE NAPLES and NAPLES GUIDE magazines. Several are now taking a Bible correspondence course. Wallace Bowen of 77th St. Church in Birmingham, Alabama visited with us recently and encouraged us much in the Lord's work here. I still lack about \$300 a month having adequate support for full-time work. We meet in the Coast Federal Savings Community Room on Sundays at 9 AM and 6 PM for worship with our Bible study at 6 PM. Thursday Bible study is at 6:30 PM. Write us if you know of people we should contact in this area.

PREACHER NEEDED

PASCAGOULA, MISSISSIPPI — The Scovel Road church in Pascagoula is in dire need of a gospel preacher to work with us full-time. We are a small group but our meeting house is adequate, we have a three-bedroom house for a preacher's home and can furnish some financial support. We are one of four conservative churches along the Gulf Coast between New Orleans, La. and Mobile, Alabama, no the challenge is great. Anyone wishing to help us meet this challenge please contact either: Philip Cunningham, 5119 Canter Dr., Moss Point, MS 39563 (phone 601-475-8551) or G. H. Roberts, 1611 22nd St., Pascagoula, MS 39567 (phone 601-762-3657).

EDITORIAL MUSINGS

The month of March found us in encouraging meetings at Mooresville, Indiana, Manslick Road in Louisville, Kentucky and at Oglethorpe, Georgia. The work is making good progress at all of these places. Mooresville has enlarged and greatly improved their meeting house and is engaged in an active program of work. They have 160-170 in attendance. Harry Lewis continues to do fine work. There are a number of active and growing churches in the Indianapolis area who are blessed with the services of some very able men. . . . What a thrill it was to work again with the Manslick Road church in Louisville. We lived and worked with that good congregation for several years. That is one place where a number of the young people met, sat together and now are

married to each other. They have young families of their own and are energetic in the work. We have worked with young people in many places, but must say in all frankness that the 25-30 who were our students in a high school class there were exceptional. Of that number, four are today devoting their lives to gospel preaching, one of the girls is married to one of the boys now preaching, some of the others are Bible class teachers, song leaders, and another girl is married to a gospel preacher she met in college. That group always sat together during those years DOWN AT THE FRONT. They enjoyed being together. Julian Snell is doing excellent work with this congregation. The church continues its program of helping young preachers to get started right and presently has Rick Toney working with them. Three good elders serve this church. They support a number of faithful preachers in various parts of the world Oglethorpe, Georgia is in "Carter Country" not too far from Plains, the home of our President. The church there is small but is making progress. Some brethren would not think it much to be excited about to have 76 present one night and 70 the next, but when you normally have 35-40, that is a great crowd. In addition to visitors from the community we had support from brethren through that part of the state. One family drove 200 miles one night. Jim Allen is the preacher there and is well respected by the church and community. He is doing some good with a daily radio program out of Montezuma, Georgia These lines are being written on April 3 from Paden City, West Virginia. The church here is fairly large, meets in a commodious building and is engaged in good work. They support 10 sound men in this country and abroad, have a radio program and are blessed with talented men who preach in surrounding places. Paul Rockwell is preaching here now, though engaged in secular work. A number of churches in this area are standing for the truth.

EDITOR'S MEETING SCHEDULE

May 29 — June 2 — Debate with Clifton Inman —
 Middlebourne, W V June 5-11
 — Gulfport, Mississippi June 12-
 18 — Bessemer, Alabama June
 25-July 2 — Milbridge, Maine
 July 24-30 — Peru, Indiana
 August 6-11 — Ray's Branch, Bowling Green, KY
 August 14-20 — East Florence, Alabama

REPORT ON H. E. PHILLIPS

Many have asked us about brother Phillips His material has not appeared in the paper the past two months. We are sure all have missed it. He has suffered a set-back in his health. In addition to other problems which he was able to control fairly well in recent months, it has now been learned that he is diabetic and is now undergoing treatment to bring this condition under control. His work has been curtailed for awhile. We understand that he is better and prospects are good for his being able to resume his work before long. Keep him in your prayers. I am sure a card of encouragement from our readers would mean much to him and to sister Phillips. Address him at: P.O. Box 17244, Tampa, Florida 3 3612.

IN THE NEWS THIS MONTH

BAPTISMS	448
RESTORATIONS	192

(Taken from bulletins and papers received by the editor)

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"

VOLUME XIX

JUNE, 1978

NUMBER 6

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 17244
Tampa, Florida 33612



JUDGMENT OR CONVICTION?

My faith in the word of God as the final, complete and infallible will of Christ will not allow me to take one step beyond its authority; neither will I assume to leave undone what is authorized. My judgment (opinion) does not constitute any part of God's law. Neither does yours! Some assume that their ipse dixits constitute the law of the Lord, and their arbitrary pronouncements are the last word in divine authority. Let it be understood that this article must not be construed to charge another with any other attitude toward the word of God than that which I hold. Each man's words and actions will tell what his attitude toward truth and error really is.

What I am about to say will no doubt bring the wrath of the gods upon me. But be that as it may, I cannot, in good conscience, remain silent any longer with reference to a number of articles that have appeared in bulletins and in some papers that suggest a compromise on the divorce and adulterous remarriage issue to avoid division. When error is introduced among the people of God, scriptural division is inevitable as long as that error is believed and practiced.

In the April 1, 1978 issue of the Gospel Guardian the esteemed editor carried the announcement of two debates, one of them involving me as one of the disputants. Because of health problems I was not even permitted to attend the debate in Fredericksburg, Virginia, much less participate in it. But brother James Adams had an "Editor's Note" immediately following the announcement of the

debate in which he opined some things that are disturbing. I hold no animosity or ill will toward brother Adams. In fact, our relationship has been rather cordial as far as I know. However, I believe his "candid judgment" on what he calls "the so-called 'Marriage Issue'" and "over-zealous brethren" endangering the fellowship of the Lord's disciples by debating an issue that involves fornication, broken homes, and adulterous marriages is morally dangerous in its implications and compromising in its application.

Brother Adams charges that "over-zealous brethren on both sides" of the issue are pressing their opinions. Just when is one "over-zealous" in defending the truth? I know he considers this issue "some extreme position," but I consider it an issue between truth and error that opens the door to the moral decay of the home and the lives of thousands.

"Over-zealous" means too much zeal. Was the apostle Paul "over-zealous" when he was "set for the defense of the gospel?" (Phil. 1:17). Was brother Adams "over-zealous" when he moderated for brother Roy E. Cogdill in his debate with Guy N. Woods in Birmingham, Alabama in November, 1957? "Over-zealous" could as well be applied to brother Adams' Editorials and Editor's Note to stifle any public debates on the false teaching on divorce and remarriage. I predict that brother Adams will employ an "over-zealous" response of his opinions to this and other articles replying to his vague position on the dangers of the permissive attitude of the divorce and remarriage issue.

In the Editor's Note his classification of the marriage problem as a "so-called 'Marriage Issue'" implies that there is no real issue, just the "pressing their opinions" to the point of division. But the Marriage Issue is very real, and the advocates of the scripturalness of adulterous marriages are pressing their error wherever they can, both public and private. This is where the moral implication of his editorial note is dangerous. This is no more a "so-called" issue than instrumental music in worship, the church support of colleges, missionary societies, and the social gospel as preached and practiced by many "liberal" churches. I know brother Adams will not approve or endorse any of these, and I doubt that he

would consider any of them "so-called" issues. I am sure that he would debate any of these issues with false brethren with great zeal, and not consider himself "over-zealous" in doing so.

His language in recent issues of the Gospel Guardian has been so ambiguous as to be understood by the advocates of the no-fault divorce and adulterous marriages as to be in sympathy with their position because they have used quotations from his editorials and this "Editor's Note" in the April 1 issue. In fact, I have a paper which was distributed at the debate in Virginia by Jack Gibbert and his moderator, Bob Melear, to all present, containing the same quotations to which I referred, and using them to prove that brother Adams endorses full fellowship with them while they hold their unscriptural views. I know that brother Adams will vehemently attack such a use of his name by any one, but he alone is responsible by the language of his writings on the subject. I certainly am not responsible for it.

He charges that the pressing of opinions on this issue will cause division among disciples of the Lord. I suppose nearly every forensic conflict contains somewhere the charge of pressing opinions instead of the word of God, but the charge does not make it so. Brother Adams thinks all these debates are just "opinions" on the Marriage Issue, but I believe this is as much an issue of truth and error as is instrumental music in worship. I cannot accept his "candid judgment" (opinion) that "over-zealous" brethren on both sides are "pressing their opinions" instead of discussing the Bible doctrine that is of eternal consequences.

Brother Adams appeals to the attitude and practice of brethren 150 years ago as the proof of fellowship while discussing the question of divorce and remarriage. If he did not intend that this should prove the position that he advocates, why appeal to them? I have always understood that we establish what is authorized from Holy Scripture and not from the convictions and practice of brethren, either now or in the past.

I am about the same age as brother Adams. I have lived and learned from life exactly as he has. He knows as well as I that fifty years ago a divorced—remarried person was avoided by society in general. It was almost unheard of in the church for a divorced—remarried person to remain in fellowship with the saints except in rare cases. We know full well that the comparison of the discussions and practice 150 years ago are not even close to the issue being discussed today. The arguments of the advocates of divorce and remarriage for any cause and then scripturalize it by adultery and "repentance" was never discussed 150 years ago by the Lord's people. The issue today is the permissive indulgence of divorced persons and unscriptural marriages being retained and blessed in the fellowship of the saints. This is the same as unmarried couples living together and retaining full fellowship with the people of God. This immoral conduct will deteriorate congregation after congregation until they completely rot away from the truth. And then we talk about divisions among the people of God? I can not and will not

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endorse any such conduct. This does not belong anywhere in the realm of candid judgment or opinions of anyone. This is a matter of the faith once delivered to the saints. We are to contend for that faith, and if contending for the faith—debating it—produces division, it ought to be there because it is the result of truth opposing error. Now if I believed the issue was not a matter of truth versus error, as brother Adams obviously does, I would certainly take his position on the matter.

His concern that the ultimate division of many congregations of the Lord's disciples will result from the Marriage Issue is shared by me. No one is more opposed to division among God's people that I am. I deplore any situation that strains the relationship between two brethren in Christ. I preach and practice the unity for which Christ prayed in John 17:20, 21, I preach and strive to keep the unity of the Spirit in the bond of peace (Eph. 4:1-5). God condemns division. Someone will go to Hell because of it. But hear this well: I do not intend to wink at sin and

false doctrine and not oppose it with all my being, in order to pretend that there is peace when there is no peace. The word of God teaches that those who teach and practice false doctrines are not to enjoy the fellowship of the saints until and unless they repent (Rom. 16:17; Eph. 5:5-11; 2 John 9-11).

Division as the result of preaching the truth is not wrong! The Lord himself said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). That sword is the word of God (Eph. 6:17), and all who believe and obey it will be divided from all those who do not believe and obey it. That is division that is produced by *the* Lord and it is right. "And have NO fellowship with the unfruitful! works of darkness, but rather reprove them" (Eph. 5:11) and "what fellowship hath righteousness with unrighteousness? . . ." (2 Cor. 6:14).

I know that Jesus also said that "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25), but he said he came to bring a sword, "And a man's foes shall be they of his own household" (Matt. 10:36).

In his Editorial of the January 15, 1978 issue of Gospel Guardian brother Adams states his opposition to the denominational practice of divorce and remarriage "for every cause", open marriage, and homosexuality. He says professed churches of Christ have not been immune to this influence. He chides those brethren who are agitating the more permissive point of view toward divorce and remarriage, and very boldly warns them about using his name to endorse their positions.

Brother Adams here seems to say, I oppose the permissive view of divorce and remarriage for any cause, open marriage, and homosexuality. He said, "I have never at any time or place taught in a class, from the pulpit, or in the press that the party guilty of fornication in a broken marriage may scripturally marry."

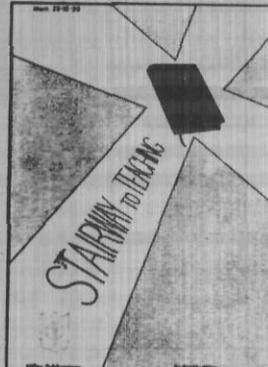
"I understand the stated principles of Holy Scripture on divorce and remarriage and preach them unequivocally. However, I am not always absolutely certain how they may apply in complex marital difficulties involving divorce and remarriage."

With all this I fully agree. I know what the scriptures teach on divorce and remarriage, and will defend the truth against false teaching and practice with ZEAL. I do not attempt to apply the law of Christ concerning this subject to situations of which I have no knowledge. If brother Adams thinks that I preach, write or debate propositions dealing with the application of what the scriptures teach on divorce and remarriage to individual situations, he is mistaken.

"In my teaching, I maintain unequivocally that marriage is for life—one man and one woman and that divorce and remarriage are only permissible when there is violation of the marriage vows—fornication. In a class situation, I do not permit open discussion of the solution of either hypothetical or real situations."

In the February 1, 1978 issue of the Gospel Guardian brother Adams editorialized under the title: "Johnny-Come-Lately-Sommerites," in which he pointed out that B. C. Goodpasture hung the yellow tag of "quarantine" about our necks and classified those who opposed church support of human institutions and centralized control and oversight as "Johnny-Come-Lately-Sommerites." Division resulted! He concludes with this appeal: "Brethren of influence and ability can stop our progress toward oblivion on the road of 'partyism' if they have the courage to speak out against it boldly and plainly."

Whatever my influence and ability may be, I shall speak out against partyism among the disciples of Christ, but I shall also oppose false teachers and their works without compromise to the faith or of my own conscience. There have always been factions and false teachers to promote error. I cannot condone or embrace such in scriptural fellowship. HERE I STAND, SO HELP ME GOD!



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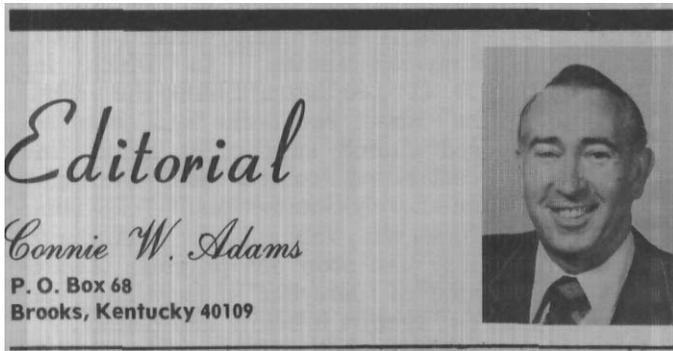
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"SOME EXTREME POSITION"

Elsewhere in this issue you will find an article by H.E. Phillips in response to an editorial note written by James W. Adams in the April 1, 1978 GOSPEL GUARDIAN. We feel that some comments from us are in order. James W. Adams and this editor are no relation in the flesh though we have been friends for a number of years. We have learned much from his preaching, writing and from personal associations. It affords us no delight to have to take public exception to what he has said touching the "so-called Marriage Issue" as he put it. Though we have carried several articles in this paper on this subject and have others on hand which have not appeared yet, this writer has had little to say. But the time has come when we must speak out clearly and plainly.

In spite of the fact that brother Adams spoke out clearly against the permissive attitude toward divorce and remarriage for any cause in his January 15, 1978 editorial in the GOSPEL GUARDIAN, yet his recent editorial note will be (AND ALREADY HAS BEEN) used to create sympathy for the very advocates of this permissive approach.

"The Past 150 Years"

Brother Adams says that brethren have disagreed over marriage and divorce and re-marriage for 150 years without division. It has been within my lifetime (and I am not as old as either brethren Phillips or Adams) that divorce and remarriage has become a commonly accepted thing in society. It was certainly rare in the church. Through the years it has been the practice of each local church to handle each situation on its own merits. For the most part brethren have agreed (with some exceptions, of course) that Matthew 5:32.; 19:9 and Luke 16:18 taught that fornication was the only scriptural ground upon which one could put away a companion and marry another without sinning. But men sometimes change their theology to fit their practices. There have been gospel preachers to fall into the trap of the world with its lusts. There have been preachers who have been so sympathetic with some of their own kin, or close friends who have gotten into marital tangles, that they have modified their views to justify some who were living in adultery. (If someone wants to argue that one cannot "live in" such a state, I will just turn him over to Paul in Col. 3:5-7). E.C. Fuqua came out with his new twist several years ago which argued that an alien sinner is not under God's

marriage law, and took a position, which in all essence said that baptism washes away wives. The whole meaning of repentance was nullified.

Much of the present noise being created over the marriage question traces to the view popularized by Lloyd Moyer and subscribed to by a number of preaching companions on the west coast where his influence was greatest. He was an able man, did much good in his life, and we do not wish to detract from his work nor cast any reflection upon his character. The view that the act of adultery frees everybody (guilty and innocent) so that even the guilty may remarry without sin was welcomed by many who were in questionable domestic circumstances. For several years the advocates of this view have taught it publicly and privately without much opposition. Gene Frost had a written discussion on the subject with Lloyd Moyer in the GOSPEL GUARDIAN several years ago. It was a good discussion, conducted on a high plane, set the two views in sharp focus and stark contrast, and that discussion is still in print and available. Last year we printed the SMITH—LOVELADY debate on this subject. That is still available.

We agree with James W. Adams that some "extreme position(s)" have been taken all right. When men are willing to affix their names to a proposition which says "The Scriptures teach that the guilty party (the one put away for fornication) has the Scriptural right to marry another" as three brethren in California have signed and defended in public debate with J.T. Smith, and as the brother had signed to debate with brother Phillips in Virginia (though ill health prevented Phillips from going to the debate in which J.T. Smith took his place), then we say that is "extreme" to be sure. Now, was it extreme for Phillips (or Smith) to deny such a proposition? If so, then what is the truth between the extremes? Shall this doctrine, with all of its evil consequences go unchallenged?

A Spreading Problem

The changing moral climate of our times has affected more brethren than some realize. Our more liberal brethren are vexed with the same problems, perhaps to a greater degree than some of us. Ruel Lemmons, editor of the FIRM FOUNDATION, has spoken out within the past few months in two very strong editorials against this evil in the churches. He has just carried an extended series of about ten articles by J.D. Thomas in which he forthrightly addressed this issue. The articles were well done and we commend them, as well as the courage it took to publish such material when such was not likely to be well received by many. There have been two debates that we know of among liberal brethren over this issue already in 1978, one between Andrew Connaly and Olan Hicks, former editor of the Christian CHRONICLE.

Congregational Autonomy

We have seen bulletin articles recently bemoaning the discussion of this subject and calling attention to the right of each congregation to handle such problems as they arise, without outside meddling. We

have no quarrel with that. It has always been our disposition to teach the truth as plainly as possible on this subject and then leave the application of it to any who need it. We have never favored (nor do we now) some sort of witch hunt, nor FBI-like search of legal records looking for incriminating evidence. But there are cases where there is no doubt that sin exists and the question has to be resolved as to whether a congregation shall clasp it to its bosom, or repudiate those who refuse to "bring forth fruits meet for repentance."

While on the subject of autonomy, it needs to be said that the church in Virginia which planned and announced the debate which occasioned the remarks by James W. Adams, exercised its own autonomy in doing so. They had a local problem they were trying to handle and thought a debate on the subject would help them. It did help them and many other brethren who were able to hear it. They did not have to ask anyone if they could have a debate on the subject.

"Over-Zealous Brethren"

It is regrettable that men of the stature of H.E. Phillips should be classified as "over-zealous" for being willing to deny such a proposition. His good work and fidelity to the word of the Lord in life and teaching is a matter of history. His writings have already blessed many and will live on to do good after he is gone. If brother Adams meant to exempt him from such a charge, then we hope he will clear up that point. Right-thinking brethren likewise owe a debt of gratitude to such men as Gene Frost, J.T. Smith, Maurice Barnett and others, who have been willing to prepare themselves to meet and answer the advocates of such permissiveness. If the spread of such doctrine is not checked, then churches throughout the land will be filled with moral corruption. Concerning the unrepented fornicator at Corinth, Paul raised the question which we need to ponder when he asked "Know ye not that a little leaven leaveneth the whole lump" (1 Cor. 5:6)? No company was to be kept with any brother who was a fornicator (v. 11) and they were charged to "put away from among yourselves (themselves) that wicked person" (v. 13). 2 Corinthians 2:5-8 shows that the brother did repent and on that basis was to be forgiven.

An Appeal for Purity

We are in sympathy with warnings about fracturing over matters of no importance. We are also concerned for the moral purity of the church for which Jesus died. Of the church, Paul wrote "That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that is should be holy and without blemish" (Eph. 5:26-27). The grace of God appeared "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12). Doctrinal and moral purity are bound up together. Compromise in one of these areas inevitably leads to compromise in the other. Brethren, let us not

bring the "royal law", "the perfect law of liberty", "the law of the Spirit of life", down to the level of this present, untoward generation. No! A thousand times, No, my brethren! Rather let us with compassion reprove the sinner and lift him UP TO THE STANDARD. If that is being "over-zealous" and puts us in an "extreme position" then we plead guilty on both counts and stand ready to withstand whatever whetted arrows the scribes may choose to fire in our direction. We are NOT FOR SALE and do not intend to be intimidated. When the Goliaths of error stand on yonder hill and shout "The Scriptures teach that the put away adulterer can remarry without committing sin" then just that long there will be David's and slingshots ready to meet them. When they decide to lower their voices and cease perverting the right ways of the Lord, then the level of conflict will diminish accordingly.

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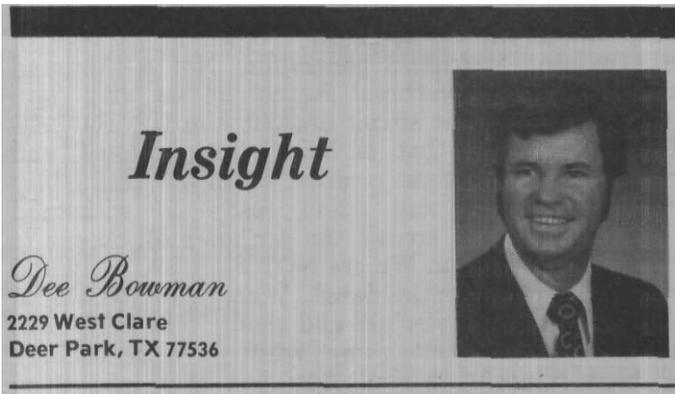
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THE IMPORTANCE OF RIGHT THINKING

Thinking is the mental process reserved for the highest of God's creatures, man. While certain animals may engage in acts which vaguely resemble thinking and may even approximate it under certain conditions, only man can deliberate information, organize it into proper categories, relate it to certain situations, finally determining a certain course of action as a direct result of the entire process.

Thinking presupposes a state of consciousness. Only a conscious mind is capable of dealing with information. In fact, consciousness, properly considered, is merely the mind in the act of knowing itself. It is the engaging of one's power to reason which results in a person's recognition of himself as a free, volitional being, capable of carrying on enterprise in the midst of other such conscious beings.

In Proverbs 23:7, Solomon advises concerning man that, "as he thinketh in his heart, so is he". This passage relates the true value of good thinking, for the principle states that a person's actions are a direct result of his own deliberation. While some hasty actions are often dismissed with the affirmation that, "I did it without thinking", the truth is that hasty actions are merely the result of hasty thinking rather than no thinking at all. I can think of no case where it could be said that any rational, conscious being ever acted without first purposing in his mind to do so, regardless of how shallow was the deliberation.

Immorality is a problem. And immorality is the direct result of poor thinking. And poor thinking is caused by the selfish use of the mind, satisfying its inherent need to ponder, deliberate and decide with ends lower than God purposed when He designed it. For instance, the problem with pornography is not with dirty pictures, but with the evil thinking which such filth produces. Pornography is actually "mind pollution"! Again, all anger is not wrong nor sinful, but becomes so when the mind is allowed to dwell upon wrath, allowing the deliberation of ungodly actions to be surmised. In Ephesians 4:26-27, Paul warns against such poor thinking by saying, "... let not the sun go down on thy wrath, neither give place to the devil". The point of the admonition is that undisciplined concentration on anger results in actually giving a dwelling place to the devil. And that dwelling place is the mind! Immorality, you see, is not caused by our natural appetites and normal

desires, but by our poor thinking regarding them. It is for this very reason that Jesus says that a person who looks on a woman to lust after her has already committed adultery with her "in his heart" (See Matt. 5:28). He has before conjured up such an act in his mind and to consent to such action is the same mental process, whether or not the act itself ever takes place!

Right thinking requires right information. No person is capable of doing his best thinking while using poor information. The very fact that man was created with the ability to reason demanded that God equip him with the necessary good information for use in such mental activity. This revelation of top quality material for use by the human mind is seen in two areas. First of all, the conscious state of man and his resultant mental intercourse with his surroundings gives him information concerning the laws of necessity, or cause to effect relations. Such information, properly considered, allows him to make beneficial choices which result in his happiness (which is, in itself, a mental state). However, such information as that which is available by natural means does not by itself satisfy man's inherent mental quest for knowledge about himself and from whence he is derived. And no matter where he searches, such information will not be forthcoming, for it is not available by natural means (Cf I Cor. 2:9). God has, however, slaked such a thirst for recognition by the creature of his Creator by revealing Himself to mankind. As a result, I can openly affirm that such revelation makes it possible for every man to know God and offer to Him the praise and noteworthiness He deserves. And I can also affirm that the human mind operates at its peak level of efficiency when engaged in worship and devotion (again, a mental response) to God. Only by the proper use of such information, or through obedience, can man quiet his conscience by knowing he has found favor with God (Heb. 5:8-9). After all, to "fear God and keep his commandments is the whole duty of man". And neither fear, or reverential awe, nor commandment keeping is possible without thinking—and that on right information (I Jno. 4:24).

Thinking is an individual affair. I am aware that we sometimes dismiss a person's actions by affirming that "someone else does his thinking for him", but in the final analysis, no person thinks for any other person. The laws of God concerning human accountability demand such. If my thinking could affect your eternal destiny then individual responsibility would not be a fact and God could not hold every man responsible for his own actions. Such an arrangement would be out of character for a God of system and order. Every man will account for his own affairs (Rom. 14:11-12) and that necessarily means that each man will do his own thinking, resolving, planning and acting!

Thinking takes time. Meditation, the process of deliberating concerning accumulated and categorized information, is probably the most neglected private assignment of every mature Christian. And the main reason given for such neglect is the lack of time.

Such is a foolish neglect, for sincere and determined reflection is absolutely necessary to good mental hygiene. Careful consideration of the goodness of God is the very thing which leads us to deliberate new resolutions, even repentance (II Cor. 7:10; Rom. 2:4). Whatever time there is, a goodly portion of it should be devoted to contemplative reflections concerning the goodness, grace, mercy, and inexhaustible benevolence of God! I affirm that any God-fearing individual who gives the necessary time to such careful consideration will very soon be engaged in prayerful thanksgivings to Almighty God! Whatever time we choose to spend thinking on any subject, it should not diminish from our regular thinking about God. And such is best accomplished by that person who has formed an intimate mental relationship with the Word of God.

Every person seeking the favor of God would do well to take whatever time is necessary to unlearn the habit of not meditating!

Do not underestimate the value of solitude. Time and time again the Scriptures show the value Christ placed on solitude by stating how he withdrew from the crowds and pondered alone. Although meditation is possible almost anywhere, the very best of it is done when one is not under the duress of some pressing situation. For this reason, it is highly advisable that every person arrange to have certain regular periods of quietness and withdrawal. Introspection demands it, for no person is capable of genuine reflection when distracted by current obligations or demands by his associates. "Half-hearted" religion is due, in the main, to the failure to give single-minded attention to the things of God. And a mind given to a single consideration most often requires solitude.

Patience is necessary to right thinking. Right thinking is not a natural tendency and consequently must be acquired. When a person does not plan (again, a mental action) to be a clear and pure thinker, he will not be. But when that individual decides that good, clean thinking is the most sublimated action of the human mind, and when he is willing to sacrifice the work, demands on his time, and all the other things necessary, he will become a good thinker. Peter says, (I Pet. 1:13), "wherefore, gird up the loins of your mind," an admonition implying endurance and work to bring ones mental processes into rein. Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Casting down imaginations and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ (II Cor. 10:5-6), indicating that strenuous effort is required to discipline and control ones thinking.

Finally, the fodder for the mastication and assimilation involved in right thinking is set forth in Philippians 4:8. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on

these things." True things, properly considered, make for integrity. Honorable things, thought upon, result in the elevation of human dignity. Thinking on just things culminates in moral uprightness. The heart is naturally inclined to and embraces things of beauty. And time spent considering things of good report will logically result in a disciplined tongue, one which reports as much good as possible. The tuning of the human mind to those things assigned for its good is the highest form of right thinking and results in the most good being done for all concerned.

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THE GRACE—FELLOWSHIP ISSUE — NO. 2 "GOSPEL AND DOCTRINE"

The NEW UNITY MOVEMENT (NUM) affirms a distinction between the terms "gospel" and doctrine." This effort is made with a view to extending fellowship to sincere brethren in error (See first paragraph in Article No. 1). The idea affirmed by the NUM is that while there must be unity in "gospel" there may be diversity in "doctrine." Some of this movement are more hazy in distinguishing between the two, but, nevertheless, end up with the same conclusion, namely, that sincere brethren in error are worthy of fellowship.

Old and New Ketchersideism

This effort of trying to distinguish between "gospel and doctrine" is not new. Carl Ketcherside did so in his effort to justify his opposition to the "located preacher"—this is OLD KETCHERSIDEISM: "Now, the idea of preaching the gospel to the church, is one that is not held forth in the New Testament scriptures. . . My friends, there is a great difference between preaching and teaching. . . One preaches when he tells sinners about Christ and he teaches when he edifies the church" (Wallace-Ketcherside Debate, Paragould, Ark. 1952, pp 21, 22, 23). Again, his protegee, Leroy Garrett, said: "Friends, it's ridiculous from the very import of the terms before us. So I must admit in the light of this chart that I do not believe that one may preach the gospel to the church. That is quite right. . . I want to know where the scriptures teach that elders ever reached out into the field and brought a man into a congregation to preach the gospel to that church" (Humble-Garrett Debate, Kansas City, Mo., 1954, p 23). Throughout

these debates both Ketcherside and Garrett affirm that one preaches the gospel to aliens and teaches doctrine to saints.

The NUM's affirmation may well be called the NEW KETCHERSIDEISM because it seeks to make the same distinction only with a different application: "Those who are acquainted with affairs within God's family well know of the divisions and heartaches brought about by these multiplied divisions. They don't go away by closing our eyes—they only get worse. I in no way claim to be an authority on the ultimate cure, but, I do believe, with all my heart, that I recognize one of the most prolific reasons for this division — and that is — an almost universal failure to distinguish between the gospel and the doctrinal instructions of the Bible. . . We have stretched the gospel as a blanket to cover every bit of instruction given in the New Testament. Therefore when disagreements arise as to points of that instruction someone is accused or perverting the gospel. . . My brethren — in searching for the cause and cure of such divisions, why have we not started with the *root cause* — Our misunderstandings of the meaning and scope of *gospel* in contrast with doctrinal instructions?" (Arnold Hardin, "What Is the Gospel?", THE PERSUADER, Vol. XII, No. 4, Sept. 25, 1977). Again, "The 'spiritual seed or sperm' that produces children is the gospel (1 Cor. 4:14-15). Children then must be nourished with heaven's instructions — but these instructions or directives are not 'the gospel' (Arnold Hardin, "The Righteousness of God", THE PERSUADER, Vol XII, No. 1, August 14, 1977).

Thus, the NUM reckons the "gospel" as the seed which produces the child and the "doctrine" as the food by which he is sustained. Furthermore, they say that it is impossible to produce a child with the wrong seed, but not all food (though unfortunate) kills. Thus, all must unite upon the "gospel" while division may exist over "doctrinal" matters; aliens must see and understand the "gospel" alike, while saints may differ over instructions directed to them.

In reply, let it be remembered that food essential to life, if taken away, kills. Furthermore, poison in food will kill, and false doctrine is poison. Even a perverted gospel "removed" some of the Galatians from Christ (Gal. 1:6). The doctrine of the NUM implies that "doctrine" cannot be understood by saints. Yet, Paul said to saints "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). Something must be wrong with one's faith when he concludes that he cannot do what God commands. It is strange indeed that *aliens must* understand what is directed to them, but *saints can't* understand what is directed to them. This is the old denominational cliché, "We can't see the Bible alike," with emphasis in a different place. It has been my experience that it is just as difficult, if not more so, to get aliens to see what is directed to them as it is to get saints to see what is directed to them. Furthermore, our Lord's prayer for unity was in behalf of "believers" that they all may be one "*as*" the Father and Son are one (Jno. 17:21). The NUM'S "unity in diversity" is contrary to the oneness of this prayer.

Teaching By Inference

As a consequence of this view, some have rejected "Necessary Inference" as a means of Bible teaching. They reason that the salvation of the saint cannot be made to depend upon human inference. Some also reject "Approved Examples" as binding for the same reason. This reduces the means by which the Bible teaches to a "Direct Statement." In reply, I would remind everyone that the salvation of any soul depends upon human reasoning whether he be alien or saint. Where is the direct statement that says the gospel applies to John Doe today? This conclusion is reached only by human inference. "All have sinned" (Rom. 3:23). The gospel is God's power to save everyone, Jew and Gentile alike (Rom. 1:16). This includes John Doe, therefore, he needs the gospel in order to be saved. No wonder Jesus said, "Every man therefore that hath *heard* and *learned*. . . cometh unto me" (John 6:45). The salvation of both alien and saint depends upon a learning process. Shall we be driven all the way back to Calvin's "irresistible grace"—salvation void of any human effort?

Hazy Use of Terms

While some make a clear and sharp distinction between "gospel" and "doctrine," others of the NUM are hazy and devious in their use of these terms. These hold that "gospel" includes "doctrine" in that faith in the facts of the gospel, an attitude of respect for the authority of Christ, and a sincere effort to submit to Christ in every thing must continue on the part of the saint. *In this sense they hold that the gospel applies to the saint.* To sin wilfully (Heb. 10:26) would be to deny the "gospel." However, sins of ignorance and weakness of the flesh do not involve such an attitude, and, therefore, is not a denial of the "gospel." It follows from such reasoning that sincere brethren in error are in no violation of the "gospel," but differ only in "doctrine," and are yet in fellowship with God and should be with all saints. They see a problem in the fact that no one saint understands completely every thing Jesus taught, yet, such may remain in fellowship with God. Therefore, they conclude that any lack of understanding on the part of a sincere brother will not result in a break of fellowship with God. Hence, the arbitrary distinction and fuzzy views of "gospel" and "doctrine" are an effort to justify such conclusion. Brethren, this is not the answer! A later article will show the solution to this problem—and do so in harmony with all else revealed.

No Distinction

The Bible makes no distinction between "gospel" and "doctrine." The issue among the Galatian churches involved not only circumcision, but also the keeping of days, months, times, years, and other ordinances of Judaism (Gal. 4:10; 5:4). Such was a perversion of the "gospel" and removed saints from the Lord (Gal. 1:6). Peter, Barnabas, and other brethren "walked not uprightly according to the truth of the gospel" (Gal. 2:11-14). Immorality was declared by Paul to be "contrary to sound doctrine. . . according to the glorious gospel of the blessed God, which was committed to my trust" (1

Tim. 1:10, 11). Furthermore, the gospel was preached to saints (Rom. 1:7, 15), and doctrine was taught to aliens (Acts 5:19-25, 28; 13:12).

2 John 9

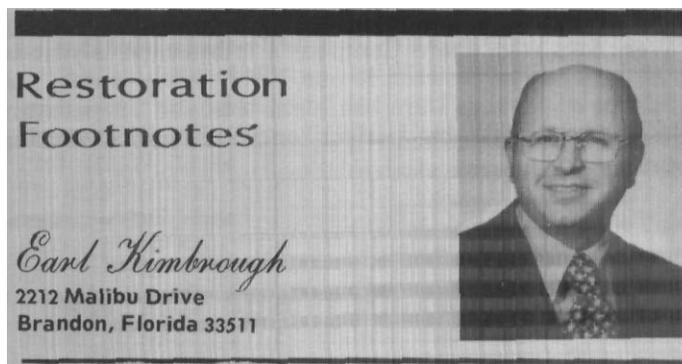
The NUM affirms that "doctrine of Christ" (2 John 9) refers to doctrine *about* Christ (v. 7). They say the context demands it, and, thus, they exclude sincere brethren in error from the condemnation of verse nine. However, a more careful examination of these verses shows that verse seven is the exception (a specific of the whole) to the contextual theme (the whole body of truth) which runs throughout this short chapter. The "truth" (singular)—the whole body of truth (vs. 1, 4); the "commandment" (singular)—inclusive of all commandments (v. 6), and "doctrine" (singular)—not one of the doctrines (v. 9) identify the theme of the context. Thus, the NUM's view is arbitrary, out of harmony with other passages (e.g., Rom. 16:17; Titus 3:10, 11; 2 Tim. 2:15-18), and at variance with scholarship in general. Consider the following:

"Of Christ' is the subjective genitive: the doctrine of Christ taught and still teaches through his apostles" (R.C.H. Lenski).

Thayer defines the word "doctrine" as "that which is taught, one's teaching, i.e., what he teaches, 2 Jno. 9"

"the doctrine which, proceeding from Christ, was proclaimed by the apostles. The doctrine of Christ is the truth; he who has not the truth has not God" (H.A.W. Meyer).

"not the teaching about Christ, but that of Christ which is the standard of Christian teachings the walk of Christ is the standard for the Christian's walk (1 John 2:6)" (A.T. Robertson). Brethren, be not deceived by those who would make distinctions where God's word makes none, who place a restricted meaning on passages to accommodate their peculiar doctrine, especially when at variance with other passages and scholarship of the world in general. We must always speak that which becometh sound doctrine (Titus 2:1).



NEBUCHADNEZZAR'S FURNACE

It may be pure vanity, but I find a measure of satisfaction in being able to identify with respected preachers of bygone days, even though the points of identity usually run along rather insignificant lines. For instance, Alexander Campbell has become a little dearer to me since I learned of our mutual affliction from the climatic condition of meetinghouses. I've suffered enough dry throat, hoarseness, chills, fever and general discomfort to qualify as a first class complainer, if I could find anyone to listen. I've never been able to understand why some brethren think a building should be sixty degrees in July and ninety in January, nor why thermostats are placed under the oversight of Eskimos in the summer and Ethiopians in the winter. But old brother Campbell would have sympathized with me. He had some problems of this nature on an extended tour of the South in the winter of 1838-1839. He wrote in particular about his troubles in the Old Dominion.

"Stoves are generally misplaced in places of worship," he noted. "They ought never to be near the speaker. I have got many a sore throat and heavy cold from these life-destroying machines. Instead of being placed within a few feet of the stand, with their pipes on each side of the speaker, as in the meetinghouse in Charlottesville, and then red as Nebuchadnezzar's furnace, they ought to be near the doors to meet the cold air on its entrance, and always heated one hour before the congregation assembles." (*Millennial Harbinger*, February, 1839, pp. 56-57.)

Campbell further felt that meetinghouse floors should be built on an inclined plane with the audience rising above the speaker. "The speaker," he contended, "ought always to be the lowest man in the house." (Of course, some brethren think he is anyhow, regardless of the elevation.) One reason he gave for this arrangement for the speaker is "that he might have the best air, for he needs it most." "No man of science will ask me for an explanation of this matter," he said. Maybe not, but men of science didn't fire the Charlottesville stoves "seven times more" than they were "wont to be heated," nor place their red hot pipes on each side of the speaker's stand. And it is not generally men of science who ride shotgun on our meetinghouse thermostats today. Those who do are often more considerate of their own comfort (or that of their wives, depending on their standing in the home) than that of the speaker.

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**PRESENT TRUTH—ADVENTIST
INFLUENCE THE DECALOGUE**

Though the editor of *Present Truth*, Robert Brinsmead, is a Seventh Day Adventist, Sabbatarianism does not seem to be of vital significance to him. But this is not to say that Adventist doctrine doesn't have a subtle voice in some of his articles. I don't believe I'm hearing something that is actually not there, but the reader may decide for himself as we consider the following evidence:

In an article entitled "Hermeneutics," Editor Brinsmead suggests five rules of Biblical interpretation, the first of which is to interpret the Old Testament by the New. In this connection, he tells us that the New Testament not only shows us how to interpret Old Testament prophecies, but also how to interpret Old Testament laws. Following the typical Adventist reasoning, he claims that the Old Testament laws of ceremony met their spiritual reality in the person and work of Christ and were there fulfilled. But the moral laws of the Old Testament "are perpetually binding."

What laws is he referring to? He does not leave us in doubt: "*The Apostle Paul refers to a number of them as a rule of life for Christians. The Sermon on the Mount interprets the moral precepts of the Ten Commandments and, instead of lessening their binding force, strengthens their demand for holiness (see Matt. 5:17-28).*"

He then goes on to teach that Jesus claimed the authority to interpret the law, and as Lord of the Sabbath (Mark 2:28) He reveals the "proper observance of the Sabbath."¹

The Adventist argument on the definition of sin is unmistakably expressed in another article by the editor. He tells us that sin must be clearly defined, and in the Ten Commandments it is so clearly defined that the ignorant as well as the learned may understand. I John 3:4 is quoted as follows: "*Sin is the transgression of this law.*" Then the comment is made: "*To transgress the Decalogue is an affront to the awesome majesty of a sin-hating God.*"²

Some of the most enlightening statements are made in a couple of special issues entitled, "Covenant." It is claimed that Jeremiah's Promise of a new covenant with Israel is actually but a "*grand covenant renewal.*" The editor says: "*The conditions of the covenant remain unchanged, but God will forgive the sins of his people and put his laws in their hearts (Jer. 31; Ezek. 36:26, 27).*" . . . "

Isaiah 56:1-6 is then mentioned as another example of "the covenant renewal" and it is observed that this passage "mentions the Sabbath and the covenant interchangeably. Evidently Sabbath renewal and covenant renewal went hand in hand. . . ." ³

It is more to our purpose, in this review, to call the readers' attention to these matters than to reply to all the arguments. Suffice it to say on the above that if Jeremiah had merely prophesied a *renewed covenant*, then such would have been according to the covenant the Lord made with the fathers when He led them forth from the land of Egypt. Yet, he specifically stated that it would not be according to that covenant (31:31-40). Also, the Hebrew letter teaches that the first covenant was made old by the establishment of the new (8:13).

Later, in this same issue of *Present Truth*, we are told that our Covenant responsibility is spelled out in the Ten Commandments: "God has but one covenant in mind—a covenant which He renews to different people at different stages of salvation—history." ⁴

It is asserted that what the apostles inveighed against was "not the divine intent at Sinai but the way that the Jews had misunderstood and perverted what God gave to them . . . The stipulations (the Ten Commandment law) were not set aside or abrogated by the work of Christ but were honored and established (Isa. 42:21; Rom. 3:31). . . ." ⁴

This is then tied in with the doctrine of imputation through the allegation that "the righteousness of Christ which is imputed to him is Christ's life of holy obedience to each commandment of the Decalogue." It is then asked: "In view of all this, how can the believer fail to reverence the holy commandments of God and ever walk before the Lord with fear and trembling?" ⁶

Lest anyone think the first day of the week is innocently being called "the Sabbath," let it be noted that Brinsmead criticizes the seventeenth century Puritans who "introduced what they fondly called 'the Christian Sabbath'. . ." ⁵

The Soul

Another doctrine espoused by Adventists which has found its way into *Present Truth* is the materialistic denial of man's immortal soul. Editor Brinsmead labors to persuade readers that the doctrine of an immortal soul is based upon Greek philosophy and not Biblical teaching. In one place, Thorliff Bowan's book, *Hebrew Thought Compared with Greek*, is quoted: "In Greek thought man is seen as a duality, with an immortal soul imprisoned or confined in a mortal body; the two are only thought the 'soul' and 'flesh' are not separable, but temporarily or accidentally related. In Hebrew one is the outward and visible manifestation of the other." ⁶

The comment is then made: "It makes a lot of difference whether we think the body is a prison or a 'temple of the Holy Ghost.' I Cor. 6:19. Socrates faced death calmly because of his faith in his own immortal soul. The apostles exhorted believers to put their faith in their life which was hidden in Christ (Col. 3:2-4), and they comforted the bereaved with the hope of the resurrection. Our anthropology and

eschatology will not be Biblical if we read the Bible with Greek glasses," ⁷

This reviewer believes the New Testament teaches both the immortality of the soul (Eccl. 3:21; 12:7; Luke 23:42, 43; Acts 7:59; 2 Cor. 4:16; 5:1-8; Matt. 17:3; 22:32; Luke 16: 19-31; Rev. 6:9-11; I Pet. 3:18-21) and the resurrection of the body (I Cor. 15).

Later in this same article, it is claimed that the concept of man being valuable because "he had within him a spark of divinity—an innate, death-proof entity called the immortal soul" is Greek in origin. *Present Truth* claims that man is valuable "not because of some great value within, but by a great value without. He has been bought by the blood of Calvary's cross." ⁸

This reviewer is convinced that the above propositions are not mutually contradictory.

The Protestant Reformation

Last month we discussed the great emphasis which *Present Truth* places upon the Reformation and the Reformers. This also is a reflection of Seventh-Day Adventism. In the book, *The Religions of America*,⁹ Arthur S. Maxwell, editor of *Signs of the Times*, the leading journal of the Seventh-Day Adventists, was asked: "Are Seventh-Day Adventists Protestants?"

His reply: "Yes. Like the reformers of the sixteenth century, Seventh-Day Adventists believe that every individual may have immediate access to God by prayer. . . They believe that their Church constitutes the nucleus of a twentieth-century Reformation, a world-wide revival of New Testament Christianity."

Compare this to these words on the inside front cover of *Present Truth*: "Our vision is a new Reformation that will recover what the Reformers bequeathed us and complete the restoration they so nobly began."

Even their central doctrine, the imputation of Christ's perfect obedience and righteousness to the believer's account, is but a further reflection of the editor's Adventist background. One Adventist brochure in my collection is entitled "We Don't Have To Be Good." (Following the traditional *modus operandi* of this group, it is not identified as an Adventist publication, but it was sent to me, along with a stack of material, by an irate member of the Seventh-Day Adventist Church.)

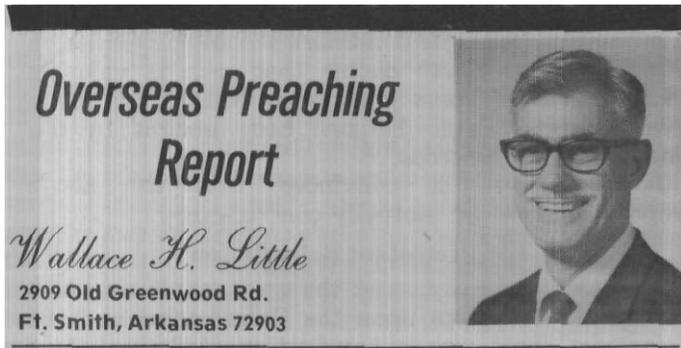
The brochure tells us that one of the three aspects of God's justification of a repentant sinner is: "Imputation of Christ's righteousness. On the basis of Christ's sinless life, God accounts to us the righteous character of His Son. (Rom. 4:3-6, 2 Cor. 5:21; I Cor. 1:30). Christ's perfect character stands in place of our imperfect character."

Finally, even the name, "*Present Truth*" was for years connected with a journal published by the Seventh-Day Adventist Church. These are but a few matters that may open a few eyes to the source of some current problems. Let us walk circumspectly.

Next month: *Present Truth* and the Doctrine of Imputation.

1. *Present Truth*, Vol. 3, No. 2, P. 10.
2. *Ibid*, S.I. Jus. by Faith & CM., P. 32.
3. *Ibid*, Vol. 5, No. 7, PP. 26, 27.

4. *Ibid.*, PP. 30, 38, 39, 48, 51, 55; See also Vol. 3, No. 3, PP. 41-43.
5. *Ibid.*, Vol. 5, No. 8, P. 5.
6. SCM Press London, Published in 1954 in German and 1960 in English.
7. *Op. Cit.*, Vol. 3, No. 2, P. 42.
8. *Ibid.*, P. 44 (see also PP. 45, 46; also Vol. 6, No. 1, an issue dealing with "Theology and Body," PP. 20, 24, 25, 31f.).
9. Leo Rosten, editor; Heinemann Press, London, 1957, P. 133.



TO THE SOUTH: A Foothold IN COLUMBIA

Last August, Wayne Partain and Royce Chandler spent fifteen days in Manizales, Columbia with Carlos Restrepo, the only Christian they knew there. Carlos was converted in a US prison, and returned to Columbia in April 1977. He cannot come back to the US, so efforts to help him must be in His country. At 23, he is a babe in Christ, but with enormous talents, He has been diligent in study and work. Last October, he moved to Bogata, the capital city as the best place to start the Lord's work among that nation's twenty-three million souls.

Bob Crawley and Royce Chandler with their wives were there during the Christmas holidays. They continued teaching Carlos. They also leased a house as a residence for him, and as a place of assembly. Its size permits any who go there to help to use it, avoiding hotel costs. Additionally, they secured furniture and study materials useful for a functioning church. The University Heights church in Lexington, Kentucky and the Danville, Kentucky church share bro. Restrepo's support.

Wayne and Faye Partain returned to Bogata on 16 January 1978. The Lord willing, they will work for three months to help establish a congregation. Wayne and Carlos baptized two women on 4 February. Pray they continue reaping.

The kingdom's growth there rests on Carlos Restrepo. This great responsibility makes it imperative he get as much solid teaching as possible as quickly as possible. He eagerly wants it. Chandler's family plans to go back for six weeks this summer for this. Others may join them for one or two weeks, to help. As Restrepo is fluent in English, Spanish is unnecessary. Chandler asks: "Do you have something to contribute?" (Condensed from a report by Royce Chandler, of Danville, Kentucky.)

OTHER WORK IN SOUTH AMERICA

Two men, bro. Efrain F. Perez of Chili, and Carlos A. Capelli, of Argentina are making good efforts to spread the gospel in their nations. Both men have

been preaching for some years, and have been working as long or longer than any other preachers there.

Bro. Perez is presently in the US. He is studying in the Teacher Training Program in the Danville, Kentucky church, with brethren Kelly Ellis and Royce Chandler as teachers. He writes he is available to show slides and give talks on the work in Chili. For those interested, contact him at: Efrain F. Perez, 1222 W. Walnut Street, Danville, Kentucky, 40422. He expects to be in the United States for a number of months yet.

Bro. Capelli reported several gospel meetings, in the city of Jose C. Paz, and Derqui. He preached in one, and a bro. Arturo Cantu, who worships with the Spanish-speaking congregation in San Angelo, Texas, was down there to speak in the other. Several were added to Christ from these efforts. He also mentioned that he has been doing some radio work in Pilar.

Bro. Wayne Partain (see the summary of the report by Royce Chandler, above) invited bro. Capelli to come to Columbia and assist him (Partain) in his work there. Capelli will need assistance if he is to be able to do this. He may be contacted at: Carlos A. Capelli, Casila No. 12, 1635 Pte. Derqui, Buenos Aires, Argentina, South America.

INDIA REPORT

On 25 December 1977, bro. Wendel Wiser and Ray F. Dively left for a preaching visit to India. It was Wiser's first and Dively's fifth. Their purpose was to encourage and edify saints and hold a training class for preachers. They believe they were successful.

They worked with the approximately seventy churches in the Hyderabad area. These are young in the faith. Most have been established since 1972. They need encouraging and strengthening. There is also a great need for printed materials to spread the gospel. To help fulfill this, they printed two tracts in a native dialect.

The churches in India also have troubles. Dively cited one, a US preacher who introduced a doctrinal problem which set brother against brother. The man insisted women were not permitted to teach other women or children. This has been resolved. Love has returned. The Americans had difficulties created by a dishonest brother who did their interpreting. He overcharged them on the cost of printing, hotel bills and food expenses for the preachers in the training class. When confronted with evidence of his dishonesty, he promised to make restitution, But he disappeared, and was not seen again. On future trips, bro. N.A. Lazarus, who was converted on Dively's first trip, will do the interpreting.

Bro. Dively stressed the continuing need for such trips. Brethren in India are not yet able to carry on the work by themselves without outside assistance and encouragement. The visiting Americans do the same work Paul did on his revisits to churches he established, confirming them in the faith. Americans cannot get a permanent visa for preaching in India, so visits must fill this need. Wiser and Dively solicit the prayers of saints in the US that God's will in India might be fulfilled. (Condensed from a report by Ray F. Dively, of Baden, Pa.)

SOME GENERAL COMMENTS AND NOTES

The similarity of the work in India and the Philippines is startling. There are a number of good and honest hearts who hear the gospel and respond to it; the need for training classes to prepare preachers; the continuing need for visits by American preachers to encourage, edify and stabilize the work; "growing pains" which disturb the work and create problems; and finally, occasional dishonest brethren, seeking to make Godliness a way of gain (1 Tim 6:05). But none of these things, nor all of them will keep God's people from growing numerically and spiritually, as long as we seek God's will in all things.

Jim Puterbaugh recently returned from nearly a year of teaching preachers in the Philippines. I have received hundreds of letters, commending his work and expressing deep appreciation to him for doing it. I hope he will consent to write a report on it, that we can include in a future issue.

It is interesting to note that more and more work is being done or assisted by conservative brethren. The liberals have repeatedly charged us with doing nothing overseas. For a time, it seemed they were correct. That is no longer so. I continue to hear of the gospel being spread in new places, and thank God for this. A point of particular interest is the way work overseas is being done by us. Either we are sending the men to do it (as with Bob Nichols, in Japan) or we are sending men for shorter periods, to encourage and edify and train native preachers. This stands out in sharp contrast to much of the liberals' efforts, where they have spent enormous sums building colleges, establishing medical clinics and so on, where preaching the gospel among peoples hungry for God's Word almost seems as an after-thought. Just which method is closer to that given in the New Testament?

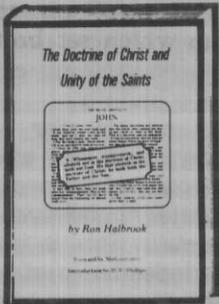
The Doctrine of Christ and Unity of the Saints

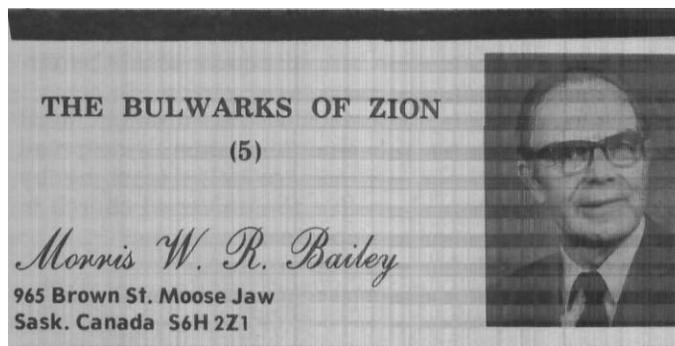
By Ron Halbrook

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In this, the final article in this series. I shall point out that one of the bulwarks of Zion that is designed to fortify the church against apostasy is.....

The Autonomy of The Local Church

Up to this time, I have been speaking of the church in the universal sense. This is the sense in which it is spoken of when Jesus said, "Upon this rock I will build my church" (Matt. 16:18). Also when Paul said, "And he is the head of the body, which is the church" (Col. 1:18). In these passages, and in others, the word, church, is used in a universal sense, to included all the saved, where ever they may be.

But the word, church, is also sometimes used in a local sense. When thus used it includes the saved in a particular city or area. When Paul said, "All the churches of Christ salute you" (Rom. 16:16), he was not speaking of denominations with different faiths and practices, but of the local congregations. This is obvious from the fact that the book of Revelation was addressed to "the seven churches that are in Asia", but later they were identified as seven local congregations (Rev.1:4,11). This is further seen in the fact that Paul addressed two epistles to "the church of God which is at Corinth." (1 Cor. 1:2, 2 Cor. 1:2).

So then, the word, church, is sometimes used in the universal sense to designate God's people throughout the world. Then it is sometimes spoken of in the local sense to designate God's people in a given city or area. The context usually determines the sense in which the word is used.

Bearing that thought in mind, I want us to notice that in its universal sense the church has no local government. No, I did not say that it has no government. I said that it has no local government. It has no elders. In its universal sense Christ is head over all things to the church (Eph. 1:22). His word is our law (Col. 3:16). In its universal sense the church was never given any mission. The only function of the church is on the congregational, or the local level. Thus any local government is congregational in its scope.

There are reasons for confining such government to the local congregation that will appear obvious to the thoughtful student of the Bible and of history.

(1) There are often day to day decisions that must be made in the local congregation that could not be made by a universal, or even a regional governing body, which might be hundreds, or even thousands of miles away. There are sometimes disciplinary

problems that can be dealt with only on the local level, and by men who are in touch with the circumstances surrounding them.

(2) What is more important is the fact that local government protects the church against widespread apostasy. An unwise decision, or false teaching by universal elders would involve the universal church in that error and in eventual apostasy.

Elders, Local in Function

The government of the congregation is thus local, and is vested in a plurality of elders. In writing to Titus, Paul said, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and appoint elders in every city as I gave thee charge" (Titus 1:5). Not only did Paul give this as a charge to Titus, but he also set an example of the same, in that on the return portion of his first missionary journey, "They appointed elders in every church" (Acts 14:23).

Passing over the qualifications and the responsibilities of elders, I want to point out next that the jurisdiction of elders is confined to the local congregation. In a parting charge to the elders of the church at Ephesus, Paul said, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). The Holy Spirit had made them elders over the church at Ephesus, therefore that was the flock to which they were to take heed, and it was the extent of their jurisdiction. They had no authority over other congregations, even in the immediate area.

In a similar charge to elders the apostle Peter said, "The elders therefore among you I exhort, who am also a fellow elder, and a witness of the sufferings of Christ, . . . tend the flock which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock" (1 Peter 5:1-3).

Here again, it is elders that are addressed, and it is noted that the field of their oversight is limited to the flock that is among them — the local church.

That is what is meant by the autonomy of the local church. The word, autonomy is defined by Webster's dictionary as, the power or right of self government. As it relates to states and provinces, each is independently governed, and the laws of one state or province cannot be imposed on another state or province. As it relates to local churches, it means that each congregation is governed by its own elders, and that the decision of no other eldership or congregation is binding on it, and the decisions of its elders are not binding on any other congregation. This applies in every phase of the work of the church, whether it be in evangelism, edification, benevolence, or discipline. Each congregation functions as an independent unit just as the church at Jerusalem functioned in those days before other local congregations were established, and while it was the only local congregation on earth.

Independent local government of the local

congregation is a divine provision to safeguard the church from universal apostasy. Men are fallible. They make mistakes. They sometimes become unfaithful and teach error, and introduce human innovations. As long as the jurisdiction of such elders is confined to the local church, the resultant apostasy will be confined to that one congregation. Other congregations can remain faithful. But when men become universal or brotherhood elders, the resultant apostasy is as wide as their jurisdiction.

Great departures often originate with small beginnings. In New Testament times the terms, elder and bishop, were used with reference to the same office (Acts 20:17, 28). But there came a time when a distinction was made, and a man claiming to be a bishop assumed jurisdiction over the elders. It was a small step. I am sure that no one, even in the wildest flights of imagination, ever dreamed that it was the beginning of an apostasy that would culminate in the rise of one claiming to be a universal bishop, which claim is made by the pope of Rome. Yes, the office of the pope is just that of an overly ambitious elder.

What About Cooperation?

Since the jurisdiction of elders is confined to the local congregation, the work of the church must therefore be carried out on the local congregational level without the building of super-organizations to centralize such work under one governing body, whether it be a benevolent society, or a missionary society, or its counterpart, a sponsoring church. At this point I hear some one say, "O, he is one of those who doesn't believe in church cooperation."

The charge made against some brethren of being anti-cooperation is a red herring that has been dragged across the trail for far too long. And like all red herrings, having got so old, it stinks, and should have been buried long ago. It is the same charge that was made against Jacob Creath, David Lipscomb, Benjamin Franklin, and others who opposed the missionary society which was but the invention of men who were not satisfied with God's plan of cooperation among churches, and thought they could improve upon it.

Let me say for the record that I believe that congregations can and may cooperate. I don't know of anyone who does not believe that churches may cooperate. I believe that New Testament churches cooperated. But it was a cooperation that recognized the independence of each congregation. They worked toward the same end, yet each worked in its own congregational capacity. Two examples are herewith given.

(1) A number of churches supported Paul while he labored at Corinth (2 Cor. 11:8). This support was not sent through any society. It was not even sent to the church at Corinth. But was obviously sent directly to Paul by the hand of brethren acting as messengers of the contributing churches (2 Cor. 11:9).

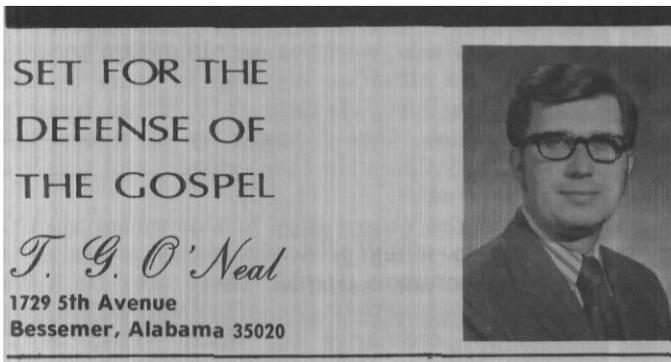
(2) During the latter part of Paul's third missionary journey he stirred up churches to make a contribution for impoverished brethren at Jerusalem (1 Cor. 16:1). Some years earlier a similar con-

tribution had been made by the church at Antioch for the relief of poor saints in Judea (Acts 11:29). In neither case was the relief sent to some central organization. Nor was it sent to some central church to be administered. But it was sent, again by the hands of chosen messengers, directly to those for whom it was intended (Acts 11:30. 1 Cor. 16:3. 2 Cor. 8:23). Does anyone deny that this was cooperation between those churches?

Under such cooperation the success was phenomenal. One third of a century after Pentecost, Paul was able to say that the gospel had been preached in all creation under heaven (Col. 23). As for helping the poor, the response to Paul's appeal to the churches was so generous as to constitute a liberal contribution (2 Cor. 9:13).

Conclusion

The things that we have discussed in this series, — the fact that the church was designed by a divine architect; built by Christ; upon a divine foundation; ruled by a divine head who makes no mistakes; subscribing to a divine creed, written by men who were guided into all truth by the Holy Spirit; and finally in its local sense, ruled by elders whose jurisdiction is limited to but one local congregation — these things, I say, constitute mighty bulwarks that safeguard the church in matters of doctrine, in organization, in work and in worship. Let us mark them well. Let us pray that they may be faithfully preached to the generations following.



REINCARNATION

Reincarnation is basically a theory of Mohamendanism. It says that the soul of one is reborn in another body or form. The idea that demons are spirits of departed wicked men come back to life in the body of another seems to me to be a form of reincarnation. The reason why a cow is so well treated in countries like India is because the 'cow' just might be grandmother or some other relative reincarnated.

Jean Dixon

In the *National Enquirer*, Dec. 10, 1974, Jean Dixon said, "We're on the Brink of Discovering the Amazing Secrets of Reincarnation. . . All of us have lived before. And all the knowledge from our previous lives will surface with tremendous and wonderful consequences. . . Telepathy will become the everyday of communication. . . Age-old remedies will

be rediscovered and applied to modern medical know-how, eliminating all killer diseases. . . In earlier lives some of us were great scientists like da Vince, Galileo and Copernicus. We'll reach into the deepest recesses of our minds and draw out these great thoughts, theories, and ideas of centuries ago."

"Foremost Authority"

The *National Enquirer* of Feb. 14, 1978, page 37, says Dr. Ian Stevenson of the University of Virginia is "the world's foremost authority on reincarnation." He claims to have "new evidence that after people die they can be born again." He gives "evidence" (?) of an Indian born again as his own nephew; a boy who was in an earlier life his own uncle, and woman born again as the daughter of a good friend. One psychic researcher said, "I feel it is strong evidence of possible reincarnation."

There needs to be kept in mind the big difference in the Biblical doctrine of life after death and in reincarnation; they are not the same.

Old Testament

(1) Of such Old Testament characters as Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech the Bible says "and *all the days* of" giving their name "were" giving their ages (Gen. 5:5, 8, 11, 14, 17, 20, 23, 27, 31). If *all* their days were a certain number, then they did not have any more. If Methuselah had some days after 969 years, then 969 years were not "all the days of him; they were just *part* of his days.

(2) 2 Sam. 12:23—Of the child born to David and Bathsheba, David said when he died, "can I bring him back again? I shall go to him, but he shall not return to me."

(3) 2 Sam. 14:14 says "we must needs die, and are as water spilt on the ground, which cannot be gathered up again, neither doth God respect any person."

(4) Job 14:1-2—"Man that is born of woman is a few days, and full of trouble. He cometh forth like a flower, and is cut down." Man has a "few days" not a "few days" and then a "few days" again.

(5) Dan. 12:2—of those that "sleep in the dust of the earth" Daniel said they shall "awake, some to everlasting life, and some to shame and everlasting contempt." Those that sleep will not awake to be reincarnated.

(6) Eccl. 3:2 says there is a "time to be born, and a time to die;" not times to be born and times to die.

(7) 2 Kings 4:35-36—when the son of the Shunammite woman died, Elisha raised him, the same boy, back to life. He came back to life as himself, not as his uncle or some friend.

New Testament

There are not only the above Old Testament passages that disprove reincarnation, but some New Testament passages bear on the matter.

(1) Mk. 5:35-43—When Jesus raised this damsel from the dead, it was the dead damsel that arose in the same body she had when Jesus took her by the hand. She did not come back from the dead in another body.

(2) Luke 7:11-18—Jesus raised a young man from the dead. He sat up with the same body. It was not the young man as a relative that was resurrected.

(3) John 11:43-44—Jesus raised Lazarus from the dead and he came forth with his grave-clothes on, thus the same body.

(4) Acts 9:36-43—When Peter raised Dorcas from the dead, she came forth in the same body she had. She was not reincarnated in another body.

(5) Acts 20:9-12—Eutychus was "taken up dead" and Paul said "his life is in him" and he was "alive." After his death he did not come back in another body of either man or beast.

(6) 2 Cor. 5:1-10—Paul said we have "our earthly house" not houses and judgment will be according to what we have done "in this body," not in "these bodies." If man is reincarnated, he will not be judged for what he does in all of his bodies, just one.

(7) 2 Cor. 5:6-8—Paul contrasts the choice "we" have as being "at home in the body" as "absent from the Lord" and "absent from the body" and "present with the Lord." In Phil. 1:21-24 he shows to be "in the flesh" is the opposite of being "with Christ." When absent from the body, Paul was not looking to be reincarnated in another body in a future life back here on earth.

(8) Heb. 9:27—In this plain passage we read "as it is appointed unto men once to die, but after this the judgment." One death and then judgment; not several deaths and more lives of reincarnation.

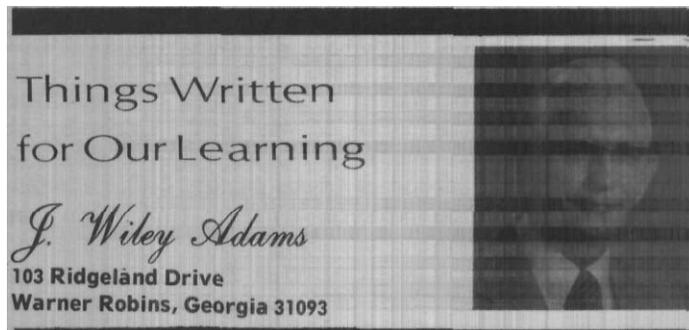
(9) 2 Tim. 4:1-8—Paul said when his departure took place he had a crown of righteousness waiting him, not another life in another body by reincarnation.

(10) John 16:13-15—Jesus said the Holy Spirit would guide the apostles into "all truth." They were not guided by the Spirit into teaching the doctrine of reincarnation. Therefore, reincarnation is not any part of "all truth."

(11) 2 Peter 1:3—Peter said "his divine power hath given unto us all things that pertain to life and godliness." Reincarnation was not that which his divine power gave, thus, it does not pertain to life or godliness.

(12) 2 Cor. 5:7—Paul said we walk by faith and Rom. 10:17 teaches faith comes by hearing the word of God. If there is no word of God for the doctrine of reincarnation, and there is not, then it can not be taught or believed by faith.

Paul warns "beware lest any man spoil you through philosophy and vain deceit, and after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The doctrine is one of those which did not originate with Christ and may be classified as "philosophy," "vain deceits," "rudiments of the world" and "traditions of men."



PRACTICAL PREACHING

We sing a song in our assemblies about Christ receiving sinful men in which we urge the preacher to make the message clear and plain. Unless the message of truth is clear and plain, most of us will not understand it. God intended that His Word be presented in such a way that ordinary people, as well as intellectuals, could comprehend it.

The prophet Jeremiah foretold of the days of the gospel and the kingdom of God. He said, "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, should not err therein." (Isa. 35:8). If man cannot understand truth it is of no value to him. To present truth so that man cannot grasp it is to nullify the purpose of truth. Isaiah indicated that even a wayfaring man, even a fool, could walk in the way of holiness. This is a strong argument for plain preaching.

Paul declared that we have an obligation to adapt ourselves to the situation at hand in order to teach the truth to the lost. He said, "... I am made all things to all men, that I might by all means save some." (I Cor. 9:22b). He then added "and this I do for the gospel's sake. . ." (v. 23).

It has been the observation of this writer that the preaching of so many preachers today is above the heads of the common people. There may be a time and place for a sophisticated, intellectual discourse but it is not ordinarily so. Such would be understandable to some audiences but not to most.

Preachers need to use some good judgment about this. Good common sense might be a better term for it. Brethren, keep it on the ground! After all, that is where we are standing. Jesus brought his lessons alive by the use of every day illustrations known as parables in which he used the language of the people. His lessons were profound because they were simple, plain and practical. He related his teaching to the day and time and showed the people how it would work for them in everyday affairs. He did not relate it to this life only but projected it to the life after death and heaven.

Compare this with those who flaunt their education and show off their academic ability today. What do they really teach the people? Their words and phrases are out of reach of the man in the pew. This is not an indictment of education. It is to say that we should learn how to use education so as to communicate with all whom we seek to teach. To do otherwise is to make

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one's motives suspicious.

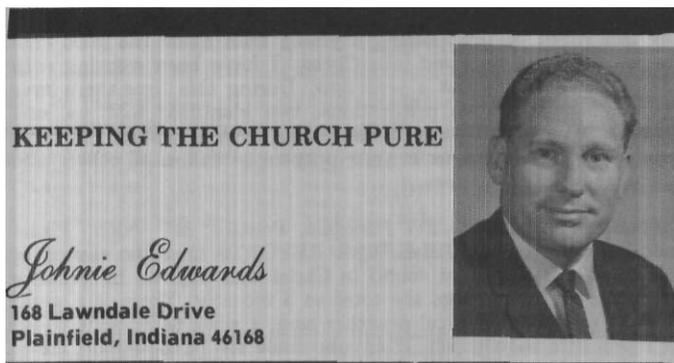
It must be discouraging for a man to work hard all day at a secular job, rush home, eat, dress and go to the services or to a gospel meeting only to come home with nothing. Some may say "climb up" or "bring a bucket to put it in." This may sound funny at first but it is not humorous at all to the one who has put forth so much effort and has gained so little in his spiritual understanding. He listens in vain to words and material so complex and complicated that he can fathom but little of it. A teacher is not successful unless he can be understood.

On the other hand it may be true that there are those who get nothing from most any type of lesson simply because they do not try. But if such a one did decide to try should not the teaching be within his reach? That is the point we are making.

We need to give people practical instruction so that they can relate it to the situations of life which they face day by day. It is only in this way folks can cope with life and its many problems. They must be caused to see that serving the Lord is not just some high-sounding, theological theory but that it works both for now and eternity. It gives meaning and purpose to life here and hereafter. The Christian life is real, not theoretical. It is practical because it works!

We fear that there is something called "intellectual snobbery" among some who preach. A preacher is not really educated unless he can use his tools of the trade to help men to understand. Education should never become a wall between teacher and student. It should in reality be a bridge over which to transfer thoughts. Accompanied with practicality and humility it can be a valuable tool in the hands of the wise.

Brethren, let us strive to make the message plain. Let it not be said when a sermon is done that the people could not understand what was said for the reason that it was over their heads.



God expects the church to be kept pure. The apostle Paul said, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

There are five areas I would like to discuss with you at this time, in which the church must be kept pure.

Conditions of Membership

The church must be kept pure in conditions of membership. God has given the plan and it is not the job of the church to set up its own terms of membership. The conditions of membership are simple: (1) Hearing the word (Matt. 17:5); (2) Believing in Christ (John 8:24); (3) Repentance (Acts 17:30); (4) Confession of faith (Matt. 10:32); and (5) Immersion (Romans 6:3-4; Mark 16:16). These conditions of membership must not be changed if the church is to be kept pure.

Sometimes people will fall away after meeting the primary steps of membership and the church has the problem of receiving the unfaithful. Sometimes the unfaithful will want 'to slip back in' without acknowledging their sin. The church must be kept pure in this respect.

Receiving all immersed folks into the membership is an area in which the church must be kept pure. It is true that Bible baptism is immersion (Rom. 6: 3-4) but not all immersion is Bible baptism! Bible baptism must have the subject — the taught (Matt. 28:19); the right element — water (Acts 10:47); the right action — a burial (Col. 2:12); the right purpose — remission of sins (Acts 2:38); to get into Christ (Gal. 3:27); to get into the church (1 Cor. 12:13) and in order to be saved (1 Pet. 3:21; Mark 16:16).

In Organization

If the church is to be pure in God's sight, it must be kept pure in organization. There is no universal organization through which the church is to function. The organization of the church is on a local scale. In writing to the Philippians, Paul states that the organization of the local church is composed of elders, deacons, and saints (Phil. 1:1). The only organization through which the church can scripturally function is the local congregation. The authority of the oversight invested in the elders begins and ends in the local congregation where they are elders (1 Pet. 5:1-2). Thus, it becomes unscriptural for an eldership to become involved in sponsoring activities for other congregations in any realm!

Since whatever God provides for the church is complete (2 Tim. 3:16-17), the organization is complete and it becomes a violation of the authority of the Bible when an eldership turns the funds of the local church over to any other organization to do its work.

In Work

There are three realms in which the local church may engage. First, the church has the responsibility of preaching the gospel to saints and sinners according to its ability (1 Tim. 3:15; 1 Thess. 1:8; 2 Cor. 11:8, Phil. 4:16-17). Second, the church has authority to conduct worship services (Acts 2:42; Heb. 2:12; Acts 20:7; 1 Cor. 16:2; 1 Cor. 11). Thirdly, the church has benevolent responsibility to needy saints (Acts 6:1-6; Acts 11:27-30; 1 Cor. 16:1-4; Rom. 15:26). This work must be done within the framework of the organization of the local church. When the church respects Bible authority and does just the work authorized in the scriptures, the church

will have no church sponsored ball teams, banquet halls, area wide meetings and campaigns, church camps, colleges in the budget and any other unauthorized activities.

Attitude Toward Error

Many in the church are afraid to expose error, lest it cause trouble. We must earnestly contend for the faith (Jude 3) and not be afraid to preach all the truth on any subject. If the church is to be kept pure the word must be preached "in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4:2).

In Speech

Paul said, "Hold fast the form of sound words . . ." (2 Tim. 1:13), and speak thou the things which become sound doctrine" (Titus 2:1). Peter said, "if any man speak, let him speak as the oracles of God." Departures from God's word are always reflected in the speech of those who depart. Here is a list of things we hear said which reflect a departure from the old paths. "I am a Church of Christ;" "Join the church;" "the Christian sabbath;" "our fellowship hall for socials;" "the sponsoring church;" "the head elder;" "church sponsored recreation;" "college in our budget;" "Christian camps," etc.

May God help us to work, Eve and pray to the end that the church be kept PURE.

THE NEWS LETTER REPORTS

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

THE LORD'S WORK IN NORTH DAKOTA

GARY HARGIS, Grand Forks, N.D. and **DON BONNER**, Jamestown, N.D. — North Dakota has two congregations at present adhering to sound Bible principles. Jamestown is the older of the two and is located in the south-central region of the state, midway between Fargo and Bismarck on I-94. Emerado, or the Grand Forks Air Force Base church exists because of the diligence of brother and sister Charles Dick who established the Jamestown work and kept it alive through a number of lean years. Though both are asleep in Jesus at this time, a trust left by sister Sarah continues to support faithful gospel preachers in Minnesota, North Dakota, Montana and Texas.

Through the labors of some of the preachers supported by the trust, the Emerado work was established. Now the support to the local preacher comes from all over the country. The preacher from Jamestown preached and taught for both congregations for over a year even though they are 140 miles apart. He was, at the time, the only male member in the state. The diligence of brethren all over the country who gave of their means allowed the work to continue. The trust left by Sarah Dick is bearing its maximum burden at this time and is unable to help further in the support of additional men.

A unique opportunity has afforded itself in that three men have offered to come and labor in this area. Support is needed for the three. All three are coming out of secular work. They have preached and taught with various congregations over a number of years. All are mature Christians with wives and families. They are dedicated to seeing a pure gospel preached in North Dakota. Because of the difficulty of the labor here and its inherent discouragements it is deemed wisest that these men start by laboring with the help of the preachers now working here. One will labor in Emerado with Gary Hargis where the burden of rapid growth has left many babes to be taught and contacts to be firmed. Another will labor with Don Bonner in Jamestown where the work is small. The third will labor with a faithful family in Valley City, 35 miles from Jamestown. It is hoped that a great deal of mutual assistance in personal work will generate the same growth we enjoy in Emerado.

As the works in these areas grow we hope to take advantage of opportunities that are opening in North Dakota. There are yet cities of 10-20,000 who have never heard the pure gospel. The liberal congregations are moaning under the burden of their folly as two Joy Bus programs were scrapped recently. In Minot the church allowed Dave Moyer to teach and preach for a number of years while he was stationed there with the Air Force and is yet open to study. The Grand Forks liberal group has recently invited brother Hargis to come bi-weekly to address them on the differences dividing the two groups. It is our prayer and hope that good will come from the lessons. An opportunity to teach has also opened in Bismarck. Not only have we been invited to teach them, but they have invited Albert Wanous and Steve Wolfgang to

preach gospel meetings for them this summer. The opportunities are abounding as the Lord has opened an effectual door for us. We need laborers. We urge brethren to carefully consider the requests from these men and join us in this work with both material and spiritual support. Some who are familiar with the work here include: James R. Cope, Leslie Diestelkamp, Paul Earnhart, Albert Wanous, Ron Howes, Connie W. Adams, Luther Martin, "Paul C. Keller and many more we can furnish if so desired.

STEVE GOFF, P.O. Box 427, Centerville, Texas 75833 — At the first of July we will move from Centerville, Texas to work with the church in Kaysville, Utah. At this time, the brethren in Kaysville comprise the only sound work in the entire state. If any readers know of contacts we can make in Utah, please write us in care of the Church of Christ, P.O. Box 261, Kaysville, Utah 84037. We welcome Christians to worship with us when traveling through Utah.

MACKAY W. HARDEN, 118 W. Brandywine Circle, Wilmington, NC 28405 — The church here in Wilmington has just concluded a gospel meeting with Jerry Accettura of Chester, Virginia preaching. During the meeting we had 17 visitors who were not members of the Lord's church, many of them attending several nights of the meeting. From these we were able to set up 3 home Bible studies and think there will be one or two more. On the last night of the meeting a young man made the good confession and was baptized into Christ. I have been working with this congregation about a year now. During this time there have been 4 baptisms, two restorations, two identified with us, and several have come forward confessing wrong doings. We ask brethren to remember us in their prayers as well as all others who are working in hard areas.

DAVID L. COOPER, 217 Parkdale, Pontiac, MI 48055 — Please mention in your NEWSLETTER REPORTS that the church at Gingellville is alive and sound in Christ and that we have had a restoration which brings the total to 5 recently. There is a great need for a full-time gospel preacher here. I work 54 hours a week, or more, at a secular job. If anyone could see fit to support me or if there is a gospel preacher who is able to get support, I think his labor would be rewarded. A 1970 census reports 907,000 souls in this county, with 85,000 in Pontiac alone.

RICHARD MERSKIN, 122 4th Ave., Cheyenne, WY 82001 — On April 2, 1978 the church here began meeting at a different location. We now meet at the local YMCA building, for both worship services on Sunday. Our midweek Bible study is held on Thursday evenings at our home until we can find a reasonable place to meet. Johnnie Horton and Frank Driver from the Downtown church in Fort Collins, Dave Swenson from Davenport, Iowa and myself preached in a short meeting here in April. We

urge summer travelers through Cheyenne to stop and worship with us. Call (307) 634-6845 for information.

DELBERT J. NEDDO. SSgt, Mid-Island Church of Christ, PSC No. 2 Box 13168, APO S.P. 96367 — The Mid-Island Church of Christ located in Okinawa has a list of eight Filipino preachers in need of additional support. We have been supporting all of these but have had to cut back because of reduced membership due to military transfers. We have known all these men for several years. Some of our members have visited them and have seen their work first-hand. We highly recommend them and will be glad to send you a list of their names, addresses, and any other information you may need.

PREACHERS NEEDED

OKEECHOBEE, FLORIDA — The Westside church in Okeechobee needs a full-time preacher. This is a fast growing area with good potential. If interested contact Franklin Varson, Rt. 2, Box 175, Okeechobee, FL 33472. Phone (813) 763-3462.

BRADLEY, ARKANSAS — A small but active congregation needs a full-time preacher. Andrew Whisenhunt and his son, Warren, presently share the preaching but both are farmers and the work needs a full-time man. The town is small but the people are friendly and prospects are good. Contact Andrew Whisenhunt, Rt. 1, Bradley, Arkansas 71826. Phone (501) 894-3472, or (501) 894-3947.

ROANOKE, VIRGINIA — Our present preacher, Elmo Hazelwood, is leaving the work here in June. We will then need a man to replace him. We are constructing a building in which to work and worship and expect to have it completed in May. Roanoke is a busy and growing city. Our potential for growth here is very good. Anyone interested may call Lewis Sturm collect at

362-6226, or write to the church at P.O. Box 12685, Roanoke, VA 24027.

GREENEVILLE, TENNESSEE . The Raven's Branch church needs a preacher by October 1, 1978, if possible. This is in the mountains of East Tennessee. Attendance runs 70-90. These are very good people. Partial support can be provided. If interested contact Olie Williamson, P.O. Box 29, Greenville, TN 37743.

PEORIA, ILLINOIS In March, 1968, the church in Peoria, Illinois divided. One decade later, in April, 1978, the Paris Avenue and Westlake congregations were re-united. The Peoria church will meet at 3004 W. Lake Avenue until that property is sold, at which time they will move to the older, but larger facilities at 1509 E. Paris Avenue. A decision will be made later after further study whether to remain there or build elsewhere. Preachers from both congregations are presently working with the merged group. Al Diestelkamp has worked with the Paris Avenue church for four years, and will continue with the Paris Avenue church until June when he plans to begin work with the church in Davenport, Iowa. William B. Murrell has preached at West Lake for one and one-half years and will stay on with the church in Peoria. About 150 people worship with the congregation

Al Diestelkamp
William B. Murrell

IN THE NEWS THIS MONTH

BAPTISMS	453
RESTORATIONS	101

(Taken from bulletins and papers received by the editor)

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"

VOLUME XIX

JULY, 1978

NUMBER 7

Restoration
Footnotes

Earl Kimbrough
2212 Malibu Drive
Brandon, Florida 33511



"SPURIOUS LIBERALITY"

Since the beginning of the Restoration movement, preachers have flooded the nation with religious journals of every size and kind. Many of these have done much good, yet, all of them at times have come under sharp criticism from able and reflective brethren. The strictures have not always been justified, nor completely free of prejudice, jealousy or ulterior motive, but in general they have served a useful purpose. Papers, religious and otherwise, are no less afflicted by human frailty than the men who publish, edit and contribute to them. Constructive criticism is healthy for all concerned, and stinging reviews have been known to hit their mark well with force and effectiveness for good.

Harvey W. Everest, author of *The Divine Demonstration*, was head of the "Bible Department" of Drake University and a member of the progressive wing of the church when he died in 1900. Near the end of his life, when he had time to give serious attention to papers published by the brethren, he was disturbed by what he found. He was probably more familiar with the liberal publications which most of them were at the time. But even though his own position in the brotherhood tilted to the left, he was nevertheless anxious to see brethren hold to the truth without veering to extreme in either direction.

"In perusing our religious periodicals—more frequently now than in former years," he wrote, "I find what seems to me a kind of spurious liberality. (Everest apparently used "liberality" here to mean

freedom of action within the limits of divine truth, but he regarded claims for liberality beyond that as "spurious," or illegitimate. EK) It is often like what we find among the broad-gauged religionists, who seem willing to give up, or hold in doubt, nearly every vital doctrine of Christianity—the validity of prophecy, the fact of miracles, the real divinity of our Lord, the inspiration and reliability of the Scriptures, the possibility of a place formerly called hell, the reality of regeneration, the necessity of church membership and the decisions of a final judgment-day. Not that any of our 'scribes' or 'Pharisees' would go that far, but they seem to be traveling in this direction. . .

"We may stand so perpendicular as to lean backward. We may magnify differences, and widen the chasms which separate the churches. An extreme and indefensible position is a source of weakness. Of course, editors, and other writers of influence, need to be cautious. But the best and safest way is this: That we look neither to the right nor to the left, but try to be right; try to 'speak the truth in love.' This is not only the honest course, but also the best policy, for a half-way position is partly in the enemies' country, and is easily assailed. If a few writers are representative of our brotherhood, we seem to be weakening on several subjects once thought to be firmly established." (Alanson Wilcos, *A History of the Disciples of Christ in Ohio*, pp. 76, 78).

If Everest had lived a few more years, he would have found that some of the "scribes" whose writings bothered him continued to move in the direction he thought they were headed. Many of them came to deny the "vital doctrines of Christianity" which course was formerly the preserve of "broad-gauged religionists." Yet, Everest himself had unwittingly encouraged the wayward travelers by endorsing a loose application of the noble principles he so ably expounded.

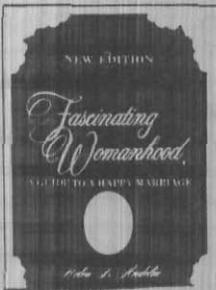
An oft-repeated lesson the advocates of "spurious liberality" never seem to learn is that digression is never static. The men and papers that unleashed institutionalism and its kindred evils upon the church in more recent years, now find themselves in the throes of a full-blown apostasy. They are witnessing a rapid disintegration of the church as they have known it. Some of them are going to their graves

weeping over a departure from the faith which they fathered and nurtured to maturity, but lacking the courage to acknowledge their mistake and completely powerless to corral the stampede toward denominationalism that began when they carelessly spooked the herd with their "no-pattern" lightning and institutional thunder.

Could it be that we, too, are making the same tragic mistake?

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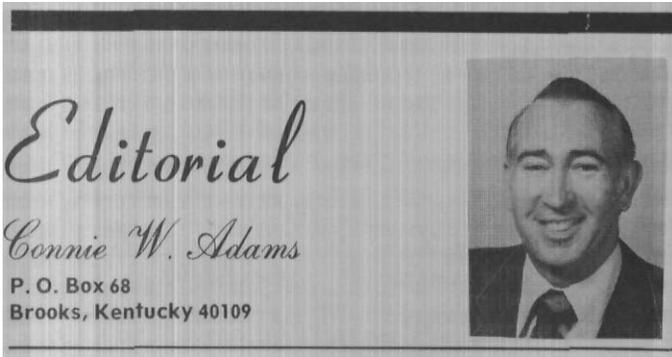
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FIRST PURE, THEN PEACEABLE

James drew a sharp contrast between wisdom from above and that which is from the earth. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:14-18).

It is the responsibility of children of God to hate evil, do good, seek peace and ensue it (1 Pet. 3:11). If possible, we are to "live peaceably with all men" (Rom. 12:18). The fruit of the Spirit is "love, joy, peace" among other things (Gal. 5:22). As James said, a spirit of envy and strife with bitterness is "earthly, sensual, devilish." A factious, contentious spirit is evermore condemned in the word of God.

Peace At Any Price?

There is such a longing for peace within some, that they are willing to sacrifice principle to have it. In the political realm, many a nation has traded its freedom and sacrificed its honor in order to appease some tyrant. We speak respectfully of the courage of a Patrick Henry who wanted to know if peace was "so dear" as to be purchased at the "price of chains."

In the spiritual realm, every conflict and eventual division over unauthorized practices could have been averted had the opponents of error been willing to silence their consciences, hold their tongues, accept the error, and bask in the peace of a false and empty security and unanimity. The advocates of instrumental music, missionary societies, Premillennialism, sponsoring churches, institutionalism and what have you, wanted peace ON THEIR TERMS. They wanted no opposition. They branded the objectors as "troublers of Israel." It never seems to occur to innovators that they bear any responsibility whatever for spiritual warfare.

That such conflicts are sometimes necessary is emphasized by the fact that children of God are often pictured as soldiers armed for battle. If the Lord meant for us to have peace at any price, then why did he tell us to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11)? The gospel of peace must be

advanced and defended by those who are "girt about with truth" and who have on "the breastplate of righteousness" (Eph. 6:14-15). Doctrinal purity and moral uprightness must be found in concert in the lives of all who successfully wrestle against "spiritual wickedness in high places" (Eph. 6:12).

Determining What Is Pure

Since the wisdom from above is *first* pure, *then* peaceable, we can never enjoy the peaceable fruits of righteousness unless we are able to determine what is pure. The underlying implication of divine revelation is that man is capable of comprehending it. God has spoken unto man (Heb. 1:1-2). But he did us no favor at all if we are unable to understand what he said. Paul said he wrote what was revealed to him in words "whereby when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. 3:3-4).

Of late, a number of us have written to caution brethren against creating divisions over matters of private conscience. The warnings are needed. But there is another danger which we dare not ignore. We must not leave the impression that truth cannot be discovered on any subject on which God has expressed his mind. Deadly compromises are being promoted, not only in the realm of doctrine, but in morals as well. We have apologists for adultery, social drinking, immodest attire, dancing and you name it. Moral purity in the family, the most basic of all human ties, is being compromised by the advocates of permissiveness in the matter of marriage, divorce and remarriage. Able, faithful and godly men have been abused and branded as radical partisans for defending God's standard of purity in such matters.

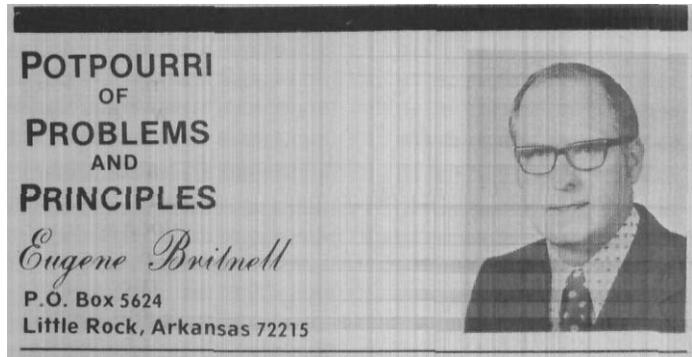
The advocates of permissive moral behaviour are not silent. They have been working to spread the leaven of unrighteousness. Now, is peace so dear as to be maintained only at the expense of moral integrity? First, let us determine what is pure, resolve to follow that, and then we can enjoy the peaceable fruit which will inevitably follow in its wake. Peace with God will enable us to promote righteousness. Peace with the world will alienate us from God and promote that which is earthly, sensual and devilish.

— o —————

THE ADAMS — INMAN DEBATE

My debate with Clifton Inman is over. It was conducted May 29-June 2 at Middlebourne, West Virginia before an audience of brethren who came from twelve states. The use of closed circuit television enabled those who could not find a seat in the auditorium to see and hear on monitors placed in the classrooms and in an adjoining garage. Brother Inman is a gentleman and the debate was conducted on a high plane with no ill-will expressed on either side. As has been true in most of the debates on the issues we discussed, very few preachers attended who stood with brother Inman. We did have a number of area people from congregations either "liberal" or "on the fence". While we leave it to others to assess the outcome, it is my persuasion that a great amount of good was done. J. Wiley Adams, my brother in the flesh, served as moderator the first two nights. Sickness in his family required his returning home

before it was over and my son, Wilson Adams moderated for me the last two nights. He is working with Rodney Miller and the Par Street church in Orlando, Florida. Wiley will write a brief review of the debate for *Searching the Scriptures*. **HOW MANY OF THE SPECIAL DO YOU NEED?** Have you placed your order yet for enough copies of our August special on "The Church—Issues Old and New" for every family in the congregation to have one? Do you have enough to give to your friends or relatives who worship with congregations which have followed after the errors of institutionalism and its attendant practices? This 32-page special is something you will want to keep for future reference and study. See the ad elsewhere for subjects, writers and prices.



EXPLANATION AND APPRECIATION

On August 17, 1967, brother H. E. Phillips, then owner and editor of *Searching the Scriptures*, called to invite me to become a regular writer for the paper. Due to my appreciation for him and the work he was doing, and my desire to take advantage of every opportunity to do all the good I can while I live on this earth, I humbly and gratefully accepted the responsibility.

When brother Connie Adams became owner and editor in 1973, he requested that I continue to help with the paper. In 1974, I was asked to become the editor of the *Gospel Guardian* which I did with the first issue dated November 1. I continued the work until September 1, 1975, when the paper was sold and a new editor was selected.

I had published a small monthly paper called *The Sower* as a work of the church since January of 1955, but had discontinued it when I began the work with the *Gospel Guardian*. When the *Guardian* change came, my son, Olen, and I decided to revive the *Sower* as a 16-page monthly paper on a subscription basis. This continued with good success for two years (1976-77). For several reasons, we and the elders of the Arch Street church of Christ in Little Rock judged it expedient and profitable for the *Sower* to again become a work of the church. Since January of this year, it has been published as an 8-page monthly and sent free to all who request it. It is having a good influence in thousands of homes across America.

When brother Connie Adams heard of our new plans, he called immediately to invite me to return to the pages of *Searching the Scriptures*—and here I am. It is a genuine pleasure to once again be associated with Connie and the other able and faithful brethren who are responsible for this paper and the material therein. They are some of the best men in the church today, and I love and appreciate all of them.

In a special way, I appreciate the work of and association with Connie Adams. His faith is strong, his knowledge of truth is excellent, his observations of conditions in the world and the church are adequate to the task before him, his convictions are not for sale, and his life and integrity are beyond reproach. For many years I have appreciated his knowledge, judgment and ability, and I'm sure that thousands of you join me in this expression of confidence and appreciation.

What about my new heading? Well, Ken Green has

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my old column heading and is doing such a good job that neither Connie nor I would ask him to give it back. That meant that I had to get me a new heading. Connie pretty well left it up to me, so long as I didn't conflict with the other regular writers, and the decision was not easy.

We all understand what "problems" and "principles" are, but what about that "potpourri"? If you are not familiar with the word, and don't look it up in the dictionary, you won't even pronounce it right. The word simply means: "a medley or mixture." But, you say, "That will allow you to write about nearly any thing." Exactly! Why do you think I chose that heading?

Our approach will be a simple one. Whatever we write about (and our column will usually contain several short subjects), we will state the problem and then show the principle of truth which was violated to create the problem. In other words, we will analyze the problem and give the solution—which is the responsibility of any teacher and especially a gospel preacher. We will deal with problems and principles in society, government, the religious world, and the church.

As is true with the editor and all of the writers, we must work this responsibility into a busy schedule. I must edit and prepare the *Sower* each month, preach for the Arch Street church, serve as one of the elders, publish a church bulletin, conduct a radio program, and preach in about ten gospel meetings each year. I may not be able to get material to the editor each month, especially for the next few months, but I shall do the best that I can under the circumstances.

As you know, this is a good paper. It deserves our support in every way. We can, and I'm confident will, increase the circulation and thus the influence for good. If we will all work, we can soon reach into at least ten thousand homes each month. If you don't think we can, hide and watch us!

I'm thankful for the privilege of returning to the pages of this journal, and pray God's blessings upon all of our efforts to serve Him. There is so much to be done—and the time is running out!

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THE GRACE—FELLOWSHIP ISSUE—No; 3 UNITY IN DIVERSITY—ROMANS 14

The title of this lesson has long been used by those of the NEW UNITY MOVEMENT (NUM) to identify both the spirit and the basis of its plea. The idea is that sincere brethren in error remain in fellowship with God and should, therefore, remain in fellowship with all others who are in fellowship with God. In spite of some differences and error on the part of sincere brethren, all remain as one—hence, *unity in diversity*. The expression is applied by the NUM to matters involving both individual and church action.

While I use the expression in the title of this lesson to identify both of these areas of action, I insist that neither enjoys *unity in diversity* to the exclusion of the other. This simply means that Christians must be united in church action while at the same time they may differ in *certain matters* involving individual action. To apply the expression equally and exclusively to each area would involve a contradiction of terms. Such might identify a state of *union in diversity*—But not *unity in diversity*. I believe that the fourteenth chapter of Romans authorizes an area of tolerance, but that this area is definite, certain, and limited. Here the NUM is in error again, namely, it fails to recognize these divine limitations. Furthermore, the NUM, based upon Rom. 14:4,5,13,17,19 teaches that brethren ought to avoid the "judgemental spirit" in the realm of "doctrinal instruction" (See paragraph 3, Article No. 2). There is, therefore, an urgent need for a study of this chapter and the divinely authorized area of tolerance with all its limitations.

GENERAL VIEW OF ROMANS 14

The thrust of this chapter is to show brethren who differ in *certain matters* how to fellowship with each other in spite of such differences. In an effort to attain this end three primary matters are discussed, namely, clarity of conscience, individual action, and offending a brother.

Concerning clarity of conscience, this chapter teaches that such is necessary on the part of every Christian (vs. 5,22,23; Cf. 1 Tim. 1:5); that such must be respected by all, otherwise one is "destroyed for whom Christ died" (v. 15). The word "faith" (v. 23) is used in the sense of a clear conscience. I know that "faith cometh by hearing. . . the word" (Rom.

10:17), and that whatsoever cannot be heard in God's word is sin, but that is not the meaning of "faith" in this verse. Here it is used to identify one's being fully-persuaded in his own mind (v. 5); one's lack of doubt (v. 23), and one's not condemning himself in that which he does (v. 22). To act otherwise is to sin! Why? Because he has violated his conscience, he was not persuaded in his own mind, he acted in doubt, and condemned himself in that which was done. He did not act believing in his own mind that it was right. All of this simply means that a clear conscience is an absolute requirement of all. One may be wrong for other reasons, even with a clear conscience (Acts 23:1), but one thing is certain: one is always wrong when he violates his conscience.

While a clear conscience is necessary, it is not always a safe guide. In fact, it is not the province of conscience to guide. Briefly, it may be said that conscience is a power within us that urges us to do what we understand to be right. One may be lacking in an understanding of truth (hence, "weak in the faith"—v. 1), but conscience will not urge ahead of his knowledge. Sometimes it is said that "conscience is a creature of education." No, we are the creature of education. When we learn more, don't worry about conscience, it will act immediately—urging us up to the point of our knowledge.

There is a necessary conclusion that follows from the above. The *judging* that is forbidden in this chapter must relate to matters of individual action, otherwise there could be no differences among brethren and each maintain a clear conscience at the same time. If group action be involved, and some brother conscientiously opposed the action, he would have no alternative but to violate his conscience or to refuse to participate therein. That is why differences involving church action have and do divide churches, e.g., instrumental music in worship, church support of human institutions, the sponsoring church arrangement, the social gospel concept of the mission of the church, etc. On the other hand differences involving only individual action do not or should not divide, e.g., the covering of 1 Cor. 11, the "war question," the observance of Christmas as a national holiday, etc. One may keep such to himself—practice such individually—and at the same time continue in every function of the church with those who differ on such matters and neither violate their conscience.

Not only does this limitation to individual matters follow from what is taught about conscience, Paul teaches as much very plainly in verse four: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." In other words no one else is involved with this brother in the act under consideration—he stands or he falls alone—unto his own master. Thus, Paul identifies the area of diversity in which we are to leave off judging one another, namely, individual action. This simply means that the NUM perverts these verses on judging and is in error when it applies the same to matters involving church action.

Paul is teaching in this chapter that while Christians may differ in individual matters, personal and private views—all of which are to be had to one's

self (v. 22—not binding it upon others), the church may continue united in all that God has given it to do. This is the meaning of verse seventeen: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The context shows that in this verse "meat and drink" identify matters of individual action. Such are not kingdom business or church functions. Hence, while Christians may differ over such matters, they continue in kingdom or church matters in "righteousness, and peace, and joy in the Holy Ghost."

ISSUES IN ROMANS 14

The issues of Romans 14 involved differences among *brethren*, "for God hath received him" (v. 3). Those who differed had been received of God. To apply what is said here to differences about how to become a Christian or to be received of God is to misapply truth. The differences among brethren concerned the eating of meats (perhaps, sacrificed to idols, or clean or unclean according to the law of Moses), herbs, days, drinks, and perhaps other ordinances of Judaism.

Some, perhaps, are ready to ask, Do not Acts 15:29 and 1 Cor. 8:8; Rom. 14:2,3 contradict each other? No, in the former, Paul condemns meat eating "with conscience of the idol" (1 Cor. 8:7). This would be wrong in either instance. In the latter references Paul approves only when eaten without "conscience of the idol," when in compliance with other principles of expediency, and when done individually—not binding it upon others. Some may also think that Gal. 4:10,11 and Rom. 14:5 contradict each other. However, a closer look shows the former to involve group action and an effort to bind upon others, while the latter involves only individual action. This shows again how wrong the NUM is in applying Rom. 14 to matters involving church action.

MATTERS OF INDIFFERENCE

Some would ask, Is this area of tolerance also limited to matters of indifference? Some think so based upon what Paul said about eating meat in 1 Cor. 8:8. While it is true that the issues named in Romans 14 fall into that category, I find difficulty in so limiting it and in making application to present day issues. This difficulty appears again in the light of all that is here taught.

In the first place, where is the issue among brethren—even of an individual nature—that is not regarded by one or the other as a matter of faith? If both understood the issue to be one of indifference, there would be no issue of any consequence. On the other hand, according to this view, if one understand the issue to be a matter of faith, Romans 14 does not apply. This view makes Romans 14 worthless so far as present issues are concerned.

In the second place, Paul did not tell the vegetarian, who regarded the eating of meat a matter of faith, to "judge not" because it was a matter of indifference, but rather because it was an individual matter (v. 4). While Paul later identified the issue in this instance to be a matter of indifference (v. 14), he did so not as a basis upon which to settle the issue, but to show that one may "offend" even in matters

that are right in themselves. The basis for settling **the issue is stated in verse 4.**

In the next place, if Paul limited the "judge not" to matters of indifference, How could one ever "standeth or falleth" (v. 4) in such matters? Both would be standing though one would not know it. This verse recognizes the possibility of one in a fallen condition being made able (through the providence of God) to stand in time to come, and that the church need not divide over such.

CONCLUSION

Let no one conclude that every error of an individual nature falls within this area of tolerance. Obviously, sins of immorality, plainly revealed elsewhere, are not to be fellowshiped. I conclude that the only area of diversity permitted among God's saints involves individual matters on the part of the conscientious, and that such must be kept to one's self (v. 22— no binding upon others). Furthermore, in all kingdom matters or church functions, we must all be one. This makes possible our keeping "the unity of the Spirit in the bond of peace" (Eph. 4:3), and our maintaining the kingdom in 'righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

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(EDITOR'S NOTE: We are happy to introduce to our readers Mackey Harden who works with the church in Wilmington, North Carolina. This is his first full-time work in gospel preaching after having completed his education. He has chosen a very needy field of labor and from all accounts is acquitting himself ably. He was in a gospel meeting with the church at Rivermont, Virginia last fall.)

EVADING RESPONSIBILITY

If I try to "evade" something, I am trying to get out of doing it. Random House College Dictionary denies the word "evade" as follows: (1) to escape from by trickery or cleverness. (2) to avoid doing or fulfilling. (3) to elude or get away by craft or slyness. Let's keep this definition in mind as we turn our thoughts to "evading responsibility" toward God Almighty.

In the book of Exodus we read the story of Moses as he was chosen by God to lead the children of Israel out of Egyptian bondage. At first, Moses did not want any part of the great responsibility that God wanted to give him. Moses evaded his responsibility toward God. Even though on several occasions God told Moses he was with him (and gave him signs to prove it), Moses still evaded his responsibility. In Exodus 4: 14-17, the Bible tells us that "the anger of the Lord was kindled against Moses!" Moses had just made another excuse to God and told him that he was "slow of speech, and of a slow tongue" (vs. 10). Moses was continually evading his responsibility toward God.

Fortunately, this chain of events was to soon change. It seems to me, that as time went by, Moses gradually accepted more of his responsibility, until finally, he was not making excuses at all. From Exodus 14: 13-14, we read where Moses had now developed into the responsible leader that God had wanted all along. As the children of Israel find the Egyptian soldiers in pursuit of them, they turn and see they are trapped by the Red Sea. Moses boldly says to the people, "Fear ye not, stand still, and see the salvation of the Lord. . . ." (vs. 13). Moses had indeed changed his attitude toward the great responsibility that he had as the leader of the children of Israel. He isn't evading his responsibility anymore; he isn't making excuses to God any longer. He is the forceful, conscientious leader that he should be.

I believe all Christians today can learn some important lessons from the life of Moses, as he

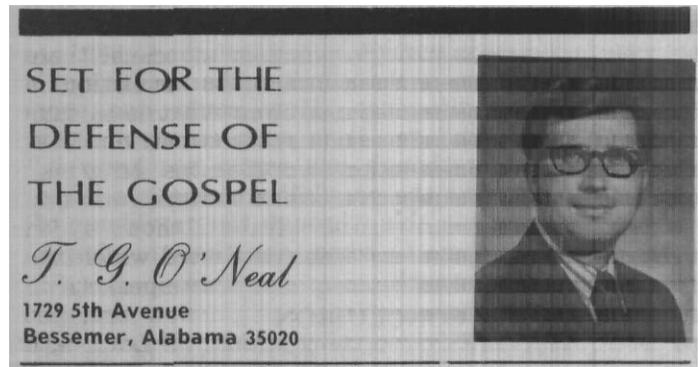
habitually made excuses to God, and evaded his responsibility. We might very well ask ourselves some very important questions. Are we as Christians today making excuses to God? Do we continuously evade our responsibilities? Do we give excuses such as Moses did? I believe that many Christians in this day and time are not fulfilling their responsibility to the Lord. We need to all be busy in the Lord's kingdom trying to save lost souls. Are we spending as much time toward this as we should be? Or, do we let material things take priority over it. Are we serving the Lord and cheerfully fulfilling our duties as his children? Yes, I'm convinced that many of us need to "wake up" as Moses did, and grow and mature as we try to fulfill our responsibility to God.

I'm also convinced that if gospel preachers aren't careful, we can also evade our responsibility to the Lord. Some preachers today become too involved in things that hinder them from doing their full-time work. Brethren, this ought not to be! Paul admonished the young preacher Timothy in 1 Tim. 4:12, "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Are those of us who are preachers setting the proper example? Or, are we evading our responsibility along these lines. Paul told Timothy in vs. 15, "Meditate upon these things; give thyself wholly to them." Are we giving ourselves "wholly" to the Lord and his work? If not, we may be guilty as was Moses and make excuses to God, and in so doing evade our responsibility as preachers and proclaimers of the gospel of Jesus Christ. Yes, preachers need to be careful too. If we are supported with the Lord's money, we need to be busy doing a full-time job.

The Lord wants all of us to give him whole-hearted allegiance. Paul told the Colossians in chapter 3: 23, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Let's not always be making excuses to God. We live in a society today in which making excuses is very prevalent. People make excuses to get out of doing just about everything, which includes serving God. As children of God, let's not get caught-up in this modern generation in which people are constantly evading responsibilities of every kind.

Remember, Moses changed his attitude and quit evading his responsibility to God. If we are evading ours we can change just as Moses did. We can't evade our responsibility to the Lord and be found pleasing in his sight. Let us think seriously on these things.

WHEN YOU MOVE be sure to send us your change of address. We must have your old address as well as the new one. This will save us money and will keep you from missing a single issue.



THE INACCURATE JEANE DIXON

Edmond Burke well said, "Superstition is the religion of the feeble minded." Newspapers give the names of many psychics but Jeane Dixon of Washington, D.C. is probably the best known. Webster defines a "psychic" as "a person apparently sensitive to non-physical forces; esp. Spiritualism, one capable of serving as a medium" (page 682).

Claims

What Jeane and others claim for her is very interesting. She claims in *Life Magazine*, Oct. 8, 1965, page 6, that her visions are divine and very sacred. On the first unnumbered page of her book, *My Life And Prophecies*, it is said, "Mrs. Dixon receives revelations which cannot be passed off with rational explanations or lucky guesses." On the third unnumbered page of the book, *A Gift Of Prophecy*, one said this book is "the most important book about precognition (prophecy) ever written." That should tell us what she and others think of the Bible — God's book of prophecy. Of Jeane, Ruth Montgomery says of her "visions apparently lift the curtain on tomorrow in much the same manner as did those Old Testament prophets" (*A Gift of Prophecy*, page 14). Montgomery further says, "she is not infallible" and says she "made a few forecasts that failed to occur" (*Ibid.*, page x). In *My Life and Prophecies*, Jeane says in the "Author's Note" before page 1, "as God spoke through the prophets so does He convey a message through each one of us." Thus, she puts herself on a par with the prophets of God. In the same book, she further says "I believe that a like spirit that worked through Biblical prophets Isaiah and John the Baptist works through some of us. It is a reactivation of that similar power that has given me the inspiration for my revelations" (page 1). Again, in the same book, on pages 6 and 7, it is said, "Jeane Dixon. . . holds that it is only God's spirit, working through her, that is responsible for her visions and prophecies" and in answer to "under what influence did the prophets of old speak?" quotes "'For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Peter 1:21." Claiming to be a prophet, who receives revelations from God and that the spirit that moved Old Testament prophets moves her, on page 9 the question is raised "What general rule is laid down for testing all prophets?" The answer given is "To the law and to the testimony: If they speak not according to this

word, it is because there is no light in them." Isaiah 8:20." Thus, Jeane agrees that if a prophet does not "speak according to this word, it is because there is no light in them." She defines "a revelation is God's hand resting on me, revealing what is to take place" (*Ibid.*, page 59) and says "whatever God reveals in these revelations must come to pass" [*Ibid.*, page 60).

God said, through Moses, "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, not come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:21-22).

Admitted, "Jean made a few forecasts that failed to occur . . . she is not infallible" (*A Gift of Prophecy*, page x). When Jeane says something will happen and then it does not, she has her 'out.' She claims there is a difference in "prophecy" and "forecast" or "prediction." She says that "prophecy" is "of the will of God and will always come to pass" (*The Daily News Journal*, Murfreesboro, Tenn., June 23, 1976, page 1) and she gives as an example of prophecy the death of John Kennedy (*Birmingham News, Punch* section, April 22, 1976, page 22). She says of "forecast" or "prediction" it "can change because it is of the minds of men and will change as their thoughts do" (*The Daily News Journal*, June 23, 1976, page 1) and she gives as an example of 'prediction' the deaths of Robert Kennedy and Martin Luther King (*Birmingham News, Punch* section, April 2, 1976, page 22). Again, she says, "The deaths of Dr. Martin Luther King, Jr. and Senator Robert F. Kennedy were given me through telepathy, not through revelation, and need not have taken place if the events surrounding these two people had been altered" (*My Life and Prophecy*, page 60). What she fails to tell us is how events around two deaths could be altered, yet events around another death could not be altered.

John Godwin stated the truth when he said, "Nearly all of her famous predictions were made privately and only revealed after they allegedly came to pass" (*Occult America*, page 31).

On the back cover of her book, *A Gift of Prophecy*, it says "Her predictions have been so incredibly accurate that Presidents and Prime Ministers have come to her for guidance." *The National Enquirer*, July 20, 1976, page 37, says she has "pinpoint-accurate prophecies." She says, "It was the widespread publicity following my prophecy of the death of President John F. Kennedy, however, that made me well known both here and abroad" (*My Life and Prophecy*, page 26). My history teacher in 1956 called attention to the fact that every President since 1860 had died in office, if he were elected in twenty year intervals, like 1860, 1880, 1900, 1920, 1940, 1960. If this means anything, one could "predict" that the President taking office in 1980 will die in office. This is all Jeane did.

Let us look at her predictions that have been so "incredibly" and "pinpoint-accurate."

(1) **Johnson President in 1968.** In *The Herald-News*, Jan. 27, 1968, Jeane said President Johnson would receive the Democratic nomination for President. President Johnson said on March 31, 1968, "I shall not seek, and I will not accept, the nomination of my party for another term as your President" (*U.S. News and World Report*, April 15, 1968). Senator Hubert Humphrey was the 1968 Democratic nominee. "When a prophet speaketh in the name of the Lord, if the thing follow not. . . that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously" (Dt. 18:22).

(2) **Johnson To Be Statesman.** In her September, 1969 book, *My Life and Prophecies* she said of President Johnson "He will make a greater mark on history as an elder statesman than he made as President. . ." (page 166). President Johnson died Jan. 22, 1973. (See Dt. 18:22).

(3) **Russia First To Moon.** Jeane said, "Russia will be the first nation to put a man on the moon" (*A Gift of Prophecy*, page 186). The United States put the first man on the moon on July 20, 1969. (See Dt. 18:22).

(4) **Bishop Pike.** Of the Episcopal Bishop Pike of California she said in her September, 1969 book, *My Life and Prophecy*, that the "clergy" was not where Pike would remain. "He will eventually become successful in another field" and "I see that he will lose his frustrations in his new vocation" (page 165). Pike died in Palestine on Sept. 7, 1969, the month her book came out.

(5) **Kissinger To Resign.** In the *National Enquirer*, July 20, 1976, page 37, she said "Kissinger will have major disagreements with Pres. Ford and resign." He did not. (See Dt. 18:22).

(6) **Vietnam War.** On May 7, 1966, she said this war "would end in ninety days, but not on our terms" (*Prophecy In Our Times*, Ebon Martin, page 195), yet she said, "In every speech I have made during the past few years I have stated that this war would continue" (*My Life and Prophecies*, page 148). (See Dt. 18:22).

(7) **Jackie Kennedy.** Jeane said in *The Herald-News*, on October 19, 1968, Jackie Kennedy would not marry. The next day she married Aristotle Onassis. However, Jeane claims "she was the victim of editing in New York City where the word "not" was inserted without consulting her. She said she predicted the marriage, and that editors "played tricks on me before" (*The Birmingham News, Punch* section, April 2, 1976, page 22). If that were true, that is some prediction — one day before.

(8) **Castro Out of Cuba.** In her column for "prophecies for 1970" she said, "Fidel Castro will be physically removed from Cuba sometime this year" (*My Life and Prophecies*, page 246). He is still there.

(9) **Edward Kennedy.** In *My Life and Prophecy*, page 156, she says, "Senator Edward Kennedy will endeavor to capture the 1972 Democratic presidential nomination" but turns around and says in the same book on page 245, "He will not seek the 1972 Presidential nomination. If he wished the nomination in 1972, he would certainly get it."

(10) **Ford To Resign.** Jeane says "Ford. . . will

resign" due to health (*National Enquirer*, March 30, 1976, page 4). He didn't.

(11) **Rockefeller President.** When President Ford resigns, Jeane says Vice President Rockefeller will be a "caretaker President" for the "Last months of Ford's term" (*National Enquirer*, March 30, 1976, page 4).

(12) **Assassination Attempt on Ford.** Jeane says an assassination attempt will be made on President Ford in a "northern city" with him walking outside, there will be three shots fired, which will tear his gray suit, but security men will surround him and push him down near a fire hydrant. He will be wounded only slightly on his side (*National Enquirer*, March 30, 1976, page 4). This did not happen.

(13) **Reagan Only Republican Candidate.** Jeane says at the 1976 Republican Convention Ronald Reagan will be the only candidate (*National Enquirer*, March 30, 1976, page 4). President Ford didn't know this for he showed up as a candidate and took the nomination.

(14) **Attempt on Reagan.** Jeane says an attempt will be made on the life of Ronald Reagan by a bomb planted in a basement or underground garage (*National Enquirer*, March 30, 1976, page 4). This didn't happen.

(15) **Carter and Humphrey at Convention.** Our modern prophet "like" Old Testament prophets says at the 1976 Democratic National Convention it will be Jimmy Carter beating off late efforts of Hubert Humphrey and Morris Udall. Carter had no op position.

(16) **Second Coming.** "Prophetess" Jeane "predicted the second coming of Jesus in the century" and "the earth will collide with the sun in another 5,000" (*Memphis Commercial Appeal*, May 24, 1971) yet she says "sudden destruction and war will occur in 1999" (*My Life and Prophecies*, page 149).

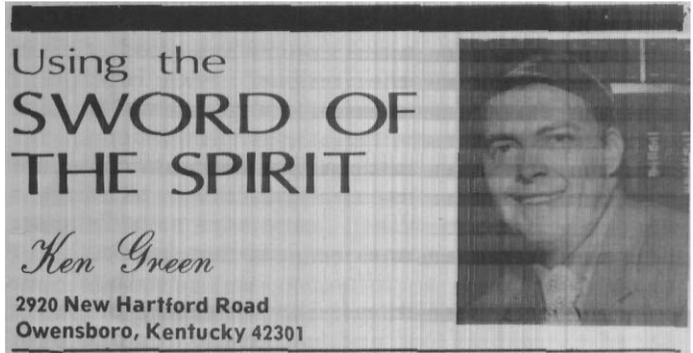
There is one statement Jeane Dixon has made that everyone should believe—"my predictions do not always come true" (her emphasis, *My Life and Prophecies*, page 54).

Jeane Dixon has nothing in common with prophets of Bible days. What they said would come to pass, came to pass, when, where and how they said it would. They were moved of God to speak (2 Pet. 1:20-21) and Jeane is not. God has not revealed matters to Jeane; there are no prophets or prophetesses today (1 Cor. 13:8). She is a false prophetess. God said, "When a prophet speaketh in the name of the Lord, if the thing follow not . . . that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously" (Dt. 18:22).

OTHER PREDICTIONS

The National Enquirer, July 5, 1977 on two pages gives the "predictions for the second half of 1977" by "10 leading psychics." These "leading psychics" "predicted" (1) Jackie Kennedy Onassis will marry, (2) Elvis Presley will marry—he died August 16, 1977, (3) an attempt will be made to kidnap Amy Carter, (4) Barbara Walters and Fidel Castro will fall in love and he will come to the United States, (5) several top country music stars will die in a plane crash going to Nashville, (6) President Carter will appoint his wife

to a Cabinet post, (7) Dolly Parton will get a new husband in November, (8) Johnny Carson will quit the "Tonight Show" (9) Donnie and Marie Osmond will split up, (10) John Kennedy, Jr. will be kidnapped, (11) Tricia Nixon and husband, Edward Cox, will separate, (12) a Concorde jet will crash at Kennedy Airport, (13) Billy Graham will accept a key post as adviser to President Carter, and (14) President Carter will narrowly escape death in a boat accident. All of which never came to pass.



PRESENT TRUTH — IMPUTATION

The prolific Methodist preacher, Clovis Chappell, speaks in one of his published sermons of "majoring on minors." He gives the illustration of a pianist, who concentrates on the keys near the middle of the board, and reaches for those at the extreme ends only occasionally. They are of minor importance.

There are doctrines that the Bible touches on only occasionally. The whole counsel of God must be proclaimed, but a dose of common sense should lead us to understand that we shouldn't major on minors.

I thought of Mr. Chappell's illustration as I read through the back issues of *Present Truth* magazine. The doctrine of the imputation of Christ's righteousness to the believer's account is the major refrain. The editors do not hesitate to call it the principal doctrine of the Bible. Editor Robert Brinsmead says: "Let this central biblical message be restored to its right place, and the Bible will become essentially clear."¹

This is not really a case of majoring on minors, however. This doctrine does not find even a minor place in scripture. *Present Truth* keeps reaching for a key that doesn't exist. It's my conviction that there is not a scripture in God's word that teaches the Reformation doctrine of imputation.

PRESENT TRUTH'S TEACHING ON IMPUTATION

Since it is not so much our purpose to examine the doctrine itself as to review what *Present Truth* says about it, we shall forego quotations from dictionaries, encyclopedias, word studies, etc., and simply set forth the doctrine as it has been ably expressed in the publication under review.²

Present Truth teaches the imputation of Adam's sin to his descendants: "For if we can confess that we were made sinners by the disobedience of our first father, how 'much more' (to use Paul's expression) should we now confess that God has made us righteous and accepted in the Beloved."³

Present Truth teaches the imputation of our sins to Christ: "Q. Why did Jesus, who did no sin, receive the penalty for sin—death? A. Because our sins were accounted to Him. . . Q. When sin was imputed to Jesus, how did this affect His standing with God? A. It caused God to reject Him, to withdraw His presence from Him, for God cannot dwell with sinners. . . Q. Would it have been necessary for Jesus to have some sin in Him to merit such utter rejection by God? A. No. It was sufficient that our sins only be imputed to Him."⁴

Present Truth teaches the imputation of Christ's perfect obedience to us: As we've indicated, this is the point of great emphasis. Robert Brinsmead writes: ". . . the gospel sets forth Jesus as the believer's only righteousness before God (Jer. 23:6). The sinner is accepted because Jesus is accepted in his stead; he is declared righteous solely because his substitute is righteous". . . "His perfect obedience is credited to the sinner" (Rom. 4:4, 6; 5:18, 19) . . . "Christ stood in his place and kept the law of God for him". . . " . . . the righteousness of Jesus will go with the believer to judgment and plead his abundant entrance into the kingdom of glory."⁵

One of the most amazing statements that I've run across in *Present Truth* is: "It is no exaggeration for Koslin (*The Theology of Luther*, pp. 77, 78) to say that Luther was 'the first great clear preacher of the righteousness of faith sent to the Christian Church since the days of the apostle Paul.' It is doubtful if the early church ever really understood or appreciated the real force of St. Paul's doctrine of justification by an imputed righteousness."⁶

So here is a doctrine that is supposed to be the very foundation of Scriptural truth, yet we are told the early church probably did not understand it! The modernist, Reinhold Niebuhr, is then called to testify. He suggested that the church was unable to grasp the truth of Pauline theology until she had adequately tried the alternatives and found them bankrupt.⁷ Such doesn't fit very well into Paul's statement in Eph. 3:3-5: "How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. . ."

True, he wasn't speaking specifically of justification by faith, but his words are generally applicable to all scripture. God has revealed His message that we might read and understand. Brother Paul has written some difficult things, but not so difficult that it took a millennium and a half to produce a man (Luther) who could understand and explain them.

The favorite expression of *Present Truth* is "the doing and dying of Jesus." In the June, '75 issue, for example, we find on p. 12, "A life of obedience to the law—that which God demands—has been performed by the doing and the dying of Jesus Christ;" on p. 14: ". . . Jesus Christ has come to this planet and worked in our place. Actively and passively, by doing and dying, Jesus has pleased God for all who believe in Him;" p. 16: "Acceptance can only be by trust in

the Saviour's perfect doing and dying;" p. 20: "By doing and dying Christ made reconciliation for iniquity and brought in everlasting righteousness."

One does not have to tarry long in the writings of our "new unity—fellowship —grace" brethren to discover where they're coming from. One brother has written: "Their salvation (those saved in the last day) will be freely given because of a life of perfect obedience—not theirs, but the Lord's, who IS their righteousness. God's holy law will be satisfied, because of the perfect DOING and perfect DYING of the Lord Jesus Christ. . ."⁸

The Ensign Fair, edited by Brother R. L. Kilpatrick, (featured columnist: Brother W. Carl Ketcherside) has become a journalistic offspring of *Present Truth*. Brother Kilpatrick constantly argues for the imputation of Christ's perfect obedience to the believer's account. To say the least, he is leaning heavily toward the imputation to the world of Adam's disobedience.⁹ Consistency is drawing him to this position. In the May, 1978 issue, he began a reprint of Robert D. Brinsmead's *Present Truth* articles, "Justification by Faith and the Clarity of the Bible."

SCRIPTURAL BASIS?

Like most theologians, *Present Truth* writers philosophize more than they exegete. The Reformation doctrine of imputation is a logical system. It seems to fit into several theological frameworks. Luther [*Present Truth's* favorite] taught it. So did Calvin (their second favorite). The main problem with the doctrine is that the scriptures do not teach it. A number of passages are often referred to as authority, but none of them says, nor do they imply, what *Present Truth* is saying.

Imputation is a Bible doctrine. I find nine times that faith is reckoned, or imputed for (*eis*, unto, in order to) righteousness.¹⁰ Twice, I read of sins not being imputed.¹¹ Twice, I find mention of righteousness being imputed.¹² But not once do I read of Adam's sins being imputed to the human race. Not once do I find the word "impute" used in regard to Jesus bearing our sins. And not once do I read of Christ's perfect obedience being imputed to the believing sinner's account,

Romans 5:9, 10 is a favorite passage: ". . . much more, being reconciled, we shall be saved by his life." But even commentators who hold strongly to the doctrine do not so misuse this verse. Charles Hodge, whose commentary on Romans is permeated with the Reformation doctrine of imputation, says: "The meaning is obvious: 'If while we were enemies, we were restored to the favour of God by the death of his Son, the fact that he lives will certainly secure our final salvation.' . . . 'because he ever lives to make intercession for us,' Heb. 7:25, and c."¹³

Romans 5:19 ("For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous") falls far short. It is obviously contrasting the one act of disobedience of Adam with the one act of obedience of Christ.

I have studied carefully the few scriptures which are offered as proof-texts, and have not perceived how anyone could so interpret them. Hitler's big lie theory

is still working. Tell a lie big enough, and often enough, and intelligent people will begin to believe you!

SOME POINTS IN REBUTTAL

What shall we say in the way of opposition to this doctrine of imputation? It's not in the Bible. That should be enough. But, in closing, let us briefly note these points:

1. So *what*? Even if the doctrine were taught in the Bible, what would it prove? Calvinists use it to prove the impossibility of apostasy. There's a question as to whether *Present Truth* holds this doctrine. One writer says: "Once a Church begins to boast of its 'orthodoxy' it begins to fall from Grace."¹⁴ Brethren who hold the doctrine use it as a basis of fellowship with erring brethren. But the doctrine would not negate the passages which demand that we have no fellowship with error. Even if the doctrine were true, the Bible would still say: "When the righteous turneth away from his righteousness, and committeth iniquity, shall he live? No, in his sin that he hath sinned shall he die." (Ezekiel 18:24). It would still teach that the lukewarm will be spewed out, and that every branch in Him that bears not fruit will be hewn down and cast into the fire.

2. *A flaw in the system*: If the perfect righteousness of Christ is imputed to the sinner's account, what need was there for the death of Christ? He did not die for His own sins, and if God accounts His sinlessness to us, there would have been no reason to die for our sins. The editors of *Present Truth* have written: "When Christ, as the Representative Man, fulfilled the law, it was just as if every man had fulfilled the law. When He died to make full satisfaction for the law's penalty against sin, it was the same as if every sinner had died and paid for his sins."¹⁶ But what sins would every sinner have to die for if "it was just as if every man had fulfilled the law"?

3. *Forgiveness is overlooked*. Very little emphasis is afforded the forgiveness of God in *Present Truth*. We are told that there are but two doctrines of righteousness. There is the Roman Catholic-subjective theory of God's righteousness being in fused into the believer; and there is the Reformation-objective doctrine of Christ's righteousness being imputed to the believer's account. Brother Mike Willis has observed: "There is, however, another alternative: justification through forgiveness."

R. L. Kilpatrick took issue with this and claimed, "It is more or less the very thing we have been saying."¹⁶ But it's not the same thing" at all. Brother Kilpatrick even argues that if man becomes righteous when he is forgiven, then "salvation is through personal righteousness which comes about through 'forgiveness.'" Well, what's wrong with that? Doesn't the word teach that salvation is a gift of God? And if a gift, doesn't it belong to the recipient? *Present Truth* affirms: "And the righteousness of God, in the New Testament idea, is something which is a gift of God to us, and no achievement of ours before Him."¹¹

SUMMARY

Present Truth's doctrine of imputation is not consistent with Divine truth. Those who hold the doctrine are totally at variance on its proper applications. It would solve no decisive issue, even if it were true. It is our firm hope and prayer that those who have quenched their thirst at this cistern will open their eyes and behold what a stagnant pool it really is.

1. *Justification by Faith and The Clarity of The Bible*; reprinted in *The Ensign Fair*, May, 78.
2. Mike Willis has done a commendable job in the first several numbers of *Truth Magazine*, 1978, in dealing with the doctrine.
3. *Present Truth*, Special Issue, Justification by Faith, p. 11, also see June, 1972, p. 6; April, 1972, p. 7; Vol. 2, No. 5, p. 51
4. *Ibid.*, Vol. 2, No. 1, p. 23. Also see Vol. 2, No. 4, p. 34.
5. *Ibid.*, March, 73, pp. 6, 8, 10, 13.
6. Vol. 5, No. 5, p. 20.
7. Reinhold Niebuhr, *The Nature and Destiny of Man*, Vol. 2.
8. Edward Fudge, *A Journey Toward Jesus*, p. 7.
9. Article on Romans 5 in *The Ensign Fair*, March 1978.
10. Romans 4:3, 5, 9, 10, 22, 23, 24; Gal. 3:6; Jas. 2:23.
11. Romans 4:8; 2 Cor. 5:19.
12. Romans 4:6, 11. Verse 7 makes it clear that the basis of such imputation is the forgiveness of God, which in turn, rests on the propitiatory sacrifice of Jesus (Rom. 3:24-26).
13. Charles Hodge, *Commentary on the Epistle to the Romans*, Wm. B. Eerdmans Pub. Co.; p. 140.
14. Vol. 3, No. 2, p. 20; Also see Vol. 2, No. 3, p. 14; Vol. 2, No. 4, p. 28; Vol. 3, No. 3, p. 10, 16, 34.
15. June, 1972, p. 13
16. *Ensign Fair*, Vol. 6, No. 1, p. 18.
17. Vol. 2, No. 3, p. 32.

EXPOSITION:
TEXT and
CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



CONDUCTING A TALK RADIO PROGRAM

(Bro. Adams suggested that I write an article on two-way talk radio broadcasting. The following is a brief article in response to his request.)

The most exciting and interesting radio listening is two-way talk radio. Several radio stations across the country have gone to two-way talk, either full-time or part-time. Churches have capitalized on this new approach to broadcasting in conducting religious programs. Some of our brethren have been very successful in building large listening audiences and converting souls to Christ through talk radio.

While located with the Knollwood church at

Dayton, Ohio, I conducted a Sunday morning talk program on a local talk station. The response was exceptionally good. We had four telephone lines to the studio and they were busy most of the time. I was on for one and one-half hours every Sunday for quite awhile, but we finally went to one hour to make it easier for me to get back to the meeting-house for Bible study. The program is still on and is going great with Mike Willis and Ron Halbrook as hosts. Presently, I am conducting an hour broadcast in Akron each Sunday morning from 8:00 to 9:00 o'clock on WHLO with good interest manifested.

One Talk Host

Personally, I prefer one talk host to handle the broadcast, rather than having two or three preachers in the studio. One handling the program and talking to the caller allows better continuity in conversation. This approach, in my opinion, has greater appeal to the listening audience. When two or more preachers are in the studio, and each one commenting on what the caller said, the caller is given minimal time, and the effect of two-way conversation is lost to a great extent. The callers make the program. This is the whole philosophy of two-way talk.

This is not a criticism of the programs that have two or more preachers at a time. Some of them have been very successful. I am simply stating what I believe makes better radio listening and thereby builds a bigger audience. However, in a small city, if you have a call-in program, two or more might be better because calls will be less frequent. The two or three can carry on conversation while they are waiting for a call to come in.

Radio Presentation

Generally, when you go on the air, nobody is on the phone to talk to you. You have to throw out a subject or two to stimulate interest and provoke them to call. In talking about your topic or topics, be excited and enthusiastic. People do not get worked up over a dull and dry talkmaster. Avoid a monotone by raising and lowering your voice or develop the topic in a crescendo fashion.

Make brief remarks about each topic you introduce, being careful to not exhaust everything on the subject yourself in order that the listeners will have something to add to the discussion. Remember, you are not preaching a sermon, but you are trying to provoke people to call to talk about your topic. Pause after a brief statement of your views and ask the audience what its thinking is on the matter. Do not be a "Gatling gun," never hesitating to ask for calls.

You might say, "If you do not agree with me, let's hear your side of the matter," If this does not arouse some in the audience to call, then you might try using a statement that is somewhat dogmatic and right to the point. If one subject does not get the phone ringing, switch to another topic. Maybe some will be interested in that topic.

An absolute **MUST** is *frequent* repetition of the phone number. Give the number often and keep asking people to call. Tell them you want to hear from them, to get their thinking.

Dealing With The Callers

When you receive a call, make it a TWO-WAY

conversation or dialogue. Do not permit the caller to monopolize the time. Some will try it, but tell them the format of the program is two-way conversation and that they have had their say, and now you would like to have yours. If they keep talking anyway, cut them off the air.

Try to confine each conversation to two or three minutes, unless it is a most interesting conversation. The caller has a lot to do with the length of a call. A good two-way debate is informative and appealing to listeners, so more time can be allotted to this type of call. On the other hand, if the call is meaningless, and thereby boring, use only a few seconds to tactfully answer the caller and move on to another call. Bad calls make a dull program.

Sometimes callers will ask a question and then say that they will hang up and listen to your answer on the radio. Do not let this happen if possible. Keep the caller on the phone. He may not agree with your answer and he will offer a rebuttal. Or, he may want to further question something you said. He cannot do this if he has hung up the phone.

Keep Abreast

The preacher conducting the talk program should keep up with current religious and moral issues. Read the daily paper, national magazines, relevant books and religious journals to know what is going on in the world. Keep abreast as to what people are thinking by listening to the talk station during the week. Relate these things to Bible teaching.

People like to talk about Anita Bryant's stand on homosexuality, Larry Flynt and pornography and the question of abortion. The Bible has a lot to say on these issues. Other subjects could be what Billy Graham said about baptism or what Oral Roberts stated on miracles. All of these topics will get response.

Guests

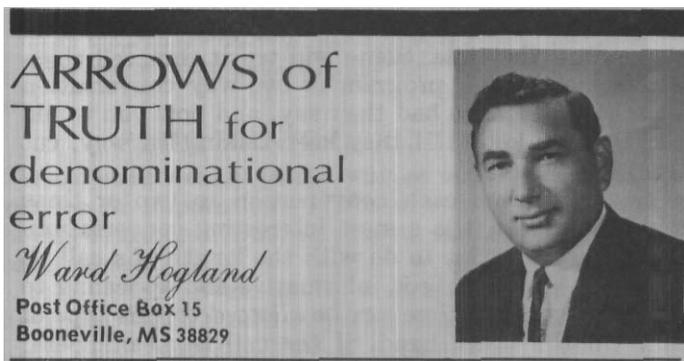
Once in awhile a guest can be featured that is knowledgeable in a certain field. Evolution is an area that is interesting and that will generate calls. The talk host can act mostly as a coordinator, with the guest answering the questions and carrying on the discussion.

If arrangements can be made, a debate can be scheduled with a denominational preacher. Questions are received from the listeners after the two preachers have introduced their positions. The questions would be limited to the proposition under consideration. Both are given opportunity to answer.

Conclusion

In conclusion, if you are thinking about starting a talk program, advertise it well before you go on the air. For the first few broadcasts, have members to call in to "prime the pump." You must build a listening audience. In a small city, you will not likely be overwhelmed with calls. A call-in program works better in a large metropolitan area where there are hundreds of thousands of potential callers.

When somebody stumps you, say, "I do not know, but we will throw it out to the listeners to see if they know." The phone will soon start ringing with some kind of an answer. Best wishes in talk radio.



"DIAKONIA"

In Acts 11:29 the beloved physician gives us this statement, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders, by the hands of Barnabas and Saul."

Our study this month will be centered around the "relief" sent. As indicated in the heading, the word relief is from "Diakonia." This word is sometimes translated "ministry." Thayer, on page 138 of his lexicon says, "To send a thing to one for the relief of his want." He then gives our text Acts 11:29. W. E. Vine says, (page 272) "Diakonia, ministry, is translated 'relief in Acts 11:29.'" This text has served as a battle ground for a number of years. Brother Deaver, in our recent discussion, argued that "Diakonia" is general and therefore justified placing in the church treasury such items as beans, bacon or land. To the credit of brother Deaver he did not argue that the word excluded money. He believes the treasury of the church may consist of more than MONEY. He made this clear a number of times during the discussion. Let us now place the argument under the microscope of God's word and see if it will stand. First, may I say without hesitation that brother Deaver is correct in saying the word is general. However, the next question is; does this justify the conclusion that the church treasury may consist of items other than money?

We are now ready for the argument. As a matter of fact, I shall now give four arguments and we will notice the striking parallel between them. Please note:

(1) "DIAKONIA" This word is general. This word is used in Acts 11:29 "relief." Since this relief went to elders, and elders are over congregations, it was possible that these disciples sent beans, bacon, land, (merchandise) and placed such in the church treasury. Money is not specified in this text.

(Answer given) It is true the word is general but the context and the totality of God's law must tell us its meaning. Acts four tells us people sold their possessions and gave MONEY instead of land, etc.

(Brother Deaver's response) Acts four has nothing to do with this text. The word itself is sufficient and since it is general it could include more than MONEY!

(2) "BAPTIZO" This word is general and means to dip, plunge, etc. Acts 2:38 tells us to "be baptized in the name of the Lord for the remission of sins". Since the word "Baptizo" is general we could be dipped in water, the Holy Ghost, tar or milk. There is no mention of water in Acts 2:38 or in the word "Baptizo" itself! Freewill Baptist, like brother Deaver have argued with me that the baptism of Acts 2:38 could be Holy Ghost baptism.

(Answer Given) It is true the word is general with respect to the element but other passages (totality) tell us that baptism in the name of the Lord is WATER baptism. (See Acts 10:17-48; Acts 8:15, 16).

(Answer of sectarians—Freewill Baptist) Acts 10:47, 48, has nothing to do with Acts 2:38. The word is general, and as such doesn't contain one drop of water. I am not interested in the context or totality. I insist the word "baptized" in Acts 2:38 could mean Holy Ghost baptism.

(3) "Artos" This is a general word and means "bread". The word could refer to the Lord's Supper or a common meal, In Acts 20:7 the disciples came together to break "bread". Since the word is general it could mean a common meal and is therefore wrong for one to argue that it is the Lord's Supper.

(Answer given) It is true the word "Artos" is general but the context and other passages (totality) tell us what it means. For example, Acts 2:47 and Matt. 26:26 both give us details about the Lord's Supper.

(Sectarian answer — Sabbatarians) I am not interested in what Matt. 26 or Acts 2 say about the Lord's Supper. The word "bread" is general and could mean a common meal and I insist that Acts 20:7 means exactly this!

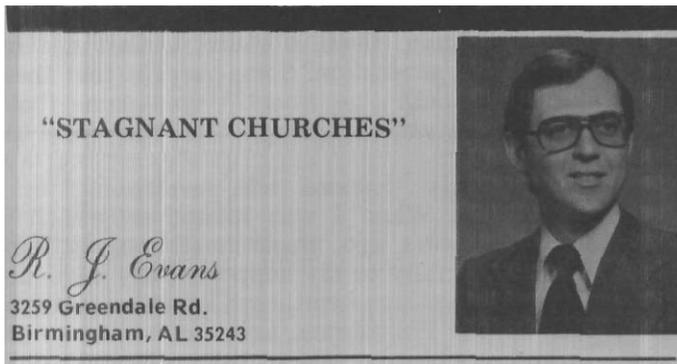
(4) "PSALLO" This is a general word and means to pluck or twang etc. Paul tells us in Eph. 5:19, to "Make melody" in our hearts to the Lord. Since the word is general and we could pluck the strings of an instrument, or a carpenter's line, it could mean to pluck an instrument. So when Paul tells us to "sing and make melody" he could have meant to sing and pluck on the instrument.

(Answer Given) It is true the word "Psallo" is general and means to pluck but the context and (totality) other scriptures tell us the "heart" is where (the place) we are to make the melody. Therefore not on an instrument.

(Answer of sectarian-digressive) I am not interested in what the context or other passages may say. I want to stay with the word itself. It ("Psallo") means to pluck and could include the instrument.

Gentle reader, I have taken the time to give you the above arguments to show they are all fallacious. You may ask were these arguments given brother Deaver and what was his response? Yes, two of the above were given "Artos and Psallo" and not one time did he attempt to answer either of them. Sometimes brethren are inconsistent in their polemics. If it serves their purpose they want to stick

with the meaning of one word. But in exposing error, many times we must stay with the context and all other related passages. Think it over.



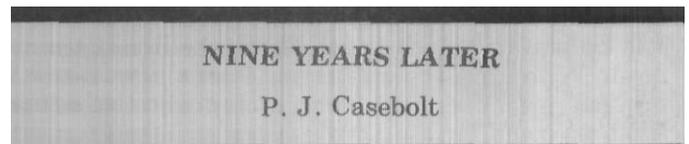
Around my home in south Louisiana there are many stagnant, swampy areas and slow moving bayous covered with green slime. These settings make unique scenes for artists to recapture on canvas but, personally, I prefer beautiful rushing streams of crystal clear water.

While reflecting on "stagnant" bodies of water, I am reminded of "stagnant" churches of the Lord. I say *stagnant* because there is a definite lack of activity on the part of these congregations. Everything seems to be at a perpetual stand-still. This dead, stagnant spiritual condition can often be easily detected. It manifests itself in various ways. Sometimes it is obvious almost at a moment's glance. For example, there is a lack of reverence shown during the worship services, the congregational singing lacks enthusiasm, and many of those who are present for the Sunday morning worship habitually fail to return for the other services on Sunday and Wednesday evenings. However, if this stagnant condition is not so obvious as it pertains to the attendance and worship of the congregation, it just might be that it will manifest itself in reference to the scriptural work of the church. In this regard, many show signs of indifference and apathy. Excuse after excuse is used for doing nothing. To hear some tell it: "No one is interested in hearing the gospel." "We tried and failed." "It won't work." "I'm too busy."

What's the answer or solution to the problem of being stagnant? Well, we need to be stirred up! And when I say "stirred up," I don't have in mind contention or strife. I simply mean that our minds and hearts need stirring concerning the things we supposedly have already learned. The apostle Peter said, "*Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance*" (2 Pet. 1:13; 3:1). We must be stirred or moved to action or we will become stagnant. This can be illustrated by a well from which water is drawn. When water is drawn from it, it fills and remains clear. If water is not drawn from it on a continual basis, it gets stagnant. Thus, we must be actively giving of ourselves unto the Lord and His work. Also, it may be that we need

to be stirred up discussing, planning and being informed of the work that is essential for the growth of the congregation. Or, perhaps, we need to be stirred up to act against error and sin.

The stirring up process in doing what the Lord would have us do requires much effort and energy. Occasionally, it may be unpleasant. But, for the most part, it will be rewarding and uplifting. Hence, we must guard against becoming as the widow described by Paul who was "*dead while she liveth*" (1 Tim. 5:6). The Lord told the church at Sardis, "*I know thy works, that thou hast a name that thou livest, and art dead*" (Rev. 3:1). Could it be that many churches today are in that same condition—*DEAD*? If so, the Lord has said, "*Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee*" (Rev. 3:2, 3).



In the summer of 1963, I moved to Paden City, W. Va., from Akron, Ohio. For the next six years, I labored with this good congregation in the gospel. Besides preaching in the community and on a local radio program, I had the opportunity to preach in several meetings, many of them within driving distance of Paden City. During this time I was able to confirm a long-held conviction that there was another good work in this area which someone needed to do. During the last year or two of my association with the Paden City church, I began to make plans for this work.

Brother Earl Rockwell, one of the elders at Paden City, accompanied me on many of my preaching trips to those congregations within driving distance. I valued his song-leading ability, as well as his wisdom and advice as an elder in the Lord's church. One evening, while travelling to a meeting at Narrows Run, Ohio, we were discussing the tide of liberalism which had swept into the Ohio Valley from other parts of the country. It took longer to reach us than it did some other places, but come it did, and with its coming, some congregations stood, and some fell. Most congregations of any size had already set their course for better or for worse. Brother Rockwell suggested that our best course of action now was to strengthen the smaller congregations, or establish new ones. In a few words, he was able to give my plans a sense of direction which I have followed these past nine years. I would like to share the results of these efforts with others.

To Elk Fork, and Beyond

Many of the smaller congregations in this area had been receiving what teaching they could afford, generally in the form of a different preacher each Lord's day, and a gospel meeting or two each year.

While this system had done some good, I could see some disadvantages, especially now that new issues had come to the front. In some congregations, there would be a liberal preacher in the pulpit one Sunday, a conservative preacher the next, a middle-of-the-roader the next Lord's day, followed by one who wasn't sure what he was. As a result, the congregations were confused as to what the real issues were, and what their attitude toward them should be. This is where I decided to concentrate my efforts. I had always felt that several of these congregations would stand for the truth when pointed out to them, and blamed the preachers more than the congregations for their predicament.

Brother Paul Rockwell had been preaching at Elk Fork for a number of years, going one Lord's day each month, and teaching a Bible class each week. When these brethren learned that I was going to remain in the area and was available, they invited me to preach for them on a regular basis. They would furnish part of my support, I would provide the rest of it working at the construction trade, and I would still be free to preach in meetings wherever I saw the need. With this accomplished, I was now ready to proceed with the next step in the plan to salvage what we could for the Lord's cause.

By filling the pulpit each Lord's day, I not only kept some undesirable teaching out, but was able to build on what brother Rockwell had already accomplished, along with others like him. Now that I had "taken" one of his Lord's day appointments, I encouraged him to concentrate his efforts on *one* congregation. This he did, and accepted the invitation of the church at Narrow's Run, Ohio, to preach for them each Lord's day, while teaching a Bible class during the week. They later began their own radio program over a local station, and I had the pleasure of helping with it.

These moves had a domino effect on other congregations and preachers in the area. Each time, I encouraged the preachers affected to concentrate their efforts on *one* congregation, helping others as they had opportunity. Right here, I would like to give credit to brother Paul Rockwell, and several others like him, not only in this area, but all over the country. These faithful and able men who support themselves at secular work, and still accomplish as much as *some* who are fully supported by the church. They preach in the pulpit, on the radio, in meetings, teach Bible classes, edit and publish bulletins and papers, and preach at funerals. They may only be supported "part-time" by the church, but some of them are doing a full-time work that would mostly be left undone if it weren't for them. I have used both methods of preaching the gospel, and have the deepest respect for those doing the work of an evangelist, whether supported by their own hands or by the church. We need both kinds, and I hope that we will let the situation determine what is the best course to follow.

During the past nine years the Elk Fork church has spent about seventy thousand dollars preaching the gospel, performed needed repairs to the building (we just recently moved the rest-rooms inside), has

helped train speakers and song leaders (some of whom are now helping the church in other places), and still has a healthy bank balance at this writing. Similar things could be said of other congregations in the area who have taken a stand against the innovations of our generation. Some thought that these congregations would "go liberal", and some (both liberal *and* conservative), thought that they were too small to fool with.

I will come to "visions and revelations" in a figurative sense. When I was invited to preach in Canada a few years ago, these small congregations were the first to rally to my support. They were also the last! When brethren heard that I had been invited to preach in the Philippines, and was willing to go, they *asked me* to let them help. Several small congregations and two individuals had assured me of support in this effort, and everyone of them *volunteered* to help, long before I was ready to go. I could also cite examples of benevolence toward needy saints in these congregations, which would total thousands of dollars. I have preached for some of the larger congregations in the Ohio Valley, both in what we call located and meeting work, and may do so again in the future. I'm sure that some of these congregations would have responded in the above cases, had they been asked. Many of them are already doing a lot of similar works. But, I decided to let these smaller congregations have fellowship in such matters also, that they too might have a reward, and that I might be encouraged by their willingness to support the gospel. Some of them may not be able to furnish a preacher's house, or his full support, but they need to be encouraged to do what they can, and then given an opportunity to do it.

Personally, I have been more satisfied with the results of my labors during these past nine years, than I have for several years prior to this time. When some of the liberal brethren heard that I had started "working with my hands" they immediately prophesied that my conservative position on current issues was depriving me of a place to preach. When some read this they will know what I have "been up to", and there are some around here that know full well that I am still "alive and well." In fact, I have done *more* preaching using this method, than when I was supported fully by the church.

And, to those good brethren who were really concerned about me "giving up preaching", let me apologize for not keeping you informed with monthly or annual reports. The fact is, I've been too busy! If some of you are favorably impressed by my methods, then let me say, "Try it; you may like it. And maybe the Lord will too."

*How About a
Gift Subscription
for a Friend?*



INCREASED AWARENESS OF OVERSEAS WORK

Increased awareness among brethren of overseas work is gratifying. It has not always been so. Gospel papers among us print comments and articles concerning this. I thank God for the editors who publish such material. Yet, more remains to be done, to increase our awareness of our RESPONSIBILITIES, and fulfill them, that God's gospel might be preached in other lands. The Lord wants those beyond our borders to hear His Word. It is His power to save the brown and black as well as white people.

Sometimes it is necessary to send an American preacher and his family. This can leave the impression he is bringing an "American religion". In many instances, it is more effective and economical to support native preachers. In their own country, they have many advantages over the American alien.

To my point: There is much more to be done. In spite of our present economic difficulties, we are a nation materially blessed beyond all others on earth. But as saints, we have these blessings in stewardship. God will demand an accounting. Think for a moment, of our impulse buying, our accumulation of things which at best have only marginal use to us, and the fact the cost of a single vacation may be more than it takes to support a native preacher in many countries FOR AN ENTIRE YEAR!

Thus, while our awareness has increased, so have our responsibilities. Remember, God could tire of our continuous unnecessary accumulation of things and excuses for our stewardship failure. He could withdraw our material blessings as punishment. Then we would have the remainder of our lives (and eternity?) to repent of not doing what we could with what we had while we were able.

On Traveling Filipino Preachers

Some men like to travel; others fool themselves into believing they are modern-day-Paul-the-apostle(s); some are useful in moving about in their preaching. On more than one occasion, however, Filipino preachers with more zeal than knowledge and experience decided they needed to go to as many places as possible to preach the gospel. Their aim and purpose was good; their results all too often were a disaster. I know of a NUMBER of situations where many have been baptized as a result of such traveling . . . and left with no further guidance or teaching. As soon as the converting preacher packed his bag and moved to his next location, the new

saints became like a rudderless ship. Many of these have not assembled for a single period of worship on the Lord's Day. Also, the local church where the preacher "regularly labors" is generally neglected. These brethren are not edified, growth slows or stops and attendance dwindles. The preacher's family also suffers from the continuous, extended absences of the head of the house. Both effort and money is wasted because these men, with all good intention, have very impractical ideas in moving about, spending a few days or a week in each place, then moving on.

Some Filipino preachers have appealed to their US-supporters for travel money. They cite the need to take the gospel elsewhere. Unfortunately, too many US brethren have responded favorably to such requests without first looking into the situation carefully. Inadvertantly, they helped create and share in what I am describing.

Brethren, let me urge you to consider Mt. 28:20, where Christ said: "TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and lo, I am with you alway, even unto the end of the world. Amen." This is as much a part of the great commission, and of at least equal value, as the first, in verse 19 where we are commanded to go, to teach and baptize.

Experienced and mature Filipino preachers have verified what I write. Money and time wasted in such traveling efforts would be more wisely spent in edifying those already converted. This IS the New Testament pattern. The travel money could be better invested in another preacher who could go, convert, THEN STAY TO EDIFY. It does little good to convert, then leave.

There is a legitimate and valid need in SOME men moving about. These are a FEW of the mature, experienced men, and their purpose parallels gospel meetings here, or the intensive instruction of younger preachers. But we ought to realize, ONLY A FEW ARE CAPABLE OF THIS.

So, when the man you are supporting asks you to provide him money beyond his basic living needs, that he may travel, and bring the gospel to other places, consider whether this activity will really be profitable in God's service there. Then act with caution. Regardless of the purity of the motives, more than a little has been wasted in such efforts in the past; efforts careless and thoughtlessly undertaken.

Personal View of a Christian in England

While in the USAF, bro. R. E. Hansen spent 1973 through 1976 in England. His wife and four children were with him. I have summarized their impressions.

Locating a congregation was work. Faithful churches in England were scarce. Most have memberships of fewer than one hundred. The base chaplain provided no information. There was no known contact. Driving one day, they accidentally found an old building formerly occupied by the Methodist Church. The sign now read: "CHURCH OF CHRIST MEETS HERE".

Due to the closeness of the military base, the congregation was composed primarily of Americans.

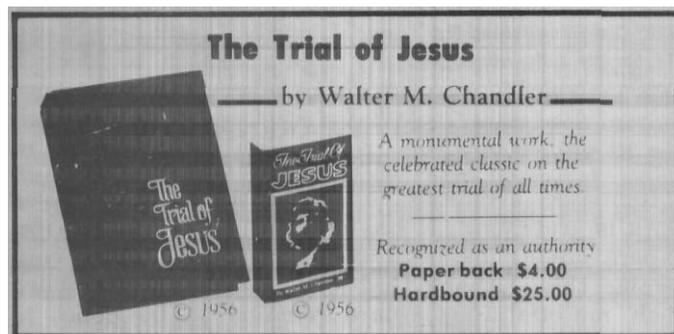
Also, there were two English families and the preacher and his wife were from Northern Ireland. The local people believed the Americans controlled the purse strings (an idea some Americans cultivated). To them, it was an "American religion". Fortunately, this was changing by the time the Hansens left.

The community's religious composition was Church of England, Roman Catholic and Methodist. The people seemed as poor spiritually as they were materially. The English liked Americans but thought we were "pushy" and too hurried. This created problems in making contacts. One gets into English homes only when invited. Happily, gospel meetings and vacation Bible schools provided fruitful ways of meeting folks. Many visited, if for no other reason, to see what this "CHURCH OF CHRIST" was.

The English were very strong-minded, even when wrong. It was hard to change their beliefs. Bro. Hansen mentioned the example of an "elder" from the Methodist Church who had attended midweek

Bible class with the brethren for more than a year. While agreeing with the Bible teaching on one church, he still saw no reason to "change boats" after more than fifty years as a Methodist. The Hansens' concluded the English believe the Queen of England was (representative of) the Church, and so long as they followed her, they were saved. Such makes conversion difficult.

Much work remains to be done.



THE NEWS LETTER REPORTS

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

AVAILABLE FOR MEETINGS

IRVEN LEE, P.O. Box 866, Hartselle, AL 35640 — As of this date I have given up my regular local church work to go into full time gospel meetings. I am as strong as I have been since the heart attack and open heart surgery in 1974, but that does not mean that I have the strength to have the long working day that was mine for several decades. I began going out to preach regularly more than 47 years ago. The time has come to limit my work to writing and to gospel meetings with Sunday preaching when there is no meeting scheduled. I am in a position to go in meetings at very small churches as well as to larger ones that might be able to give more for my work. Command freely if I can be of service to you.

To supplement my income, I need to sell more of the books my wife and I have written. Think of them for gifts when they are appropriate. I am now working on a new book which we plan to call "God Hath Spoken." It will be a book of sermons covering various subjects.

ELLIS WEBB, P.O. Box 405, Winchester, Ohio 45697 — It was my privilege recently to preach in a meeting for the church meeting at 119 Broad St., Washington, N.J. Average attendance was 25. This small group of dedicated Christians is doing a great job in a hard area. This congregation meets but a stone's throw from New York City where the cause is weak. Brethren, when you travel in that area, plan to worship with these brethren. It will encourage them and will do you good.

FRANK INGRAM, 1320 Gardiner Lane, Louisville, KY 40213 — I recently moved to take up the work at Gardiner Lane in Louisville, Kentucky. It is good to be back in full swing with such a fine congregation. My new address is 5511 Bruns Dr., Louisville 40216. Phone 448-9458.

Gardner Hall

Our readers will be saddened to learn that Gardner S. Hall, well-known gospel preacher of Birmingham, Alabama, has departed this life and gone to be with the Lord. He worked with a number of area congregations and served at times as an elder. Our sympathy is extended to the entire family.

NEW CONGREGATION IN ARKADELPHIA, ARKANSAS

JADY W. COPELAND, 2480 Old Wire Rd., Fayetteville, AR 72701 — In March, I conducted a meeting for the new church in Arkadelphia, Arkansas which began meeting about the first of the year. They began with two families. One of the men, brother John Ragsdale, had been meeting with the liberal church there for some time and had tried to reason with the elders about a number of things, not only the institutional question, but the social gospel, renting property, etc. Finally he decided he could no longer worship there, and finding another family, brother Mike Lester and family, decided to start a new church. They rented an old home on the corner of 6th and Oak Streets and began meeting. A teen-age girl also worships there, and by the time this is published there will be two more families from West Memphis, Arkansas with them. I also had word since the meeting that another lady had identified with them, and she was in hopes that her husband would soon do the same.

The building is located within a block of Ouichita Baptist University, and within about three blocks of Henderson State University, so college students will have easy access to a place of worship. Brother Ragsdale is the manager of the Arkadelphia daily paper and is well thought of in the city of Arkadelphia. I preached in Arkadelphia in 1943-44 when the church there was then very small, and it seems now we are having to begin all over again. But isn't that the case all over America? Worship with them in Arkadelphia, and for a contact, write John Ragsdale, 1219 Evans, Arkadelphia, Arkansas 71923.

JIMMY TUTEN, JR. 6710 Dorchester Rd., Apt. 2200-H, Charleston Heights, SC 29406 — We have just completed a series of meetings with Marshall Patton preaching. The entire meeting was devoted to the church and brother Patton did an outstanding job of edifying the congregation. Our personal work is bringing results. In April one was baptized and two identified from the liberal church in Charleston. At present I have four home studies in progress. I have an interesting class each week with an inmate in a correctional center at Ridgeville, SC and he desires baptism but this is being hindered until July because of red tape. He is anxious after his release to work with and for the church. Through him we hope to reach his family.

During April I conducted a meeting in Warrenton, SC with one restored, good interest and visitors in attendance at every service. I am in need of some additional support. I have no desire to leave this difficult work and am content to stay as long as I am needed

and support can be obtained. Come to historic Charleston for a visit and worship with us.

SPANISH SPEAKING WORK IN CALIFORNIA

MELVIN ROSE, 8221 Somers Dr., Anaheim, CA 92804 — While living in Houston, Texas several years ago, I became involved in the Spanish work, thanks to the encouragement of such brethren as Charles House, Wayne Partain and Glenn Rogers. Ruben Amador (Houston) invited me to preach my first sermon in Spanish. While living in Houston, and in West Columbia, for some eight years, I began to preach meetings in Spanish, both in the States and in Mexico.

Having been brought up in California, however, and realizing there was a tremendous Mexican population in the state, I began to think about entering the Spanish work full time, working in California. As far as I could determine — and I did quite a bit of research — there was not a single conservative, non-institutional church among the Spanish speaking people anywhere in the state! In January, 1976, we moved to Anaheim where we began to work with the Spanish speaking members of the West Anaheim congregation. After a year with this group, On March 26, Spanish speaking brethren in this general area met for the first time, forming a new congregation. We now have 15 adult members and a lot of children. Attendance last Sunday was 40 with the contribution running about \$100 weekly.

Our most pressing need at the moment is a place to meet for study and worship. The church meets in my home at the moment. We have a gospel meeting upcoming with Guadeloupe Alvarez, of Dallas Texas. This will be our first meeting and we are all looking forward to it. We solicit your prayers on behalf of the new work here.

BOB WEST MAY ILLUSTRATE YOUR SERMON FREE

Preachers are invited to submit their sermon outlines and those outlines which are selected will be published in GOSPEL

TEACHER Magazine with first-class overhead transparency masters, custom-made by professional designer/illustrator. These visuals will also be suitable for opaque projection, for making 35mm slides, class handouts, etc. To take advantage of this opportunity, send your sermon outline (with written permission to publish it) to GOSPEL TEACHER, 6121 Hudson St., Orlando, FL 32808.

PREACHERS NEEDED

NEW ORLEANS (Metairie) LOUISIANA — The Lake Villa church is in need of a full time preacher to begin work at the end of the summer. The church is completely self-supporting, has a weekly radio program and averages 65-70 in regular weekly attendance. Anyone wishing to locate in the New Orleans area should write or call Ric Keaster, 6509 Ithaca St., Metairie, LA 70003, (504) 454-1274.

WILLISBURG KENTUCKY — The church here is seeking a full time man to work with the church in preaching the gospel. At the present time we can only supply partial support. The church has grown recently and there is the potential for more growth in this area. Willisburg is in Washington County between Louisville and Lexington. Anyone interested please write to the church of Christ, Willisburg, KY 40078.

CORINTH, MISSISSIPPI — An experienced preacher is needed to work with a self-supporting church in Corinth, Mississippi, beginning August 1. Contact either Howard Bynum (601-287-5761) or James Claunch (601-286-5098).

IN THE NEWS THIS MONTH

BAPTISMS	413
RESTORATIONS	117

(Taken from bulletins and papers received by the editor)

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"

VOLUME XIX

AUGUST, 1978

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Special Edition The Church — Live Issues Old and New

History of the Present Digression

H. E. Phillips

P.O. Box 17244
Tampa, Florida 33612



This special issue on "The Church—Live Issues Old and New" is one of the most significant studies of this generation. It is a recycle of history and involves the same three important attitudes that created the issues and divisions 150 years ago. These are: 1) The loose attitude toward the verbally inspired Word of God; 2) The attitude toward the nature and function of the church; and 3) The attitude toward fellowship with error.

The competent editor of *Searching The Scriptures* assigned to me the subject which heads this article with the request that for the sake of continuity I simply state some historical facts leading to the present digression without pausing to argue the point, and leave it to the other writers in this special issue to present the case.

The characteristics of the digression among the churches of Christ go back to the days of the apostles when "the mystery of iniquity doth already work . . ." (2 Thess. 2:7) and predictions were made of departures from the faith (I Tim. 4: 1-3). Through the centuries that followed the completion of the New Testament one "issue" followed another, stemming from attitudes toward divine authority, the nature

and work of the church, and the matter of fellowship, and resulted in one division after another.

In preparation for this article I have read from a number of sources which give a rather vivid description of the developing storm clouds and the cyclonic destruction among churches of Christ of the middle nineteenth century. I shall try to briefly state some of these historical facts in their proper relationship to the breach in fellowship among the disciples of Christ. The reader will please understand that this article does not purport to be a detailed and complete accounting of the history from 1830 to 1978. We are only interested in giving a sketch of the historical divisions resulting from the issues of the past.

Cooperation And The Missionary Society

During the 1840's an element among the churches of Christ demanded greater missionary zeal, and some of the foremost leaders in this movement set about to create some "COOPERATION" machinery for pooling the resources of many churches into one fund to preach the gospel. From 1840 to 1850 benevolent activity began by women who arranged themselves into "sewing societies" for the purpose of making and providing garments and food for needy people. This was highly commended by influential men who were striving to affect and organize such an arrangement for preaching the gospel.

In 1847, Walter Scott and W. K. Pendleton campaigned for funds to be sent to the needy disciples in the United Kingdom. (*Quest For A Christian American*, Edwin Harrell, Jr., P. 75). The collection was made under the sponsorship of the church in Bethany, Virginia. This was the first brotherhood benevolent campaign and the beginning of the church-supported institutional benevolent societies

which were to flourish later as a "Social Gospel" function.

But Barton W. Stone said of benevolent societies: "These benevolent schemes are Bible societies, Tract societies, Rag societies, Cent societies, Theological societies, Sunday School societies, Educational societies . . . I would simply ask, What have the divine writers of the New Testament said respecting these societies? They are all silent as the grave . . ." [*Quest For A Christian America*, P. 76.)

The organization of the American Christian Missionary Society in 1849 produced the division between Disciples of Christ and churches of Christ and they were first listed separately in the U.S. Census in 1906. This divisive, unscriptural organization was the result of the constant demand for cooperation of churches on local, state and national levels. As this organization developed, two opposing philosophies became predominantly active: Liberal and Conservative. Unique from 1840 to 1906 was the fact that leaders who advocated or opposed the innovations abhorred division and tried hard to avoid a fracture in fellowship but the demand for the unscriptural organization was more important than the fellowship of the disciples of the Lord. They slowly drifted

toward a complete cleavage.

Cooperation among churches was the most important issue of the 1830-1850 period. The convention of the American Christian Missionary Society met in Cincinnati, Ohio, October 24-28, 1849. In his absence because of illness, Alexander Campbell was elected the first president and D. S. Burnett was elected first vice-president. John T. Johnson of Kentucky made a resolution which passed "That the 'Missionary Society', as a means to concentrate and dispense the wealth and benevolence of the brethren of this restoration in an effort to convert the world, is both scriptural and expedient." A committee of seven was to be appointed to prepare a constitution for the society. Nothing in the constitution resembled anything authorized in the New Testament. (*Attitudes and Consequences*, Homer Hailey, P. 152).

Benjamin Franklin, who first favored the Missionary Society, but later became an opponent, together with J. W. McGarvey said the Missionary Society ought to die. W. K. Pendleton, Moses E. Lard, and Isaac Errett held the opposite view of the usefulness of the Missionary Society. The *Gospel Advocate* began publication again in January, 1866 after four years of silence during the Civil War. David Lipscomb and Tolbert Fanning were editors and they strongly opposed the Missionary Society and the instrument of music in worship.

Instrumental Music Controversy

The controversy over the use of Instrumental Music in worship to God became acute about 1860. Prior to this time there had been some efforts to introduce it but with no real success. Most historians give the credit to L. L. Pinkerton of Lexington, Kentucky for introducing the first instrument of music in the church at Midway, Kentucky in 1859. A melodeon was used with the worship on this occasion.

Homer Hailey in *Attitudes and Consequences*, P.

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197, quotes Errett Gates regarding the music controversy: "The organ controversy was the missionary controversy in a new form, for both grew out of the opposition to human innovations in the work and worship of the church . . ."

From 1863 to 1875 the controversy over the use of the instrument of music in worship was very heated and bitter and the division was complete. There was a three-way split, two carried the instrument: the Christian Church and the more liberal Disciples of Christ, and the other was the churches of Christ who did not use the instrument.

The general attitude of those who used the instrument as opposed to those who did not use it was described by the terms 'progressives' (Christian Church) and the "non-progressives" (churches of Christ). The "progressives" continued from the Missionary Society and instrumental music in worship to open membership and other radical departures.

Various Controversial Issues

There were numerous other issues that arose as a

result of the attitudes earlier mentioned. During and after the Civil War years the manufacture and use of "spirits" became a heated question. There was the controversy about the war and civil government. This issue continued after the Civil War. Slavery also became an issue which separated many brethren. Some contended that the immersed into Christ could have fellowship with "other denominations" in meetings and general activities.

Among the issues of the 1850's to 1900's was that of the divorce and remarriage problem. "Although divorce was uncommon, such sins as 'adultery', 'desertion', and common law marriages, caused frontier church leaders considerable concern." (*Quest For A Christian America*, Edwin Harrell, Jr., P. 196).

There were problems of Christians marrying non-Christians, and in some cases they were compelled to confess their sin.

"If most Disciple leaders believed that compliance with the 'laws of the land' was all that was demanded for a scriptural marriage, they were not so liberal on the question of divorce. The generally accepted standard was: 'There is no release then to husband or wife from the marriage contract unless the other party has been guilty of fornication.' A few church leaders were liberal enough to concede that 'desertion', a practice not uncommon on the frontier, was a just cause for divorce and remarriage, but they were exceptions." (ibid, P. 197).

The Sunday School question, the no-women teachers, and the no-literature classes became issues which still remain. The College and Orphan Home controversy which Daniel Sommer strongly opposed in the *American Christian Review* as being unscriptural agents through which the church was trying to function became a heated issue. The "pastor system" was said to have developed through the college system.

Premillennialism was promoted by R. H. Boll. At one time he was the front page writer for the *Gospel Advocate* but started his own paper called *Word and Work* to promote his theories. In the 1930's the *Gospel Advocate* under the editorship of Foy E. Wallace, Jr. made a strong attack against Premillennialism. This led to his debates with Charles M. Neal which broke the back of Premillennialism in the church.

The College Issue

There is no question but that the role of the colleges owned and operated by Christians played a predominate role in the controversies that brought about divisions since the days of Alexander Campbell at Bethany College. Those colleges that are now owned and operated by "Churches of Christ" have denied from the beginning their solicitation of funds from churches, but most of them have admitted taking contributions from churches when sent to them. At the present time most of them are openly soliciting and accepting funds from churches for various purposes.

From *W. W. Otey, Contender For The Faith*, pages 287-291, the following information was ob-

tained which I believe to be pertinent to my purpose in this article.

On Wednesday night in February, 1938, during the lectureship at Abilene Christian College, G. C. Brewer was asked to make a few remarks to encourage the audience to contribute to the college. Brewer suggested that if all churches in Texas would contribute to the support of the school, such requests from individuals would be unnecessary. Some who were present understood Brewer to say that churches who did not have Abilene Christian College in their budget had the wrong preacher.

Brewer took the position that it was scriptural for churches to support the college. W. W. Otey wrote Brewer a letter about his statement and received a reply dated March 2, 1938 in which he said, "As to my statement at the college, you did not misunderstand me, but you left off a part of the statement that I think should be included. I said that I had argued for the practice of putting the Colleges and Orphan Homes in the congregational budgets, and I would be willing to argue for it again, if argument were necessary ..." Brewer said he had understood this to have been the practice since Bethany College was founded in 1840.

Brother Otey wrote the presidents of several of the colleges asking for their convictions and comments on G. C. Brewer's statement.

On June 7, 1938 George S. Benson, president of Harding College wrote W. W. Otey that Harding College did not solicit funds from the church treasury but "that it would not be wrong for a congregation to make a gift to a Bible school from the regular treasury of the church."

On March 4, 1938, James F. Cox, president of Abilene Christian College wrote to Brother Otey that he had never raised money through churches, nor had he authorized any one else to do so. He stated that he had received some contributions from churches who wanted to do it that way and that he had not sent it back. He also stated that G. C. Brewer had not been authorized to make the statement he made and he regretted it had been done.

In June 30, 1938, E. H. Ijams, president of David Lipscomb College wrote Otey that during his connection with the college, and as far as he knew, no solicitation from churches had ever been made, although a few donations from churches had been received for needy and deserving students. He stated his convictions that church and school were separate institutions, with school a supplement to the home and not an adjunct to the church.

N. B. Hardeman, president of Freed-Hardeman College wrote to Otey: "I am truly sorry that we can not get settled on matters relating to our schools and the churches. I certainly do not endorse Brother Brewer's statements and would oppose any congregation's putting Freed-Hardeman College in their budget."

Sponsoring Church And Herald Of Truth

It was a short distance from the Missionary Society of the Christian Church to the "Sponsoring

Church" and "Diocesan Elders" in foreign fields after World War II and the Korean War. It became so popular among foreign missionaries that it was utilized at home.

The Herald of Truth Radio and TV programs of the Highland Church in Abilene, Texas was the "brainchild of James W. Nichols and James Willeford, according to one of the elders at Highland when those elders "assumed" the oversight of the Herald of Truth in February, 1952.

Bible colleges became the spring board from which the institutional, sponsoring church, centralized control and oversight, orphan home, socialized gospel, and "fellowship everything", issues have developed. Adding to these are the normal fallout results of immorality and further departures from the truth.

The articles that follow will deal specifically with these departures that now divide the people of God.

Tracts on These Vital Issues

The Bible and Congregational Cooperation
– Cecil Willis

Bible Authority—How Established? How Applied? – Roy E. Cogdill

The Church and Organizations – James W. Adams

Is the Herald of Truth Expedient? – Cecil Willis

The Tipton Home Story – Cecil Willis

The Taproot of Digression: No-Patternism – Cecil Willis

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When is a New Testament Example Binding?
– Robert H. Farish

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Institutionalism – Harry Pickup, Jr.
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A Plea for Honest Study

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Division over the work, nature and organization of the church is a reality. It did not come about suddenly but it did come throughout this land and has spread to other nations beyond the seas. Every right thinking child of God wishes this tragedy had been averted and longs for unity based upon the word of God. The Psalmist praised the pleasantness of unity among brethren (Psa. 133:1). Jesus prayed for the oneness of all believers in him (Jno. 17:17-21). Paul outlined the disposition which endeavours to "keep the unity of the Spirit" and gave seven foundation stones upon which such unity is to be built and maintained (Eph. 4:1-16).

Yet, the word of God warned that some would not be content to abide in the doctrine of Christ (2 Jno. 9-11). Paul said "some shall depart from the faith" (1 Tim. 4:1). He told the Ephesian elders that some would "speak perverse things to draw away disciples after them" (Acts 20:29-30). Those who would pervert the gospel of Christ are "accursed" (Gal. 1:6-9). It is possible to "wrest the scriptures" to the destruction of those so employed (2 Pet. 3:16).

Worse Than Division

While division among the people of God is deplorable, there is one thing worse than division and that is unity in error. When departures from the faith come we could all be united in the departure and all be lost together. Followers of truth cannot long remain in unison with followers of error. The New Testament is clear that promoters of error are to be marked and opposed (Rom. 16:17; Titus 3:9-11; Titus 1:9-11). Unity in error compromises the truth of God and leads to everlasting ruin. Every saint is a trustee of the faith "once delivered" and is charged to "contend" for that sacred body of teaching (Jude 8-4).

When Issues Arise

What are godly people to do when issues arise which threaten to divide brethren? Shall the issue be ignored in the hope that it will somehow go away? That will not work. It never has. Shall we wait to see how many will stand on one side or the other and then cast our lot with the majority? Shall we make our decision based on what great and good men think about it? Shall we support a position on the ground that "we have always done it this way?" Surely, these are false standards. We suggest some simple but basic rules to help us in such times:

(1) Respect the authority of the scriptures. "Thy word is truth" (Jno. 17:17). "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus"

(Col. 3:17). "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). Let no man be honored "above that which is written" (1 Cor. 4:6). We must also respect the silence of God, Where God did not speak, we have no authority to act.

(2) Believe that scripture can be understood. The Lord addressed his word to our understanding. We are challenged to understand "what the will of the Lord is" (Eph. 5:17). We are to "read" the "words" written by an inspired man that we might "understand" (Eph. 3:2-4).

(3) Handle aright the word of truth. The word of God must be studied in context. We have preached this over and over to the denominational world for years, and rightly so. But the instruction of 2 Timothy 2:15 falls with equal weight upon us all. We must consider all that the Bible says on a subject. If more than one passage deals with a matter, then honest study requires that we regard the sum total of all God said about it before reaching a conclusion.

(4) Resolve to follow whatever course truth demands. What is the benefit of finding truth on any given subject unless we are determined to accept it, regardless of the cost. We must be as the man who found the pearl of great price and sold all he had in order to obtain it (Mt. 13:45-46).

(5) Stand for truth without bitterness. We do not have to hate a brother who has not as yet seen what we have seen in the word of God. If brethren become enemies because of our stand for truth, then we are challenged by the Lord to love our enemies and do good to those who despitefully use us (Mt. 5:43-36).

The Danger of the Closed Mind

When one has closed his mind to any alternative other than the one he has chosen, then it is very easy for him to see and yet not see, to hear and yet not hear. In the time of Ezekiel, "certain of the elders of Israel" came before him. The Lord told Ezekiel that they had "set up their idols in their heart" and then warned that when men come to seek God's will with such idols in the heart that "I the Lord will answer him that cometh according to the multitude of his idols" (Ezek. 14:1-5). Jesus warned of those whose hearts were "dull of hearing, and their eyes they have closed" (Mt. 13:15). The church at Laodicea was blind to its faults and needed "eye-salve" that it might see (Rev. 3:18). Perhaps the most sobering warning of all was stated by Paul to the Thessalonians when he said "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12). Anything less than a sincere love for the truth opens the door of the heart to deception and delusion leading to everlasting destruction.

In the parable of the sower, Jesus said "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15). In the study before us in this special issue, we appeal to brethren

with honest and good hearts to consider what is presented. "Prove all things: hold fast that which is good" (1 Thess. 5:21).

Since the division of the 1950's and 1960's over the work, nature and organization of the church, most brethren on either side of the division have had little communication with each other. While prejudices and old bitternesses linger in the hearts of some, there is a new generation on the scene today which might be able to look at these issues more objectively and with less danger of rancor than was true of some in the past. Whether you consider yourself a "liberal", "conservative", "middle-of-the-roader" or scorn all such labels, we simply ask you to give this material fair and honest consideration. Through all these years, during and after the division, we have not personally stopped reading what brethren on the other side have had to say. We receive bulletins and periodicals from those who are now estranged from us and we read them. We have never written them angry notes demanding to be removed from their mailing lists, nor removed one of them from ours just because they reviewed something we had to say. We have always been willing to study both publicly and privately with those of the contrary persuasion. Our personal files are full of correspondence with many brethren over these years which bear evidence to the truth of that statement. We have met with one or more preachers with whom we differed for frank but reasonable discussions. We have never slammed the door on such discussions, not even public debates, when they were conducted under fair and equal arrangements. That remains our disposition to the present hour.

It is from the conviction that there are good and honest hearts who will study in the light of what the Bible teaches that the writers of the articles in this special issue have worked in preparing their material. We ask all into whose hands this may fall to read carefully, prayerfully and honestly what you find here. Compare it with what your Bible teaches and then accept or reject it accordingly. The contributors of this material have worked hard and without monetary compensation. We take this means of publicly thanking them. If you appreciate their efforts, then write them and tell them so. It is our earnest prayer that this material will shed light rather than simply generate heat. We plead for honest study.

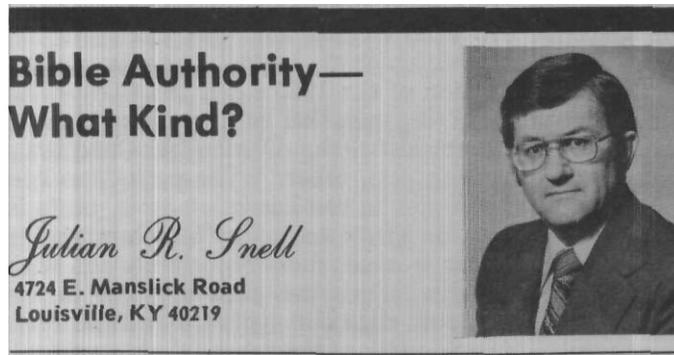
**Attitudes and Consequences
in the Restoration Movement**

By Homer Hailey. The aim of this work has been to trace the development of two attitudes toward the Scripture authority in the Restoration Movement: that of the early spirits in the movement, and another which grew up within it, leading ultimately to division.

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Lack of respect for scriptural authority is at the root of every problem of major proportion to face God's people. Authority is the right to command or direct, to authorize a thing is to direct by authority. In spiritual matters all authority inheres in God.

Authority, legislative, executive and judicial, all, has been given into the hands of Christ. "All authority hath been given unto me in heaven and on earth" (Mt. 28:18). Christ is "head over all things to the church, which is his body" (Eph. 1:22-23). The church, the spiritual body of Christ, as well as the Christian individual, can act to the glory of God only by the authority of Christ. He is the head who controls, the king who reigns by the law which he has legislated.

Christ gave binding and loosing authority only to his apostles. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:19), is specifically addressed to Peter. However, a more general statement of the same dimensions is applicable to all the disciples in Matthew 18:18. That which the apostles bound and loosed by the word of the Spirit had already been bound in heaven. The finality of this is accepted when we realize that every obligation and privilege associated with being a Christian is circumscribed by apostolic teaching. There can be no going beyond their word in either direction. Proper respect for the authority of Christ is shown only by submission to apostolic teaching.

The authority of Christ vested in the apostles is exercised completely in the New Testament. This furnishes the apostolic pattern which is to be followed today. Being perfect and complete, the scriptures admit no change or revision. Acceptance of this basic principle begets perfection within those who follow the scriptures and insures unity among them. The admonition, "let us walk by the same rule, let us mind the same thing" (Phil. 3:16), which was followed successfully in New Testament times continues to be the divine formula in matters of dispute today and where followed will produce the same meeting of minds and unity of practice as it did then. Significantly, questions and problems during the days of the apostles were settled by an appeal to them. Acts 15 is a classic illustration of the effectiveness of this and authorizes no course but this in our own time.

New Testament authority is established in one of

three ways. Command or precept involves a direct statement of instruction or direction. Approved example involves the practice in the New Testament under guidance of the apostles as they had received of the Lord. Necessary inference relates to that which though neither expressly stated nor specifically exemplified, yet is necessarily implied by the language.

Having made these initial observations we turn our attention to the assignment of this article "kinds of authority." We immediately take note that there are two kinds of authority which must be recognized even after establishing scriptural authority. These are generic and specific which we propose to consider in that order by defining and illustrating. Generic means, "general, opposite to specific." Specific means, "precisely formulated or restricted; specifying or explicit." Recognition of these two kinds of authority is vital to proper application of scriptural authority.

Generic or general authority includes anything, method, or means of execution, that comes within the class or order of the precept, example or necessary inference. It includes all within the scope and class of the command necessary to the carrying out of that command. God gives the authority but the choice as to the how of doing is left open to man. The action is set out but the how is not spelled out.

Specific authority excludes every thing not particularly specified. God has made choice and man is left no option. Mark it! General authority includes; specific authority excludes. As we attempt to illustrate we trust it will become readily apparent that these distinctions are not as technical as they may seem.

Jesus commanded, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19). The command "go" is generic, the choice of how to go must be made. A number of options might be considered. A man might walk, ride, fly or take a ship as he goes forth preaching the gospel. God did not specify the how of going, choice of the options is man's to make.

Within the same context (Mt. 28:19-20) we have the command to "teach." What is to be taught is certainly specified, the gospel. This excludes everything else. However, the command to teach is generic and one may teach in a number of ways. God did not tell how, the choice is with man respecting the options open to him. We may teach publicly or privately, use a one on one approach or the class method. Since God did not specify which, no man has the right to bind a specific method. Some make the mistake here of trying to make the generic command "teach", specific and forbid classes. This is a binding where God has not bound.

The command to assemble is generic. "Not forsaking the assembling of ourselves together" (Heb. 10:25), necessitates a place. Where are we to assemble? Several options are open from which a choice must be made. Is the place to be in a home, a rented facility or a meeting house bought and paid for by those who are to utilize the facility? Which is

it to be? Again, God did not specify. He left it to man's judgement to select the most expedient of the options open to him. Some have argued there is no authority for the meeting house. Such fails to recognize the validity of general authority which includes the means or method necessary to the carrying out of the command. The underlying failure in the assertion seems to admit only those things specifically authorized. Such reasoning usually includes water coolers, bathrooms, and the like, as being accepted facilities but without authority. I conclude that any facility essential to the command to assemble is authorized. However, since the assembling is for the purpose of worship and spiritual edification, only those facilities conducive to this are authorized. Recreational facilities, fellowship halls and all such are precluded, along with the use of any existing facilities for such purposes, because only that which is expedient to the furtherance of the gospel is so authorized.

We now turn our efforts to specific authority in an attempt to illustrate and exemplify how specific authority excludes every thing not particularly specified. The command to Noah to build an ark out of gopher wood (Gen. 6:14) continues to aptly illustrate. When God specified the kind of wood, gopher, this excluded every other wood. No circumstance, no amount of rationalizing on the part of Noah could have justified the use of pine, walnut, oak, or any other wood. All except gopher was excluded! When God specified the kind of wood no man had the right to add or substitute another or in any wise change.

The command to sing, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19), excludes every other "kind" of music. Instrumental music is excluded by the fact God specified "sing." Had God said make music, the generic, man would have been at liberty to choose the kind, whether instrumental or vocal. However, God specified vocal music, singing, and no man has the right to grant a liberty which God's authority excludes. The command to sing does include whatever is necessary to carry out the order: words, whether in book or from memory, tuning fork or pitch pipe, leader and the like.

The elements of the Lord's Supper are specified by precept, example and necessary inference (Mt. 26:17, 29; 1 Cor. 11:23-28; Acts 20:7). Unleavened bread and fruit of the vine excludes every other element. The first day of the week implies every first day and at the same time excludes every other day of the week. Yeast bread, milk, meat, ice cream, or any other element would be without authority, therefore sinful. The method of distributing the elements of the Lord's Supper is not specified. Whether one container or one hundred is used in distributing the fruit of the vine among the worshippers does not change the element or in any way alter the observance of the communion. The container is of no significance, it symbolizes and portrays nothing. The word "cup" is used figuratively in Matthew 26:28 and stands for the content.

God has specified the congregation, local church,

(Acts 14:23; Phil. 1:1), as the only organic entity through which collective work and responsibility is to be accomplished. The specific here excludes any other organization in doing the work God has assigned the church. There is nothing larger or smaller than the local congregation by way of organization in the New Testament. There is nothing else. Any failure to accept God's arrangement is rebellion against divine authority. This is precisely what has occurred with respect to the church support of human institutions in the work of benevolence. There is absolutely no authority for the benevolent society, orphan home, through which the church presumes to work. No more so in fact than there was authority for the missionary society of more than a century ago. In the one we have envisioned the doing of the work of benevolence, in the other the work of evangelism, preaching the gospel, and in the both an organization, an arrangement, outside the realm of that specified. Obviously the support and endorsement of such is rebellion against the authority of God.

In the examples of New Testament cooperation the lesson is specific. Funds were never sent through another congregation but always to (Acts 11:27-30). Those in need had not by design set up some sort of brotherhood agency and then called for help. In evangelism, funds were sent to the preacher in need directly (1 Cor. 11:8; Phil. 4:15-16). The application of this example today eliminates the sponsoring church arrangement, any shape or form of the missionary society, and any plan which does not give expression to the same New Testament practice.

Elders in every church is clearly authorized and required (Acts 20:28; 1 Pet. 5:2). God has specified their jurisdiction as "feed the flock of God which is among you, taking the oversight thereof (1 Pet. 5:2). Whenever elders become overseers of anything else but the work of the flock "which is among you" or the "flock over which the Holy Ghost made them overseers" they are without authority from God and stand condemned. This very principle clearly indicts every eldership which has assumed the oversight of a "brotherhood" project such as Herald of Truth, World Radio, and any number of schemes and arrangements which presume to activate the church at large through common administration.

With respect to kinds of authority there are two extremes which must be recognized and guarded against. One extreme is represented in the anti-class group of brethren who contend that in order for a thing to be scriptural it must be specifically authorized. Upon this basis they reject the class system of teaching failing to recognize that such is but means and method within the general authority and command to teach. When one means or method inherent in a general instruction is bound to the exclusion of all others the result is an extremist or crank. The other extreme is represented by those sometimes referred to as "digressives," among the Christian Church who contend that in order for a thing to be wrong it must be specifically condemned. This number seems to continue to grow even among us.

In summary we emphasize that for a thing to be authorized there must be either precept, approved

example or necessary inference in the New Testament. When the authority is general then anything included within the scope of the thing authorized is permissible. General authority then includes any means or method required to carry out the command. But if God specified the kind of method of executing his will then there is no substitute, no addition is allowed but everything of the same class or order is excluded. Thus specific authority excludes.

May the Lord help us to recognize the need for abiding in the authority of the Scriptures and give us the wisdom and courage to apply such authority to all we teach and practice.



In Revelation 11:1, John was told, "Rise and measure the temple of God." Before one can measure something there must exist some standard of measurement. We are unfamiliar with many of the categories of weights and measurements that are mentioned in the Bible. There are different opinions, for example, as to exactly how long a cubic was. One thing is certain, however. They knew. When a piece of cloth three cubics long was purchased, they knew how much material they were getting.

If there were no commonly recognized standards of measurement, mass confusion would result among merchants and their customers. When a lady orders a piece of fabric five yards long, she assumes that the store's yardstick conforms to the standard.

In like manner, standards of authority are accepted in every realm and relationship. Courts are necessary for the maintenance of law and order and the preservation of human rights. Decisions of courts may not always be popular. They may sometimes be appealed to a higher court. But finally the court decision must be accepted and conformed to. The courts, in turn, must rest decisions on existing laws. Such are their standard.

Confusion persists in religion over this simple and elementary fact. A common standard of authority is not recognized and adhered to. Roman Catholicism accepts three standards of authority: the Bible, the Pope, and traditions of the "Church Fathers." Various denominations accept different and differing creeds, manuals, and catechisms as sources of religious authority. Some people base their religious convictions upon their consciences, feelings, what their parents taught them, or what a certain preacher says.

In Amos 3:3, the ancient prophet asked, "Can

two walk together, except they be agreed?" Obviously, the answer is no. But in order to agree, they must have something to agree upon. I might draw a line and say, "It's 12 inches long." You may say in disagreement, "That line is not a fraction over 10 inches." There's only one way to settle the dispute. Find a ruler. If we both agree to accept it as a standard of measurement, then we can be united on that simple matter.

Well, God has provided man with a standard by which he may measure things in religion. When Jesus was questioned about the greatest commandment. He asked, "What is written in the law? How readest thou?" (Luke 10:26). Such is the standard God has given.

Matt. 18:18 reveals that the apostles were given binding and loosing authority in what they taught. We must strive to continue in the apostles' doctrine. John 12:48 declares that the words of Jesus will serve as the standard of judgment in the last day. Those words are the standard of authority in our time.

The main question we are raising in this article is "How does the Bible teach?" Brethren have generally agreed, at least until recently, that we may establish Divine authority in three ways: 1) by command or statement from God's word; 2) by a divinely approved example; and 3) by an inference which is necessarily implied in the Bible.

Let us now look at these one by one and see if this is truly the case.

The Bible Teaches By Command Or Statement

There are many examples in the Old and New Testaments of God giving direct commands to men. In Genesis 2:17, the Lord said, "... thou shalt not eat of it," referring to the tree of the knowledge of good and evil. That was a direct command. Then He added, "... for in the day that thou eatest thereof thou shalt surely die." That was a simple statement of fact.

Such direct statements and commands are hard to misunderstand. When the serpent came tempting the woman, he didn't try to twist the words of the command. He did not try to convince the mother of all living that the words did not actually convey the message she had assumed. That would have been hard to do, though, perhaps, not impossible. But rather, he questioned God's motives, and then accused Him of lying: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:4,5).

God's command and statement of Genesis 2:17 is not a bit clearer than His direct command of Acts 2:38: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." I heard a preacher say not long ago: "Baptism won't save you. If you think it will help save you, you're hell-bound." But God plainly declared that baptism is a necessary condition of remission of sins. The Bible teaches this by means of plain statements and commands.

Some other matters which are taught by direct

commands or statements are: faith comes by hearing the word of God (Rom. 10:17); one must have faith to be pleasing to God (Heb. 11:6); confession of Christ is necessary to salvation (Rom. 10:9, 10); one who does not abide in the doctrine of Christ does not have God's approval (2 John 9); we are to break the bread and partake of the cup in remembrance of Jesus until He comes again (1 Cor. 11:24, 25); we are to sing and make melody in our hearts unto the Lord (Eph. 5:18, 19); we are to give unto the work of the church upon the first day of the week (1 Cor. 16:2); we are to study to show ourselves approved (2 Tim. 2:15); we are to mortify (put to death) such things as fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness (Col. 3:5).

There are many such examples of direct commands or plain statements in the Bible. We can easily see that the Bible teaches in this manner.

The Bible Teaches By Example

If it can be shown that the Bible teaches by example, then we must be concerned about studying the examples and being instructed by them. Some want to just toss the apostolic examples aside because of difficulties in deciding which are circumstantial and which are essential. Remember, however, there are difficulties involved in learning God's will by His commands. Questions like: "to whom was this command given?" and "under what circumstances was it given?" must be raised. God told Naaman, through the prophet, to dip seven times in the Jordan. Jesus commanded the rich young ruler to sell all that he had and give it to the poor.

We cannot toss every command aside simply because they do not all apply to us. The same is true of examples. We must give diligence to study and employ the teaching of Bible examples.

The New Testament clearly shows the validity of teaching by examples. In Phil. 4:9, Paul commanded the saints to do what they had seen in him as well as what they had heard from him. Again, in 1 Cor. 4:16, 17, the Christians were told to imitate, or follow the example of Paul.

To illustrate one legitimate use of Bible examples, in Jude 3, we are taught by direct command to contend for the faith. As we study God's word, we find many examples of how this was done by Jesus and His apostles.

In regard to the eldership, we learn in Acts 14:23 that Paul and Barnabas "appointed elders in every city" where they had established a church. Many will say that we do not have to be concerned about doing that today. But one thing for sure: We have New Testament authority for that. We know that it was done. It was done by an apostle who represented the Lord in his teaching (2 Cor. 5:20). We do not have authority for any other form of congregational organization.

Again, in Acts 20:7, we find an example of the church partaking of the Lord's supper upon the first day of the week. An apostle was with them, and showed his approval by partaking with them. Many maintain that such is not binding today. But one thing I know. Assembling upon the first day of the

week to break bread is approved by God. I can prove that. I cannot prove by God's word that any other day is so approved.

The Bible Teaches By Necessary Implication

Some say that God does not imply His will . . . that this is just an invention by a group of literalists to justify their legalistic practices. But I believe it can be clearly demonstrated that the Bible teaches not only by direct statement and example, but also by implication.

Everything that is ever said is said either implicitly or explicitly. To say something explicitly is to say it plainly in so many words. To say something implicitly is to say it by implication.

If I show you a square, and inform you that side A-B is 12 inches, I have told you two things explicitly: 1. the figure is a square; and 2. side A-B is 12 inches. But in telling you that, I am also telling you implicitly that the perimeter of this figure is 48 inches; that the area is 144 square inches; and that the other three sides are also 12 inches.

Many people may not be aware that I have said all that, but I have said it, nevertheless. To understand the first two points is simply a matter of understanding language. But the other points are necessarily inferred by logic.

If the Bible does not teach by implication, we might just as well forget about it. There is not a statement in the Bible that is made specifically and explicitly to me or to you. "Why tarriest thou? Arise and be baptized . . ." (Acts 22:16) was said to Saul, not to Ken Green. I must reason that since I live under the same law, and since God is no respecter of persons, I must also obey that. Acts 17:30 says that God demands all men everywhere to repent. Even here I must apply logic. Since I am a man somewhere, I must repent.

This is so simple, we do not realize it, but we have inferred that conclusion from a necessary implication.

A good example of the Bible teaching by necessary implication is found in Matt. 22:23-33. The Sadducees did not believe that the dead were conscious. Jesus did not use a direct statement to refute them. He quoted Exodus 3:6, 16: "I am the God of Abraham, of Isaac, and of Jacob." When God spoke these words to Moses, the three patriarchs named had been dead for some four-hundred years. Yet He said, "I Am" their God. Jesus added, "He is not the God of the dead, but of the living."

The necessary implication is: Abraham, Isaac, and Jacob are still alive as spirits, though physically dead. This is the implicit conclusion.

Acts 15, A Classic Illustration

In the fifteenth chapter of Acts we find a classic example of God revealing His will in the three ways we have named. According to verse 1, the proposition under discussion was: "Except ye be circumcised after the manner of Moses, ye cannot be saved." Some were affirming that proposition. Paul, Barnabas, and others were denying it. There were likely some who had not taken a definite stand one way or another.

Now notice how they arrived at the truth. God did

not tell them directly the answer to this issue. He had already revealed enough for them to know the answer.

First, Peter made reference to the direct command God had given him: "Men and brethren, ye know how a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe" (v. 7). This direct command from God is recorded in Acts 10:20: "Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

Now, to whom was Peter commanded to go? To uncircumcised Gentiles. Therefore this incident was highly germane to the proposition under study.

Next, some examples were set forth. In verse 8, Peter continued his words and showed that God had demonstrated His acceptance of these uncircumcised Gentiles by "giving them the Holy Ghost, even as He did unto us." Then, in verse 12, Barnabas and Paul declared the miracles and wonders God had wrought among the Gentiles by them. Surely then, they had not been wrong in preaching the same gospel to them that they had preached to the Jews.

Finally, they reached a conclusion that was the only logical inference from the evidence. James said: "Wherefore, my sentence is, that we trouble not them, which from among the Gentiles are turned to God" (v. 19).

Respect For God's Silence

Another important matter which is illustrated in Acts 15 is respect for God's silence. When the letter was composed which was to be sent out to Gentile congregations, it spoke of certain ones who had gone out with the doctrine that one "must be circumcised, and keep the law." The inspired letter commented: "to whom we gave no such commandment" (v. 24).

Let us never imagine that we have outgrown the penetrating question: Where is the book, chapter, and verse that authorizes this activity? If we cannot find authorization by either direct statement, approved example, or necessary implication, let us be still and respect His silence.

The Search for the Ancient Order

By Earl Irvin West

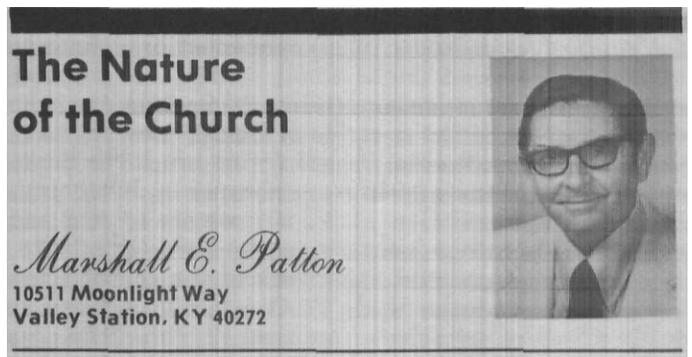
This two-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849 — 1906. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others. Volume II, carries on from the Civil War to "Horizons of Destiny."

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The church of our Lord was conceived, designed, purposed, and ordained of God from eternity (Eph. 3:10, 11). It is a spiritual institution, equipped with spiritual means, for the saving of the spirits of men for that great spirit world beyond (Matt. 16:18; Acts 20:28-32; Rom. 1:16; 2 Cor. 10:3-5; 1 Tim. 3:15; Eph. 5:25-27; Rev. 1-4). While secular institutions are established, maintained, and fulfill their mission by carnal motivation, economic enterprise, and with a view to material gain and earthly rewards, the church of our Lord is established, maintained, and fulfills its mission by spiritual motivation, eleemosynary enterprise, and with an ultimate view to eternal rewards. Indeed, the church is spiritual in nature.

This article concerns itself with the nature of the organizational structure and function of this institution. Other articles in this special issue deal with other aspects of the spiritual nature of the church.

A failure to understand the nature of the organization and function of the church has resulted in two extremes. On the one hand we have approval given to institutions which supplant and reflect on the all-sufficiency of the church. On the other hand we have opposition to some institutions that have a rightful and legitimate place among men. Missionary, benevolent, and edification societies wholly eleemosynary in nature exemplify the former, and some publishing companies of religious literature, Bible colleges, and foundations exemplify the latter. Concerning the latter, it should be observed that while exceptions may be found involving abuses or a prostitution from the legitimate basis, such does not mean that all such institutions are guilty. This article should make clear when and under what conditions such violations are found. The real issue in either instance is the all-sufficiency of the church.

The principle of all-sufficiency in relation to both the Bible and the church has been misunderstood. Consequently, confusion and division result. In the past (more than now) some opposed religious literature (quarterlies in classes, tracts, books of sermons, papers, etc.) on the grounds of the all-sufficiency of the Bible. On the other hand some see no harm in creeds, manuals, catechisms, etc., as standards in religion. However, a more careful study of this issue shows that the all-sufficiency of the Bible precludes the latter. This is true because such is made the same in nature and use as the Bible, namely, a standard of authority. This same principle, however, allows the former because such is not the same in nature and use as the Bible. Of course, if

such were used as a standard, it would reflect upon the all-sufficiency of the Bible as readily as the other.

Some see no harm in a missionary society or in benevolent and edification societies which are the same in nature as the missionary societies. On the other hand some oppose publishing companies of religious literature, Bible colleges, and foundations upon the grounds of the all-sufficiency of the church. However, a more careful study of this issue shows that the all-sufficiency of the church precludes the former. This is true because such is the same in nature as the church, namely, an eleemosynary missionary, benevolent, and edification society. Aside from their mission, the distinguishing and identifying mark is found in being eleemosynary in organization and function. However, this same principle allows the latter because such is not the same in nature as the church. Of course, if such were to become eleemosynary in nature, it would reflect upon the all-sufficiency of the church as readily as the other.

Webster defines the word "eleemosynary" to mean: "1. Relating or devoted to charity or alms. 2. Given in charity or alms. 3. Supported by charity." When identifying the nature of the church this word must be understood in a twofold sense. It is both supported by and devoted to charity. This means that it is supported by contributions and in turn makes free distribution of its product or service. While the word may apply in other instances to other organizations partially eleemosynary in nature, it is this twofold view that identifies the true nature of the church.

I remember that when the "sponsoring church" arrangement became a live issue among brethren that the expression "centralized control and oversight" was thought by some to be too cumbersome and arbitrary. However, time and common use have shown it to be most accurate and effective in identifying the kind of cooperation opposed. Perhaps the same thing may appear concerning the word "eleemosynary," but in the light of the whole of revelation on the true nature of the church, it most accurately and effectively identifies that nature.

The church and the missionary society parallel each other in mission and nature. Both are dependent upon contributions for their existence, and both make free distribution of the gospel at their own discretion and under their own oversight. Publishing companies, Bible colleges, and foundations do not (if so, they are excluded from consideration at this point). These make available gospel lessons (either written or oral for either individuals or churches) not on an eleemosynary basis, but rather on the basis of economic enterprise. They are service organizations—SELLING their products or services. They are not the same in nature as the church and, therefore, do not reflect upon its all-sufficiency.

Now let me clarify some points that may be confusing to some. What about contributions made to such organizations? Donations to such an organization would not change its nature. It would not use the contribution to make free distribution of the gospel at its own discretion and under its own oversight. Rather, it would be used to keep itself in business. In this highly competitive world this is often

necessary in order for some businesses (of worth to Christians) to exist. The distribution of the gospel would still be made by the purchaser of the product or service—not the seller. Upon this basis, such an organization does not parallel the church in nature. It is not wholly dependent upon contributions nor does it make free distribution of the gospel as does the church—it is not eleemosynary in nature, in the twofold sense of that term.

What about such an institution giving away some of its products or services? It must be conceded that such could change the nature of the institution. It would depend upon a few things. If such were done with a view to promoting the business (as all business enterprises do) commensurate with advertising principles, such would not change its nature. The basis of operation would still be the same—a service organization selling its products or services.

Another point confusing to some involves the Bible college and publishing companies. Some see a significant difference between tracts of a publishing company and teaching done in the college. However, more careful consideration shows them to be parallel. The writer of the tract teaches whoever reads it. The publishing company makes available this teaching for the purchaser who in turn uses it to enlighten himself or someone else. The teacher in the college teaches whoever hears the lesson. The college makes available this teaching for the purchaser (whoever pays the tuition) who in turn uses it to enlighten himself or someone else. One learns from a written lesson through the eye. The other learns from an oral lesson through the ear. Both learn from a lesson purchased from a service organization which is not the same in nature as the church. Therefore such organizations do not reflect upon the all-sufficiency of the church as does the missionary society which is wholly eleemosynary in nature. Such organizations no more reflect upon the all-sufficiency of the church than do quarterlies, used in Bible classes, reflect upon the all-sufficiency of the Bible.

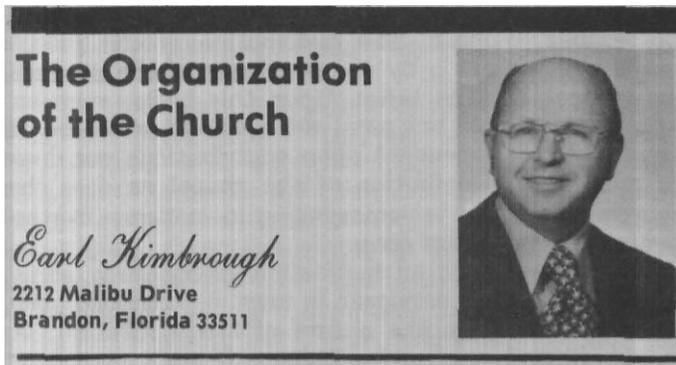
Brethren, the all-sufficiency of the church is a very basic and fundamental Bible principle. It cannot be ignored without digression and apostasy. However, we must exercise the greatest caution to avoid any extreme that would put us in the class of the Pharisees of old, namely, making laws of our own. This would make us guilty of following the "traditions of men" (Mk. 7:7-9).

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The Lord designed the church according to his own will and circumscribed it with certain distinguishing marks which are clearly set forth in the Scriptures. No one of these essential features of the church is more important than any other. "All things" must be "according to the pattern" (Heb. 8:1-5; 1 Pet. 4:11). But history shows that no part of the divine plan for the church has been abused with greater destructive consequences to the whole than what is generally called the organization of the church. This was the initial error that paved the road to Papal Rome and the most significant failure of the Protestant Reformation. It was also the opening wedge that divided the churches of the Restoration movement and led the larger portion of them into denominationalism. The Lord's design for the organization of his church, therefore, must remain a major concern of those who desire to "speak where the Bible speaks" and to "be silent where the Bible is silent."

The Scope of Church Organization

The organization of the church cannot be understood without recognizing that the word "church" is used in two different senses in the Scriptures. The universal church is the spiritual body of Christ composed of all the redeemed souls over whom Christ reigns as head (Eph. 5:23-27; 1:22-23). However, the universal church has no organization on earth. Each member of the body is united with Christ, but this union is affected and maintained by individual submission to his will. The apostles were set in the church as special representatives of Christ with authority to make known the Lord's will for the present age, but their concurrent reign with Christ is through the New Testament (Matt. 19:28; 2 Tim. 3:17-18). A careful search of the Scriptures reveals no trace of any earthly head or hierarchy over the church. Neither is there evidence of any organization within the body of Christ on a national or regional basis.

However, the New Testament does show the organization of Christians on a very limited and clearly defined level to carry out certain collective responsibilities. This is the local church made up of the disciples at a particular place who meet, work and worship together according to the will of Christ. This use of the word "church" pertains to separate local congregations, such as, "the church that was at Antioch" and "the church of the Thessalonians" (Acts 13:1; 1 Thes. 1:1). The independence and autonomy of the local church is exemplified in the New Testament. Each congregation had its own local

membership. For instance, "the church of God which is at Corinth" consisted only of the saints in that city (1 Cor. 1:2). Each congregation maintained control of its local fellowship. It received faithful brethren into its number, retained spiritual oversight of its members (through its elders), and expelled those who refused to walk uprightly according to the truth (Acts 9:26-28; 11:26; 1 Cor. 5:13; Rev. 2:14-16). Each congregation also performed its own divinely assigned mission.

The Divine Order in the Local Church

"All things" pertaining to the church were subject to Christ (Eph. 1:22-23). This, naturally, embraces everything that concerns the local church, as well as everything that concerns the universal church. The apostles' teaching was bound on all congregations equally. Paul reminded the Corinthians of his ways in Christ which, as an apostle, he taught "everywhere in every church" (1 Cor. 4:17). His instructions to one church were ordained "in all the churches" (1 Cor. 7:17; cf. 14:31-34). Thus, there was uniformity in all the churches. The apostolic order established in one congregation is necessarily the order established in all others. This was not only true in the first century, it is also true now, for what the apostles bound on the church then is still bound (Matt. 18:18).

The organization the Lord designed for the local church is very simple. Each congregation is self-governed under the spiritual care of men divinely chosen to oversee its membership. These men are known as "elders" or "presbyters" (Acts 20:17; 1 Tim. 4:14). The word indicates that those to whom the Holy Spirit applies it are mature Christians, experienced in the faith. But other descriptive terms are also used to designate the elders of a local church. They are called "bishops" or "overseers" to show the nature of their work (Acts 20:28; Titus 1:5-7). They are also called "pastors" or "shepherds" indicating the manner of their oversight (Eph. 4:11). Their service as shepherds is further seen in the pastoral word rendered "tend" or "feed" —"tend the flock of God" (1 Peter 5:2). It means "to act as a shepherd." (W.E. Vine.)

Soon after Barnabas and Paul established the churches of south-central Asia Minor, they "ordained (appointed for) them elders in every church" (Acts 14:23). Four important facts are stated or implied in this action. (1) Each church had its own elders. (2) The elders of each church were plural in number. (3) The elders within each church were equal in authority. (4) The eldership of each church was independent of and on an equality with the elders of all other churches. These facts are in harmony with and are underscored by all else the Scriptures teach concerning elders. No congregation that respects these facts will have any problem in regard to the organization of the church, provided the men chosen to serve as elders are qualified for the work.

Elders who function as the Lord intends will be on guard for the spiritual welfare of the flock over which they have responsibility (Acts 20:28). They will "take care of the church of God" (1 Tim. 3:5). They will "rule well" and "keep watch over" the souls entrusted to them (1 Tim. 5:17; Heb. 13:17). They will

uphold and defend the word of God, keeping the church in the way of truth and protecting it from false teaching (Titus 1:9; Acts 20:29-31). Moreover, they will perform their duties without "lording it over" those allotted to them, but will prove to be "examples to the flock" (1 Peter 5:2-3). The qualifications for elders make it certain that those who serve as shepherds of the Lord's people are willing and able to do the work to which they are appointed (Cf. 1 Tim. 3:1-7; Titus 1:5-9).

The elders' oversight begins and ends with the local church. It is limited to the members, work and resources of the congregation in which they serve. The Ephesian elders were shepherds of the flock of God at Ephesus, but they had no responsibility over the flock at Smyrna, nor any other church in Asia or the world (Acts 20:28). Peter's exhortation to elders also limits their oversight to "the flock of God among you" (1 Peter 5:1-4). What more could be said to more clearly ascribe the bounds of elders' authority?

In addition to elders, the Lord provides for deacons in the local church to assist the elders. Paul's letter to the Philippians shows that deacons were an established order in the congregation with the elders. It is addressed to all the saints at Philippi "with (including) the bishops and deacons" (Phil. 1:1). Evangelists in the church are charged with preaching and teaching the word of God (2 Tim. 4:1-5; Acts 8:5; 11:26; 20:20; 21:8). But evangelists are not in charge of the church. Like deacons, teachers and other members of the congregation, they serve under the oversight of the elders.

The Sufficiency of the Lord's Plan

The congregational organization the Lord gave for his church is fully sufficient for all governmental details of its work. This sufficiency is obvious from the fact that the organization is exclusive (Cf. 2 Peter 1:3). If more were needed, more would have been given. No other order can exist by apostolic authority. Nothing else is "according to the pattern." Nothing more may be set up "in the name of Christ" (Col. 3:17). Anything added to the Lord's plan for congregational independence carries us beyond the teaching of Christ and into that realm where there is no fellowship with God (2 John 9-10).

The Lord's exclusive plan necessarily eliminates any means for the function of the universal church, whether by a confederation of churches or an intermediate agency to act for the churches. The Lord's church needs no outside organizations or inter-congregational arrangements through which to work in evangelism, edification, benevolence, discipline, or anything else that concerns its mission. Conscientious elders who understand Paul's instructions to their Ephesian counterparts in Acts 20 will not delegate any part of their work to any other elders or institution on earth.

The first century churches operated only in their separate congregational capacity. The local church "sounded forth" the word of the Lord in its own and adjacent regions (1 Thes. 1:8). It supported preachers at home and abroad, sending directly to their need (1 Cor. 9:14; Acts 11:22; Phil. 4:15-16). It provided relief for its indigent members and when sister

churches were destitute it sent directly to their necessity (Acts 4:32-35; 11:27-30). It was also fully sufficient in edification (Acts 20:28). Nothing—no board, ecclesiastical order, or intermediate eldership—stood between the church and its work. None was needed; none was allowed.

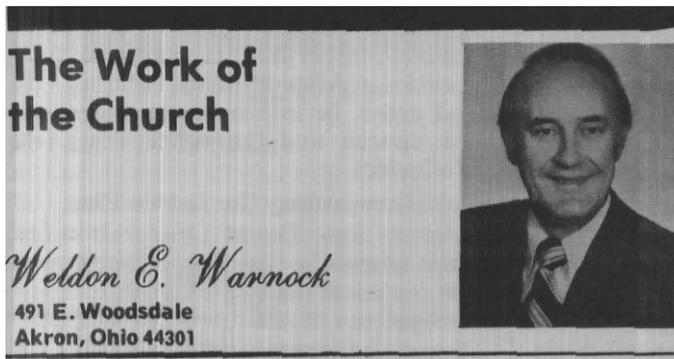
The Danger of Disregarding the Lord's Plan

More than a century ago, David Lipscomb wrote, "We sincerely and earnestly believe all organized bodies for religious purposes outside of, within, above or below the congregations of the Lord are sinful and treasonable." (*Gospel Advocate*, Jan. 18, 1870, pp. 27-28.) Sin is the violation of God's law and treason, specifically, is a betrayal of trust or a breach of faith. Disregard for the independence and autonomy of the local church, whether by overt institutionalism or weakly camouflaged under a "sponsoring church," violates God's law and is a breach of faith. This is exactly what institutionalists are guilty of and Lipscomb used well-chosen words when he labeled their practice "sinful and treasonable."

There is other danger also inherent in institutionalism. Once brethren overstep the bounds of divine authority to work through organizations outside their own congregation, they open the floodgate to further apostasy. It is only a matter of time until such churches lose their New Testament distinctiveness and blend smoothly into the denominational landscape. Those who try to justify institutionalism will pervert the word of God to achieve their purpose. This is seen in the futile attempt to find a missionary society in the Great Commission, a "sponsoring church" in Acts 11:27-30, and a benevolent board in James 1:27. Another real, though less apparent, danger is found in the difficulty men have in ever returning to the simplicity of the apostolic order once they have tasted the intoxicating power and glory of institutionalism.

"Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons" (Phil. 1:1). This is the only organization the Lord gave for his church. Each congregation is an independent body with its own elders, deacons and other members. Each does its own work under its own elders. There are five good reasons why this plan should be explicitly followed by every church of Christ on earth. (1) It is authorized by Christ. (2) It is simple and practical. (3) It is all-sufficient for what is needed by way of organization. (4) It is a strong force in holding the disciples of Christ to the right course in all matters of teaching, faith and practice. (5) Disregarding it will end in spiritual ruin. As the lamented James M. Pickens expressed it so long ago, "If the door is set ajar for innovations, how shall we determine where it shall stand or that it should not stand wide open, and that continually?" (*The Christian Monthly*, Aug., 1870, p. 233.)

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God designed the church (Eph. 3:10-11), established it on earth (Mt. 16:18), and gave it a work to do. This work is a divine work because the church is a divine institution. This work is the greatest work because the church is the greatest institution. This work is a glorious work because the church is a glorious institution.

The parable of the vineyard depicts the church as a working institution. Jesus said, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard" (Mt. 20:1). A vineyard is a place of work and the church, being likened unto it, shows that it, too, is a place of work.

The work assigned the church is three-fold: (1) evangelism, (2) edification, and (3) benevolence. We will be referring to the work of the local church as we proceed to address ourselves to the work of the church in particular. There is a work that the church in the distributive sense (all individual Christians) is to do that runs parallel to the work of the local church, but we are not concerned in this article with that specific matter. Let us notice the work given to the local congregation in the order stated above.

Work of Evangelism

Mankind is lost in sin (Rom. 3:23). The gospel is the only power to save (Rom. 1:16). Consequently, God wants the gospel preached (Mk. 16:15; I Cor. 1:21), and has given the obligation to the church.

The church's marching orders to evangelize are given in Mt. 28:19; Mk. 16:15. Jesus said to go preach the gospel to every creature. In the parable of the sower, Jesus showed that the church is the sowing agency (Mt. 13:3-9). The church is to hold forth the words of life (Phil. 2:16).

First century churches sent preachers out into the world to preach the gospel. The church at Antioch sent out Paul and Barnabas. "Now there were in the church that was at Antioch certain prophets and teachers

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3).

Paul reminded the Thessalonian church how they had sounded out the gospel. "For from you sounded out the words of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything" (I Thess. 1:8).

While Paul preached at Corinth, his financial

support was supplied by churches of Macedonia. He took wages of other churches to do a service at Corinth (2 Cor. 11:8). Congregations in Macedonia helped spread the gospel through Paul.

The church at Philippi assisted Paul financially in preaching the gospel, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity (Phil. 4:15-16).

Friends, churches of the first century were missionary minded. In a period of about 30 years, the whole world had an opportunity to hear the gospel (Col. 1:23). Twentieth-century churches need to exemplify their interest in the lost and put forth every effort to take the gospel to the world.

Work of Edification

In addition to evangelizing the world, the church is to develop its own spiritual strength by edification (Eph. 4:16). In God's divine arrangement, he set offices in the church for the equipping or perfecting of the saints.

Referring to offices or functions in the church, Paul said that the Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ" (Eph. 4:11-12).

The apostles and prophets revealed the truth (Eph. 3:5), the evangelists are to proclaim the truth (2 Tim. 4:2), and the pastors (elders) are to see to it that the truth is taught in the church (Acts 20:28-31). By faithful teaching of the truth the saints will be perfected to do the work of the ministry (service) and the building up (evangelizing) of the body of Christ.

Members of the church are to be mature, coming to the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:13-14). It is the business of the church to ground and stabilize itself to prevent false doctrine from leading it astray (Col. 2:6-7).

Paul instructed the Corinthians that "forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (I Cor. 14:12). In verse 26 of this same chapter, Paul stated that when the Corinthians came together to exercise spiritual gifts, "Let all things be done unto edifying."

May each church be committed to developing itself to the extent that its members can teach others (Heb. 5:12), have love, knowledge and discernment (Phil. 1:9), growing faith and an abounding love toward each other (2 Thess. 1:3), and can resist the Devil in all of his devices (Jas. 4:7; I Pet. 5:9; 2 Cor. 2:11).

Work of Benevolence

Along with evangelism and edification is the work of benevolence. This work is limited, however, in its scope as the Scriptures plainly teach. Some have a misconception that church benevolence should be

general, helping all humanity. But this would be an impossible task, exhausting all of its supplies with no resources left to do any other work God gave the church to perform.

God even limits the saints whom the church may help. Listen to Paul: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed" (I Tim. 5:16). God says we are to take care of our own, and not burden the church, so that the church can relieve those saints who have no one to care for them. If we do not provide for our own, we are worse than an infidel (I Tim. 5:8).

The church at Jerusalem relieved the needs of its destitute members who remained in Jerusalem after their conversion to the Lord (Acts 2:44-45; 4:32-35). The needs of widows were supplied by the liberality of the saints (Acts 6:1-6).

When a great dearth came throughout the world and affected the saints in Judea, the church at Antioch sent relief unto the brethren in Judea, sending it to the elders by the hands of Barnabas and Saul (Acts 11:27-30).

At another time, when the saints of the Jerusalem church became destitute and in want, churches in Macedonia, Achaia and Galatia sent money to alleviate the need at Jerusalem. We read, "For it pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom. 15:26). "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do yeAnd when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (I Cor. 16:1, 3).

We can clearly see that when a NEED arose among the people of God, the church rallied to their aid. Brethren were concerned for one another and they demonstrated their love by giving to help their physical wants. May we reflect the same interest for each other.

Brethren, the foregoing things constitute the work of the church. Let us be satisfied with the mission that God gave the church and not prostitute its work into unauthorized activities.

Things Not the Church's Work

When the church ventures into unauthorized areas, it is treading on ground that is without divine sanction. None of the following things is a work of the church, although some churches have become involved in them.

(1) Social reform. The church is not a "social institution." The gospel it preaches is not a "social gospel." Although the gospel will bring about social reform, it does so by changing the inner man as to his thinking and conduct. The first century church did not initiate a campaign of social reform and equality.

Paul said, "...as the Lord hath called every one, so let him walk....Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it: but if thou mayest by made free, use it rather" (I Cor. 7:17, 20-21). Christianity

was to make a better man out of a person, regardless of his social position. Any inequities would eventually be eradicated by changing man's heart.

(2) **Recreational activities.** For the church to be involved in recreation for the young or old, is foreign to the purpose for which the church was established.

(3) **Business ventures.** The church is not in the money making business. Money for the church is to be raised by the members giving as prospered upon the first day of the week (I Cor. 16:1-2). There is no scriptural provisions for the church to be competing with the business world in merchandising, farming, manufacturing or any other form of economic endeavor.

(4) **Secular education.** The church is to teach the Bible, not secular subjects, such as math, English, science, literature, etc. The church is not to be in the secular school business. For the church to operate secular schools, such as kindergartens, is a perversion of the church's energies and resources. Brethren need to get the church out of the secular school business, both in participation and in contributions from the treasury.

(5) **Domestic relations.** Though the Word of God is to be preached in dealing with all problems, the church is not a center for counselling on marital problems, mental and emotional disturbances, economical hardships, parent-child problems, etc. If preachers are bent on being counselors, let them qualify with the State, set up their private office, and keep the work of domestic relations out of the church. This is not the function of the church, and neither is counselling in these areas the work of a gospel preacher.

In conclusion, let's respect the divine pattern for the work of the church that is revealed in the Bible, and let's energetically get involved in the work God has assigned the church to do. Doing nothing is no better than doing the wrong thing. While we point out the danger of unlawful works the church might get into, let's not be guilty of the sin of do-nothing. (Some of the points borrowed from *Walking By Faith* by Roy Cogdill.)

W. W. Otey:
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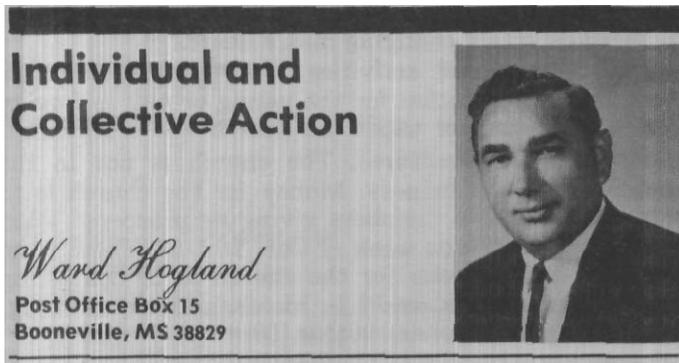
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When I began preaching, I never heard of anyone failing to differentiate between the work of the church and the individual. However, with the coming of the institutional craze, many vain and foolish arguments made their appearance on the record of human transactions. Some might ask, why would one argue the church may do what the individual does? The answer is obvious. Liberal brethren desired to broaden the base of church activity. That is, use money from church treasuries for which the bible gives no authority. Then someone came up with the incredible idea that the church is made up of individuals; therefore, the church as a unit may do what the individual does. Some leave out the word "may" and argue what the individual does what the church does.

The word church is a collective noun like flock, herd, or band. One might say about a flock of geese, "The flock have bands around their necks". Certainly we know they are in a group, but the bands are individual. One might say "The church sings." Certainly we understand the singing takes place in an assembly but we do it as individuals. We also could say "The church prays" or "The church observes the Lord's Supper." It is understood we pray and observe the Lord's Supper when assembled but do it individually and not as a unit. It shouldn't be necessary to explicate further on such simple matters. In order to illustrate the point let us take a couple of passages. First, a passage where the word church is used in a distributive sense. That is, the individuals functioning as individuals and not as a unit. In Acts 12:5 Luke says, "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." Please note the "Church" prayed. Did they do this as a unit or individually? In the first place prayer is an individual matter and no one can do it for you. I am not even sure they were assembled when they did the praying! The bible does not say. Even if they were like the flock, it must be done individually. Now for a passage where the church acted as a unit. In 1 Tim. 5:16 Paul said, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." Gentle reader, you will note in this verse you have unit or collective action. The word church here means taking it out of the church treasury. I have asked many opponents in forensic frays if the word "CHURCH" in this text means taking it out of the church

treasury and I have never received a negative answer. All freely admit Paul meant, "Do not take it out of the church treasury." As a matter of fact, I do not know of a single way the church may act as a UNIT except in the spending of its funds. Do you? If so, what is it and where is the passage? It (the church) acts as a UNIT when it spends its money. When Paul said, "He robbed other churches taking his salary or wages" (2 Cor. 11:13), did they do this as individuals or as a unit? The word "wages" from "opsonion" means a stipulated salary such as the soldier receives. It is obvious the churches acted as units in supporting this great evangelist.

Plain grammar can help in the study of this important question. In the Plain English Handbook by Walsh (revised addition) which is used by many public schools we have this information on page 27. "A pronoun which refers to a collective noun is singular if the group acts as a unit; but the pronoun is plural if the individuals of the group act as individuals". Mr. Walsh gives us an example of both. For the singular (unit action) he gives, "The band has won fame because of its leader". Please notice the singular pronoun "its" which means UNIT action! Now, let us take a controversial passage and make the application. I shall underline the pronoun and its antecedent (the noun) for emphasis. "Let not the church (noun) be charged; that it (Singular pronoun) may relieve them that are widows indeed" (1 Tim. 5:16). This proves beyond any reasonable doubt that the word church in this text refers to UNIT or COLLECTIVE action. Mr. Walsh in his grammar gives us a second example demonstrating individual action. He says, "The band has ordered their new instruments." Please note the plural pronoun "Their" which means they acted as INDIVIDUALS in ordering their instruments. Now, let us take a second controversial passage. Please remember, we are now looking for a plural pronoun. Our passage for study is Gal. 6:10. Some argue the "We" and "Us" of Gal. 6:10 refer to Unit or Collective action and thus seek to justify supporting sinners out of the church treasury. The real antecedent of "We" and "Us" is obviously "Brethren" of verse two, Chapter one. However, some argue the antecedent is "Churches" of the same verse. Let us for arguments sake say the antecedent is "Churches." With the rule in mind let us read, "As we (churches) have therefore opportunity let us (churches) do good unto all men, especially unto them who are of the household of faith." I have again underlined the pronoun with its antecedent, the noun, for emphasis. Our rule, according to Mr. Walsh is that if the pronoun is plural, we have individual action. Would anyone be so naive as to argue that "We" and "Us" are not plural? I doubt it. When brethren go to Gal. 6:10 and argue unit, church action, not only are they in trouble with the text but plain grammar boomerangs on them! Remember our cliché? Some of us feel like old Jeremiah, the weeping prophet who said, "Oh that my head was waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Back in 1960 Reuel Lemmons, editor of the Firm Foundation, Austin, Texas wrote a fine article on this very subject. Brother Lemmons and I differ on many things but I appreciate his unstinting stand on this important subject. The article is so good I want to quote a part of it. Incidentally, this article appeared in the May 3rd, 1960 issue of his paper. Here is what Reuel says:

"It seems to us that the one and only real principle underlying all the 'issues' of our present time is that of church action versus individual action.

We believe that if this one principle could be resolved the 'issues'—all of them would disappear. We repeatedly hear the slogan voiced that 'Anything the individual can do the church can do.' We do not believe it. We believe that there are certain things an individual can do, and an obligation to do, that the church cannot do. The very fact that the Lord provided for an organism called the church is proof positive that it has some functions peculiar to itself. If there were no functions peculiar to the church it would be non-essential. There would be no need for it if other capacities could provide all the functions of which it is capable.

Here are some things the individual can do that the church cannot do, all from a single chapter (1 Tim. 5).

- (1) Show piety at home, and to requite their parents.
- (2) Provide for his own, and especially those of his own house.
- (3) Marry, bear children, guide the house.
- (4) Relieve one's own widows, and 'let not the church be charged.'
- (5) Lay hands suddenly upon no man.
- (6) Drink no longer water, but use a little wine for thy stomach's sake.

There are others in this same chapter. Here are some things that the church can do that the individual cannot do from the same chapter:

- (1) "Take into the number" a widow with certain qualifications.
- (2) Refuse "young widows" with certain disqualifications.
- (3) Be "charged" with caring for certain types of people.

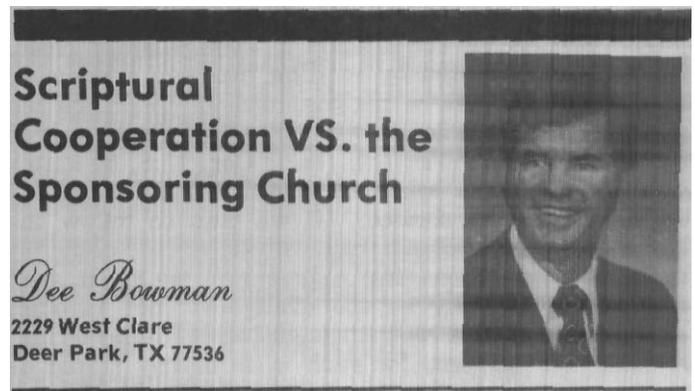
There are some others in this chapter that seem to be church responsibilities.

These examples from a single chapter will convince any thinking person that there are plenty of instances in the Bible of things that an individual can do that a church cannot do, and vice versa.

It is true that the church is made up of individuals, and that the only way the church can function is through its members (individuals) but let it never be said that all individual work is church work."

When one argues the church does what the individual does, the end is catastrophic. Let us note some of the problems. In 1 Cor. 5, the church at Corinth was told to withdraw from the fornicator. If

the church does what the individual does then the church committed fornication and then had to withdraw from itself! Who could believe it? Paul said, "Demas hath forsaken me" (II Tim. 4:10). If the above doctrine be true, the church forsook Paul! In Matt. 18:17 Jesus said the sinning brother's case was to be taken before the church. If the above doctrine is true then the church had to go before the church. Or if you prefer the wayward brother could be taken before himself for correction. Paul said Peter was leading about a wife, (I Cor. 9:5) if the above is true the entire church was leading about a wife! Ananias and Sapphira were killed for lying, if the above doctrine is true the church was killed in Acts five. Actually friend, I feel somewhat ingenious in dealing with such reasoning. May God hasten the day when all brethren will return to the ancient landmarks of Bible authority.



The introduction of human institutions and centralized control among churches of Christ has been a divisive problem at least twice in recent history. Both times its tornadic destruction has cut an irreparable swath across the Lord's church, leaving in its path broken families, shattered hopes, bleeding hearts, and in some instances, bitterness which defies description. Its tenacious advocates have caused the church in many places to be almost totally ineffective in her fight against the forces of denominationalism and Catholicism simply because she was completely embroiled in her own internal difficulties.

After the great controversies of the 60's and 60's and the accompanying quarantines, the lines of demarcation became clear and we actually ceased the warfare, though the "cold war" continues to some extent today. We must now fight off the tendency to relax. And we must show a new generation the evils of institutionalism and how she can again raise her ugly head if we do not maintain our vigilance and our intimate relationship with the Word of God.

What Is Cooperation?

The word "cooperation" suggests a working together. It is comprised of "operation," a working, and "co," which carries the force of together. So, when we speak of congregational cooperation, we simply mean congregations working together. There are two kinds of cooperation. There is joint cooperation where there is an actual pooling of resources, an agreement toward a form of management, and the employment of both to achieve

a common and mutual goal. There is also cooperation which is carried out by autonomous congregations acting independently but concurrently, performing such actions as will result in the achieving of a mutual goal without any mutual funds or common organization.

To deny that churches in New Testament times cooperated would be foolish indeed since Inspiration affirms such. The pattern for such cooperation is as clear as is the pattern for proper worship in song or as to who is a fit candidate for baptism. Churches cooperated in both benevolence and evangelism. However, it must be carefully observed at the outset that such cooperation was not of the sort where there was an intermediate institution, nor a pooling of resources between the local church and the work to be done, nor is there any instance in the New Testament of several churches sending to one church which had assumed to do a work to which all shared equal obligation.

The pattern for cooperation in evangelism is clear. Churches cooperated by sending funds to a preacher in order to aid him in his commitment to preach the gospel. In Phil. 4:14-16, we notice how Paul received funds from the Philippians. In II Cor. 11:8, he states that he "robbed other churches, taking wages of them, to do you service." If we plan to follow the New Testament pattern as to how churches cooperated in supporting a preacher, we must send the money directly to the evangelist, not through some agency and not through some "sponsoring" church! The pattern for such is as clearly stated as the one for what day we observe the Lord's Supper and how often (Acts 20:7).

Cooperation in benevolence is also clearly demonstrated in the New Testament. When a church became financially unable to perform as it should because of some great need, other congregations sent to help relieve that need. For instance, in Acts 11:27-30, there is shown the process of one church aiding several needy churches. Antioch sent funds to the needy saints in Judea, "and sent it to the elders by the hands of Barnabas and Saul." Some would have us believe that the funds were sent to Jerusalem where distribution was made. There is no such indication in the context. In fact, the passage says plainly that the funds were sent "to the elders" and where "they determined to send relief and "in Judea'." There is no way to read into this passage any sponsoring church arrangement, except one wrest the Scriptures!

In Rom. 15:25-27, I Cor. 16:1-3, II Cor. 8:6-7, and 9:3-5 we see the pattern for several churches relieving the needs of one church. When churches in Corinth, Antioch, Galatia, Thessalonica, Philippi, sent funds to aid in the care of needy saints in Jerusalem, there was a common concern, a common goal, but there is no indication at all of a common fund, or a common organization to manage such a fund. For instance, the funds were not sent to Antioch or Corinth as "sponsor" of the work to be done. In fact, every church had its own fund (I Cor. 16:1-2), as well as its own messengers (I Cor. 16:3-4, II Cor. 8:23) and not even an inspired apostle was allowed to choose the

men who carried the funds to Jerusalem [Cf II Cor. 8:20-21).

This is how the New Testament churches cooperated, both in benevolence and in the preaching of the gospel. As such it constitutes the pattern approved by God for cooperation today and when such a pattern is violated, it is just as serious as is the violation of the pattern concerning the worship and organization of the church.

What Is A Sponsoring Church? The sponsoring church is a local congregation which assumes to do a work for other churches because it considers itself especially qualified to oversee that particular endeavor. The sponsoring church assumes, in every instance with which I am acquainted, to do a work which it is financially unable to accomplish alone and so, at the outset of the project, intends that funds from other churches will be solicited. For example, when the Highland church in Abilene, Texas, assumed the oversight of the Herald of Truth radio program, it did so realizing full well that a cooperative effort of deriving funds would be necessary to sustain the project. The Broadway church, when forming the Lubbock Children's Home in Lubbock, Texas, understood from the beginning that she was undertaking a work which she had not the wherewithal to accomplish without soliciting funds from other congregations. So, we see that the very foundation for the sponsoring church is seen in its assuming a work larger than her capability to accomplish and in the solicitation of "brotherhood" funds in order to realize the project.

What Is Wrong With the Sponsoring Church?

In New Testament times each local church was autonomous, each with its own elders, deacons, and members (Phil. 1:1). It functioned with Christ as its head (Col. 1:18), being fed by its pastors, and served by its deacons. In no instance is there even the slightest indication that one eldership was superintendent over more than its own flock. In fact, in I Pet. 5:2, the elders are told to, "feed the flock of God which is among you, taking the oversight thereof . . ." Not one time in all the New Testament is there a case cited or a reference made where one group of overseers are either charged with or allowed to oversee the work or members of another flock! Nor is there ever a situation cited where one congregation's elders ever came to assume for their flock a "sponsoring" role by which to care for or superintend a work on a brotherhood level. The New Testament speaks of no organization larger than the local church by which any work assigned or authorized is to be accomplished. Since the sponsoring church arrangement is an obvious deviation from the New Testament pattern of local autonomy, it is wrong.

The sponsoring church assumes a work for which it has no obligation. The assuming of a work with prior knowledge that such a work is without the means of accomplishment, is both illogical and unscriptural. Nowhere in Scripture is there an obligation enjoined on any local church which is larger than the ability to perform it. In fact, the word "responsibility" is

comprised of "response" and "ability." Ability is the limiting factor in any work assigned to the Lord's church. To assume a work knowing there is not the ability to accomplish it necessarily means that more than one congregation must be involved in it; and if such can be lawfully assumed, that ALL congregations can be involved in it! Such an arrangement FORCES (obviously, by pre-intention!) the elderships of other churches to surrender the control of both funds and oversight to a sponsoring church or be slanderously described as being "anti-cooperation!" The process is more than cooperation, it is coercion! Subtle coercion, but coercion nonetheless!

Unscriptural cooperation such as is seen in the sponsoring church arrangement, whether in benevolence or evangelism, not only causes supporting churches to surrender autonomy, but the sponsoring church as well. For instance, the institution called the Lubbock Children's Home functions not as the benevolent arm of the Broadway church of Christ in Lubbock, Texas, but on behalf of all the churches who contribute to it. The same is true of the Herald of Truth; it is not the evangelistic method employed by the Highland church of Christ in Abilene, Texas, but belongs to ALL churches who contribute to it. Funds for the Lubbock Children's Home are not generally sent to the Broadway church, but to the home itself, or even if sent to Broadway, they are earmarked for the institution, not the church's treasury. So, who is it that oversees the funds at Broadway or Highland? For years, the sign in front of the Lubbock Children's Home has read "LUBBOCK CHILDREN'S HOME, CHURCHES OF CHRIST," an open admission that it belongs to a cooperating "brotherhood," not to Broadway. The Children's home is NOT Broadway at work, it is the contributors who fund it at work." The same is true of Herald of Truth. To deny such is to deny the obvious. Both projects are brotherhood ventures not local churches at work! Such cooperation as we are seeing in the sponsoring church arrangement today surrenders the oversight of both the "sponsoring" eldership and the "cooperating" eldership to the institution formed, a clear violation of New Testament precedent.

In New Testament times, the basis for any cooperation was need. When the need no longer existed neither did the cooperation. The sponsoring church creates a permanent need. In doing so, it violates the New Testament order. Furthermore, none of the New Testament examples show any church giving anything to another church for accomplishing a work to which all churches were equally related. The command to evangelize the world is the work of every church and there is NO example in the New Testament of one church contributing funds to help another church evangelize the world, for all churches are equally obligatory to such an assignment.

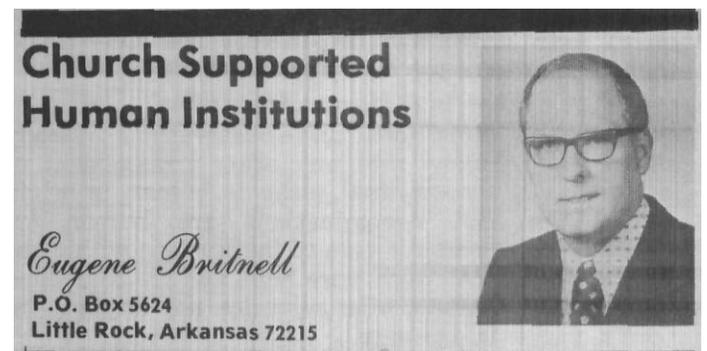
Let Us Return To God's Order

God's way has always demanded the following of the approved pattern (Gen. 6:14-ff, Ex. 25:9-40, I Chron. 28:11). He has always made the pattern and the assignment inseparable (I Cor. 10:11, Heb. 9:23,

Heb. 10:1, etc.). The actions performed by the New Testament churches as recorded in the Scriptures form the pattern for church action today. Anything it illustrated as binding then is binding today and anything we cannot establish by its approved actions or by some apostolic precedent or implication is disallowable and sinful (Cf Isa. 55:8-9, II Jno. 9, I Pet. 4:11, Rev. 22:18-19)!

If we can call for a return to the New Testament pattern regarding instrumental music, certainly it is in order to call for a return to the New Testament pattern regarding local autonomy. If we can call for such a return regarding church support of missionary societies, surely it is not out of order to call for the pattern regarding scripture-approved cooperation. And if we can call for a return to the New Testament pattern regulating the time for the observance of the Lord's Supper, surely we can do so with regard to one group of elders overseeing a "brotherhood" work.

Brethren, we cannot ignore the oracles of God in one place and apply it in another. Either His word is the authority or it is not! If it is (and it is!), let us follow it explicitly and demand a passage for all that we teach, believe, or practice (I Cor. 4:6). And if we cannot find the authority for what we do, let us desist from it and refrain from its use, no matter the consequences (Gal. 1:6-10).



God has warned against and expressed His disapproval of any entangling alliance between the divine and human, sacred and secular, safe and sinful. *"Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean. . ."* (Eze. 22:26). *"O God, the heathen are come into thine inheritance; thy holy temple have they defiled. . ."* (Psalm 79:1). *"It is written, My house shall be called the house of prayer; but ye have made it a of thieves."* (Matt. 21:13).

What Is The Church?

When the "fulness of time" had come (Gal. 4:4) and the proper foundation had been laid—a recognition of His deity—Jesus said, *"Upon this rock I will build my church"* (Matt. 16:18). His church came into existence on the Pentecost day of Acts chapter two when the obedient on that day, as now, were added by the Lord (Acts 2:38-47). It is His spiritual body, kingdom, holy temple, royal priesthood, house or family, vineyard of spiritual labor, the saved.

The Lord's church is not just a church among

churches, or another institution. It is unique in every way. It bears no organic relationship to any institution on earth, nor is it dependent upon any human arrangement for its existence, growth and ultimate redemption.

What Is An Institution?

To "institute" is "to set up or establish." The word "institution" as we shall use it in this study means: "An organization or establishment instituted for some public, educational, or charitable purpose."—Webster. Whether an institution is divine or human depends upon whether it was established by God or man.

God's Institutions

It has been stated many times that God has ordained or authorized three institutions—the home, the civil government, and the church. While the church may sometimes support people who live in a home, it does not work through a home. (More on this later.) Other than to comply with its laws and accept its protection, the church has no relationship to civil government. The proper place and work of the third divine arrangement—the church—is what we are discussing in this study.

The church is truly a divine institution. It was planned by God from eternity (Eph. 3:10, 11), built by and purchased with the blood of His Son (Matt. 16:18; Acts 20:28) and revealed by the Holy Spirit upon the pages of the New Testament.

What Is A Human Institution?

From the definitions and observations already given, it is obvious that any other arrangement or institution in the spiritual realm is human in origin and design. All denominations are human institutions. The same is true of institutions within the body of Christ. All such were built and are controlled by men. They cannot offer salvation nor displace the Lord's church in any way.

How Is The Church Organized?

The organization of the church is simple and sufficient, not complex and dependent. Others will discuss this, but we must establish some points and principles as they are directly related to our subject and a proper understanding of it.

In the universal or distributive sense, the church has no earthly organization. It cannot be scripturally activated and has no work. On the local or congregational level, the church is organized with each autonomous body consisting of elders, deacons and saints (Phil. 1:1). The congregation is the only divinely authorized arrangement for the collective action of Christians in the spiritual realm.

Is God's Arrangement Sufficient?

To an informed believer in God and His word, that is a foolish question. One may as well ask if the sun is sufficient to light the earth, or the Son to save mankind, or the Holy Spirit to reveal God's mind, or the New Testament to guide Christianity.

The basic needs in the Lord's work are: (1) supervision, (2) administration, and (3) supplies or means. These we have in God's arrangement where the elders supervise, the deacons serve, and the

saints contribute of their time, talents and resources. This is a practical and sufficient arrangement in all of the work which God has authorized the church to do, namely, preach the gospel, edify itself, and care for its worthy needy (Eph. 4:12 and related passages).

What Relation Does The Church Have to Human Institutions?

The simple answer is: No relation at all! Why is this true? Because of what we have already observed about the church, its organization and work. The arrangement which we diagram below will illustrate and prove our point.

WORK	ORGANIZATION	NEEDS
1. Evangelism	Church or Missionary Society	1. Place 2. Personnel 3. Supplies
2. Edification	Church or College	1. Place 2. Personnel 3. Supplies
3. Benevolence	Church or Benevolent Society	1. Place 2. Personnel 3. Supplies

If So, How Many?

If the church is related to and may work through human institutions, then how many may it use in its work? Can it do all of its work through human institutions? If it may do part of it that way, why not all? Where and why could we draw the line?

In the Harding College Lectures of 1952, Jack G. Dunn made an observation which is pertinent to what we are discussing. Having observed that Harding College was a human institution and should never be tied to the church, brother Dunn said:

"Some of my brothers evidently think that the church can function through a human institution. This is the old 'missionary society' issue revived. And this idea, carried to its logical extreme, would reduce the church to a money-raising body, and turn all of the church's functions over to human institutions. Let the human institutions do the teaching, the works of benevolence, and let the church support them, some say. Well, if the human institutions can supplant the church in these functions, then surely they can supplant the church in money-raising also. The church, then, would have no reason whatsoever for existing!"

Good thinking! Churches which contribute to and work through any human institutions should consider the ultimate and inevitable end of such action.

Are All Human Institutions Parallel?

Is it consistent to argue that the church may do its benevolent work through human institutions but cannot preach and edify through such institutions? We think not, yet some hold to such untenable positions. Two interesting quotations are in order at this point in our study:

"Some three or four years ago we expressed the opinion on this page that certain brethren would

allow 'the issue' of church support of a private enterprise to be fought out on the orphan home level, where highly emotional values can be brought to bear, and where they can, and do, overshadow reason; and that later, when these brethren thought the time was ripe, the pitch would be made to put the college in the budget upon the basis that 'church support of a private enterprise has already been proven.' The low rumblings of the gathering storm have been heard for some time now, and more recently there have been flashes of lightning!" (Reuel Lemmons, *Firm Foundation*, May 2, 1961.)

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. The orphans' home and the Christian school must stand or fall together." (Batsell Barret Baxter, *Question and Issues of The Day*, page 29.)

Yes, if the church may work through one human institution it may work through any of them, for there is no difference "so far as principle is concerned."

Supplying A Missing Link

Those who feel that the church is related to and must work through human institutions are trying to supply a "missing link" in God's plan. Any Bible student should know that there is no organization or arrangement in the New Testament by which churches are tied together or which can activate the church on a county, state, regional, national or universal level. So men have built such organizations and declared that without them churches, at least many of them, cannot work effectively. In his debate with brother W. W. Otey in 1908, J. B. Briney defended the missionary society by saying:

"Now, is there any objection to those small congregations co-operating with each other? I ask my friend how small congregations that are not able to send a missionary each are to co-operate? How are they to take part in this work? Now, the society provides for that." (Otey-Briney Debate, page 199.)

If God had wanted congregations of His people tied together He would have arranged for such and given instructions for such organizations and the qualifications for the board members. He has given the qualifications for every other work or position in the church.

Inconsistent Claims Our brethren

who defend church supported human institutions say that they believe in the all-sufficiency of the church (the congregation) in doing God's will on earth. They have declared such even while debating the right of churches to work through human institutions! We know of people who say they believe in the all-sufficiency of the scriptures. We know they must, for their human creeds say so. Get it? Their human creeds say so, and we could give numerous quotations from creeds and manuals declaring that the Bible is all that we need as a guide. People who really believe that will neither

publish nor follow human creeds, and those who truly believe in the all-sufficiency of the church will not defend or support human institutions in the work which God has commanded of His people.

Making the Divine Human

As we have already noted, the New Testament authorizes a plurality of elders in every church. But as surely as elders can err and men apostatize, the divinely-authorized and otherwise good arrangement can get out of place and the work authorized and circumscribed in the New Testament and thereby become a human arrangement.

"A great apostasy, maybe, is being planned unawares in the various things the local churches are doing under the elders. Institutionalism is dangerous because it is a departure from the apostolic way. Human societies to do missionary work is wrong, but no more so than human organizations to take care of the orphans or old people or even the young folks. Happy is the man that condemneth not himself in that which he alloweth. Why not take care of all the work of the Lord as in the New Testament times? Do you say times have changed? Then the church is not sufficient, eh? Look out for a great fall." (*Life and Times of C.M. Pullias*, Gospel Advocate Co., page 577.)

"I submit this proposition: Any individual Christian, or group of individuals, smaller than a local congregation; or any group of individuals or churches larger than a local church; or any individual church itself that begins thinking in terms of what the whole brotherhood should do, and goes or sends somebody to the churches to see that they do it, and acts as an agent or agency through which the brotherhood does it, thereby constitutes itself a full-grown, blown-in-the-bottle, fourteen karat missionary society of the deepest dye! There is no way on earth to whitewash it. There is no city of refuge where he may hide from God's displeasure. To call it something else, or to leave it unnamed, is a mere technical dodge. It is not condemned because it is similar to a missionary society, but because it violates the same fundamental principle the society violates—namely, the initiative and autonomy of the local congregation." (W.E. Brightwell, *Gospel Advocate*, Dec. 20, 1934, page 1223.)

An eldership out of its God-ordained place becomes a human arrangement. When brother David Lipscomb voiced opposition to the sponsoring church type of co-operation, he said that such would "make a society out of the elders of the church."

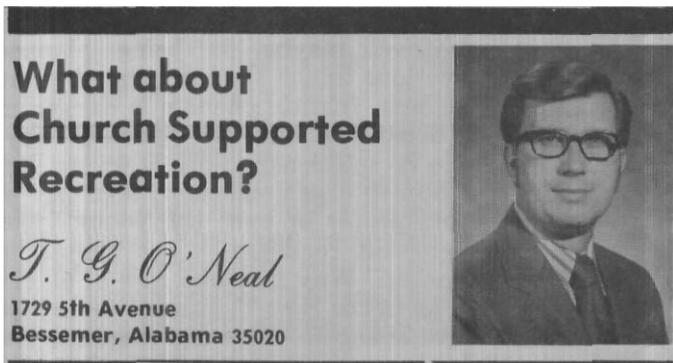
Others Have Said The Same

Through the years, many brethren have defended the all-sufficiency of the church as the only divinely authorized institution for the work of Christians, and expressed opposition to church related and supported societies of any and every kind. If space permitted, we could give such quotations (mostly from the pages of the *Gospel Advocate*) from Foy E. Wallace, Jr., H. Leo Boles, F.B. Srygley, James A. Allen, A.B. Barret, J.D. Tant, John T. Hinds, Tolbert Fanning, M.C. Kurfees, E.A. Elam, J.L. Hines, R.L. Whiteside, C.E.W. Dorris, F.B.

Shepherd, C.R. Nichol, David Lipscomb, Roy H. Lanier, Sr., Reuel Lemmons, George DeHoff and Guy N. Woods.

Conclusion

May we plead that the church be the church and do the work of the church by the simple and sufficient operation of the arrangement God has given—the congregation. There is no authority in the scriptures for the church contribution to or working through human institutions.



In my autographed copy of *Hardeman's Tabernacle Sermons* (Nov. 1-8, 1942), volume 5, page 50, brother N. B. Hardeman said in the sermon "The Mission and Work of the Church" delivered in Nashville, Tennessee, "Again, I say to you, with caution and thought, that it is not the work of the church to furnish entertainment for the members and yet many churches have drifted into such an effort. They enlarge their basements, put in all kinds of gymnastic apparatus, and make every sort of an appeal to the young people of the congregation. I have never read anything in the Bible that indicated to me that such was a part of the work of the church. I am wholly ignorant of any Scripture that even points in that direction." That was commonly understood and preached in those days, because as Hardeman said on page 52, brethren understood "The work of the church can be stated under three heads: (1) the building up of every member in it; (2) the work of benevolence; (3) the preaching of the gospel to sinful humanity."

Brethren understood the work of the church was primarily spiritual in nature. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

Each of the writers in this special issue of *Searching The Scriptures* has in some way made his contribution to opposing these unscriptural practices and several of us have debated these issues when we could get liberal minded brethren to do so. In an effort to defend these unscriptural practices, our liberal brethren began to play down the importance of having Scriptural authority for all we did. The idea that scriptural authority was established by precept, approved example and necessary inference was looked upon lightly—very lightly. Liberal brethren began to reap shortly the consequences of their liberal attitude and many of them without realizing what was happening began to see church sponsored recreation

come to be an accepted reality. As Bible teaching found its way to the back seat, church sponsored recreation came to the front. Now it is the feature attraction with many liberal churches. Not all liberal churches and preachers feature this as a part of their work, yet they associate with those churches that feature such. It is not uncommon for a liberal preacher that does not go along with church sponsored recreation but that goes along with the 'sponsoring church' and church support of orphan homes to be invited to some church with much recreational equipment, buildings and activity and say not one word about it while he preaches for them a week.

Entertainment and recreation sponsored by some churches of Christ are not just somebody's imagination but are a reality. Look at a few of many examples that could be given.

(1) In a paid advertisement of the East Walker Church, just out of Jasper, Ala., in *The Community News*, Wed., April 7, 1976, page 1-B there appeared an invitation to "come ride the bus to the East Walker Church of Christ" and "after worship join the World's Largest Easter Egg Hunt." The "special guest" was 'Big Bird' and "Bert, Earnie, Oscar and Cookie Monster will be in Childrens Bible Hour." There also in this ad appears "Big Bird" standing in the meeting house door. While I understand the preacher, Flavil Nichols, did not approve, there were those in the congregation that were lacking in Bible knowledge and placed the ad.

(2) The Memphis, Tenn. *Commercial Appeal*, July 17, 1976, tells about the "\$250,000 multipurpose building which will include a full-sized gymnasium" including "regulation basketball courts" of the East Frayser Church. "It will be the first gymnasium built by a Church of Christ in Memphis." It will have "a fellowship hall to accommodate 150 persons" and "a kitchen." "The objectives for the building will be Bible instruction and community service through fellowship and recreation."

(3) From the Memphis Tenn. Getwell Church's bulletin, *The Getwell Reminder*, Feb. 23, 1978, page 4, "The East Hill Minstrels, an excellent singing group sponsored by York College of York, Nebraska, will present a program of popular music at the Wooddale Church of Christ, February 28 at 7:30 p.m. The program is designed to appeal to young people but all are invited. No charge."

(4) In the March 13, 1977 *Broadway Bulletin*, of Lubbock, Texas the schedule of "The New Beginnings" which is the "Broadway Youthreach singing group" is given on page 1. "They will present concerts for congregations in New Mexico, Arizona, California and Nevada." "Their objective is not merely to entertain, but to tell in a fresh way how their lives are different because they know the Lord." Concerts for the purpose of entertainment are presented for churches of Christ. The April 10, 1977 bulletin shows this group in the pulpit at Broadway.

From Broadway's Feb. 27, 1972 bulletin, they tell about their "youthreach" program which is "geared to attract youth outside the church." On "March 5-I

Can't Believe I Ate the Whole Thing', Activities—The World's Largest Sundaes—Who Can Get the Most Grapes in their Mouth—Peach Shaving Contest Food — Alka Seltzer and water." Then on "March 19 — "Beep—Beep—Zoom!!! Activity — 27 minutes of Roadrunner. Devotional — Peanuts slide presentation of friends. Food — Fried Chicken and coke (Bring your own dime)." Then on "April 16 — 'My Frog Jumps Higher Than Your Frog.' Activities — Frog Jump — Cricket Circle — Turtle Race. Devotional — Peanuts slide presentation on family relations. Food — Pizza and coke (bring your 10c)." In this same bulletin I read "One of our most important youth meetings of the year is this Sunday evening. We'll be outlining our outreach and view a film "Charlie Churchman and the Clowns." . . ."We need to then, You need to be there. And for the sake of the souls of your friends, God wants you there." Such blasphemy!

Broadway's Jan. 15, 1978, bulletin tells that "the National Training Institute" which is "a professional training ministry developed for churches of Christ" "will present an area—wide teacher and supervisory training series at the Greenlawn Church of Christ." The cost of this "is \$20.00 per teacher." Who would have ever thought the day would come that a church of Christ would be having something it cost \$20 to attend?

Their Dec. 18, 1977 bulletin gives some "dates to remember" and some of them are "December 18 Senior High Christmas Dinner, Youthreach Center," "January 1, Harding College Chorale to Sing In Teen—Age Class, 9:15 a.m.," "January 6—9, College age student Center Advance, Gold Pan Ski Lodge, Eagle Nest, N.M." and "January 26—28, Senior High Ski Retreat, Colorado." The Jan. 22, 1978 bulletin says, "over 130 college and university students attended the Annual College Ski Retreat in Eagle Nest, N.M." "Not only was the weekend full of fun in skiing and fellowship, but ten people responded to the Lord's message and requested prayers. Two young ladies . . . were baptized into Christ." Their Aug. 7, 1977 bulletin says "Summer 'Son' Shine Seminar" will be Aug. 13 and among other things will include "classes in career planning" which will include "banking, insurance, sales and business, nursing, skilled labor, teaching, government and minister." And the April 2, 1972 bulletin says "Five hundred water balloons — all gone! The senior high had quite a battle. It was lots of fun. . . . made . . .'s evening. He didn't even see that stupid water balloon coming. Then there was the balloon stomp and balloon sit. While the fellowship was great the devotional time together with God was even better."

(5) From Union Ave. Church in Memphis bulletin, April 2, 1978, page 2, "Fellowship Weekend we appreciate the Fellowship Committee doing "double duty" this weekend. On Saturday morning at 7, . . . and will personally cook breakfast for the men and boys of the congregation, then on Sunday following the 10 a.m. service, they will supervise the setting up and the cleaning up after a fellowship luncheon. Beverages, dishes and eating utensils are

furnished but all members who eat are asked to bring enough meat, salad, vegetables and desserts for their own families, plus one. Visitors are invited to stay as our guests." Union's April 9, 1978 bulletin tells of a "retreat" they are having and the "regular registration form" gives the "registration fee" as "\$8.50" and one is told to make "check payable to Union Avenue Church of Christ."

(6) From a promotional brochure of the Madison, Tenn. church, reproduced in the *Eastland News*, Sept. 13, 1976, Ira L. North says they are going to have a "Sunday School Spectacular." This includes an "all—night singing," "dinner on the ground," "a memento of this historic day will be given to each adult attending" and "special entertainment by Kitty Wells and Johnny Wright and their group."

(7) From the June 25, 1972 bulletin of the Okolona Church of Louisville, KY. by a picture of cake, cup cakes, cookies and coffee under the word "fellowship" I read "There will be a fellowship Sunday night, July 2nd, after the services. Every family is asked to bring a cake, pie, cookies or sandwiches. Drinks will be furnished. All are welcome — please come and stay for this fellowship."

(8) In an undated Bemis, Tenn. bulletin preacher Royce L. Dickinson says "Skating Party—Big Success, One hundred twenty seven were present for the young people's skating party last Thursday night." In contrast their "personal work program" had only 9. This is a good indication of the interest in most churches of carnal and spiritual things. Nine with spiritual interest in teaching the gospel and 127 with carnal interest went skating.

(9) Several years ago Olan Hicks (not the former *Christian Chronicle* editor) affirmed in a written discussion with me that "The Scriptures teach that the church is at liberty to sponsor and use such things as recreational activities as facilities to its mission."

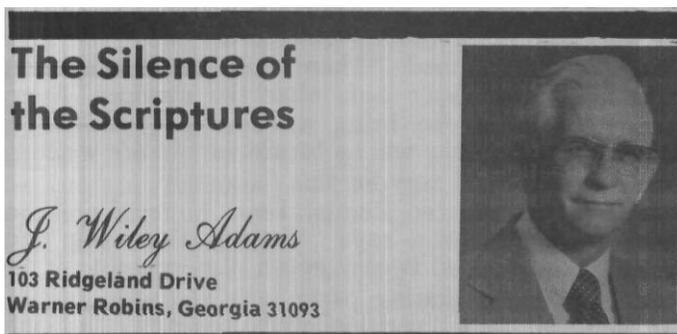
(10) Brother Albert Hill signed to affirm with brother Carrol Sutton "It is scriptural for a church to permit use of her building for Bible-centered schools and kindergartens, fellowships, meals and social gatherings" and to deny "It is not scriptural for churches of Christ to offer contests, picnics, parties and free gifts to all bus riders as incentives to encourage attendance at services." These propositions were signed about four years but Albert and the Athens, Ala. West Hobbs St. church have not had the courage to have the debate; however, the propositions represent their position.

(11) The June 19, 1968, *East Memphis Shopper's News* had an ad for "Camp Haiyaka" "sponsored by Jackson Avenue Church of Christ" and consisted of "swimming, hiking, softball, tennis, basketball, crafts, cookouts, archery, nature study, horseback riding, boating" and Jackson Avenue charged "\$40.00 for two weeks" (*East Florence Contender*, Sept. 1968, page 3).

(12) The *Memphis Press-Scimitar*, March 23, 1963 says "A major new encampment site for the churches of Christ is being readied for its first campers. It comprises 167 acres . . . a lodge is nearing com-

pletion . . . a swimming pool is planned . . . a lake will be developed . . . to provide fishing . . . the \$18,000 lodge . . . has a large recreation hall and dining area to accommodate 250." The church bought the "land for \$35,000." It was financed by "Jackson Avenue Church of Christ."

Let me close this article with this quote from a New York Jew who said, "There is nothing to offend me in the modern church. The minister gives a sermon on juvenile delinquency one week, reviews a movie the next week, then everyone goes downstairs and plays bingo. The first part of a church they build nowadays is the kitchen. Five hundred years from now people will dig up these churches, find steam tables and wonder what kind of sacrifices were performed" (as quoted in *East Florence Contender*, April, 1969, from *Life*, Oct. 6, 1958).



The silence of God is as sacred as His revealed Will. We dare not encroach upon either one. That which God has revealed in His Word is for man. That which has not been revealed belongs to God. This is clearly set forth in Deuteronomy 29:29. Let us notice this passage. *"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."*

God caused Moses to say this to Israel in the long ago. The principle set forth is as true today under the New Testament as it was under the Old. This we shall endeavor to prove by the Scriptures.

Two Basic Approaches

There are two basic approaches to the question of what constitutes Bible authority. The first is that (1) whatever God has revealed in His Word constitutes authorization, and the second (2) whatever God in His word has not expressly and specifically forbidden gives freedom to act. The former seeks a "thus saith the Lord" and latter says "God did not say not to." The first is in harmony with the scriptures but the second is not. We address this article to the second approach as a refutation.

Some Bible Examples

We are familiar with the case of Cain and Abel in Gen. 4:1-7. Cain sought to operate on the silence of God. Since faith comes by hearing the word of God (Rom. 10:17) and Abel, in Hebrews 11:4 was said to have offered by faith we conclude that God had told him what to offer. Unless God is a respecter of persons, which Peter said he was not (Acts 10:34), then God had also told Cain what to offer. Abel

based his action on what God had said while Cain appealed to the silence of God. He sinned for God told him he had not done well and that *"sin lieth at the door."*

Nadab and Abihu presumptuously offered "strange fire", that is, fire which the Lord had commanded them not (Lev. 10:1,2). They let the incense on their censers, not with the perpetual fire of the altar (Lev. 6:13) but from some other source'. Their appeal to the silence of God was answered by His wrath. They both died as punishment.

King Saul's attempt to justify his rebellion (I Sam. 15) in not utterly destroying the Amalekites as God had said, caused God to reject him as king of Israel. His appeal to what God had not said was unacceptable.

In Hebrews 7:13,14. relative to the priesthood of Christ under a different order, namely, that of Melchisedec, the writer said, *"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood."* Here is a strong argument. Not even the Son of God could be a priest under conditions that would violate God's expressed will. Therefore, if Christ was to become a priest it would have to be under another arrangement than that of the Old Law. Obviously, Moses "spake nothing" because God "spake nothing." Thus it is evident that Christ could not be a priest according to the law of Moses because He was not of the tribe of Levi. When God speaks nothing at any time under any law, this silence must be honored by man. Man dare not say "I think it will be all right with God" when God has not spoken on that particular thing. Who has the right to desecrate the sanctity of God's silence?

Abiding In The Doctrine

In 2 John 9-11 we learn that God's express spoken will prohibits the idea of "going onward" (ASV) rather than allowing it. The King James version renders it "whosoever transgresseth." John says, *"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."* Clearly, we are limited to what God has said in the doctrine of Christ. We transgress when we go onward into the realm of God's silence.

The Practice of Many

From generation to generation the advocates of error, in and out of the church, have made their appeal time and time again, not to a "thus saith the Lord" but to the silence of the scriptures. The apostle Peter said, *"If any man speak, let him speak as the oracles of God..."* (I Pet. 4:11a). This passage has served as the scriptural basis for the expression of the restorationists in this country which was *"We speak where the Bible speaks, we are silent where the Bible is silent."* Some have objected to this expression in more recent times but it is high time in many quarters that they give consideration to its appeal which many have abandoned. This writer made reference to this slogan several years ago in a lesson on authority in a northern W. Va. city. Some staunch "Gospel Advocate" supporters took issue

with him at the door. They thought we should quit using the expression. The truth is that those of that persuasion have quit practicing it long ago. In view of this perhaps it is the consistent thing to quit saying it when it is obviously not true in our practice.

In the mid-1800's some brethren thought they could introduce a mechanical instrument of music into the worship of God. They said "the scriptures do not forbid it." Prior to this brethren had no trouble in recognizing that singing in worship was "abiding in the doctrine of Christ." (Eph. 5:19; Col. 3:16). Then some decide to "go onward" and added melodians, pianos, organs, etc. while maintaining that the "New Testament doesn't say not to."

When some paralleled this to putting ice cream on the Lord's table, they said it was ridiculous. Though unwilling to put ice cream on the Lord's table in addition to the bread and fruit of the vine, they were willing to transgress in the matter of instrumental music. This they did over the protests of brethren to continue to abide in the doctrine of Christ. Later on guess who got the blame for division! It was not the instrumental brethren!

In the period of controversy over instrumental music in worship, there arose another error in the realm of organization. While all agreed on local church autonomy or independence, some "went onward" to form a missionary society to preach the gospel to the world. Brethren were urged to send their money to the society which would in turn decide on the field, select and pay the preacher and oversee him in the field. They called it the American Christian Missionary Society. It began at Cincinnati, Ohio and Alexander Campbell was the first president of it. He could see clearly on the matter of the music question but he did not see it on the matter of the society. The society operated on the silence of the scriptures. The autonomy of the local church was clearly taught in the scriptures. Elders were overseers of local flocks (Acts 20:28; I Pet. 5:1-4). Their oversight was limited to the congregation where they were overseers. The society was defended on the grounds of expediency in spite of Paul's clear statement in I Cor. 6:12 that "expedient" things must first be "lawful".

In the one case there was a corruption of worship and in the other case organizational corruption. Is it any wonder that some have taken the liberty of "going onward" in other matters such as the work of the church? All of these work on the same principle—the silence of the scriptures. In addition to evangelism, edification and helping the needy saints brethren introduced fellowship halls, gymnasiums, church operated camps, schools and colleges. Space will not allow the listing of all the innovations that have been brought in on the principle of the silence of the scriptures. Some have preached sermons and written tracts and articles on "Where There Is No Pattern". This is nothing but a defense of the silence of the scriptures as authority to act. Nor can these things be defended as expedients since they are not even lawful.

Surely we can see that all this trouble in the church has been caused by those who wished to go onward and not abide in the doctrine of Christ. Once the top rail is removed there is nothing to prevent tearing down the whole fence. Some have already done this and a few are out now digging up the fence posts to get away from all limitations of the scriptures.

These rebellious brethren, claiming authority from God's silence, have bombarded the church with one unscriptural practice after the other such as the present-day parallel to the missionary society called now the sponsoring church arrangement for preaching the gospel to the world, the attachment of human institutions such as benevolent homes and hospitals to the Lord's treasury, the promotion of the social gospel, the elevation of a clergy class among us, the introduction of silly, stupid gimmicks to lure people to services purportedly under the banner of Jesus, etc., ad infinitum.

The Answer

When will these things cease? With some they will not cease. They are too far gone. Some, hopefully, may yet be recovered. The answer to all this is a return to a thus saith the Lord and abiding in the doctrine of Christ. It may sound simple but that is because it is simple. Let us leave the silence of the scriptures alone. Let us be governed by what God has revealed to us in His Word. Whatever God has authorized in His word also excludes all else. The scriptures are both inclusive and exclusive.

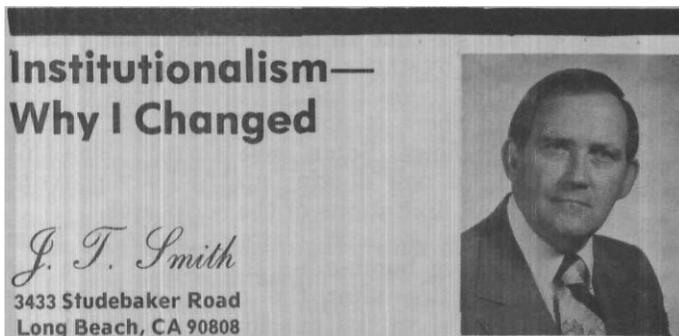
A Plea

Since the controversy over institutionalism, the sponsoring church and related issues first arose in the late 40's and early 50's there has arisen a whole new generation among sound brethren. This generation grew up with these issues but may have concluded that the fight is over now. Many, no doubt, whose parents suffered much pain and anguish as they took their stand on what God has authorized, may not even know the arguments pro and con on these matters. The problem is not past. If there is any change it is only in the form of new and continuing errors.

Young men and women, it is the responsibility of each generation to examine the evidence for themselves in the light of God's Word and to continue the fight which no doubt has shortened the lives of some of your parents and brethren. The issues are real. They never were imagined. The answers are in the revealed Will of God and not locked up in His silence. Brethren, do not speculate on what the Lord would have us to do. *"If man speak, let him speak as the oracles of God . . ."* (I Pet. 4:11a).

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Listening to arguments by different brethren who are close personal friends and not studying a position through for yourself, is far different from having to either affirm or defend said position for yourself. This is what I discovered in the early years of my preaching. Although I have been preaching for over 25 years, one of the hardest lessons that I had to learn was that one should not take a position simply because some friend or loved one, whom you consider to be a good Bible student, tells you it is right.

Institutionalism was probably one of the most difficult studies that I have ever had to "wade" through. There are a number of reasons why this is true. First of all, it was true because there were (and are) men of outstanding ability and Bible knowledge on both sides of the issue. Secondly, it is an issue, for the most part, where one is prone to allow his heart to rule his thinking instead of allowing his position to be based on the Bible teaching. And third, many of us worry and fret about some "label" that our friends and loved ones are going to place on us if we oppose church support to orphan homes, hospitals, a sponsoring church (Herald of Truth World Radio) type of cooperation by churches.

Before finally taking a stand against the above mentioned institutions and cooperative arrangements, I had vacillated from one position to another—according to the preacher friend with which I was talking. And like so many others, I didn't want that terrible "Anti" brand put on me. Finally, however, I had an opportunity to attend a debate on the subject in Louisville, Kentucky, between brethren Guy N. Woods and A. C. Grider. And though I had never met brother Woods, I knew of his reputation as a Bible scholar and an experienced debater. Of course I had known brother Grider most of my life, as we were reared within just a few miles of each other; and I just knew he would never be able to stand up under the powerful Guy N. Woods. But, to my amazement, not only did he stand, but how brightly the truth shone, especially on the Herald of Truth, sponsoring church arrangement. And it may have shined just as brightly on the Orphan Home question—except for the fact that as thousands of others I had "heart trouble" in being able to see the truth for those "poor little orphans" that brother Woods kept bringing up.

After the debate, I confronted brother Grider myself and told him that I wanted to meet with him later and discuss the matter especially of the orphan home. After many hours of study I thought I had some questions he could not answer. I remember well

that day I made an appointment to go to his home in Louisville. With questions in hand, I confronted him and Jim Cope (who was in a meeting at Preston Highway in Louisville) with my questions and took the worst "whipping" I have probably taken on any religious issue before or since. They, in turn, gave me some questions to answer. They said, "if you can find scriptural answers to these questions, we will concede your position is right."

Since that time until this day, I have read and listened to every discussion I could on these issues, as well as confronting preachers privately and engaging in public debates on these very issues. And, until this day, no one has given any Scriptures, that to my satisfaction, answered the questions that were asked of me that day. I repeat these questions for you here.

1. Where in the Bible did one church ever send money to **another** church to preach the gospel?
2. Where is the scriptural authority for a church **making a donation** to any kind of human institution?
3. Where is Bible authority for elders **overseeing any work except that "which is among them"** (I Pet. 5:2)?
4. Where is the authority for the church engaging in providing suppers, parties, or entertainment for anyone?

Now in view of the fact that I could find no scriptural authority in answer to these questions, what was I to do? You know the answer to that as well as I. When we find that the position we hold **won't stand the Bible test**, there is only one thing to do — CHANGE YOUR POSITION. And that is exactly what I did.

But, for those of you who have come to the conclusion that there are no Bible answers to the above questions, but have not taken your stand for truth because of pressures brought to bear, I know your problem and can sympathize with you. For when I took my stand for truth. I immediately became "an orphan hater," one of those dreadful "Antis", was fired from the congregation where I was preaching, and was told by one of my dearest preacher friends, "I hope you quit preaching." But you know I realized, as you must on this and every other Bible subject, that I must take my stand for truth and right regardless of what anyone may say to me or about me. For, regardless of what men may say, GOD IS RIGHT. And Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matt. 6:33). **THAT IS WHY I CHANGED—JESUS SAID I MUST!** "And a man's foes shall be those of his own household. He that loveth father or mother more than me is not worthy of me" (Matt. 10:36-38). In light of these passages of Scripture, we cannot allow anyone to stand between us and truth.

All of you who read this article, or who have read my writings in the past, know that I am still trying to obtain the answers to the questions that are stated in this article. It would be a happy day in my life if I could write or call those who are so bitterly opposed to me, and join hands and hearts with them again. Yes, with all the pleas I have made for Bible

authority on these issues, few have even TRIED to give me Scriptural authority for these things— and those who have tried gave Scriptures that have nothing to do with the questions we have asked. Therefore, I will have to continue to speak out against institutionalism and those who espouse it, as much as I dislike being in opposition to my brethren. But Paul said, "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Thus, I must do this to be pleasing to God. If I preach anything that was not received from God, His curses will rest upon me (Gal. 1:6-9). And if I do not abide in the doctrine of Christ, I cannot have God (2 John 9).

So, as you can well see, I can sympathize with your situation, and feel sorry for you. I know it will be hard, but you too MUST take your stand against institutionalism and against anything for which you cannot find Bible authority. I BEG OF YOU—PLEASE stand up against these innovations. or else give me Scriptural Authority for your practices SO THAT I MAY STAND WITH YOU!

IN THE NEWS THIS MONTH

BAPTISMS	485
RESTORATIONS	118

(Taken from bulletins and papers received by the editor)

Help Circulate this Paper

If you have appreciated the material in this special issue of **Searching the Scriptures**, then please tell others. You will want to keep your own copy for reference, but while they last you could order some to hand to those who especially need to study the subjects treated here. Single copies are 75 c each or \$50.00 per 100 copies.

All the men who prepared this material are regular contributors to the columns of this 24 page monthly paper. A one year's subscription is \$6 in advance. We hope to have our circulation at the 10,000 mark by the end of next year which is our 20th year of publication. Would you help us make this possible? We think the paper speaks for itself. What do you think?

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"

VOLUME XIX

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NUMBER 9

"Lie Not Against the Truth"

Irven Lee

P.O. Box 866
Hartselle, Ala. 35640



When we accuse one of being a liar, we are making a very serious charge against him for "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). If he is not a liar, we stand among the persecutors and slanderers. The prophets of all ages and faithful proclaimers of the gospel have often been accused of lying when the Lord knew that they were not guilty. Know whereof you speak before you call some one a liar. The true soldiers of the cross must learn to take such slander without being enraged or even surprised. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12).

When one is filled with anger and malice toward another, he cannot see the man's true character because anger is temporary insanity. His wrath fills his mind with such prejudice that he cannot see things as they are. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. . . For where envying and strife is, there is confusion and every evil work" (James 3:14, 16). When the root of bitterness springs up within a congregation, men may tell things that are not true without realizing that they are doing so because their rage blinds them to the true situation. If a man looks at one he hates he can, he think, see his motives as if he had the power of God to discern the thoughts and

intents of the heart. He may shock and surprise the one he hates by the things he tells on him.

Not only do envy and strife bring about false charges and counter charges, but these slanderous reports are often spread to the four winds. An angry man cannot keep quiet. He must tell of his observations made during the blindness of his heart that grew out of his envy and strife, and he is angry with any one who does not join him in his charges. Some of us get very tired of hearing men who are due to be "workers together with God" calling each other liars, when people who know both men are fully convinced that the charges are based on some personal strife rather than fact. "For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:14, 15). Love for the neighbor is called the "royal law" and the "more excellent way," and the Master referred to it as one of the two greatest commandments. (1 Cor. 12:31; James 2:8; Matt. 22:39.) It is the very flag or badge of identification for the disciples of Christ. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). If there were more love, there would be less envy and strife and the false accusations that go with them.

Some preachers are among the greatest offenders. One may become angry with another preacher over some fault or imagined fault, and he then sets out to destroy a congregation of the Lord's people by effective use of the little member of the body that cannot be tamed but boasteth great things. That tongue can build a big destructive fire. Nothing is gained by the effort. Preachers and elders of one congregation are not in charge of another congregation. They may counsel brethren in the neighboring church, but they cannot force their judgment upon them. So often men rush in where angels fear to tread. One of the very sad things that often happens in our day is that a local problem is fanned until it becomes a difficult problem over an entire state or even over other states while the preachers advertise their envy and diligently try to

get people over the land to take sides and help them in their battle to destroy one another and the churches with which they work. How do people miles away understand the local problem, and why should they be forced in on it? It would be good if a family fuss could be settled in love and with patience in the house where it started. Other congregations have problems enough of their own without being forced to line up on one side or another in a local feud.

If a preacher is a hypocrite, false teacher, liar, fornicator, or some other such thing, these facts may need to be told to the people who know him, after proper effort has been made to bring the guilty man to repentance. In fact, we are obligated under some situations to tell the truth on Hymenaeus, Alexander, Philetus, and Diotrephes. (3 John 9, 10; 2 Tim. 2:17; 4:14; 1 Tim. 1:20.) It is an entirely different situation when we tell things that we do not understand or know about people that are in other communities. Let local problems be local problems and do not divide every church in fifty miles over a problem that is not its own. Each church has its own elders and should make and effort to handle its own problems quietly. Some preachers seem to claim a skill in giving others the exact details of all church problems within one hundred miles of them. In fact, they expect the preachers, elders, and congregations in every community to line up with them on one side or another in a feud that is going on in some local church over yonder somewhere even though these various brethren do not have all the facts at hand, are in a poor position to make a decision, and should not be pressured to proclaim the view that is delivered to them by the tale bearer. The Lord is the final Judge.

Let me hasten, however, to say that it is necessary to be vigilant and to be aware of a false doctrine while it is yet a long distance from us that we may teach the truth and thereby immunize the church before the error is implanted locally. We may tell the truth on a reprobate if we know of his guilt, but it is not good to take local situations that do not include such dangers and make them problems all over the area. The Canaanites and the Perizzites dwell in the land. Abraham reminded Lot of these pagan people and made a wise and unselfish offer that they might prevent strife among themselves (Gen. 13:5-13). The church of the Lord has enemies enough without our devouring one another over some trivial personal feud that has arisen that in reality affects only one congregation.

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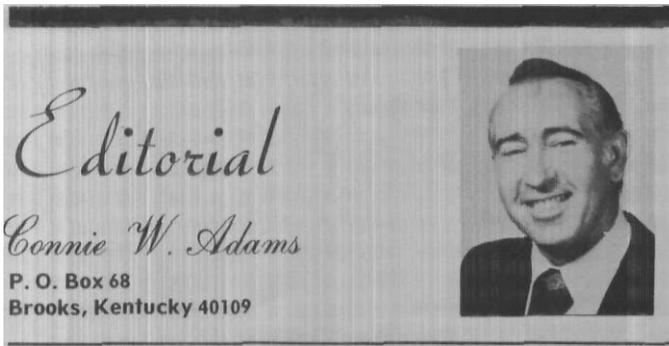
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"LEST ANY ROOT OF BITTERNESS"

The writer of Hebrews showed the blessing of divine chastisement for the children of God (Heb. 12). Such was calculated to yield "the peaceable fruit of righteousness unto them which are exercised thereby". In contrast to that he warned: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (verse 15). This was likely a reference to the warning of Deut. 29:18 when the Lord said "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood." When Simon tried to buy the gift of the Spirit with money he was told "thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:23).

Even as a bitter herb can defile a stream of water so that all who drink of it are contaminated, even so roots of bitterness in the hearts of God's children today not only defile those so afflicted, but many others may be defiled thereby.

A Bottle of Quinine

When I was a small boy, my father used to tell the story of a practical joker who was riding a train. He found the man on the seat in front of him soundly asleep with his mouth wide open. The prankster had a small bottle of quinine which he quickly poured into the open mouth of the sleeper. As you might imagine, that created quite a commotion as the man coughed, gagged, spat and finally summoned the conductor. When asked what seemed to be the trouble, the poor man replied, "Well Sir, I don't rightly know, but I think my gall is busted!"

As I read the offerings of some writers today, I am fearful that their "gall is busted." I do not know all the reasons which cause roots of bitterness to spring up within men, but the evidence of their presence is ill-concealed. While bitterness manifests itself among politicians, in the business world and often in the family circle, it is certainly reprehensible when found among brethren in the Lord. Many congregations have been destroyed, or badly weakened, because of old bitteresses which have defiled many. In various parts of the nation there are ruptures between congregations which could be healed were it not for some root of bitterness.

Preachers Vulnerable

The cause of Christ has been badly damaged at

times by those of us who "would be teachers of the law." We are experts at admonishing the rest of the brethren to "let all bitterness be put away from among you" (Eph. 4:31), while we are eaten alive with some root of bitterness. We have seen estrangements between preachers over misunderstandings in business dealings. Pride gets in the way (and we preachers have more than our share of that), stubbornness becomes an accessory to the fact and just as soon as a suitable occasion arises, the water is poisoned in an effort to curtail or destroy the influence of the object of our bitterness.

There is too much journalistic bitterness in evidence these days. We do not presume to tell other editors or writers what to write about. They will hear from us if we think they are not teaching the truth. Nor do we intend to be bossed, bullied or badgered into saying something just because someone else has decided that unless we react as he has, then we have lost all conviction of truth. When we do find it necessary to differ with what some other paper has to say, then all will know just exactly where we stand and what we mean. We pray daily for the wisdom to stand up for the truth of God's word firmly and without apology to anyone, yet with due restraint. Even Michael the archangel, when contending with the devil about the body of Moses "durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). Because a brother reviews what we have said does not mean that we have to "take his head off (nor must He decapitate us) in order to respond. There are some attacks which deserve no response. If some wish to dip their pens in gall and publish their bitterness for anyone who has the taste to read it, then that is their own business. We think we owe better than that to our readers.

We have seen some preachers grow sour because they thought some congregation mistreated them, or some brother in business did not do to suit them, or their children were not accorded the honors they thought they should have received. This makes them extremely sensitive, often leads to a martyr complex, and creates havoc among brethren who are puzzled as to what in the world is going on.

There is no place for compromise of truth on any front. But there is a place for responsible and honorable controversy. There is likewise a place for the "fruit of the Spirit" to grow in each of us. That fruit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32).

It would be a great day in the kingdom if we could dig up every root of bitterness and patch all the "busted galls."

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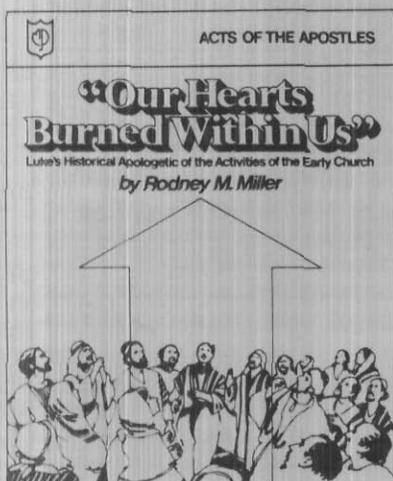
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BRINSMEAD NO LONGER AN ADVENTIST

We're including in this month's column a letter that was sent to R. L. Kilpatrick, editor of *The Ensign Fair*. This is in response to his July, 1978 editorial, in which he castigated us for some of the things we said of *Present Truth* magazine. We gladly receive the correction so far as Robert Brinsmead's affiliation with the Seventh-Day Adventists, and we apologize for that error. This letter was dated July 11, 1978.

Dear Bro. Kilpatrick:

Connie Adams, the editor of *Searching The Scriptures*, has called my attention to your editorial in *Ensign Fair*, July, 1978, and has asked that I correct what needs correcting on this matter. You have pointed out that Robert D. Brinsmead is not a Seventh-Day Adventist as we reported in *Searching The Scriptures*, May, 1978. As Brinsmead himself said in *Present Truth*, the very same month (May, 1978), he is a former member of that denomination. We shall be happy to make that correction.

There are a few other matters in your editorial that demand attention. You wrote: "It is possible that the writer could have been misled by a report in the March issue of *Eternity* magazine..." May I say that such is very perceptive on your part. Especially since I specifically wrote: "It wasn't until a few weeks ago that I learned that he is a Seventh-Day Adventist. In the March, 1978 issue of *Eternity*, the Executive Editor, Stephen Board wrote..." and I went on to quote the very words that you quoted in your editorial rebuke.

You then said, "The whole ungodly plot of course is to discredit the magazine by prejudicing its readers against the editor, even if it means being dishonest." Is the evangelical magazine, *Eternity*, in on this "ungodly plot", Bro. Kilpatrick? It was the source of this unfortunate bit of misinformation. Why did you not rail against that publication?

While we are glad to correct any such error that is pointed out, this in no way detracts from the articles which have been published, or which are yet to be published in our review of *Present Truth*. Whether Brinsmead is a present member or a former member of the Seventh-Day Adventist Church, the Adventist influence can be easily ascertained in many of the articles he writes or chooses to publish. I believe that such was abundantly demonstrated in the second of my series (June, 1978).

Finally, I don't know what basis you have for your

very caustic remark regarding the editor of *Searching The Scriptures*. I feel however, that truth would come nearer prevailing in these disputes, if men on all sides would be gentlemen, and quit judging the motives of those who disagree with them. You wrote: "...and since the editor of *Searching The Scriptures* is not noted for his willingness to correct his mistakes, we must correct it here".

Having known Bro. Adams for a number of years, I'm surprised that such an accusation would be brought against him. I didn't realize that his integrity was under review. Could it be that "his mistakes" which he has been unwilling to correct, are matters of truth and principle to him? Could it be that while I was guilty of passing on some infactual information, you, Bro. R. L. Kilpatrick, are guilty of a greater wrong? That of unfairly judging the motives of a brother in Christ!

Sincerely,

/s/ Ken Green

HOW TO TREAT A YOUTH PASTOR

For years, brethren have been fond of discussing the N. T. qualifications of elders (I Tim. 3, Titus 1) with the young Mormon "elders" who knock on their doors. It has gotten to the place that when you say, "Are you the husband of one wife?" or "How is your wife getting along?" some of them know immediately that you are "church of Christ" (as they express it).

The Baptist Church and other denominations have not done a bit better so far as their use of scriptural language. In the New Testament, the word "pastors" meaning shepherds, is but another description of the appointed elders whose work it is to oversee, tend, and feed the flock of God which is among them. To use the word to describe all preachers is a gross perversion.

Yet, I have before me a mimeographed advertisement which not only uses the "pastor" in this traditional, denominational, unscriptural sense, but specifically refers to the "youth pastor." It even reveals how a "youth pastor" should be treated. (This is good, since the Bible does not disclose such pertinent information.)

The ad reads: "Attention! All Teenagers! Be sure to be at the Landmark Baptist Church... Mooresville, Indiana, Feb. 5 at 10:00 a.m. (that was on a Sunday, K. G.) Come see Youth Pastor Danny Dodd get tar (sic) and feathered and guest speaker Bro. Rodger Mullins hit with creme pies if we reach our goal of 65 teens. Come help us!!

In a way, I hope they reached their goal.

DON'T LISTEN TO HER, SHE'S A METHODIST

A couple of news items have come to us via *The Shively Messenger*, Louisville, KY, edited by Bro. David Lanus. They concern the widely publicized resurrection attempt that was made by the Missouri preacher to raise his mother from the dead.

After the death of Gladys Rogers, 80, her evangelist son, Daniel Aaron Rogers had her body packed in dry ice and then placed in a freezer. Then

for several weeks he tried to raise her from the dead. At one point, J. T. Williams of Pea Ridge, AR, who was recruited by Rogers to help, emerged from the tiny room, and said, "We have tried everything Jesus told us to do, and we don't know what is wrong. She has not risen from the dead."

Finally, an AP release dated March 30, reported that the body was buried in an oversized casket because she was frozen in a sitting position. Meanwhile, J. T. Williams, the assistant, was bragging to reporters about how he raised a woman from the dead about five years ago.

"As he spoke, his wife walked by and told the cluster of reporters: 'You print his name or one word he says, and I'm going to sue you.'

"Williams appeared embarrassed. 'She's a Methodist,' he said."

One is made to wonder if these folks ever read the Bible. When Lazarus was raised up from the dead, his body had started decaying (John 11:39). Why should it be thought necessary to deep freeze someone if the Lord is expected to raise her up?

But, of course, such miracles were never intended to be characteristic of the entire Christian era. Rather, they were given to confirm the revealed word of God (Mark 16:20; Heb. 2:2-4).

The Sin of Contributing

P. J. Casebolt

313 S. 4th Avenue
Paden City, West Virginia 26159

In some instances, it may be a sin *not* to contribute. When we fail to give of our time, energy, influence, or other resources to a good cause, we sin (Jas. 4:17). I speak of spiritual things, and the Scriptures will furnish us completely "unto every good work" (2 Tim. 3:16-17). Several parables of our Lord emphasize this failure to do what is right. But let us think for a moment about contributing to those things which are *not* good. I am not referring only to the giving of our material resources. In fact, I intend to show how we might be guilty of contributing to that which is sinful by the wrong use of our influence.

Some Examples

Both Old and New Testaments are filled with examples of those who contributed in some way to a sinful doctrine or practice. One way for us to lend our influence to a thing is by just keeping quiet. Consider the case of the watchman not sounding the trumpet (Ezek. 33). Also, it is possible to give consent unto a thing by just "holding your peace" (Num. 30). While some may not recognize, or accept the seriousness of this matter of just saying *nothing*, I believe all will

admit that we can contribute to a cause *actively*, by word or by deed.

We heard of those who contribute to the delinquency of a minor, or otherwise aid and abet an unlawful act. There are serious consequences involved when we thus violate civil statues, and some think that the law is not strict enough in dealing with those who lend their influence to certain criminal acts. While we may not commit the actual crime, we may be an accessory before, during, or after the fact.

There is a film which is shown in classes on Occupational Safety which illustrates this "contributing" angle. This woman driver approaches the entrance ramp to a busy freeway, and alternately stops, hesitates, speeds up, then finally gets into the stream of traffic without hitting anything or being hit. But, you ought to see the chain-reaction series of events she leaves behind! While tires are screeching, horns blowing, and grilles and rear bumpers of different automobiles are grinding together, this little woman who initiated the whole mess drives down the freeway probably thinking she is the safest driver of them all.

The Application

I will attempt to show how this principle sometimes affects the Lord's church today. It may involve something we do, or something we contribute to while it is being done by others. We see things creeping into the body of Christ which ought not be there, but we deceive ourselves into thinking that if we just keep quiet, these things will "creep" back out after a little while. We may even be strong enough in the faith, and knowledgeable enough not to allow these things to shake our faith. Maybe those who introduced such things did not intend for them to "get out of hand." But, another generation arises, picks up the idea and carries it further, or chooses to introduce some ideas of their own. Verily, "those who do such things shall not inherit the kingdom of God" except they repent, but do not let him that contributed to the delinquency of God's people think that he shall escape either.

Paul said, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). There are several ways to carry out this command, and one of them is to give encouragement to those who teach the truth. But, I fear that sometimes we lend more encouragement to those who teach false doctrine than we do to those who teach the truth. Maybe we have good intentions, but still may be helping someone to "steal some pants to get baptized in."

Sometimes a brother becomes dissatisfied with what he considered to be a formal, "legalistic" attitude in the work and worship of the church. It may be that he does not stop to consider the possibility that *he* is the one who needs to exercise self-discipline, and change *his* attitude. So, he makes excursions into the borders of Gentile sectarianism and brings back his remedies, trying to describe them half in the language of Ashdod, and half in the language of Spiritual Israel (Neh. 13:23, 24). While he may say *some* good things, and while there *may* be some brethren who need to assess their motives

and attitudes, this self-appointed medicine man with his cure-all concoctions needs to consider the effect his "cures" may have on the patient. He may cause more harm than good. And, he may be unwittingly contributing to a cause which is designed to subvert the Lord's people. Peter warns: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage" (2 Pet. 2:19).

There are others who are afraid to question or expose false teaching, lest they hurt the influence and reputation of one who has "promise" as a servant of the Lord. What about those who take up the cry of this deluded Paul Revere, and decide to carry his doctrines and applications even further? Does not our love for the church, and even for the soul of the disillusioned teacher of false ideas, compel us to protect the one and convert the other? (2 Cor. 11:2, Jas. 5:19, 20). Even if we cannot stop a spiritual crime from being perpetrated, let us be certain that we do not contribute to it in any way. The Lord will require it at our hands.

The New Testament: Book by Book



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LAW AND GRACE

This lesson brings us to the very heart of the Grace—fellowship Issue. Usually a lesson on Law and Grace is presented with a view to reviewing and exposing Calvinism. This is true because Calvinism affirms that there are no works to be performed, no commands to be obeyed, no law to be observed. In Order for the Soul to be Saved; that salvation is wholly a matter of grace—that even faith is a gift of the Spirit. It argues further that if salvation is by grace, then it is not by law, and if it is by law, then it is not by grace for the two are incompatible. Texts relied upon as proof(7) are: Rom. 3:20,28; 4:4; 11:6; Gal. 2:16; 3:11.

The New Unity Movement (NUM) is shot through with Calvinism, and for that reason we must re-examine the "Law and Grace" issue. Fairness, however, demands that we acknowledge that the NUM does not accept Calvinism in toto, but with some reservation and qualification. The primary difference is in making application to the saint and not to the alien. However, from what some are saying, they are well on the road to making the latter application—Carl Ketcherside already has, in good measure, and others will. Consistency demands it!

Misconception

The NUM misunderstands the law passages of the the Bible. Their concept of the law, conditions, and works of the New Testament is in error. They see every effort of man as a work of human merit (if it be regarded as essential to salvation). They see no alternative but to choose between a system of meritorious law and a system of faith (which faith does not involve specific essential acts, but rather an expression of one's faith and desire to please God). This faith is really in Christ's perfect doing and dying, which perfect doing (righteousness) is imputed to us vicariously (See A JOURNEY TOWARD JESUS, Co-authored by Bruce Edwards and Edward Fudge, pp. 7,9,15,17).

Law Passages

In Rom. 3:19-23 Paul affirms the guilt of the whole world—Jews and Gentiles alike (Cf. Chps. 1 and 2). It is in view of this guilt (Notice the word "therefore") that Paul says "Therefore by the deeds of the law there shall no flesh be justified in his sight" (v. 20). There is an ellipsis here, namely, the word "alone." Paul means by "deeds of the Law"

(alone) there shall be no justification. Reason, the context, and the harmony of the Bible demand it! Once the individual becomes guilty, no amount of "deeds of law" (alone) can remove that guilt. Something else is necessary! Verses 21 and 22 identify that something else: "Even the righteousness of God (How men are made righteous or justified. Cf. Rom. 10:1-3). This "righteousness of God" refers not to the attributes of God, for Paul says it is "now manifested." His attributes had been manifested in the past, but how men are made righteous had not. Although, it had been "witnessed by the law and the prophets" —foreseen and foretold in the past—it had not become a reality.

This "righteousness of God" (justification) "is by faith (objective) of Jesus Christ unto all and upon all them that believe (subjective) for there is no difference" (v. 22; Cf. Gal. 2:16). The expression "faith of Jesus Christ" identifies a system of justification which is not by "law" (alone), but by law plus—law plus grace—which grace is seen in the nature of the law (one of faith—not of meritorious works) and in the atonement of Christ. Hence, this system of justification "now . . . manifested" is by an obedient faith (Rom. 1:5; 16:25; 6:17,18). If this "righteousness" were by "law" (alone), there could be no forgiveness (Rom. 3:20) and perfect obedience would be necessary (Rom. 10:5; Gal. 3:10). If justification were by "law" (alone), it would be of debt and, therefore, void of the grace of God (Rom. 4:4; 11:6). Nevertheless, this "righteousness" (justification) is by law—"the law of faith." Two systems are under consideration here, and the two are clearly contrasted in verse 27: "Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith." (The difference between the two systems from the view point of works will be covered more thoroughly in the next article—FAITH AND WORKS). In the light of the above, other Law passages of the New Testament become clear.

Two Systems Contrasted	
Law (Alone) - No forgiveness	Law of Faith - Forgiveness
Salvation: Conditioned upon perfect obedience	Salvation: Conditioned upon "obedience of faith," yet, imperfect
Not a Sinner - No forgiveness needed	A Sinner - Forgiveness needed
Debt - No grace	No Debt - Grace
Why No Forgiveness - No atonement	Why Forgiveness - Atonement
Hence - Salvation by law (alone) through perfect obedience	Hence - Salvation by law plus grace

A Legal Aspect

The Scriptures teach that there is a legal aspect to the gospel of Christ (Rom. 3:27; 8:2; Gal. 6:2; Jas. 1:25). From these verses we learn that the gospel is called: "the law of faith," "the law of the Spirit of life," "the law of Christ," and "the perfect law of liberty." This legal aspect cannot be ignored without the loss of the soul.

Harmony of Law and Grace

The word "grace" simply means "unmerited favor." Grace, therefore, identifies what God does for man that needs to be done, and which man cannot do for himself. "Faith" identifies what man does in obedience to God. This involves submission to God's law of faith. Hence, "by grace . . . through faith" man is saved (Eph. 2:8,9). Therefore, there is no conflict in the system of salvation by grace through God's law of faith. The conflict exists in a system of salvation by law alone (meritorious works) and grace (Rom. 4:4; 11:6).

The Scriptures teach that the grace that saves is received through obedience to law: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world" (Titus 2:11,12). Notice, the grace that saves has appeared to all through teaching. If obedience to "teaching" is non-essential then universal salvation follows as a consequence. This makes the grace that saves come to one through the law of faith (obedience to "teaching").

Again, Paul said, "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). If Paul's spiritual life was "by the faith," it was not without in. Therefore, Paul's salvation depended upon an obedient faith—submission to "the law of faith."

Paul commended the Ephesian elders to "the word of his grace" (Acts 20:32) which word is the "law of liberty" (Jas. 1:25). God's grace, therefore, is received through doing his word—by submitting to His "law of liberty"—even His "law of faith" (Rom. 3:27).

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

The Search for the Ancient Order

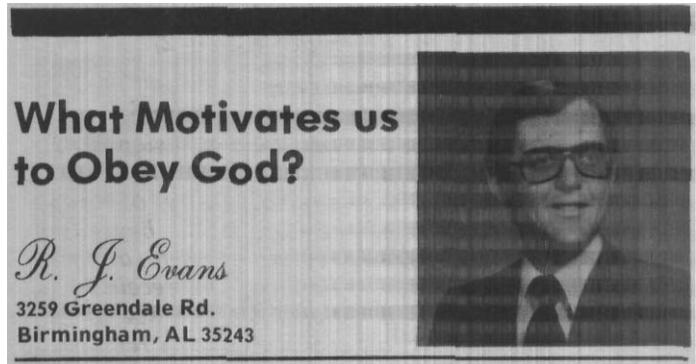
By Earl Irvin West

This two-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849 — 1906. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others, Volume II, carries on from the Civil War to "Horizons of Destiny."

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Much emphasis is given throughout the Scripture concerning the necessity of doing the Lord's will. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). The importance of obeying God's will in order to be saved is stressed by our Savior in Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And may we all have the attitude of David regarding the Lord's will: "I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8). There is so much that could be said about being obedient to God's commands, but in this article we shall focus our attention on various motives involved in doing His will. No doubt, there are many who are prompted out of wrong, impure and selfish reasons for obeying portions of the Lord's teaching. Therefore, it is my firm belief that we need more teaching on the scriptural motives for obeying the God of heaven.

Our Love For God

It is out of love for God that all acceptable obedience emanates and flows. And the reason for this love is that "We love him, BECAUSE HE FIRST LOVED US" (I Jn. 4:19). This principle is illustrated by the love a child has for his parents. The child's love is a response to the love shown to him by his parents. It has been said that "the love that descends is always greater than the love that ascends." Hence, God has demonstrated His great love, "in that while we were yet sinners, Christ died for us" (Rom. 5:8). We are motivated by such a wonderful manifestation of love to obey our Savior—Jesus Christ (Jn. 14:15, 21, 23; Rom. 6:17; I Jn. 3:1; 5:11).

Our Hope of Reward

This is a basic and legitimate motivation. Life on this earth is filled with many problems and cares. But when we read in Revelation 21:1-7 about how God "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away"—it is understandable and proper that we work toward securing our home (reward) in heaven. Abraham, by faith, "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). By faith, Moses "had respect unto the recompense of the reward" (Heb. 11:26). We ought to be faithfully working and serving

God now so that we can spend eternity with Him in heaven. Paul said, *"Set your affection on things above, not on things on the earth"* (Col. 3:2).

Our Fear of God

The importance of this motive is evidenced in the following passages: *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: For this is the whole duty of man"* (Eccl. 12:13). *"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction"* (Prov. 1:17). *"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire"* (Heb. 12:28, 29). Thus, we ought to be motivated to obey God because of the displeasure incurred when we fail to do so. *"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"* (2 Thes. 1:8,9).

How Are These Three Motives Related?

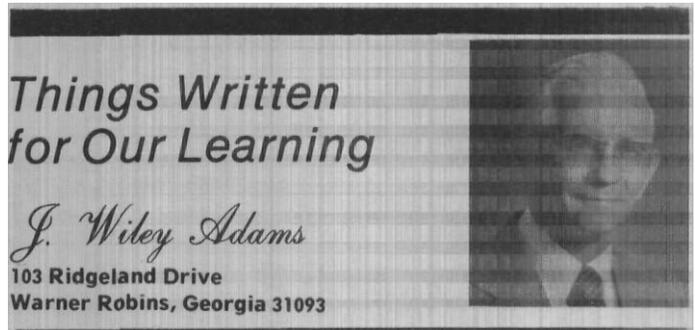
There are three essential elements in order to kindle a fire. These are oxygen, fuel and heat. These make up what is known as the "fire triangle." Remove one of these factors, and a fire is impossible—this imaginary triangle collapses. Our love, hope and fear, likewise, make up sort of an imaginary spiritual triangle. Remove one of these motivating factors, and the triangle breaks down. Thus, let us observe the relationship between these three: Love and fear without hope would be MISERY (I Cor. 15:16-19); love and hope without fear is IRREVERENCE; and hope and fear without love is SELFISHNESS (Matt. 6:28-34).

Even after having obeyed the gospel of Christ, one should still be motivated by these three factors to be *"faithful unto death."* However, such is not always the case. There can be times when we seem to forget the great love that has been shown us. There are those who once had a burning love for Christ, but now that love has become lukewarm, or has grown completely cold. The Lord told the Laodiceans, *"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth"* (Rev. 3:15,16). Some have obeyed the gospel, but are no longer desiring and longing for the reward in heaven that can be theirs—if they repent and become faithful. They are ignoring *"the nope set before us"* (Heb. 6:18). They have cut themselves loose from the hope of heaven which is an *"anchor of the soul, both sure and stedfast"* (Heb. 6:19). Others no longer fear God and fail to give heed to such passages as Hebrews 10:30,31: *"For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."*

Conclusion

Our hearts should always be kept in such condition

(Lk. 8:15) that the Lord remains first, foremost, above and before all. *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"* (Matt. 6:33). When this truly characterizes us, we have *"the promise that he hath promised us, even eternal life"* (I Jn. 2:25). Have you been scripturally motivated to obey the gospel of Christ and remain faithful unto Him?



THE ADAMS—INMAN DEBATE

Background. Middlebourne, West Virginia, the county seat of Tyler County was the scene of a religious debate May 29, 30 and June 1, 2, 1978. Perhaps to some the report of another debate on the sponsoring-church and benevolent institution issues may seem dry, humdrum and routine. But to those of us who were privileged to attend, the Adams-Inman debate can never be classified with the ordinary. In many ways it was extraordinary.

The Church at Middlebourne is ably overseen by four fine elders. Brethren Paul Fletcher, Ralph Koontz, Blake Wells and Keith Yoho are to be commended for their willingness to have such a discussion and for the orderly arrangement of the many details involved in such an undertaking. They are ably assisted in the work by a fine young evangelist, Ronnie Milliner, and his good wife, Annice. It is a good solid congregation of perhaps 150. The town itself has a population of about 1000. It is nestled in the beautiful hills which characterize that area about 10 miles east of the Ohio River near New Martinsville and the much traveled W. VA highway 2.

Geographically this area is considered as the northern Ohio Valley. The area is literally covered with many congregations of the Lord's people. Meeting houses are in the towns, up the hollows, and along the ridges. The people are humble, God-fearing, working folks who make their living in the many industries along the river or in the coal mines or gas and oil fields which honeycomb the area.

There is tranquillity here and a spirit of independence and self-reliance not typical of many areas. Many of the restoration preachers have traveled through these hills including Alexander Campbell. They laid the foundation of truth upon which many through the years have built structures of gold, silver, and precious stones while others have used as their building materials wood, hay and stubble. It is the presence of the latter material in increasing abundance that makes it necessary for God's people to take time out and come together in

honorable discussion to see what the Lord hath said. And so they did, at Middlebourne, W. VA in the meeting house of the faithful saints. Crowds ranged from 250-400 people coming from far and near and being both pro and con relative to the matters under discussion.

The Disputants.

Brother Clifton Inman of Parkersburg, W. Va. affirmed the scripturally of the sponsoring-church arrangement in evangelism such as the nation-wide radio and TV program, Herald of Truth, or such smaller arrangements operating on the same principle as seen in the Clarksburg, W. Va. cooperative radio program. Brother Inman also affirmed the right of churches to make contribution from their treasuries to institutional homes for the care of orphaned children. Brother Bob Kessinger, also of Parkersburg, W. Va. served as moderator for brother Inman.

Brother Connie W. Adams of Brooks, Ky. was secured by elders of the Middlebourne church to deny the propositions affirmed by brother Inman. Brother J. Wiley Adams of Warner Robins, Ga. served as moderator assisted by brother Wilson Adams of Orlando, Fla.

The disputants were outstanding in their conduct throughout the entire discussion. Both recognized each other as brethren. Cordiality, a friendly spirit, and good humor served not only to put the debaters at ease but the audience as well. Both men pressed their points with fervor as was proper. Not in attendance at the debate were bitterness, rancor and character attacks. We were all glad these could not attend.

The Propositions. Brother Inman was under obligation to show by either general or specific authority from the scriptures the right of churches to operate by the sponsoring-church arrangement. Brother Adams repeatedly called for the scripture but it was never cited by brother Inman. Instead he made frequent and continued appeal to Romans 4:15, "...for where no law is, there is not transgression." He then offered expediency as the basis of authority and brother Adams pressed with I Cor. 6:12 which indicates that expediencies must first be lawful. Since brother Inman said there was no law governing this, then the matter could not be in the realm of expediency.

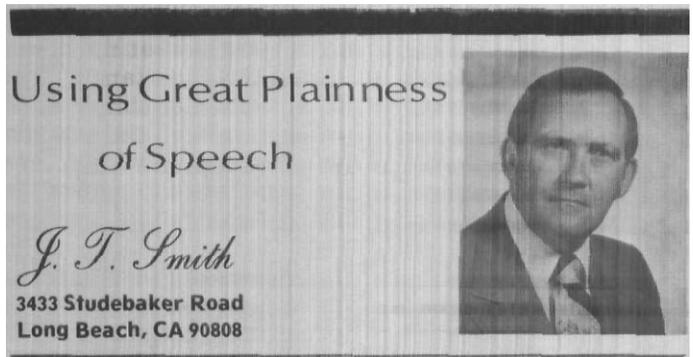
Regarding the second proposition brother Inman affirmed the scripturalness of churches, to make contributions from their treasuries to child-care institutions such as Potter Orphan Home, etc. Again he failed to produce the scripture and again he used the "TO law, no transgression" argument. He also equated individual action with church action and made the making of contributions to an institution equal with buying services. An effort was made to avoid the issue by diverting attention to who has the legal right to custody of an orphaned child. To add to his inconsistency brother Inman maintained that the whole matter of child-care was a question of HOW it was to be done. Bro. Adams insisted the real issue was not HOW but WHO should do it.

The Reaction. In days gone by in this area there had arisen much skepticism relative to religious

debates. Due to some unfortunate discussions in which the disputants and the audience did not conduct themselves properly, there were serious doubts in the minds of many about the value of such discussions. The Middlebourne debate vindicated the cause of proper debates in this area. This was a significant achievement. The conduct of the speakers was such that brethren pro and con were heard to say things of a favorable nature.

Looking around the audience one was impressed with the looks of genuine concern and interest. No one reflected hate or ill will on their countenance as far as could be noticed. There were no demonstrations nor outbursts of any kind. Brethren of differing views stayed around and visited in quiet groups on the yard each night after the debate. Brethren acted like they were really glad to see each other even though disagreed.

And such was the tone of the Adams-Inman debate from the opening remarks by brother Ronnie Milliner to the moving closing prayer by brother Paul Casebolt. May such discussions continue everywhere in the interest of unity based upon the truth of God's Word.



DOES FAITH PLUS NOTHING SAVE?

The question "at what point in one's obedience to the Word of God is he saved" is ever with us. The truth is still plagued by those who give "expert help" in denying the plain teachings of the Bible. Here in Long Beach, we submit an article each week to the local newspaper that goes into over 200,000 homes. We receive a great deal of comment on the article, and when we have articles on the plan of salvation, we always receive letters from people ridiculing the idea that baptism has anything to do with salvation. One of our readers wrote, "We are saved by grace through faith plus NOTHING." However, in the next paragraph of his letter he said, "All one must do in order to be saved is turn from his sins and confess his faith in Christ." How about that?

The above mentioned incident could be multiplied time and time again. This is the contradictory position that the "nothing but faith" advocates get themselves involved in. This all came about because I had had an article showing that to deny that one must be baptized in order to be saved denies every passage in the New Testament on baptism and actually meant a changing of God's word. For example, Jesus said, "He that believeth and is baptized shall be saved..." (Mark 16:16). But to deny that baptism has anything to do with one's salvation, the passage

would have to read "He that believeth and is saved can be baptized if he wants to," but as you can see the latter statement contradicts Christ's statement. And, of course this could be done with every passage in the New Testament that mentions baptism (cf. Acts 2:38; Acts 22:16; 1 Peter 3:21, et. al.).

But now, back to the point in the first paragraph. Why is it that people cannot see that there is no one verse of Scripture that teaches everything that the Lord has instructed us to do in becoming a Christian. You would think by the way people talk, that I deny that faith is necessary for one's salvation. Nothing could be further from the truth. To deny that one must have faith to be saved is to deny plain passages of Scripture. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). I accept every passage that says that faith saves. But where is the passage that says "faith plus nothing"? That is the passage that I have not been able to find. People make the above statement, faith plus nothing, but as we pointed out from what our reader said, he does not actually believe it. For as he so quickly pointed out, one must turn from his sins (repent) and confess the name of Jesus accepting him as Lord and Christ. But no single passage of Scriptures states faith, repentance, and confession. How would one know that these things were necessary? By reading all God has said on the subject of salvation, remission of sins. Let me give you some examples.

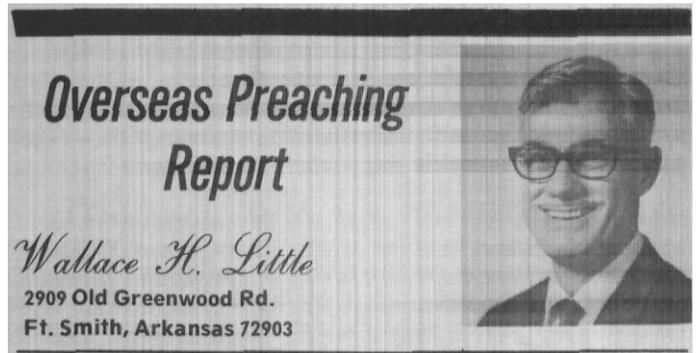
In John 3:16 we read, "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Now read the passage carefully again. Where does it say anything about repentance? Where does it say anything about confessing with the mouth that Jesus is Lord? Does that mean that repentance and confession are not necessary because this one passage does not mention these things? Certainly not! Why? Because there are other passages that teach that we must do these things for they involve our salvation.

We know that we must repent because we read in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent:" That is how we know that we must repent. Not because John 3:16 says it, but because John 3:16 is not the only passage that instructs us as to what we need to do to be saved. We know that we must confess with our mouths that Jesus is Lord because we read it in Rom. 10:9-10, not because we read it in John 3:16.

Now, since none of the above passages mentions baptism, does that mean that baptism has no part in salvation? Certainly not! How can we know whether any of the above mentioned things (faith, repentance, or confession) has anything to do with salvation unless we turn to the passages that discuss that particular point? We cannot? Then wouldn't the same thing be true regarding baptism? Wouldn't we have to turn to the passages that discuss baptism and what is said concerning them? Certainly we would! In Acts 2:38 we read, "Then Peter said unto them, Repent and be baptized every one of you in the name

of Jesus Christ for the remission of sins..." Also, in I Pet. 3:21, "The like figure whereunto even baptism doth also now save us..." Now here are just a couple of passages in the New Testament that discuss baptism. Now in all fairness, just be honest with yourselves in answering the following question. Do the passages that mention baptism connect it in any way with salvation? You know that they do. Then how can we be pleasing to God and not accept his teaching on baptism any more than we can be pleasing to him and not accept His teaching on repentance? I do not believe we can. Except for the fact that your preacher may tell you baptism is not necessary to salvation, on what Scriptural basis do you think his statement is true?

So, my friends, the statement that "faith plus nothing saves" is not true, and as we have shown, not even those who make the statement actually believe it. Instead, they want to include repentance and confession. Then why not include all the Lord said on the subject? "He that believeth and is baptized shall be saved..." In our next article, Does Water Save?



THE WORK IN ARGENTINA

This is a summary of information from Bro. Carlos Capelli, Casila 12, 1635 Pte. Derqui, Buenos Aires, Argentina.

Argentina is a large, underdeveloped nation with a population 80% of European descent. The work began in 1955. Bro. Capelli was converted in 1962. After a year in the army, he began to preach in Derqui, a town about 50 km north of the Capital. In a meeting in Chili, he met Maria Celeste. They were married in 1968 and now have two daughters. His strong doctrinal convictions forced him to oppose all error. He had a number of debates with denominationalists. These helped spread the gospel where are our liberal brethren who claim "debates do more harm than good"—(whl). Some brethren who have assisted in Argentina are: Philip R. Morgan, Mack Kercheville, Bill Reeves, Wayne Partain, Arthur Cantu, Ruben C. Amador, Jose Soto, and Glenn Rogers. There are also now five faithful churches in Chili through Carlos' and others' efforts.

When the College Church in Abilene, Texas, sent three liberal families to Argentina in 1972, two of the three congregations in Capelli's area gave them full fellowship. This isolated him, severely reducing his opportunities, for a time. He was personally attacked. In spite of this, he has repeatedly called for study and debate, but has had no takers.

In March 1975, Carlos was in the US. He came to acquaint US brethren with the work in his nation. His primary purpose was to appeal to churches and individual Christians here to become interested in and assist the work in Argentina. He also held several gospel meetings with churches having Spanish-speaking members.

The work in Argentina is slowly growing, both numerically and spiritually. Problems exist. Among them: lack of workers, indifference and unbelief among the people, and years of nearly zero growth. Liberalism gained ground. Liberal brethren use denominational tactics to entice. For example, they show Billy Graham movies and use choirs to appeal to the worldly. There is reduced emphasis on preaching the pure gospel.

In Jose Paz where Bro. Capelli is, there were four baptisms recently. Other Bible studies continue. He writes weekly religious articles for the local newspaper. A capable young brother in the congregation there is now preaching on the radio. Carlos believes this is doing much good, getting God's Word into homes saints do not have access to. He hopes to develop home Bible studies from this. His work carries him to a number of other places. Through his efforts, four have obeyed the gospel in Derqui, where he formerly worked. Bro. Capelli may leave Jose C. Paz to start a new work; he recommends Bro. Rodolfo Murias to replace him. This man will need outside support.

2 CORINTHIANS 8:14 AND "EQUALITY"

This is from a regular quarterly article I write for publication among brethren in the Philippine Islands.

2 Cor 8:14 reads: "but by an EQUALITY, that now at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be an EQUALITY." On this, J. W. McGarvey wrote: "The apostle did not take money from the Corinthians for the purpose of impoverishing them and enriching the church at Jerusalem; his idea was that the abundance enjoyed by the Corinthians might be withdrawn from their side of the scales and placed in the Jerusalem side, so that the scales might balance—not a literal balancing, but such a one as would insure that THOSE AT JERUSALEM WOULD NOT SUFFER BECAUSE OF THEIR POVERTY (emp mine—whl)

I cite this because of some requests I get. One wanted me to find money to buy him a boat to replace the one he lost, so he could get back into the fishing business. In a couple of cases, the clear implication was, that providing was my DUTY (or that I had to find another to do so). Failing, I failed as a Christian.

This is a gross misunderstanding of Paul's teaching. The N. T. pattern was always, **first**, the individual did what he could for his own responsibility (1 Tim 5:8); second, the local church did what it could for its own needy (Acts 4:34,35); and finally, outside help was given (1 Cor 16:01,02). Some in the Philippines today jump directly to the third step. Occasionally appeals are made even when no Scriptural need exists.

American brethren are interested in and want to help in time of valid need. But we are becoming weary of appeals for "garden variety" emergencies which do not meet the standard of 2 Cor 8:14, and especially when it seems the first two steps have not been taken.

MORE AND MORE

Most Filipino preachers supported by US churches and individuals have a proper balance toward this support. Some, however, do not. Recently I received a letter concerning two incidents where the Filipino preachers, in their monthly reports, constantly asked for more and more money. No one thought they were dishonest. But their supporters were becoming weary. Sometimes requests amounted to virtual demands, and were totally unrealistic. If I asked the brethren where I preach for more and more, "because I need to travel and preach in as many places as possible," or "If I had a PA system (substitute your favorite desire; tape recorder, vehicle, etc), I could do so much more," they would probably tell me to go:—someplace else, and permanently! Let's be realistic: how many of these "extras" did Paul have (Phil. 2:25, ". . . but your messenger, and he that ministered to my NEEDS (eph mine—whl).")?

In the mid-1960's when I was stationed in the Philippines, a local merchant raised the price of an item to an American buyer. The American asked why. The surprised merchant replied: "Why not? What difference does this small amount mean to you? All you Americans are rich." He saw nothing wrong in getting some of these "riches". Brethren, this is a bad misconception. I know so few rich American saints I can count them all on the fingers of my left hand, and still have some to spare. In contrast, I know one American preacher and his wife, living on their small Social Security income, who sacrifice to be able to send \$35.00 per month to a Filipino preacher. I know another and his wife, both over 72, who supplement their Social Security by selling chickens and eggs. They undertook the full support of a Filipino preacher, until they grew wearied of his requests for "more and more". Finally, they sought another, who would be grateful for what they could give.

This "more and more" attitude is limited to a few. But the effects reach others. Knowledge of the "wearing" gets around in the US. It carries the "wearier's" name on it, too.

During the twelve years I have been associated with the work in the Philippines, there were three instances of misuse of benevolence. One, the preacher appealed for help when no need existed, then spent the money on himself. There were two other situations where jealous men accused those of distributing benevolence of unfairness, because these would not give them all they demanded.

Considering the number of churches, preachers, brethren, the amount of work being done, and that by far the majority of Filipino preachers and members have shown themselves to be completely honest, these instances are exceedingly few. But coupled with several situations of abuse of support,

they have created a bad effect here in the US. Some here begun to doubt the motives and integrity of ALL FILIPINO PREACHERS. . . the being "tarred by the same brush" effect. The final result, un checked and uncorrected, can only be that if the time comes when massive benevolence is again needed, because of the suspicion, it will be difficult or impossible to raise it. Then our beloved brethren in the Philippines will suffer privation and want, un necessarily, because of the greed of a few. Think on these things, and the consequences, when you are tempted.

MAJORITY VOTE IN THE CHURCH

J. Edward Nowlin

Majority vote in the church of Christ is a corruption of the divine governmental pattern found in the New Testament. Those of us who have opposed church support of human institutions over the past quarter of a century have charged those who advocate such with corrupting the work of the church, and those who use instrumental music in worship with corrupting the worship of the church. Is it not just as bad to corrupt the government of the church as to is to corrupt the work or worship?

Deciding matters by majority vote has become all too commonplace in churches of Christ. Although no rationalization can justify sin, there are two reasons often given in support of majority vote: (1) We live in a democracy where the will of the majority prevails through periodic elections in matters of civil rights, economics, education, etc. (although there are some of us who think it is more a bureaucracy than a democracy these days), and the natural inclination is to carry this practice over into the work of the church. (2) Regrettably, some elders have been dictatorial and arbitrary in ruling the church with resultant rebellion against eldership rule. Although local churches which have no elders must conduct their business in some orderly way, the common male-member business meeting is a poor substitute for godly eldership. If improperly conducted they are a potential bombshell in a church and the wacky notions that can come out of them are well-known to any brother of experience. When majority vote is added to this arrangement the Baptist denominational government is duplicated and anything can happen, and often does.

The Church Is A Kingdom: Not A Democracy (Daniel2:44; Mark9:1)

Jesus Christ is king (Daniel 7:13, 14; 1 Corinthians 15:24, 25). He occupies David's throne in heaven (Luke 1:32; Acts 2:29, 30; Psalm 89:35-37; Ephesians 1:20-23), for David's throne is God's throne (1 Chronicles 29:23; Revelation 3:21; Hebrews 10:12,13). A kingdom must have laws, and the law of Christ must rule the church. He is not only the head of the church (Colossians 1:18) thus completing the body and giving it direction; but he is head over all things to the church (Ephesians 1:23), in that all things pertaining to the church are subject to his authority.

In the local church Christ has delegated certain ruling authority to the eldership (Acts 20:28; 1 Peter

5:1-4), very much as Augustus Caesar delegated ruling authority to Herod, the son of Antipater, in B. C.40, when he made him king of Judaea. Herod made trips to Rome to find out Caesar's will on certain matters. In like manner, elders must find the will of Christ in his word, the Bible, and enforce it. Aside from this, the decisions made by elders pertain to matters of judgment.

What Majority Vote Does In The Church

Those who back off and look at this practice can see that:

(1) It requires parliamentary procedure; but, parliamentary procedure belongs to a democracy. Parliaments are law-making bodies and have no place in the Kingdom of God! To any who would cite the selection of Matthias as an example of voting, we would reply that the Lord chose Matthias (Acts 1:24) and this was before the church was established; hence, can be no example in the church!

(2) It establishes an adversary situation among brethren. This violates the unity of the Spirit (Ephesians 4:1-6), fosters strife (Philippians 2:2,3), causes division (1 Corinthians 1:10), makes single-mindedness impossible (Philippians 2:2), and breeds politicking and partyism. Lowliness of mind and esteeming others better than self are replaced with strife and vainglory and determination to win. A brother makes a proposition and disregards love of the brethren in his efforts to get it adopted. Any who oppose him are thought of as hard-headed adversaries; not brethren!

(3) It disregards the value of age and experience by giving teen-age boys equal voting power with older men of experience and mature judgment. Solomon said the glory of the young man is his strength, but he also said wisdom is better than strength (Proverbs 20:29; Ecclesiastes 9:16). Novices are not qualified to rule (1 Timothy 3:6), but a majority vote situation is a ready-made situation for some power-hungry brother to come up with some wild notion and marshal forces among the untaught to get it adopted!

(4) It causes division. This is the reason there are so many divisions in the Baptist churches. In a political election the majority rules and there is nothing the minority can do about it until the next election. Not so in the church! The dissatisfied minority can, like the little boy, "take their marbles and go home." They can take all who will go with them and start another church.

What Of The Business Meeting?

Elders can conduct such without voting simply by changing the question. Instead of asking who favors a proposition; ask who is opposed. If no elders, the Chairman can do the same. If objections are raised, every effort should be made to satisfy them in love and obtain unanimous agreement. If this cannot be done—table the matter. The roof will not fall in! It is a matter of judgment, anyhow, and these are not important enough to divide the church over. Later, if it can be brought up again and agreed upon, fine; if not forget it and maintain peace and harmony.

109 Cedar Road
Perry, FL 32347

Pernicious Platform Planks

Peter McPherson

2710 21st Avenue S.
Lethbridge, Alberta, Canada



Half-truths and partial-truths become pernicious platform planks whenever they are set forth as major concepts for unity, and mouthed continually. They are pernicious or destructive because they "pervert the right ways of the Lord" (Acts 13:10).

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you:.."(2 Pet. 2:1-3a).

If a teacher expresses himself enough times on a particular matter, however erroneous his position may be, that position will be accepted by some of his students in spite of the gross error. And when that position contains half-truths (and what error doesn't!) then even more will accept it. This is so because many are new converts, are immature, have little ability, do not study, could care less, are ignorant, are blind followers of the blind, and are either not able to detect or will not expose the wily error. Someone has observed that students usually take the germ of error sown further than that expressed by the teacher. This makes any pernicious platform plank doubly destructive (loaded) as it throws open the door to the abyss of apostacy and hurls the generation following through the same. "For they sow the wind, and they reap the whirlwind" (Hosea 8:7).

Here are three pernicious platform planks. They are either exact statements from or express sentiments of some in a movement among us. These faith-destructive cliches and concepts are being parroted either willingly or ignorantly by some preachers, certain elders, a group of writers and teachers—to the influencing of not a few brethren. We are of those that believe that their "mouths must be stopped because they are upsetting whole families" (Titus 1:11).

"WE CANNOT BE CONSISTENT"—This half-truth becomes pernicious when it is made a chief concept of one's reasoning, dominates one's thinking and flows freely from one's mouth. It is a half-truth because, of course, none of us are 100% consistent all of the time. The statement is a partial-truth as it relates to many matters that are of no consequence whatever. For instance, because of things like forgetfulness (we send a card to one sick sister but

forget to do likewise for another), being late for worship (the clock stopped, etc.), helped sister Brown shovel off her drive way but did not get to help sister Green with the same, etc. Of course in such matters one is not always consistent with one's objectives and intentions. But surely these things do not constitute sin nor are they comparable to the addition of human concepts in the work, worship and organization of the church (which is really why one mouths "We cannot be consistent" in the first place!).

I maintain that we had better try with "as much as in (us) is" to be consistent and to be consistently concerned about it whenever we are not. This is far better than confusing babes, excusing unlawful practices, upsetting conscientious Christians and oversimplifying serious situations with a smile and a parroted half-truth such as "We cannot be consistent in everything we do." Many of the so-called inconsistencies in many conservative congregations are merely incidental things (such as the general talking before and after the scheduled services. I heard one preacher from the pulpit ask the assembly to give him an answer on that if they could! It appears to me that one is rather simple that cannot discern between authorized practices and incidental matters that relate to or revolve around those authorized things. To make issue of such things is surely silly). But if there are any real things that churches of Christ are engaging in, which things are parallel to those things that we judge others for, we had better stop them right now! (Mt. 7:1-5; Rom. 2:1, 21; 1 Cor. 1-5).

"NOT ONE IS PERFECT"—This platform plank peddled by the ecumenicalists among us is pernicious because it is another misused partial-truth and because it perverts the truth to the gaining of converts ("mak(ing) merchandise of you. . ."). It is a half-truth since it tells some of the truth. No one is perfect because we are not God. Only God is perfect in the absolute sense of the word. He is perfect because He is God. He is infinite, therefore He is perfect in every way. But since we are finite, we, by reason of that, are limited. We cannot be perfect in the absolute or inherent sense (are any Christians perfect in knowledge?). Again, only God is "light". . .one hundred percent "light" (1 Jn. 1:5); man can only strive to "walk in the light" (1 Jn. 1:7 with Phil. 3:12-14; 2:12-15).

Still, we are commanded to "be ye perfect, even as your Father which is in heaven is perfect" (Mt. 5:48). There are at least two ways of understanding this verse: One—by realizing that the word perfect carries the idea of maturity. . .of being full-grown. Two—by being perfect in the matter that the context is discussing, namely, as God loved His enemies, we are to love ours. Too, by accepting, applying and appropriating all of God's blessings for us and conditions to us we can be "present(ed). . .perfect in Christ Jesus" (Col 1:8; Eph. 1:3; Heb. 7:25 with 1 Jn. 2:1-1—we must use our advocate; Acts 8:22; Rom. 8:14; 1 Jn. 1:7-9, etc.). Remember it will only be the perfect man (the forgiven man) that will be in heaven.

But to mouth "You cannot be perfect" or "No one is perfect" to young men and women. . .to conscientious people who are very aware of their own

failings and weaknesses does not help them to trust in Jesus' power to save and sanctify. . . in the gospel's power to "mortify the flesh" and "overcome" sin and self but rather is to invite habitual sin, which the Bible forbids and offers no hope for (1 Jn. 5:18-19; 2:10; Mt. 12:32). Further, it not only opens the door a crack for imperfection but actually lends encouragement to a wee bit of immorality, some false practices and a little doctrinal error! Any cliché that promises security-in-sin is obviously false. The grace-unity cultists among us are using, perhaps unknowingly, a very loaded and subtle statement in the "No one is perfect" plank. And by their "good words and fair speeches deceive the hearts of the simple" (Rom. 16:18).

"UNITY IN DIVERSITY"—This is indeed a plank in the unity platform presented, pushed and pressed by Carl Ketcherside, Leroy Garrett and others. It is pernicious, perverse but oh so popular!

It is another half-truth and therefore an easy horse to ride. It is filled with partial-truth and as such is gladly received by the gullible, and unsuspecting and the novices. It is a philosophical equivocation and as such appeals to the gnostics, the love-to-have "their ears tickled" members and the Athenian-like people that "spend their time in nothing other than telling or hearing something new" (2 Tim. 4:3; Acts 17:21). It is the "in" thing and the "now" idea. It seems to be the answer-all for a divided body. . . .a ready-answer for a war-tired army.

There is an element of truth to the "unity in diversity" doctrine. But for men who know better to capitalize on this to "draw away disciples after them" (Acts 20:30) in an attempt to formulate a non-doctrinal denomination out of the blood-bought body of Christ is to commit the "greater sin."

The unity in diversity that rightly exists in the church will be in areas of personal growth (Mt. 25:15; 1 Pet. 2:2). We will all be at various stages in attainment of the "Christian graces" (2 Pet. 1:1-11). And the very fact that the church is made up of some "of every kind" (Mt. 13:47) allows for individual idiosyncrasies and for a variety of personalities, ways and styles. Too, we might differ on matters of indifference—things which would not affect our salvation (Rom. 14:5). Even some things held as matters of Bible faith, if not pressed upon others to the point of contention (the covering question, etc.), leaves much room for diversity yet still does not affect congregational unity. "In faith unity; in opinions liberty; in all things charity."

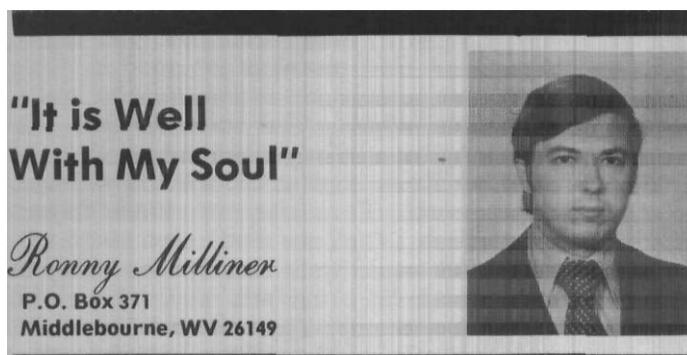
But to carry the "Unity in diversity" cliché to mean that one can believe that baptism is necessary to the remission of his sins but another would not have to believe that baptism was necessary to the remission of his sins is nothing less than destructive doctrine (Acts 2:23; 1 Tim. 6:3-5). Or that one church can practice congregational singing as the New Testament plainly teaches (Eph. 5:19; Col. 3:16-17) but that another can innovate with mechanical instruments and do so without the slightest tinge of missing the mark is to be guilty of perverse preaching (Gal. 1:6-10; Heb. 7:14; 1 Jn. 3:4).

To say that there is no standard of truth or that

we do not all have to follow the same standard of truth (which is really what the "unity in Diversity" cliché means to these advocated) is like reverting to the lawless state of "every man did what was right in his own eyes" (Judges 17:6). To say that there is no pattern that we should all follow in the work, worship and organization of the church is to misuse and abuse the statement "Unity in Diversity." To so use it is to make it a priority platform plank which is a pernicious practice.

Conclusion

There are other pernicious platform planks: "Preach the gospel and leave others alone"; "Preach the Man and not the Plan"; "Gospel is not Doctrine"; "Preach Positive and not Negative"; "Grace Alone"; "It makes no difference what one believes"; etc. But when such slogans, clichés and concepts are used by brethren they are only warming up old wish-wash concocted by sectarian cooks.



The writing of "It Is Well with My Soul" was due to a tragedy in the lives of Mr. and Mrs. H.G. Spafford. In November, 1873 Mrs. Spafford and the four Spafford children boarded a French liner bound for Europe. Mr. Spafford was to follow later. On the 22nd of November the French ship was struck by an English vessel. The four children of H.G. Spafford were among the 226 who perished. Upon landing in Wales as one of the few survivors. Mrs. Spafford sent a cable to her husband with only two words — "Saved alone." As soon as possible Mr. Spafford left to be reunited with his wife. On this voyage in December, 1873 the Captain pointed out to him the spot where the French liner had sank. Not being able to find sleep that night H.G. Spafford wrote the words to "It Is Well with My Soul." Let us examine the words of this song in light of the Scriptures.

In Both Peace and Sorrow (v. 1)

It is well with my soul "when peace like a river attendeth (to take charge of) my way." What can be more peaceful than sitting on the side of a river bank on a sunny day and watching the waters flow slowly by? Of course one can not truly say, "It is well with my soul" if he does not have peace of mind. But those in Christ have a great peace. "And the peace of God, which surpasses all comprehension shall guard your hearts and your minds in Christ Jesus" (Phil. 4:7). Knowing we have such great peace let us not forget its Source, but ever praise His name for it. In fact let us be like the Psalmist who wrote, "Ascribe to the Lord, O sons of the mighty, Ascribe to the Lord glory and strength. Ascribe to the Lord the

glory due to His name; Worship the Lord in holy array." Why? "The Lord will give strength to His people; the Lord will bless His people with peace" (Psa. 29:1-2, 11).

But we should also be able to say that it is well with my soul "when sorrows like sea-billows roll." Certainly we recognize that this statement is not quite so easy to make as the other. Indeed, how it is that one can say "it is well with my soul" when sorrows and troubles seem to be rolling over him like a flood? The answer is by having God as our Helper. "Cast your burden upon the Lord, and He will sustain you; He will never allow the righteous to be shaken" (Psa. 55:22; see also 1 Pet. 5:7; Heb. 13:6).

The Bible is filled with examples of individuals who, though everything seemed to be against them, still remained faithful to God and praised Him as they passed through their time of trials. Joseph, after being sold into slavery and being unjustly cast into prison, was able to say, "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Gen. 50:20). The suffering Job was able to rise up in spirit and say, "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is flayed, Yet without my flesh I shall see God" (Job 19:25-26). Even though David would walk through the valley of the shadow of death he could still say, "I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me" (Psa. 23:4). The apostles after being beaten for preaching Christ, "went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name" (Acts 5:41). Even after being beaten and cast into prison Paul and Silas could still pray and sing hymns of praise of God (Acts 16:25). All of these individuals could say, "It is well with my soul" even in face of suffering and death because they trusted in the Lord.

The Word of God makes the same promise for all those whose faith is in the Almighty and who love to walk in His ways. "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance" (Jas. 1:2-3). "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Rom. 8:28). Surely we also ought to be able to say, "Whatever my lot, Thou hast taught me to say, 'It is well, it is well with my soul.'"

Even Though Satan Would Buffet Me (v. 2)

Satan is after us. "Be of sober spirit, be on the alert, your adversary, the devil, prowls about like a roaring lion, seeking someone to devour" (1 Pet. 5:8). The old dragon is out to make war with those "who keep the commandments of God and hold to the testimony of Jesus" (Rev. 12:17). Satan was after Peter for Jesus said, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail" (Lk. 22:31-32).

But we can still say, "It is well with my soul"

because "Christ hath regarded my helpless estate." Christ intercedes for us as he did for Peter in Luke 22. "Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted" (Heb. 2:17-18). God has promised a way of escape from the snare of the Devil (1 Cor. 10:13). Of course it becomes our part to "submit therefore to God. Resist the devil and he will flee from you" (Jas. 4:7).

Because My Sins are Forgiven (v. 3)

If my sins were not forgiven it is needless to say it would not be well with my soul. One who is a sinner is separated from God (Isa. 59:2). He is disgraced (Prov. 14:34). His wages is death (Rom. 6:23).

But because of Christ "my sin—not in part but the whole, is nailed to His cross and I bear it no more" and I can truly say, "It is well with my soul." As one reads about the Suffering Servant in Isaiah 53 he ought to be impressed with the fact that Christ had to suffer and die because of OUR griefs, OUR sorrow, OUR transgressions, and OUR iniquities (Isa. 53:4-6). And thus it is by the blood of Jesus Christ that we are justified in God's sight (Rom. 5:9). We receive the forgiveness of our sins when we by faith repent of our sins and are baptized (Rom. 5:1; Acts 2:38).

When Christ Returns (v. 4)

Verse four of the song expresses the thought that it will be well with my soul when Christ returns. But here again we must recognize that this statement could not be said of the sinner. He is without hope (Eph. 2:12). His soul has no anchor (Heb. 6:19). When Christ returns his sentence will be one of eternal punishment (2 Thess. 1:7-9). For the sinner it will be "a terrifying thing to fall into the hands of the living God" (Heb. 10:31).

But the righteous one can say, "And Lord, haste the day when faith shall be sight, The clouds be rolled back as a scroll, The trump shall resound, and the Lord shall descend, 'Even so' it is well with my soul." He, like Paul, will love to see Christ's appearing (2 Tim. 4:7-8). We ought to have this confidence. "And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming." Can we with the apostle John say "Amen. Come, Lord Jesus" (Rev. 22:20)?

Can you say, "And, Lord haste the day. . . ?" It is well with your soul?



Help Our Subscription Drive

We are expecting to have a mailing list of 10,000 each month by the end of 1979. That will complete twenty years of operation of the paper. Not many religious journals survive that long. There are yet many homes of Christians in this land which receive no religious paper whatever. Oh yes, they take daily newspapers, all sorts of magazines, have expensive television sets (sometimes two or three to keep down conflict among children over what program is to be seen when), have boating, fishing, camping and golfing equipment—but not one good religious paper.

Not only would it be good for YOU to receive such a paper monthly, but such a paper makes an excellent gift for a friend or relative. The single subscription rate is \$6 a year in advance. In clubs of four or more the rate is \$5 a year. You can send it to 15 of your friends for \$5 a month (\$60 a year) dropping the price to \$4 a year in these special groups.

Price Increase

As much as we dislike having to do it, there will be a rate increase January 1. All orders received before that time will be honored at the present rate and the automatic renewal plan assures you that you will continue to be billed annually at your present rate. In the last few months we have had an increase in printing costs and a substantial increase in postal rates. We will have further announcement about this later.

Welcome New Readers

Within the past two months we have received the largest number of new, single subscriptions from throughout the nation, that we have received in any equivalent period since we have been managing the paper. Brother H. E. Phillips and I have both received an outpouring of commendation for our stand on the marriage question. These have come in the form of phone calls from far and near, letters, and personal comments where each of us has gone since June. The only adverse reaction either of us has received is that a church in Oregon cancelled its order for a bundle of the papers. We made that up with a new bundle order the next week. We have much good material planned for the future. Stay with us and tell others.

THE NEWS LETTER REPORTS

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

CORRECTION

In our June editorial mention was made of a debate earlier this year between Andrew Connally and Olan Hicks. I incorrectly identified Brother Hicks as the "former editor of the *Christian Chronicle*." Tom O'Neal first brought the error to my attention and then a very nice letter from Leon Ramsey of the *Christian Bible Teacher* also pointed out the mistake. The former editor of the *Christian Chronicle* died several years ago with leukemia. Our apologies for this error.

DEBATE

Royce Bell of the Westside church in Irving, Texas will meet Jack Langford in debate later this month. On September 11, 12 Royce Bell will affirm that water baptism is unto the remission of sins. On Sept. 14, 15 Jack Langford will affirm salvation by faith without water baptism. The first two propositions will be discussed in the Westside building at 2300 W. Pioneer Dr., Irving, Texas. On Sept. 18, 19 Jack Langford will affirm that Holy Spirit baptism places one into the church today. On Sept. 21, 22 Royce Bell will affirm that Holy Spirit baptism ceased and is no longer in the church today. These last two propositions will be discussed at 600 E. Weatherford, Ft. Worth, Texas. Sessions will begin at 7:30 each night.

ON GOING BACK HOME

As twilight wrapped her long arms around the last fading rays of light on May 13, 1978, a culmination of more than two years' waiting came about.

With Missie at my side, Memories in my heart, and a picture in my hand, we opened the door at 2523 W. Diana Street and entered. It was not the "going back" we had planned, because the one who had longed most to open that door had already passed through another one into God's own living room. But the picture in my hand was an attempt to fulfill his yearning, also to ease the loneliness of a frightened wife.

The picture in my hand, appropriately, was the last one made of the two of us, made one year ago as we were soon "to go back" to Tampa, and was a part of the book of memoria prepared for us by dear friends we were leaving in Cocoa.

Once inside the door "back home," while Missie sat at my side, I kneeled in God's presence, and somehow in the presence of the one whose picture I held, beseeching strength, guidance, and protective care in the assignment now before me. Somehow, it never seemed larger than at this moment, but with the help of the ever-present, all-knowing heavenly Father, my little family and a host of friends who care, I can begin to pick up the tools and find

my place of service in God's kingdom until I join the one who waits for me in that Eternal Home. Bobbie Miller May 13, 1978

JAMES H. DEASON, Route 2 Box 76-A, Hamilton, Alabama 35570 • In May of this year we completed two years of work with the West Hamilton church in this city. Our work has been very pleasant and we look forward to more of the same. The church here has been very active in preaching the gospel. We have conducted six gospel meetings over the past year with preachers from various places taking part. We have just completed a two week's concentrated effort in door-to-door evangelism. Many contacts have been made. Several have enrolled in our Bible Correspondence Course and several have agreed to home Bible studies. Bob Myhan of Chattanooga, TN came and assisted us in this work. I am scheduled to debate Richard Reynolds of the Church of God denomination August 29-Sept. 1. This will take place in the Sherif Memorial Building on Opp Avenue in Andalusia, Alabama. Propositions involve Holy Spirit baptism and the necessity of water baptism for salvation.

NEW CONGREGATION IN CINCINNATI, OHIO

WAYNE CHAPPELL—On Sunday, July 2, 1978, a congregations met for the first time as such in Cincinnati (Springdale), Ohio. It began with about fourteen families who were members formerly of the Lockland church. It will be known as the "Springdale church of Christ," since we meet in this northern suburb of Cincinnati. We are presently meeting in the basement of a Century 21 Realtor building at 365 W. Kemper Rd., near the intersection of Kemper Rd. and Rt. 4, about 1/2 mile west of Tri-County Shopping Center. This is conveniently located near I-275 about three miles west of I-75.

This new work is the culmination of a planned program of work by the Lockland church which involved canvassing during the summer of 1977 the entire area of Springdale-Forest Park-Greenhills (Approx. 12,000 homes). This work included offering a Bible correspondence course and follow-up work with those who enrolled. After ten years of work with the Lockland church, my family and I have moved to work with the new church. When you are in Cincinnati, you are invited to worship with us. We meet at 9:45 AM and 6PM on Sunday and 7:30 on Wednesday night. For information call 513-742-1156.

AUDE McKEE, 8612 Lanier Lane, Knoxville, TN 37919 - In April I held a meeting for the Southside Church in Monroe, La. They will average about 25 in attendance and this includes three students from the State University located there. These brethren have a comfortable building located just a few blocks south of I-20. It is easy to find by exiting at Texas Ave. and going directly south. Don and Linda Andrews, who did worship with us at West Knoxville, are now living in Monroe and they add considerable strength and stability to that work. We believe these brethren are worthy of the confidence and support of faithful Christians and urge the readers of *Searching The Scriptures* to worship with them when in that area. Also, the church needs a man to work with them full-time. If any of you know a good man that might be persuaded to take on a difficult task, write to Don Andrews about it. His address is: 113 York Dr., Monroe, LA 71203.

WALLACE H. LITTLE, 2909 Old Greenwood Rd., Ft. Smith, Arkansas 72903 - In an on-going attempt to upgrade and maintain the accuracy of his *Directory Of Churches*, Bill Wallace seeks corrections, deletions and additions as appropriate. While this is in no sense an attempt to identify those, and those only which are acceptable to God, his purpose is to list only those who stand opposed to the churches contributing to the establishment and maintenance of any human institutions. Readers who are aware of such changes which ought to be made to reflect his intent, please send overseas corrections to me at the above address. Also, send all US changes to him at: William E. Wallace, P. O. Box 0, Newport, NC 28570. We appreciate your assistance.

REAVIS PETTY, 510 Proclamation Dr., Tampa, Florida 33612 - After four years of work with the North Street church in Tampa, I began on June 1, working with the church in Lutz, Florida. Lutz is located on U. S. Highway 41, 6 miles north of Tampa. We will be living; at the same address we have had in Tampa.

When traveling in this area, we would be glad to have you visit with us.

LEON ODOM RECOVERING

HAROLD FITE, 62nd St. and Indiana Ave., Lubbock, TX— Brother Leon Odom, who works with the Cuthbert Street church in Midland, Texas, underwent heart surgery Wednesday, May 31. Three by-passes were made on the heart, and another in the artery leading to one of his kidneys. He responded well during the surgery and was released from the hospital about June 10.

JERRY D. EUBANKS, 3737 14th Avenue N. St. Petersburg, Florida 33713 — The first Sunday of June, 1968, my family and I began our work in Plant City, Florida. Though optimistic in the beginning, little did we realize that we would live in that city for over ten years and enjoy the most pleasant association any preacher's family could ever hope to experience. The Mahoney Street congregation in Plant City, to my knowledge, is one of the best in the country as to its desire to do what is right and being conscientious in growing spiritually.

Several years ago the church involved itself in a call-in broadcast on the local radio station WPLA at 8:15 each Lord's Day morning. Brother Ed Britt, of the rural Cork congregation, and myself have worked this forty-five minute weekly broadcast. Many baptisms have occurred directly as a result of this widely heard program. To our knowledge, this is the first call-in program in the state of Florida as we are now in our sixth year. The Sunday morning worship is also broadcast live over the same station from 11A.M. to 12P.M. Two good men, brethren Ercelle Smith and Bill Womack, are the elders of this congregation and have, and are, doing a commendable job in this capacity.

This church is at peace and has been for the ten years I have known the work. Property is being sought presently for a future congregation to be started. Anyone who may be moving to this area or passing through on vacation will enjoy worshipping in Plant City at the Mahoney Street congregation. Notice the ad in the back of this paper as to the times of services.

On May 1, 1978, I resigned the work in Plant City. There are no internal problems and I can commend the work to anyone. The first Sunday in August I began work with the 14th Avenue N. congregation in St. Petersburg. Once more I am optimistic about the future and hopeful that another pleasant and prosperous work can be accomplished together with God giving us the increase. Notice the ad in this issue for the times of services at 14th Avenue N. Meet with us when passing our way.

NEW CONGREGATION IN NEW ORLEANS AREA

A new congregation began meeting on the west bank of the Mississippi River in the New Orleans area on 12 Feb., 1978. The first Sunday five families (21) were in attendance. At the present time we are meeting in the Terrytown Elementary School, 550 East Forestlawn, Gretna, LA. When in the area contact us at 504-392-1576 or 361-4919 for directions or transportation to worship.

NEW CONGREGATION IN BREMEN, INDIANA

On September, 1977 a new congregation of the Lord's church met for the first time in the home of brother T. R. Mitchel, 318 N. East St., Bremen, Indiana. It had its beginning with two fine families from the Caroline St. church in South Bend, IN. Five have been baptized since the congregation began. Average attendance now is about 15. These brethren have a desire for the truth and the spreading of the gospel in the Bremen area. Bremen is an old Indiana town and the home of Indiana's governor, Otis Bowen. There are a number of denominations in this area and there is much work to be done. The Brethren of the Caroline St. church in South Bend commend these brethren for their zeal interest and courage to begin such work. They have regular morning and evening services on Sundays and a Thursday evening Bible study. Some brethren from Caroline St. have gone down to assist in teaching as well as others from Peru, Indiana and Hicksville, Ohio. Anyone passing near Bremem on Route 6 east of U. S. 31 will find it easy to locate where the brethren meet. For further information call or write T. R. Mitchell, 318 N. East St., Bremen, Indiana 48506, phone 219-546-4471; or Dennis Clemmons, 61666 Mayflower Rd., South Bend, IN 46614, Phone 219-288-9987.

DOUG SEATON, Rt. 1, Box 147, Concord, NC 28025 — The work here is progressing. So far this year (1978) we have had five baptized, five restored, and ten to identify with us. Five came from liberal churches including a medical doctor and his family. Our attendance is now in the 70's and the contribution is in the \$500 a week area. Recently we began supporting Jimmy Jenkins \$100 a month. He is preaching in Plymouth, NC. We have been fortunate in that the people we have been baptizing are generally young married couples with children, so our attendance is picking up real well. We are still getting response from our newspaper articles. They are especially helpful as a means of identification. Generally, when I talk to someone I am recognized from the picture in the paper.

THAYER STREET LECTURES

The elders at Thayer St. in Akron, Ohio have set Sept. 18-21 for their fall lecture program. At 9:30 A. M., Tuesday, Wednesday and Thursday, Jeff Kingry will speak on "Materialism" and its influence on the church. At 10:30 the theme will be "Great Events," with Morris Hafley of Salem, Ohio, speaking on Tuesday on the "Birth of Christ." On Wednesday, Ken Williams of Norton, Ohio will speak on "Pentecost" and on Thursday Edward "Skip" Paquett of Tyngsboro, Mass., will speak on "The Conversion of Paul."

At 1:30, Wayne Walker of Harpster Avenue in Akron will direct a period of worship in song. At 2:30 on Tuesday, Brother Walker will speak on "TV Ministry." One Wednesday, Truman Smith of Houston, Texas will discuss the subject of "Bus Ministry" and on Thursday, Bob Buchanan of Paris, KY, will speak on "Conferences and Workshops."

The evening services begin at 7:30 on Monday, Tuesday and Thursday. At this hour, Guy Roberson of Lufkin, Texas, will speak on "Woman's Work." At 8:30 J. D. Tant of Roswell, GA will deal with the "New Morality." As in the past, we are urging

our members to open their homes to out of town guests. If you plan to be with us overnight for what we expect to be an outstanding program, please notify us in advance so we can make arrangements.

PREACHERS NEEDED

CRYSTAL RIVER, FLORIDA — The church here is looking for a faithful gospel preacher to work full-time as soon as possible. The church is made up mostly of retired people, as this is basically a retirement community. Those interested should contact: Owen Stephenson, P. O. Box 392, or Albert Corbin, Rt. 2 Box 70, Crystal River, FL 32629.

SOPCHOPPY, FLORIDA — The church here in the Big Bend area of the state, just 35 miles from Tallahassee needs a preacher. This is a small congregation but in a growing area with great potential. We have a new building. Some outside support would be needed. Contact: T. Fletcher Harrell, Rt. 2, Crawfordville, FL, phone 904-926-3485 or James E. Gunn, 511 N. Meridan St., Tallahassee, FL 32301, phone 904-224-1928.

SHIPPENSBURG, PA — This small congregation of 40-50 needs a full-time preacher. We can supply the majority of the support. Contact Dennis Adams, Box 177, Rt. 1, Shippensburg, PA 17257, or phone 717-423-5590.

RICHLANDS, VA — A small congregation with good potential needs a gospel preacher to work fully with them. Part of the support can be furnished here. If interested write to: Church of Christ, Box 190, Richlands, VA 24641 or phone 703-963-9687.

IN THE NEWS THIS MONTH

BAPTISMS	466
RESTORATIONS	111

(Taken from bulletins and papers received by the editor)

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"

VOLUME XIX

OCTOBER, 1978

NUMBER 10

THINK ON
THESE THINGS

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612



MEDLEY OF MATTERS

Regular Articles For Searching The Scriptures

There seems to be less time now to do what has to be done in the Lord's work and in the other responsibilities of life than a few years ago. I suppose the accumulation of years in one's life and the crucible demands of the present times combine to explain the situation. At least I shall use that excuse for the present.

Brother Connie Adams has asked me to write more regularly for *Searching The Scriptures*, and I have promised to do so. I should have been doing this for a long time without having to be "urged" repeatedly to do so. In fact, there are several things that must be said to arouse greater interest in "searching the scriptures" daily to "Prove all things; hold that which is good" (1 Thess. 5:21), and to expose false doctrine and practice. This is the reason this religious paper exists, and it is the objective of every writer.

My Meeting Work

I have had a greater number of meetings this year than I have had in any one year in the previous fifteen years. More meetings are being scheduled for the next three to five years. In addition, plans are being made to return to Italy and parts of Europe next year to preach the gospel and encourage the faithful brethren there. I want to do all the good I can in the remaining years of my life. As long as God grants me health and opens the door of opportunity I shall do the work of an evangelist

with singleness of heart. At this writing I am engaged in a good meeting with the Brown Street church in Akron, Ohio where brother Weldon Warnock is the faithful and effective evangelist.

My State of Health

I have received a large number of letters during the past four months inquiring about my health. I believe I am in better condition in every way than I have been in several years. The physical difficulties discovered last March have been normalized by medical treatment and proper diet and right care of myself so far. I am very grateful for the many prayers on my behalf and for the many cards and letters I have received. No words can express my gratitude to you for these expressions of love and concern. I continually thank Almighty God for His great and good gifts day by day.

Reply to James W. Adams

I shall reply soon to the editorial in the August issue of *The Gospel Guardian* by brother James W. Adams. The divorce and remarriage issue is becoming more and more a problem with which churches must deal. This issue has been pressed upon brethren both by open challenges for public debates and by public sanction and acceptance of adulterous marriages until the issue had to be met with the word of God.

Because of the compromising attitude toward the consequences of these adulterous marriages upon the church and others, congregations are having internal troubles and even dividing. The responsibility for this condition must be laid at the door of those who teach that the "divorced" person as well as the one who "put away" their spouse may remarry, repent of their adultery, keep their second spouse and all is well with God. I do not believe it! It is contrary to sound doctrine! But those who teach and sanction this sinful relationship in the church are encouraging adultery among members of the church which faithful elders and brethren cannot scripturally tolerate. The teachers who allow this situation to develop unchallenged by their permissive attitudes must bear the guilt for the problem among brethren.

Sin Is Sin

The very nature of sin is an abomination unto God in any form and to any degree. Somehow most of us catalog sin into classes that make some acceptable and others intolerable. Sin necessarily implies law. Without law there is no sin (Rom. 4:15). The perfect law of liberty (Jas. 1:25; 2:12), is unchangeable (Gal. 1:6-12) and will equip a man unto every good work (2 Tim. 3:16,17).

There is no middle ground between sin and righteousness. One is either a sinner or he is a servant of righteousness (Rom. 6:16, 17). Jesus said you are either with me or against me (Matt. 12:30). Sin is transgression of the law of the Lord—the word of God (1 John 3:4). Sin is knowing to do good and not doing it (Jas. 4:17). Of course, good is that which is ordained by God (Eph. 2:10). Sin is all unrighteousness (1 John 5:17). It is simply all things that oppose the will of Christ. All that we do is to be done in the name of Christ (Col. 3:17). Sin is anything that is not done from genuine conviction based upon the word of God (Rom. 14:23).

We do not minimize sin by saying or even thinking: "Everyone is doing it." Neither do we make a sinful word or deed righteous by claiming it to be "the lesser of two evils." Sin is sin; evil is evil. If we expect to be saved from the horrible consequences of sin in eternity, we must recognize sin for what it is and obey the truth by which our souls are purified (1 Peter 1:22). This truth is the word of God that lives and abides forever (1 Peter 1:23).

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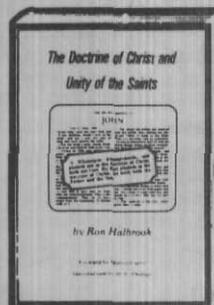
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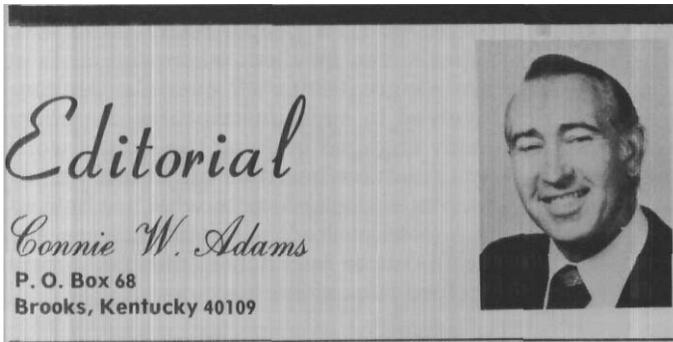
by Ron Halbrook



This new publication will be useful to those who are studying the unity-in-diversity issue. Brother Halbrook gives especial attention to 2 John 9 and the "doctrine of Christ" mentioned in that verse. *Inasmuch as this has been a pivotal passage for those who have advocated a unity-in-diversity, a study of this book will be tremendously helpful.*

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HOW MUCH MORE WILL THEY TAKE?

We have often wondered just how far the leaders of the liberal cause among churches of Christ will have to go before some of the members who say they still respect the Bible, will decide to "come out from among them" and take their stand with congregations which are standing for the truth. Some of the changes from the old paths have been so subtle and gradual that many have accepted them without much resistance or even forethought. But the changes coming now are no longer gradual and they are far from subtle. It is not a matter of some departing them the faith "someday." The evidence is clear that many have already departed and that "someday" is NOW. Consider the following cases.

Ira North and the Inter-Faith Project

Ira North, editor of the *Gospel Advocate*, and preacher at the large Madison, Tennessee congregation is pictured in the Nashville Banner in June of this year along with a Catholic priest and a Jewish rabbi as they together inspected an interfaith project in Dallas. Several religious leaders from Nashville were chosen by the mayor of that city to study and make recommendations for a similar project for Nashville to coincide with Nashville's bicentennial. The press has repeatedly referred to this as an "inter-faith project." This has brought brother North under considerable fire in Nashville and from across the country. In an editorial in the *Gospel Advocate* dated August 10, 1978, he said it was being reported that "we are leading in an effort to establish an inter-faith institution in Nashville. Nothing could be further from the truth."

Well, call it "institution" or "project", the press and the reading public of Nashville think Ira North is a leader in this effort to establish some sort of a religious monument which will be acceptable to people of all faiths in Nashville. He is co-chairman of the project. If it is not a religious project (as Colly Caldwell so well put it in his August 28, 1978 bulletin), why is Ira North involved as a "religious leader"? If it is not a religious activity, why did he need and seek the approval of the Madison elders, which he said he did?

If the teaching of 2 Cor. 6:14-18 does not apply in this case, it would be hard to find one where said passage does apply. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what com-

munion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you . . ."

When Sanballat, Tobiah and Geshem sent word to Nehemiah for him to "Come let us meet together in some one of the villages in the plain of Ono" (Neh. 6:2), Nehemiah would not leave the Lord's work to meet with these compromisers and ecumenical strategists of his day, but Ira North did go down to Dallas with modern-day Sanballats, Tobiahs and Gesheims and even had his picture made with them. Do you suppose Paul would have considered some sort of inter-faith shrine on Mars Hill? He might have been a lot better received had he done so! Brother North's associate editor, Guy N. Woods, has had so many debates with the likes of brother North's companions in this project, that none of them would have felt very comfortable having him along. And by the way, we would certainly be interested to hear what brother Woods has to say these days about such goings on. We know very well what he has said in the past.

Cross Roads Church Buys Fanning Springs

A headline in the Gainesville, Florida daily paper back in July read "Cross Roads Church of Christ of Gainesville Buys Fanning Springs." The article states: "Fanning Springs and some 140 acres have been purchased by the Cross Roads Church of Christ, Inc., of Gainesville. . . . The church plans to have the property and springs open to the public most of the time but also has plans for using it as a gathering place for church groups. Plans call for construction of campgrounds, small camping cottages, a concession stand at the springs and a three-fold convention building which can be used as a cafeteria, a meeting center and a gymnasium. They also have plans for renovating the old motel on the grounds and it is understood the offices of the Tri-County Senior Citizens Association will be moved from the motel to the old Chiefland Restaurant site on Main Street in downtown Chiefland."

May we ask what business a church has with such facilities unless it is committed to the social gospel, lock, stock and barrel? Where is the scriptural authority for a congregation to so use its funds? Interestingly, a few months ago I sat beside a woman on a plane headed for Florida who told me she had visited Cross Roads several times with friends, but then commented "They are just too liberal for me." Oh, by the way, that woman is a Baptist!

13 Church Supported Hospitals

There is a project called Medical Outreach, Inc. which operates under the oversight of the Scott Blvd.

congregation in Decatur, Georgia. In a recent letter sent out by them appealing for funds they said: "The best estimates that we can gather tell us that there are about 13 hospitals or clinics operated by churches of Christ in various mission areas around the world. At this writing 5 of them have doctors or nurses. They have to limp along with stop-gap staffing . . . waiting for medical missionaries that seem to never arrive. . . . "Medical Outreach is a program under the oversight of the elders of the Decatur church of Christ. It is made up of a group of Christians who have determined that steps can and should be taken to:

1. maintain the commitment of our medical missionaries in training, and
2. facilitate more involvement of our practicing physicians in world outreach through medicine."

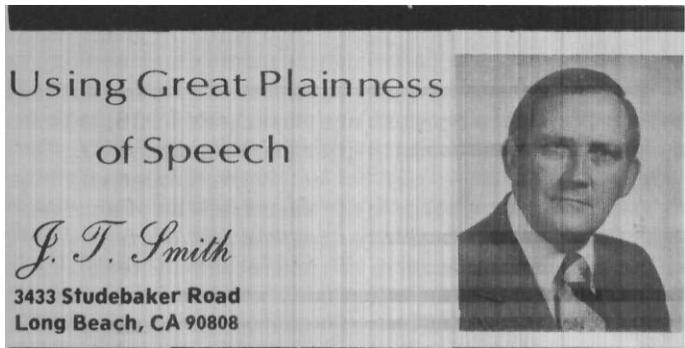
There is no difference in church operated and financed clinics and hospitals in this country and in other countries. If it is right to support, from the church treasury, doctors and nurses 10,000 miles from home, then the same thing would be right in this country. These are called "medical missionaries" which means that the end sought is evangelistic while the means to that end is medical care. This was the basic philosophy which prompted huge give away programs of rice in Japan and pasta in Italy after World War II. None of this converted a soul to Christ. Only the gospel has the power to do that (Rom. 1:16). While it is to be expected of Christians everywhere that they are to be concerned with the plight of the needy about them, physical relief must not become the means to the end sought. This is the same rationale for churches spending huge outlays of money for camp sites, fellowship halls, gymnasiums and things of like nature. We have heard brethren say, "we will not tolerate the church putting the schools in the budget." Well, many who have said that in the past are yet in churches which now have schools in the budget. Some have said "I believe it is unscriptural for congregations to build and maintain hospitals and I will not tolerate it." But there are at least 13 such operations now, and several retirement centers owned and operated by churches of Christ, and the tolerance level seems to be getting higher all the time.

Those Million Dollar Collections

The latest fad among some of the larger congregations now is to have a drive to reach over one million dollars in contributions on a single Sunday. At least three churches have made it and one barely missed. In each case these churches are involved in huge building expansion programs. The proposed expanded facilities are not all just for the purpose of providing seating and facilities for worship and Bible classes, either. They include gymnasiums and other strange facilities for a congregation which claims to be "of Christ" and which proposes to "speak as the oracles of God."

And so, we wonder again, how much more will it take to awaken some to the realization that these are not

churches "of Christ" at **all**, but the empty shells of what once purported to be a people ready to "speak where the Bible speaks and be silent where the Bible is silent." There are congregations all over the country which are not involved in such unscriptural trappings and which are busily engaged in doing the Lord's work in the Lord's way. You have heard us called bad names now and have been misinformed as to what we believe and practice. Now, why don't you investigate for yourself? How much deeper into denominational errors must you be led before you resolve to come out?



DOES WATER SAVE A PERSON?

I never cease to be amazed at people and how they actually miss and misconstrue what you have said. When we discuss the necessity of baptism in obedience to a command of God, people in the religious world immediately say, "oh, he believes that water is the saviour." In fact I recently received a letter from a person chiding me for teaching that one must be baptized in order to be saved by asking the question, "Did water ever save anyone? NO! It's Jesus's shed blood which saves—not water . . ." Now I want you to very carefully observe my answer. I agree with the above statement 100%. I do not believe there is any power in the water (in and of itself) to save any person! Neither do I believe that baptism alone will save any one. Only penitent believers who are immersed in water will be saved.

Jesus stated in at least two different places that His **blood** is what saves us. If one denies this he denies what the Lord said in Matt. 26:28 and Rev. 1:5. However, it is not a question of what saves us, it is a question of when the benefits of Christ's blood are applied to our souls that we might receive the remission of our sins. Notice the following illustration. Jesus said His **blood** was shed "FOR THE REMISSION OF SINS" (Matt. 26:28). Peter said we are **baptized** "FOR THE REMISSION OF SINS" (Acts 2:38). Is there a contradiction between what Christ said and what Peter said? NO! Christ's blood is **WHAT** saves us, baptism is when we receive the benefits of Christ's blood, for that is when we are said to receive the remission of sins.

But again! John said, "Christ. . . WASHED us from our sins in his own blood" (Rev. 1:5). Saul was told, "Arise and be baptized and WASH away thy sins . . ." (Acts 22:16). Now is there a contradiction in what John said in Rev. 1:5 and what Paul said in Acts 22:16?

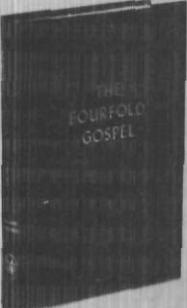
ABSOLUTELY NOT! The blood of Christ is **WHAT** washes away our sins, and baptism is **WHEN** they are washed away by the blood of Christ.

Conclusion

No person has ever been saved without receiving the benefits of the blood of Christ. However, I know of no other point of obedience, according to the teaching of the New Testament, where anyone (who was not a child of God) was ever said to be washed or receive remission of sins **EXCEPT** when he was baptized. I must conclude from this that baptism is the act of the alien sinner that completes his obedience to the commands of God that he might be saved.

If you have not received Scriptural baptism (it's only for believers—the proper subject, Mark 16:16; it is immersion or burial—the proper mode, Rom!" 6:3-6, Col. 2:12; it is to be a burial in water — the proper element, Acts 8:38, Acts 10:47; it is for the remission of sins—the right purpose, Acts 2:38), then I must warn you that you have not been saved according to the teaching of the Word of God. For, if you were baptized as a baby (an unbeliever), and/or had water sprinkled on you (which is not baptism), and were baptized because someone told you that you were already saved (and not for the remission of sins) then you have not received Bible baptism.

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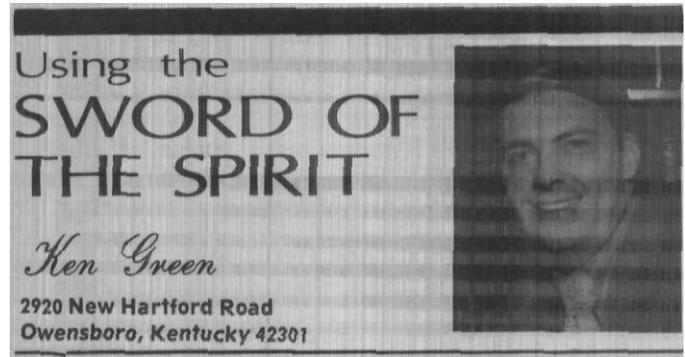
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PRESSING TOWARD THE MARK

The world of baseball was recently titillated by the record smashing campaign of Pete Rose. The Cincinnati third baseman hit safely in 44 consecutive games and busted previous National League records right and left (he's a switch hitter) in the process. He fell short of the all-time major league record in this area which is still held by Joe DiMaggio who hit in 56 straight games.

A lot has been written about this matter, and you may wonder why it should be mentioned in *Searching the Scriptures*. Well, I ran across an interesting tidbit in the *Nashville Banner* regarding it that deserves some consideration in the department of spiritual matters.

Ever heard of Sidney Stonestreet?

Rose said, "He played for the Rhode Island Reds in the Chickenfeathers League. You probably never heard of him. I invented him. He hit in 48 straight games back in the 1880's."

Why would Rose invent such a character? The answer is quite logical, and it underscores a very important point: **"You see, after I tied Keeler's record, I got to have something to shoot for between him and DiMaggio. So I just made up Sidney Stonestreet and his 48 total."**

Nevermind that he didn't make it. The fact is, if he hadn't set his sight on some goals, he would have never challenged the record. He knew the necessity of specific, well-defined goals, which were within possible reach! When Mr. Rose stepped up to the plate, his goal was not some vague notion of being a good ballplayer. His goal was to get a hit, and inch a little closer to Stonestreet's 48.

In the Christian life, we need to set goals. Ultimately, our goal should be going to Heaven: ". . . **this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus**" (Phil. 3:13, 14).

But how much easier that will be if we will just set some more immediate goals along the way. What if everyone of us resolved to share the gospel with one lost soul a week? What if each one resolved to thoroughly study some particular subject or book of the Bible during each six months or year? What if each of us resolved to exercise ourselves more fervently unto godliness in some particular aspect in which we know we're falling short?

Goals are essential to success!

Candidates Reward!

"Politics make strange bed partners." That's an old saw I've heard all my life. I have no idea of its historical basis, though one's imagination can conjure up some interesting possibilities.

The truth it represents is a bit more evident, however. One scriptural example is found in Luke 23:12: "And the same day (the day of Christ's crucifixion, K.G.) Pilate and Herod were made friends together: for before they were at enmity between themselves."

I have mixed feelings about a lot of things, and politics is one of them. On the one hand, I see the need for decent, God-fearing people to become involved in political affairs. On the other hand, I practically tremble when I hear of a Christian running for office. The casualty rate is high!

A clipping was recently submitted to me which describes a candidate's plight of yesteryear. It was taken from an aged Arkansas newspaper. Perhaps you will agree with me that politics haven't changed much:

"Lost four months and 20 days canvassing, lost 1,200 hours of sleep thinking about the election, lost 49 acres of corn, and a whole lot of sweet potatoes, lost two front teeth and much hair in a personal encounter with my opponent, donated one beef, two shoats, and five sheep of barbecue, gave away two pair suspenders, five calico dresses, and fifteen baby rattlers. Kissed two hundred and twenty-six babies, kindled 14 kitchen fires, put up eight stoves, cut 14 cords of wood, carried 24 buckets of water, gathered seven wagon loads of corn, shelled 39 gallons of purple hull peas, pulled 575 bundles of fodder, and churned 164 times. Walked 4,060 miles, shook 9,080 hands, told 10,000 lies, talked enough to make 10,000 volumes, attended 26 revivals, was baptized 4 times, made love to 9 grass widows, got dog bit 29 times and then got defeated."

Christians who run for office would do well to give special heed to the injunction: "Provide things honest in the sight of all men" (Rom. 12:17b).

Children's Lib

Have you heard about the Children's Lib movement? I have a feeling that we may be hearing more about it in the future. Some are seriously arguing for "civil rights" for children. Before you decide that such sounds O.K., it might interest you to know that they have in mind making corporal punishment illegal, legislating full citizenship for children (which would eliminate compulsory education, and give them the right to vote), giving them the right to drive automobiles, enjoy sexual freedom, handle their own finances, and choose all sorts of options for themselves.

All of this and more has been advocated by psychologist Richard Farson and other advocates of "children's liberation." The results of such thinking are frightening to say the least!

Bruce Foster mentions in his *Sword of the Lord*

column a couple of news articles which reflect this mentality:

Portsmouth Times, May 1, 1978: "Son Files Parental Malpractice Suit." Mr. Foster says, "This article tells about a young man who, because he was kicked out of school at age fifteen for smoking pot, was disciplined by his father for an entire week. The discipline consisted of pulling weeds, mowing grass, etc. The 'mistreated' boy figures he has gone through ten years of emotional distress because of his father's actions and has, therefore, filed a \$350,000 damage suit against his parents."

Another article is cited from *The [Jacksonville] Florida Times-Union*, March 7, 1978: "Home Not Too Bad, Boy Finds." We are then told of a Chattanooga 9-year-old boy who told his parents if they whipped him, he would call the police and report that they were child-abusers.

"I finally got tired of it all and decided to call his bluff," the mother reported. "I called the police myself."

Mr. Foster says: "The boy was told by the police that he could be made a ward of the court and be sent to a juvenile home where he would have to share everything with the other 100 children."

"The boy calmed down when he realized we weren't kidding and found out he had a better home than he thought," the police stated.

Yes, children certainly have rights! They have rights to parents who will love and discipline them. The Bible still says: "He who spares his rod hates his son, but he who loves him disciplines him diligently" (Prov. 13:24 NASB).

May we raise our voices with others against the sickening spectacle of genuine child abuse. But keep an eye out for the approaching danger of this other extreme.

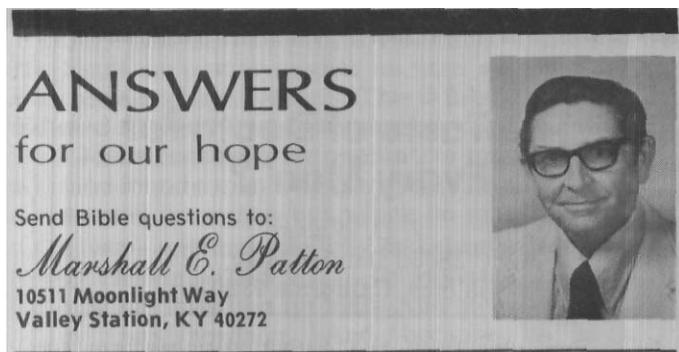


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THE GRACE—FELLOWSHIP ISSUE— No. 5 FAITH AND WORKS

Those of the New Unity Movement (NUM) not only misunderstand the law passages of the Bible (See "LAW AND GRACE", September Issue), they also misunderstand the work passages as well. They also have a misconception of what the Bible teaches on both grace and faith. They see every human effort, if made essential to salvation, as a work of merit. Hence, they conclude that salvation does not depend upon patterns, conditions, works, etc., but rather upon faith, which faith they define arbitrarily. We are told that like "law and grace," "faith and works" are incompatible. Proof texts (?) relied upon are: Rom. 1:17; 4:5, 20-24; Gal. 3:11; Rom. 3:20; Gal. 2:16; Eph. 2:8, 9; Titus 3:5.

In all fairness, however, it should be pointed out that the NUM hesitates to minimize obedience. We are told that such will just naturally flow from a heart of faith. Yet, at the same time we are told that salvation does not depend upon exact obedience. This simply means, in the final analysis, that justification is by faith only. Some say so forthrightly, others hesitate to say as much, but the conclusion is inevitable.

As proof of this position, note the following: "It is not that God keeps up with all our issues and enlarges His list daily of things to check us on in judgment and see if we got it figured out right or not. Rather God does keep up with our daily constant life-long FAITH or UNBELIEF" (Edward Fudge, *A Journey Toward Jesus*; p. 17). Fudge points out further that the man of faith will always strive to please the Lord. Yet, whether or not he is right or wrong in rendering exact obedience is inconsequential; it is the heart of faith that counts. This faith, according to the NUM, is really in the "perfect doing and dying of Jesus," whose righteousness is imputed to us vicariously. (This concept will be covered more fully in our next article under "**Imputed Righteousness**")

One of the influential factors in the NUM is the book *"The Way of Salvation,"* by K. C. Moser. This book sets forth the same view of faith as affirmed by the current NUM. Note the following: "Man's faith receives God's grace. Then why is some other act than faith made a condition of salvation? Where is the place for it? What can it do? Has chaos joined hands with order? Have the compatible and the incompatible found fellowship?" (K. C. Moser, *The Way Of Salvation*, p. 97). Again, " (Indeed, it seems to be difficult even at the

present time for many to grasp the idea of a righteousness that does not depend upon human effort. To them a righteousness not based on good deeds seems impossible and unreal)" (Ibid, p. 115).

R. L. Whiteside in his commentary on Romans says concerning the above statement, "Surely the author did not properly consider the import of his words. If a Universalist or an Ultra-Calvinist had penned such words, we would not be surprised. Not only am I not able to grasp the idea of a righteousness that does not depend on human effort, but I do not believe there is such righteousness in any human being. If a human being is made righteous without any human effort, then why are not all righteous?" [*Commentary on Romans*, R. L. Whiteside, p. 93). Brother Whiteside says further, on Rom. 4:4, 5: "Only perfect works, works without any guilt of sin, can bring salvation as a debt. The one 'who worketh' is, therefore, the one whose works are so perfect that he has no guilt of sin. But no one has so lived. Hence, to the one whose work is not perfect, but who believes in Jesus Christ, God reckons, or counts his faith for (*eis*, in order to) his righteousness—that is, in order that, on the basis of his faith, he may forgive his sins and thus constitute him a righteous person. Let us not be so unjust with Paul as to switch his language from his line of reasoning and make it apply to the acts of obedience required in the gospel" (Ibid, p. 94).

A very grave mistake made by the NUM is a failure to understand that different kinds of works are under consideration in the work passages of the Bible. That different kinds of works are involved is evident from the fact that if "not of works" excludes every human effort or act of obedience (as essential to salvation), then faith itself is excluded, because it is a work: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29). Calvinists say this work is not one appointed by God for man to do in contrast to that which man appoints for himself, but rather a work that God performs in the heart of the individual. Will those of the NUM go all the way with Calvin and say that even faith is a gift of the Spirit?

Denominationalism has long faced a problem in the work passages of the Bible. On one hand they read that acceptance with God, regardless of nationality, is conditioned upon "working righteousness" (Acts 10:34,35); that "by works a man is justified, and not by faith only" (Jas. 2:24). On the other hand they read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). Again, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

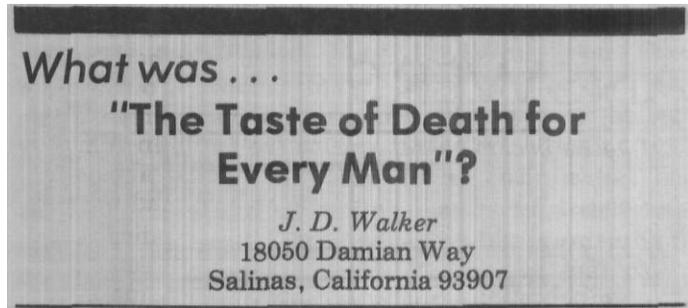
This was a real problem for Martin Luther who thought that Paul and James contradicted each other: "The epistle of James however only drives you to the law and its works . . . perhaps the epistle was written by someone else who made notes of a sermon of his. He calls the law a law of freedom (Jas. 1:25; 2:12),

although St. Paul calls it a law of slavery, wrath, death, and sin (Gal. 3:23f; Rom. 4:15; 7:10f) . . . I therefore refuse him a place among the writers of the true canon of my Bible; but I would not prevent anyone else placing him or raising him where he likes, for the epistle contains many excellent passages" (See *Introduction* to epistle of James, by William Barclay, p. 8).

The answer to the problem is to be found in the fact that different kinds of works are under consideration, namely, works of faith and works of merit. The latter involves perfect obedience—a sinless life—whereby the reward is earned and received as a matter of debt. No grace is needed. The former involves manifesting one's faith while at the same time coming short of perfect obedience. It involves perfect obedience to conditions of faith, but not perfect obedience to the whole of God's perfect law. Works of faith are not meritorious. They simply make manifest one's faith. For example, if one were to work at manual labor all day in the hot sun and received a wage of fifty dollars, he would likely say, "I earned every dime of it." We could appreciate his statement. He merited the fifty dollars—his was a work of merit. On the other hand, if while preaching, I were to say to Bill, sitting on the front seat, "If you will stand up and sit back down, I'll give you fifty dollars," Bill would likely do just that. If so, who would say that Bill received his fifty dollars on the basis of the amount of work done? He would not have earned his like the man who worked at manual labor all day. His work would be a manifestation of faith in me. Hence, a work of faith. Such work does not invalidate its being a gift or of grace.

So it is with salvation. There are conditions of faith to be met by the alien and the saint in the matter of forgiveness. There are conditions of faith the saint must continue to meet (2 Cor. 5:7). These conditions involve God's pattern for the worship, organization, and work of the church. These conditions are absolute, yet they are within reach of man. Whether or not one obeys is a simple matter of faith. Some conditions are relative. In character development and spiritual growth, the condition of faith is that we give "all diligence" in such growth (2 Pet. 1:5). Our obedience is determined in relation to our time, opportunity, and ability (Cf. Matt. 25:14f). (Absolute and relative commands will be covered more fully in another article).

A long time ago, Moses E. Lard, in commenting on Rom. 11:6, put it this way: "Partial obedience to the law is the only obedience possible to man; perfect obedience to conditions is the only obedience acceptable to God" (Moses E. Lard, *Commentary On Paul's Letter To Romans*, p. 350). Paul put it this way: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). This is just another way of saying that salvation is not by works of merit, but it is by works of faith.



Let us resolve from the outset that we are considering a figure of speech known as *metonymy*.¹ Both Thayer² and Arndt and Gingrich³ list two ways in which the word "taste" is used. We are concerned with the figurative use as a metonymy which Gingrich lists as ". . .to come to know something . . ."⁴

Jesus had told the disciples many times that he would undergo this taste. Yet they never comprehended his words (Jn. 12:32). Certainly Jesus did taste of all the hours that lead to the trial and condemnation. Even on the last night in the garden of Gethsemane he was tasting of the human element of a dreadful expectation (Matt. 26:37ff). Yet we still can taste this aspect.

Taste of Betrayal

Even of those who were his very chosen and were with him in many trying and emotional moments, yet Judas turned his allegiance from him to the lust of this world (Jn. 18:2). Yet again, we can still taste this aspect of death today, or at least are subject to it happening.

Taste of Rejection

Not only was he rejected by one close to him, but was then arrested and mock tried by those whom he had tried so hard on many occasions to move from their show religion to one of meaning and substance, the chief priests and Pharisees (Jn. 18:3). In the proceedings to follow, he tasted of the rejection of all that he had taught them concerning truth and justice (Matt. 23:23). Yet this is also possible for us to taste today.

Taste of Cowardice

Certainly not that Jesus was the coward, but that he did witness while bound by the guards, the cowardice of Peter as he denied that he knew Jesus (Lk. 22:60f). Thus the dark shadow of loneliness begins to fall as all now have forsaken him. Yet this is within our scope to taste today.

Taste of Condemnation

After false witnesses (Matt. 26:59), and being found not guilty of anything by Herod and even Pilate at least four times (Matt. 27:24), then he, the innocent, heard the condemnation for the guilty passed upon him (Jn. 19:15f). Yet we can still taste such a condemnation today passed on us, though we are never innocent. But there seems to be a crossing line here that mere man could not or would not cross. Because death now is

certain. From the Place of the Pavement to the Place of the Skull, he portrays what no man ever had before, ever has since, nor ever will. This is brought out well by Edward Fudge in his commentary on Hebrews 2:9; "Jesus became a representative man. In him, God found a man who gave what he had always wanted from man but which no man had ever given—a human life fully and always dedicated to pleasing God . . . It was the Creator's original intention for man. And now one man is in that position. And because he is a representative man, acting on behalf of all mankind, his people will one day enjoy the same position of glory."⁵

Truly, what man could ever face death and **fully** taste it as our Lord did? And what more can a man taste and give than his physical life? Jesus said this was the greatest act of love at John 15:13. But was there something more that Jesus would give?

Taste of Physical Suffering

As we approach this aspect, we begin to speak on a subject of which we are all ignorant in reality. We only begin to comprehend that with which we have connection. Lenski on his comment to "taste of death" said:

". . . is to undergo all its dread bitterness; it is not a softening but rather a strengthening of the simple verb 'to die'. Jesus tasted death, not by merely sipping, but by fully draining the cup."⁶

To this experience none of us can lay claim. Yet we shall all in some degree experience something of the physical death (Heb. 9:27). Of the seven things that Jesus said while he was on the cross, each shows us his perfection even in this condition.

1. "Father, forgive them; for they know not what they do" (Lk. 23:34).

When a mere man would have cursed them, he prays for them.

2. "Today shalt thou be with me in paradise" (Lk. 23:43).

When a mere man would have viewed the end, he gives a promise for the future.

3. "Woman, behold thy son" (Jno. 19:26)! When a mere man would think of himself, he pur poses for his mother.

4. "I thirst" (Jno. 19:28).

The very process of death now sets firmly in motion. This is a fulfilment of Ps. 69:21. It depicts the processes of the body as they cease to function.

We want to remember here that the first three things he said were during the period of light, 9 a.m. to noon. This one and those to follow now are said in the period of darkness, noon to 3 p.m..

5. "It is finished" (Jno. 19:30).

When a mere man would have died in defeat, Jesus cried a word of victory. This is the Greek word *tetelestai* of which Barclay says:

". . . 'It is finished,' is one Greek word

— *tetelestai*—. . . He said it as one who shouts for joy because the victory is won."⁷

This would have been a familiar cry to the Roman soldiers standing by. It's what they would cry after the battle was decided in their favor.

6. "Father, into thy hands I commend my spirit" (Lk. 23:45).

After stating that God had forsaken him, which we will come back to, now he trusts his destiny to his Father. And so now he tasted the final physical pain, the spirit as it departs from the body (Lk. 23:46). It is fitting that it may have been at this very hour, 3 p.m., that the lambs were being sacrificed in the temple.⁸ And thus our passover was sacrificed, (I Cor. 5:7) the "Lamb of God" (Jn. 1:29).

But was that the height of it? I do not mean for a second to minimize the physical aspect of his death. But I do want to look at the one saying that we have omitted thus far.

7. "My God, My God, why hast thou forsaken me" (Mk. 15:34)?

While this cry has been thought by many to be the most difficult to understand, and by others the darkest hour, it is the climax of his sacrifice and the brightest moment in history. Not that he was separated from his father for the first time, but that it was at this very moment that he "became sin" for us (I Peter 2:24, II Cor. 5:21).

The penalty for sin is separation from God, (Isa. 59:1f) not physical death alone. Physical death is a result of sin, it is but momentary. Spiritual death is the penalty for sin and it is everlasting (Matt. 25:46). To this very point Lenski comments:

"Jesus did not die and suffer in a general way, merely die some kind of a death as all sinners suffer more or less and finally die. Of such suffering and death it could not be said that 'because of it' a person is crowned with glory and honor. The soul that sinneth it shall die."⁹

The soul (inner spiritual man) is supposedly in control of this flesh, not the flesh in control of our soul. Thus the soul (or spirit) must bear the ultimate penalty, separation from God. To this cry the learned J. W. McGarvey comments:

"Suffice it to say, that this was without doubt the most excruciating of all Christ's sufferings, and it, too, was a suffering in our stead."¹⁰

Conclusion

Jesus said, "I say unto you, If a man keep my saying, he shall never see death. . . . Then said the Jews unto him, Now we know that thou hast a devil, . . . and thou sayest, If a man keep my sayings he shall never taste of death" (Jn. 8:51f). Yet he also said, "Many of you standing here shall in no wise taste of death, till you have seen the kingdom of God come with power" (Mk. 9:1). Now which is it? I understand it to be both. If we will keep his sayings we will never "taste" of spiritual death, separation from God eternally. This is

the "second death" (Rev. 20:14). But what Jesus said in the second quote was that some of them would not "taste" of physical death until the kingdom of God should come on the day of Pentecost recorded at Acts 2.

Thus we understand the Lord at John 8:51 to mean that we will never experience the penalty for sin, spiritual death, as long as we continue in his words. This is the only understanding I can deduct from this passage and our theme text of Heb. 2:9.

In this "tasting" of death for us, another example is seen of how . . . he was tempted in all things as we are, yet without sin" (Heb. 4:15).

Footnotes

1. Dungan, D. R. *Text Book on Hermeneutics*, pg. 270.
2. *Thayer's Greek English Lexicon*, pg. 114.
3. *Arndt & Gingrich's Greek English Lexicon*, pg. 156.
4. Op. cit.
5. Fudge, Edward *Our Man In Heaven*, pg. 29.
6. Lenski, R. C. H. *The Epistle to the Hebrews and James*, Pg. 77.
7. Barclay, William *The Letter to John*, pg. 301.
8. McGarvey & Pendleton, *The Fourfold Gospel*, pg. 731.
9. Op. cit. pg. 76.
10. Op. cit. pg. 730.

SANTA AND SATAN

O. E. Watts

Say that I get my child to believe in Santa Claus. Then suppose that one evening I hear him praying, "And, please, God, help Santa to come down the chimney safe." The Christian adult recoils. We are shocked. The reaction is, "His thinking is mixed up. He should know better."

But, why should he? Has not a hodge-podge of both "God" and "Santa" been "fed" to him indiscriminately? Both are beyond his sight and hearing. He depends upon older persons to distinguish for him between reality and pretense. If such a distinction is not made, how is the child to know whether one, or both, or neither are truth? How could he tell? And since his conceptions are exactly what the overwhelming odds indicate that they would be, whose fault is it?

Someone may be concluding, "This was written by an old fogey who does not want the kids to have any fun." Not so, my friend. We are aware of the value of "pretend" and "play like." Those who have raised families, and especially those who have studied and taught children's literature, know of the worth and positive benefits of make-believe.

But, we can also see that anyone who lives near a wood should not teach "The Three Bears" or "Little Red Riding-Hood" as absolute fact. Unless you want to scare your little youngsters, you should not! Some of us recall our first idea of Santa. In some cases this was one of fear. To a three-year-old the thoughts of a fuzzy-faced character prowling about him while he sleeps can be disquieting.

So, we recommend candor and honesty. The "play-

like" can be just as much fun as lies which are told to a child as truth. Children should know that the birth of Jesus was fact, truth, and real history. It can be made clear that Santa, etc., are "pretend" and "just for fun."

In the lobby a five-year-old boy engaged in conversation a kindly, well-meaning, older lady. He asked, "Is Santa Claus really true?" She answered, "Yes, really true!" His response surprised her, "Well, what a liar my daddy is!"

In view of long-range effects what is being done to our children is neither innocent nor harmless. How better could Satan promote an air of childish fantasy and myth about God and His Son than by having people teach the little ones exactly what they are teaching them now?

If you do not reach a decision about this before the Christmas season then consider what your children are hearing and seeing. At a school program, pupils and pre-school visitors are treated to nativity scenes, closely followed by, and often sandwiched in between, numbers depicting elves, talking animals, and other imaginary and legendary material.

Look at your *TV Guide* or at the listings in the newspaper. Note the titles of the "children's specials." Now, listen to the songs played on the radio. Such a sequence as the following is not uncommon. "Santa Claus is Coming to Town," will be followed without a pause and without comment by "Silent Night," "Up On the Housetop," "Oh, Little Town of Bethlehem," "Rudolph . . .," etc., etc. If anyone reading this does not believe that to be true, then please for yourself write down in order the names of the songs aired on your local radio station at Christmas time.

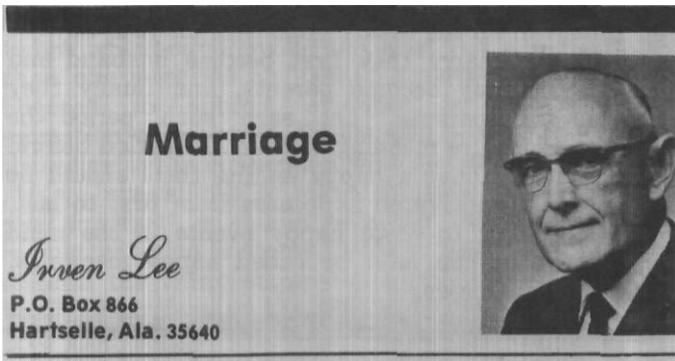
In such mixtures pointed out above, if a parent does not have the good sense and courage to sort out and make clear the fact and fancy, no one else is going to. This is a contrived and planned mixture. It is the thought, scheme, and device of the enemy of our souls, who is also the father of lies (John 8:44). He is getting at our children early. "We are not ignorant of his devices (2 Cor. 2:11)." Or, are we?

Some mother who is reading this may still be holding to the advisability of teaching "Santa" to her little girl as truth. If so, please reason carefully about it. See it from the eyes of your daughter. She is taught the myth about Santa by you as an absolute fact. She trusts you implicitly just as she does when you tell her about the baby Jesus. She is sooner or later going to learn that Mommy lied (or substitute a softer word) about Santa. What is to keep her from thinking, "Maybe she lied (or substitute your softer word) about Jesus, too!"

Christians have a duty here. Especially should parents take seriously and intelligently their responsibility in connection with this. Whenever God's people see their given task they should have the courage to do it. This one involves the welfare and the certain future attitudes of little children.

Perhaps it is not altogether an "accident" that the five letters in "SANTA" can be arranged so readily to form another word.

Box 895
Craig, CO 81625



We often speak of youth, middle age, and old age. The Bible speaks of youth and age. However we may word it, we all realize that there is a time in one's life during which one is wholly dependent on his or her parents. In the normal course of life, as God recommends, there comes a time when two young people leave their parents to be dependent upon one another. They do not give up their love for their parents nor do they ignore their parents' advice, but they make their own plans and face life's responsibilities together in a new relationship. A new home is formed with the approval and under the loving observation of the parents. The two who form this independent and separate unit are said to become one. The marriage tie is so precious in God's sight that His word mentions it as a type of the relationship between Christ and His church. We are married to Christ. The church is His bride which He loves and for which He gave Himself. The church is to recognize Christ as Head in all matters that pertain to it. In marriage the wife is to be subject to her husband in everything, while the husband leaves his father and mother and cleaves to his wife.

In the beginning God created man and said that it was not good that he should be alone. Marriage is honorable in all, so any one who would forbid such is in conflict with the revelation of God's will. A bishop in the Lord's church is to be an example to us all, and he must be the husband of one wife. To the young widows Paul sent the inspired suggestion that younger women marry, bear children, guide the house, and give no occasion to the adversary to speak reproachfully. Much is said in both the Old and the New Testaments to encourage the uniting of husband and wife in the holy bond of matrimony, and He has laws and wise suggestions to regulate and preserve the home as a sacred unit of society. This contract is registered in government offices, but it is also noted and recorded in the heavenly records. It is taught in scripture that God binds the two together, and it is made very clear that man is not to break this bond. Only death or grievous sin can break it. In happy marriages the relationship becomes even more meaningful with the passing of the years. Each is blessed by the other. Together they often provide a haven of peace and joy to others who come their way, for the home is not meant to be a lonely island of happiness for only two people.

Children are to be expected and loved. The parents are the official guardians of these children to teach,

train, encourage, protect, and guide them through their periods of infancy, childhood, and youth into happy and stable adulthood. The responsibilities are many, and so are the joys of parenthood. Something is lacking in the home if there is never the laughter of children to add purpose and hope in the hearts of the parents. The horizon is pushed farther out in all directions so that more of the beautiful light of the heavens can be seen when children become part of the family circle.

Faith, hope, and love are three wonderful, abiding, motivating principles that keep people faithful to God. The loss of either may cause one to depart from the living of God to become a servant of sin. These three essentials to the life of a Christian are very effective in preserving the marriage tie. There is an alarming number of divorces in this generation, but these sinful failures in marriage come as people turn their backs upon God and walk away from Him. Those who are pressing toward the mark for the prize of the high calling of God in Christ Jesus make good marriage companions. Love for God and proper love for people are very closely related, wholesome influences. When there is the loss of faith and respect for God and His word, hope is lost, and the home is almost certain to break. Souls are defiled and hearts are broken. Several lives are permanently scarred by this sad loss which is all too common in America. An age of skepticism is an age of divorce.

Love of the world and love for God cannot abide in the same heart. If we love God we keep His commandments. If we love the world the lust of the flesh will dominate our lives. With the loss of faith in God and love for Him, the love for the marriage companion is not likely to last. Lust takes the place of true love. There is great hope for a happy marriage and for its continuing success if faith, hope, and love abide. Let each member of the new family walk with God, so that the two may walk together in happy concord and peace.

Confidence in God's word fills one with a realization of the depth of His wisdom and knowledge and gives one a good view of the beauty of holiness. The one whose life is pure and holy will not break the marriage tie in a search for happiness in sin and rebellion against God's law. Some may seem to be religious for a while after money has become their god, or after faith has become so weak that there is no fear of judgment. There are thorns such as cares, riches, and pleasures that often crowd out fruit-bearing faith, hope, and love. Each should take heed lest he fall. With fear and trembling one should give diligence to make his calling and election sure. Such efforts will bless the individual, the church, and the family, and the doctrine of God our Savior will be adorned. The godly have the promise of the life that now is and of that which is to come.

It is not a strong faith in God and a living hope for heaven that break the marriage tie. It is not faith that works through love that leads to divorce and desertion of children. Adultery and fornication are works of the flesh, and those who are guilty are enemies of God. Their homes break, their hopes are

blasted, their children are harmed immeasurably, and the inheritance promised to citizens of the kingdom of God is beyond their reach. They are disinherited by God if they were ever His children.

Honest labor is not a thing to be avoided. It is honorable, and it is a part of God's original plan for man. The unwillingness of a husband or wife to face the more difficult responsibilities of life often leads to the undoing of the marriage tie. Unselfish and diligent efforts to make the home better and the companionship a greater joy should be characterized by zeal. We get more out of a wonderful relationship if we put more into it. Laziness and unconcern for the welfare of the family unit are sins against society and in God's sight. This is one realm where special efforts toward success pay great dividends. Marriage is a partnership, and the worthy efforts of one bring joy to both.

In the family unit each belongs to the other. The two become one. He gives himself to her in true love and devotion. She gives herself completely to him, and his welfare and joy are her delight. God planned marriage and made the two to complement each other. Neither is complete without the other. Together they make a home for children, for friends, and for themselves. The faithfulness of each to the other is one of the beautiful aspects of holiness. It is one of the essentials of eternal bliss because God demands faithfulness to the marriage partner.

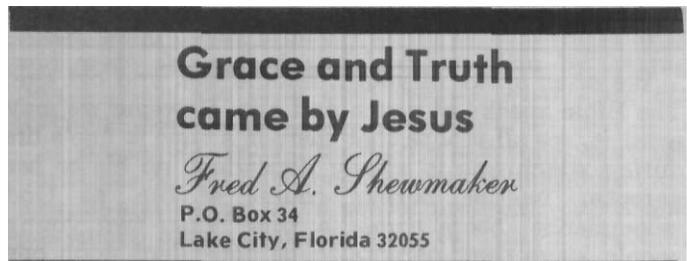
The happy marriage brightens the countenance of each companion to such an extent that years later people may observe this evidence of joy and mention it to others. It is kindness with sympathetic understanding that can keep this glow in the heart. Trivial differences and delight in the hearts of the two lovers. They know how to forgive, and they know how to express gratitude. Good will is to be a bright star that is forever visible. There will be no dark nights where such abounds and where it is fully expressed.

Full confidence and the absence of jealousy are jewels to be desired. This confidence in each other is one of the things that draws the two together in the first place. It is one of the strong cords that holds them together through the years. It is earned and maintained by shunning the very appearance of evil. Let no relative, ungodly person, or the devil himself induce one to jealousy or to the loss of that trustworthiness. No person, habit, or attitude must be tolerated that would endanger this very foundation of a beautiful structure that is to last a life time. False charges and unfounded doubts are to find no place in the heart of either home builder. Let each be willing to come to the rescue of the other. They stand or fall together. Any one who would prejudice one partner against the other is a common enemy. Such a person must be shunned.

If each and every day can be kept free from words and deeds that will be regretted, the whole of life can be lived on this plane of peace; for all of life is but a total of the hours and days that pass so swiftly. Put something good into each unit of time. Since life is made up of the many little things that are said and

done, let the big thing be faithfulness and unselfishness in all the little things that fill your days.

When two marry they first become husband and wife. Later they become parents, and finally they become grandparents. Let each such period be brighter and more meaningful than the period before. For a story to have a happy ending there should be deserved and cultivated happiness from first to last. Spare no effort to write happy events in the mind each day that can later be called happy memories. This is good success.



"In the beginning was the Word, and the Word was with God, and the Word was God" (Jn. 1:1). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn. 1:14). There can be no doubt about who is the one under consideration, because the author of the book went on and wrote, "The law was given by Moses, *but* grace and truth came by Jesus Christ" (Jn. 1:17).

In verse 17 it is affirmed that "Jesus Christ" brought "grace and truth" which can only mean that He was the one "full of grace and truth" (v. 14). It is, therefore, the affirmation of these verses that "Jesus Christ" is "the only begotten of the Father," "the Word. . .made flesh" and that He "was God."

There is some confusion among brethren regarding the "grace and truth" with which the divine Son of God is said to have replaced the "law . . . given by Moses." Certain brethren are making the old threadbare denominational argument which says, "We are now under the grace of God and no longer under law, because 'the law was given by Moses, but grace and truth came by Jesus Christ.' "

The fallacy of this assertion lies in the fact that it does not give consideration to the whole statement. In the verse there are three words that must be given equal consideration. These words are: law, grace and truth. The argument which brethren have obtained from the denominations completely ignores the third word. The failure of brethren to deal with the third word, "truth," when they tell us, "We are no longer under law; we are now under the grace of God," substantiates my assertion that there is some confusion on the point.

It appears that brethren are ignoring the word, "truth," either because they are unaware of the idea for which it stands or because they have the erroneous idea that grace and law are incompatible with each other. The careful reader will have observed that the preceding sentence makes the suggestion that the word, "truth," stands for the idea of law. If

this suggestion could be proven, it would show that the law which came by Jesus Christ is a law of grace. When one suggests an idea or asserts a point, he is obligated to submit evidence to support his suggestion or assertion. (Some also need to face up to this obligation in connection with the point at issue.)

If we are willing to allow the New Testament to speak for itself, it should be a fair way to deal with the matter. Also it seems to me to be an easy way to establish the thing suggested — the word, "truth," (Jn. 1:17), refers to the law under which we are to serve God today. When Jesus prayed to God the Father for his apostles, He said, "Sanctify them through thy truth: thy word is truth" (Jn. 17:17). John had previously recorded the words of Jesus: "He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (Jn. 12:48 - 50). It should be not difficult to understand that "the word" which Jesus spake was the word of God and, therefore, "truth." Notice also, we are to be judged "in the last day" by the word of God which is "truth." Proof that this "truth" is law lies in the command, "So speak ye, and so do, as they that shall be judged by the law of liberty" (Jas. 2:12).

Now that it has been established that the word, "truth" as used by John stands for the same thing as the word, "law," we can readily see that John 1:17 actually links grace with law. Those who contend that grace and law are incompatible ideas manifest their confusion regarding John 1:17.

Some who have denied that we are under law make their contention absurd, when they indicate that we can sin. The absurdity lies in the fact that where no law exists sin is an impossibility. The very nature of sin requires the existence of law before it can occur. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 Jn. 3:4).

The connection between sin and law may be seen in the book of Romans. We have noticed that Jesus spake the word of God, when He was upon the earth. His words are also called the gospel (Mt. 4:23; Mk. 1:14; 1 Pet. 1:25 and etc.). After the introduction of Romans chapter one, Paul shows that the Gentiles have sinned and, therefore, are in need of the gospel. We have already observed that the gospel is the law of liberty in preceding considerations. In Romans chapter two we are shown that the Jews also have sinned and, therefore, are in need of the gospel. Romans chapter three shows that all have sinned and are in need of the gospel. Romans chapter four shows that both Jew and Gentile have sinned, because mankind has never been without law from God which every one must either obey or else transgress: "For where no law is, *there is no transgression*" (Rom.

4:15). If we will consider this verse in the light of the context of the book of Romans, we will not find in it the remotest hint that anyone ever was, or that anyone ever will be, in a situation where he is outside of law from God. This verse also proves, beyond any sensible contention to the contrary, that where sin occurs law existed.

Let those who contend that we are not under law be consistent. Let them also contend that we cannot sin. To do less is inconsistent, if not down right dishonesty or moral cowardice. It is plainly ridiculous to say that man can sin while denying that he is under law. Some brethren need to start making sense. They need to leave the denominational pastures, where they have been feeding on the devil's tares (loco weed), and return to the pleasant pasture of God, where they can feed on the good wheat which is His pure and holy word — "The perfect law of liberty" (Jas. 1:25 and 2:12).



REPORT OF 1978 PHILIPPINE BENEVOLENCE TRIP

On 29 July I returned from 3 1/2 weeks in the Philippines. This trip was in response to an appeal from Brother Ruben C. Notarte, whom I have known for a lot of years, concerning nearly 600 brethren who were close to starvation. These were of the cultural minorities. Several years ago, Muslim rebels had driven them from their lands, destroying their farm implements and killing or stealing their work animals. Along with several thousand non-saint refugees, they moved into the mountainous area north of Davao City, Mindanao. The only work available was as tenant farmers. As they no longer had either tools or work animals, they farmed entirely by hand. Each man worked approximately one hectare. In a good year, this would sustain a family of 4 to 6, even after the landowner's share was paid. But a good year in these uplands where they farmed means enough rain to provide for the crops. Unlike in the lowlands, irrigation is not possible. A drought occurred early in 1978, resulting in all the tenant farmers, including the brethren, missing this year's first harvest. They had no money for food. Only the food speculators would lend to them. These "sold" them rice at three times the going retail price. It was to be paid back with the second harvest. But the pay back rate was not at the inflated price charged by the speculators, but by whatever price the growers could obtain in the wholesale market. This would have taken at least one half of the second har-

vest, setting the stage for perpetual economic slavery to these speculators. To minimize their borrowing, the brethren cut back their food drastically. Additionally, much sickness had been brought on by inadequate and insufficient food, and other causes. These brethren had completely exhausted their own capability (Acts 2, 4, 6 and 11).

A total of \$9865.07 was contributed for benevolence.

It was disbursed as follows:

Benevolence:	\$7342.62	74.43%
Round trip airline travel to Manila:	\$1449.00	14.69%
In-country airline travel:	180.97	1.83%
Overseas telephone call:	57.01	0.58%
Stolen from me in Manila:	40.00	0.41%
	\$9129.60	
91.91 Remaining balance:	<u>795.47*</u>	<u>8.09%</u>
	\$9865.07	100.00%

*Received after my departure; deposited in special account, to be used if necessary.

I will hold the balance for a time to insure the need has been fully met. If needed, I will send the additional money to the man (brother Notarte) who with me acted as a messenger. Any further distribution will be made on the basis all agreed to and used while I was there. All the distribution was covered by witnessed receipts and doubly-verified counting, satisfying 2 Cor. 13:1. Funds were placed in the hands of the elders/men of each congregation, by the messengers. These in turn, redistributed to the individual needy in each church. If the additional monies (remaining balance) are not needed, I will return them to the contributors on a basis proportionate to the contributions of each.

Several sent funds for benevolence and additionally, for my personal living expenses. These exceeded my need, so I put the remainder into the benevolent funds, listed above.

As a retired military member, I am permitted to travel "Space-available" on military contract airlines. I tried to do so, to save as much as possible for the need. However, no space was available. Two striking commercial airlines greatly reduced the seats available on all the operating airlines. I stayed in California for four days trying to get on "Space-A". But due to the backlog demand for commercial seats, duty passengers who might have gone commercially were forced onto military contract travel. On one typical flight from Travis AFB, all seats were filled with duty personnel; another 14 duty passengers were in the terminal with standby boarding passes, and I was number 7 on the "Space-available" list. For me to get a seat, 21 duty passengers already present with boarding passes would have had something happen to prevent them from filling their assigned seats. Such was too unrealistic to expect.

Airline travel was very tight. Anticipating such a possibility, I was on Pan Am's priority waiting list for three weeks to get a cancellation for firm reservations. I took this precaution in the event I was unable to go "Space-A". The situation in Tokyo on my return illustrated this: there were about 100 people on standby

for a seat on any airline going to the US. One woman asked to be placed on the waiting list for any US city; a man said he had been stranded in Tokyo for three weeks trying to get a seat on any flight to the US.

Because my travel days were dictated by the cancelled airline reservations I obtained, I spent more time in the Philippines than I had planned. I used this in God's service to do what I could do to help straighten out several situations. I will advise individuals and churches concerned what was accomplished. I believe the time was profitably spent.

A final contribution of \$500.00 arrived after my return. I will add this to the remaining balance. I want to thank all who had fellowship in this. The brethren are very grateful, as I am also. And, God is pleased. My personal best to all God's faithful. May God continue to bless you in His service in His vineyard. Wallace H. Little 4 August 1978



In the city of Athens Paul saw an altar "with this inscription, TO THE UNKNOWN GOD," (Acts 17:23). One historian estimates that there were at least 30,000 different deities worshipped among the Athenians and yet, fearful of missing and offending one, this altar seen by Paul had been erected.

And, just why shouldn't each Athenian be allowed to have the god of his own choice? Can't you hear some broad-minded Athenian saying, "The god that one serves makes no difference for one god is just as good as another." To this another replies, "I've always felt that it isn't the god to whom one belongs that is important but how one feels in his heart as he worships."

My friend, does this have a somewhat familiar ring? It should, for the reasons offered for each Athenian's having the god of his choice are those so frequently given in defence of each person's having a right to the church of his choice. Why would these constitute a valid defence for one and not the other when the same Bible that teaches that there is one God (Eph. 4:6), also teaches that there is one body (Eph. 4:4) and identifies it as the church (Eph. 1:22-23).

Since the Bible teaches this, what makes it all right for every person to have the church of his choice but sinful and wrong for him to have the god of his choice? If one church is really as good as another and the thing that is of major importance is how one feels in worship, not the church, why are not the same things true in reference to gods?

Frankly, I do not believe that there is an argument that can be made for the existence of denominationalism that cannot be made with equal force for paganism. Where is the consistency in believing that one means only one when applied to God but that it does not mean that when applied to the church?

The Gathering Storm

Charles E. Littrell

Affton Rd.
St. Louis, Missouri

With the fearful anticipation that a great conflict between the states was inevitable, Abraham Lincoln said, "If God has a place for me in this, and I believe he has, then I am ready."

What a joy it would be if more good people would display an attitude such as that of Lincoln. Far too often so many of us do as David of old and let others go forth to battle while we remain behind in safety.

When I was a boy and my family lived on a farm, I well remember my father standing on the porch and watching the gathering clouds in the late evening. He often would remark that we should be ready to go to the storm cellar for surely there was a storm brewing. More often than not he was right.

While not aspiring to be a prophet and often hoping that I am wrong, I nevertheless fear that there are dark clouds gathering which shall threaten once more the people of God. I speak with regard to the sanctity of marriage and lax attitude among some brethren concerning divorce and remarriage. It would appear that some are finding it more convenient to give way to the desires of the flesh than to preach the Lord's will on the subject. One preacher was quoted as saying that "if the church does not take a more lenient attitude toward divorce and remarriage, that it will not be long until there will be no one to preach to". May I respond by saying, "So what!" I for one would rather dig ditches than to be in a situation where I had to ignore a part of God's divine word. I believe that Paul had in mind for us to preach all of the Word (2 Tim. 4:2).

I continue to be amazed (although perhaps I should not be) at the efforts of men who seek to alter God's laws to meet their own whims and fancies. Consider the idea which is resurfacing (it has been around a long time) that baptism will release one from the stain of sin brought on by a second marriage which is not recognized by God. It really matters not whether it be one marriage or ten. The idea seems to be that baptism will make null and void all previously existing relationships and make the present relationship pure and whole.

If this be true, then consider the following: repentance is only a matter of being sorry and does not necessarily involve a turning away from sin; or that God does not recognize a marriage made between those who have never been baptized. I deny either or both of these assumptions. Repentance may be defined thus: "to feel self-reproach, compunction, or contrition for past conduct; change one's mind with regard to past action in consequences of dissatisfaction with it or its results." "To feel such sorrow for sin or fault as to be disposed to change

one's life for the better; be penitent". (The Random House American Dictionary, p. 1028). "To amend or resolve to amend one's life as a result of contrition for one's sins". (Webster's Collegiate Dictionary, 5th Edition, p. 844). The greek verb, METANOEO, means to perceive afterwards; the changing of one's mind or purpose. The word METANOIA (which corresponds with Metanoeo) means afterthought; change of mind, repentance. Repentance involves action on man's part as required by God (Matt. 3:8; Luke 3:8; Acts 20:21; Acts 26:20). The mercy of God is seen in the giving of repentance or leading men to it (Acts 5:31; Acts 11:18; Rom. 2:4; 2 Tim. 2:25). No place in the sacred writings is it remotely suggested that man may seek and obtain forgiveness while continuing in a sin or sinful relationship which was perpetuated before forgiveness was sought.

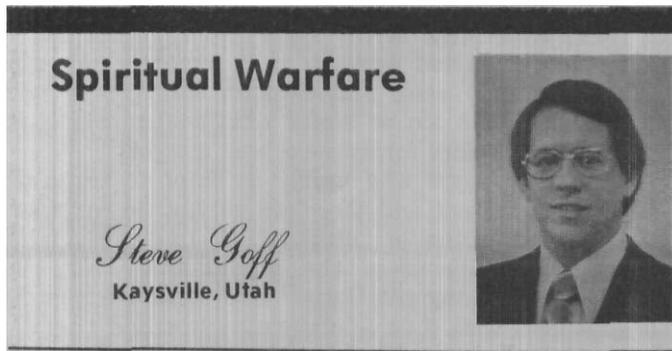
There are some who vainly attempt to argue that adultery is an act and therefore cannot be considered a state, condition or relationship. In 1 Cor. 5, the apostle Paul discusses the report that there was fornication among the Corinthians in that a man had his father's wife. I have always understood that this man was living with his father's wife. But more clearly in verse 9, Paul says not to company with fornicators. In verse 11 he says if a brother be a fornicator that with such a one not to eat. Am I to understand that in order for me to have company with a fornicator I must be present during the very time that an illicit sexual act is being committed? According to such reasoning I could scripturally associate with a drunkard as long as he was not drinking; with an extortioner as long as he was not extorting; with a railer as long as he was not railing; and so on. It would be interesting to know the difference if there is one.

The people were commanded on Pentecost to repent and be baptized (Acts 2:38; and then later to repent and be converted (Acts 3:19). Since repentance is a turning away from sin and turning to God, the washing away of sins by baptism cannot be accomplished without repentance being made. One cannot therefore be cleansed from sin while at the same time continuing in sin or sinful relationships and this applies to a sinful marriage as well as anything else.

With regard to the second matter of marriage being recognized by God, I believe it is sufficient to point out that marriage is the oldest institution we know. It goes back long, long before the church. In the beginning God ordained the sacred union of man and woman. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The Hebrew writer restates the importance of such by saying, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). Jesus further stated in Matthew 19:4-6 ". . . have ye not read, that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one

flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Truly God recognizes a marriage whether it be a heathen or a Christian. Baptism will not cleanse a situation which has been brought on by a failure to recognize God's provision for a separation (Matt. 19:9).

Let us pray that we may weather the storm and stand upon that rock which is Christ. If no man stands with us and yet we stand with God, we do not stand alone.



The child of God is called to war against the wiles of Satan (Eph. 6:10-13). A constant battle is fought, between good and evil, which involves every man and woman on earth. The war is not a physical one, fought on an earthly battlefield, visible to the human eye. It is a spiritual war, a battle within the mind of man. Of course, the results of that struggle will be seen in our actions. But the struggle itself takes place within us. James teaches that we are tempted by our own lusts, and we sin by submitting to evil desires (Jas. 1:13-15). Paul described the war within himself, saying, "For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19). Everyone of us knows what it means to do that which we know is wrong.

Its Reality

The reality of this inner struggle is denied by some, who think that a true Christian will be free from all problems with sin. Perhaps they fear that an admission of an inward battle will be cause to question their conversion. However, the opposite is true. If one has no struggle with temptation, he must have already surrendered to Satan. Only those who fight against sin will feel an inward war. If the apostle Paul was forced to buffet his body to bring it into subjection (1 Cor. 9:27), should we not also? If Timothy needed to fight in order to lay hold on eternal life (1 Tim. 6:12), can we expect less?

Its Importance

The importance of the inward war in God's scheme of redemption should be realized by all Christians. God could have forced our perfect obedience; or at least could have made righteousness easier by eliminating temptation. But God's love is seen in that He gives man a choice between sin and righteousness. And by means of this choice, God's children are separated from the children of Satan. If no inward battle existed, no blessing would be given

in overcoming temptation (Jas. 1:12). Without this struggle salvation would have no meaning and heaven would be no reward.

Victory

The one refreshing part of the spiritual war is that victory over sin is possible for all. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Paul was comforted in his final years with the expectation of receiving a crown of righteousness. We too can anticipate such a reward if we fight a good fight, keeping the faith (2 Tim. 4:6-8). Salvation is within our grasp. Victory, though not an easy goal, can be obtained by faithfully serving the Lord. "If God be for us, who can be against us?" (Rom. 8:31).

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THE LEFT OVERS

Now and then we need a page just to catch up a few odds and ends, say something about future plans and also do some promotional work for the paper. This is just such a page.

GOOD THINGS TO COME

We have already announced that Eugene Britnell has returned to our columns with a regular feature. Articles from him appeared in July and August and his material will soon appear with regularity. He is not only an excellent writer but one of the best promoters of new subscriptions we have ever had. If all of our writers and a few of our readers would help as he does, we would have those 10,000 subscribers by the end of 1979, hands down.

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MARK, THE PHYSICIAN

Bible students are accustomed to hearing about "Luke, the beloved physician. Well, beginning in January, 1979 we will begin a new feature in this paper written by Mark, the physician. He is Mark Lloyd, Sr., M.D. of Gainesville, Florida. He is a rheumatologist, a faithful Christian, an able Bible student and a deacon in the Northeast congregation in Gainesville. He and his good wife are also personal friends and their parents have been friends of long standing. He is well trained, competent and highly respected by his colleagues in the medical profession in his area.

He will write several articles a year dealing with Bible diseases, health problems as they relate to Bible passages and principles, and hopefully will give us all a better appreciation of the body God gave us and how we can better preserve it and make it fit for the Master's use. He will not have time to correspond with readers nor offer free medical opinions. He will simply help us to "search the scriptures" in the areas defined. We look forward to this new and interesting column from "Mark, the beloved physician."

GROVER STEVENS ON CATHOLICISM

Also in January we plan to begin a series by Grover Stevens on Catholicism, one which will run for a year or more. With the recent election of a new pope with all the publicity that received, this is an appropriate time for such a study. Brother Stevens is well equipped to present this material. It will cover a wide range of Catholic doctrine and practice—the kind of material you will want to keep for future study and use.

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THE AUGUST SPECIAL

Our August special issue on "The Church—Live Issues Old and New" has now sold out two printings, orders are still coming in and we have ordered a third printing which will be ready in October (when this issue of the paper is run). This will likely be the final printing. If you still did not get those extra copies you wanted to give to friends caught up in institutionalism, then get your order in soon. We have been pleased by the eager reception given this special issue. It looks now as if our circulation of this one issue will exceed 18,000, or possibly 20,000. We are sorry some had to be put on back-order to await re-printing.

PURELY PERSONAL

Many have inquired of our health since the word got out that we spent some time in the hospital in Gainesville, Florida in July. The problem is arthritis involving three cervical disks, aggravated by stress and muscular tension, bursitis and tendinitis in one shoulder and arm. I have been "told" (not "asked") to cut back on some of my meeting work and am trying to rearrange my schedule so that I will not have more than two meetings in any one month instead of three, which had become the case nearly every month from March through November. Medication, exercise and regular therapy seem to have things under control presently. But thanks for your inquiries, prayers, calls, cards and other expressions of concern.

Help Our Subscription Drive

We are expecting to have a mailing list of 10,000 each month by the end of 1979. That will complete twenty years of operation of the paper. Not many religious journals survive that long. There are yet many homes of Christians in this land which receive no religious paper whatever. Oh yes, they take daily newspapers, all sorts of magazines, have expensive television sets (sometimes two or three to keep down conflict among children over what program is to be seen when), have boating, fishing, camping and golfing equipment—but not one good religious paper.

Not only would it be good for YOU to receive such a paper monthly, but such a paper makes an excellent gift for a friend or relative. The single subscription rate is \$6 a year in advance. In clubs of four or more the rate is \$5 a year. You can send it to 15 of your friends for \$5 a month (\$60 a year) dropping the price to \$4 a year in these special groups.

THE NEWS LETTER REPORTS

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

PREACHER CHANGES CONVICTIONS

CHARLIE GARRISON, % Ollie Garrison, Rt. 5, Box 292, Murfreesboro, TN 37130 — Since I graduated from preacher school in 1972, I have tried to preach sound doctrine while at the same time uphold some parts of institutionalism. As you might guess, I have invariably clashed both with myself and with those with whom I have worked. Finally, I saw the obvious: I needed to stop and take stock. I have made an honest and thorough research and find that I have been wrong. In spite of my best efforts I could not find one scripture to uphold the following:

1. Where one church could oversee the work of another church.
2. Where one church sent money to another church for a work to which both were related.
3. Where the Lord's church has any right to make donations to any kind of human institutions.
4. Where the Lord's church has any right to spend its money for the entertainment of anyone.

Brethren, though it is hard to find myself at odds with some of my best friends, I believe it right and fair to the brotherhood that I take my stand for truth and put it in print. I am now ready to go to work with a congregation involved in scriptural work while opposed to these errors I have repudiated. I shall need your help and prayers. My thanks to Connie W. Adams and those who write for *SEARCHING THE SCRIPTURES* and to several good debates on the subject, for helping me to see the truth. Call me at (615) 890-6070.

New Workbook Recommended

J. T. SMITH, Long Beach, California — I recently received a copy of a workbook on the subject of "What Must I Do To Be Saved?" written by Keith Sharp of Conway, Arkansas. There are thirteen lessons in this book of 108 pages, with charts and diagrams by Charles Nelson. It begins with a study of what the Bible is, then leads up to what one must do to be saved, and concludes by discussing the destiny of man and why one should be a Christian. It is a complete book in every respect for class study with reading material, questions for review, and an open Bible examination. It may be purchased for \$2.00 from Religious Supply Center, P.O. Box 13164, Louisville, KY 40213. I believe it is an excellent book for class study.

California Spanish Work

MEL ROSE, 8221 Somers Dr., Anaheim, CA 92804 — The new Spanish church is now in its fourth month and doing quite well. The new converts are growing spiritually, and becoming more faithful and dependable. Some were in the habit of arriving late, even very late, to most of the services. When private exhortations were

unavailing, we took the matter "to the pulpit" one Sunday morning, using 1 Cor. 14:40 as our text. Some of the offenders were "stung" by the rebuke, and one even said he was going to "quit the church!" However, we talked to them privately afterwards, and exhorted them to consider the harm their practice (and bad example) manifested. I am pleased to say that we no longer have the problem! It is a pleasure to work with brethren who are teachable. (Editor's Note: With such success for this common problem, I predict that brother Rose will now be besieged by brethren throughout the country to find out exactly what he said in the pulpit and privately afterwards which brought such favorable results. Some of us have had some experience with brethren who were not quite that teachable.)

New Congregation in La Grange, Kentucky

On the afternoon of April 16, 1978 the Walnut Avenue church of Christ had its initial service in Production Credit Association building in LaGrange, Kentucky. With twenty-seven in attendance all were encouraged that a congregation of saints might indeed be commenced and perpetuated in this rapidly developing area near and northeast of Louisville. The following Lord's Day, services were conducted at our present location at 201 N. Walnut Ave., LaGrange, KY 40031.

By the dedicated work and prayers of the members, and with the assistance and encouragement of individuals and sister congregations, the work has shown steady progress. Presently, attendance is in the mid-thirties, with good promise of being in the forties in early fall.

Not wanting unstable growth, the members determined two things: first, to get to know one another better; and second, to make a diligent effort to contact any and all members of the Lord's body who would, or might be, interested in being a fellow-laborer with them. Part of this was accomplished by having a four-day meeting in May with Ed Rhodes (the present preacher! speaking in that series. Having already manifested an ardent and sincere desire to seek only that truth which makes man free, the membership believes many souls will be brought to the Savior. We meet on Lord's Day for worship at 10 AM with Bible study following and at 6 in the evening. Bible study is conducted at 7:30 on Wednesday nights.

JIMMY TUTEN, JR., 8169 Greenridge Rd., Charleston Heights, SC 29405 — The past two months have been good to us in spite of a real serious "summer slump" which hopefully will end after Labor Day. Our home studies and outside efforts to reach the public have been hindered by vacations. Yet, two have been baptized in the past two months. In August we started a Ladies class which promises to be another highlight in the work here. Needless to say, there are disappointments. The work is slow and very, very difficult. Growth

will not come easy in an atmosphere of transmigration brought about by military complexities. The "here today, gone tomorrow" philosophy causes people to refrain from making even spiritual commitments.

The Ashley Heights church, though small, is dedicated and for the most part united in all aspects. There are no serious problems facing us and we have some of the most faithful saints to be found anywhere with which to work. We have had a number of summer visitors to historic Charleston. Several out-of-staters have sent names of prospects. Please continue doing this.

My fall meeting schedule is as follows: Sept. 4-10, Plymouth, N.C.; Sept. 18-24, Richlands, Va.; Oct. 2-8, Gordon, Georgia; our own meeting here Oct. 23-29 and then Nov. 6-12 will find me in Chicago, Ill.

SONG LEADER AND TEACHER NEEDED

SEMINOLE, TEXAS — We are very interested in locating a young man with family to move here and help us by directing the song service, helping in home Bible studies, preach some, and generally help this congregation. We will help in supplementing his livelihood and with moving expenses, but he will have to work at secular work also to have adequate support. If interested, please write: Elders, Avenue B Church of Christ, P.O. Box 516, Seminole, TX 79360. Or call (915) 758-3701.

PERSONAL FROM THE EDITOR

THE AUGUST' SPECIAL — The first printing has already sold out and we have ordered a second which we hope to have long before any of you receive this October issue. The response to it has surpassed our fondest hopes. A good part of the second printing is already spoken for. We regret the fact that some who ordered extra papers received them so late. The printer was more than a week later than promised in completing the work, and we

have been having great problems with postal service in certain parts of the country. We have absolutely no control over that, though we are in the process of determining how and to whom to lodge a formal complaint.

THE JULY ISSUE — We must also apologize for the July issue being mailed out as late as it was. We have never been that late with an issue going out since we have been editing the paper. There was a press breakdown with our printer which backed up their work and brought on most of that delay. We thank all for your patience and assure each reader that we are making every effort to keep our part of the bargain to meet agreed upon deadlines. We cannot always control the other parties upon whom we depend to uphold their end of the bargain.

IN RESPONSE TO JAMES W. ADAMS — H E . Phillips is preparing a response to the two articles written by James W. Adams which appeared in the GOSPEL GUARDIAN in recent issues. It is my conviction that I have stated my own view of this matter clearly and in a proper spirit and feel that nothing more should be said by me, at this point, as it relates to the editor of the GOSPEL GUARDIAN. While the article being prepared by brother Phillips will bring to a close our direct differences with brother Adams himself, that does not mean that we shall not carry material on the subject of marriage, divorce and remarriage whenever we think it good to do so. When that time comes, we shall not seek the counsel of other editors nor give fifteen seconds thought as to whether or not what we have to say pleases them or any of their readers. We believe in autonomy for local churches, debaters and paper editors.

IN THE NEWS THIS MONTH

BAPTISMS	194
RESTORATIONS	87
(Taken from bulletins and papers received by the editor)	

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"

VOLUME XIX

NOVEMBER, 1978

NUMBER 11

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 17244
Tampa, Florida 33612



THE "CHRIST—LIKE SPIRIT"

In this day of compromise and lack of conviction (and there is plenty of it both in and out of the church), we hear a great deal about "the spirit of Christ." I have no desire to reflect upon the real spirit of Christ as revealed in the New Testament, but I do want to show the false and cowardly dodges often made under the guise of "the spirit of Christ" in an effort to keep from "standing" for the truth.

"But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The subject is the power or force by which one lives. By the "flesh" we mind the things of the flesh; by the "Spirit" we mind the things of the Spirit. Verse 5 says: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To have the Spirit of Christ in this passage is to be dead to sin and alive to the things of the Spirit, to follow or obey what the Spirit sent from Christ teaches. This is in contrast to obeying "the things of the flesh."

In speaking of the attitude of Christ, which is generally meant by "the Christ-like spirit," Paul wrote: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). This "mind" (state of thought; what one has in mind; attitude) is shown to mean obedience even unto death in the case of Christ. The "spirit of Christ" and the "mind" of Christ have to do with obedience to the word of God. But this is not what denominational people and liberal minded people in the church mean by the "Christ-like spirit."

The "Christ-like spirit" to some means to be tolerant of everything; to allow almost any situation to remain without opposing it. Is this the attitude the Lord had toward sin? He drove out the moneychangers from the temple and overthrew their tables (Mark 11:15). He condemned the Pharisees in the strongest possible terms (Matt. 23). This was the mind of Christ toward evil. One is most unlike Christ to tolerate sin and error without rebuke. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Would it be a "Christ-like spirit" to obey this statement of inspiration?

To some the "Christ-like spirit" means to "let me have my way about everything." This has become the predominate attitude of denominationalism today. They DO NOT WANT TO ENGAGE IN BATTLE! They do not want to have to "earnestly contend for the faith" (Jude 3). They prefer to live by the "live and let live" rule. They are content to oppose nothing and promote everything on God's green earth that satisfies the lust and vanity of man. I have confidently said publicly and in print that the day of religious debates is about over. The false teachers who have engaged in one or more debates have lost their taste for it. They want to profess the "Christ-like spirit" and disassociate themselves from battle. The few who believe they are right will engage in one debate and then they lose their taste for it. But a greater controversialist never lived than Christ. He opposed spiritual wickedness in all forms and in all places. We are taught to "fight the good fight of faith."

Perhaps the greatest charge of not having the spirit of Christ comes upon those who dare expose sin in all forms. This opposition comes from within the church as well as from outside. Some brethren who have no conviction except that one ought to be baptized and be a "member of the church of Christ" cry to high heaven when someone stands for New Testament truth. When sin and wickedness in high places are exposed, we are "fanatics"; when the one way of Christ is taught, we are "narrow-minded"; when the religious errors of denominationalism are exposed, we are "bigots"; when complete obedience

to the gospel of Christ is taught, we are "legalists."

The spirit that desires to compromise truth with error stands for nothing in doctrine, agrees with all plans and doctrines of men, and promotes all sorts of unauthorized projects in the name of religion. This is the "anti-Christ spirit" rather than the "Christ-like spirit." The Spirit of Christ requires complete obedience to all that the Spirit requires. The mind of Christ requires complete submission to all that Christ commands of us, even unto death. It means to oppose error with the same force that Christ used. It means to regard the New Testament as the final and complete will of Christ, and to presume to do nothing without his authority. If you want the "Christ-like spirit," go to the New Testament and there you will find it. Eternal happiness depends upon "walking in the Spirit" (Rom. 8:6).

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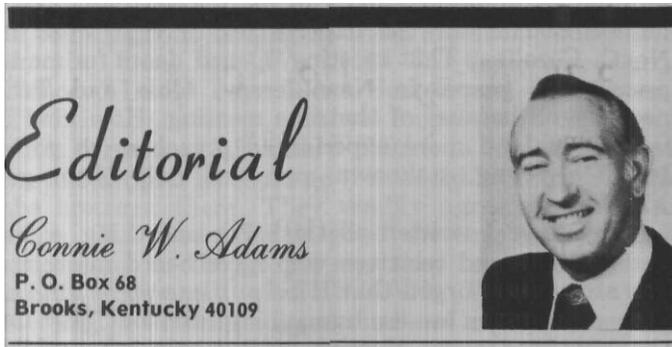
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HELPING YOUNG PREACHERS

It was a Saturday in June, 1950. I will never forget it. A small congregation which met on "the nine foot road" (that was the width of the pavement) a few miles out of a small town in eastern North Carolina had agreed for me to come and preach in my very first gospel meeting. The arrangements had been made months before through Harry Pickup, Sr. who had preached much in that community and had baptized a number of those who comprised the congregation. At this point I do not remember if he had been asked to come but could not, recommending me as a substitute, or if he just wrote them on my behalf to help a young preacher. By that summer I had completed two years of work at Florida College, had decided to stay out of school for a year and do "located work" with the church at Lake City, Florida which was to begin in July of that summer. In August I was to take unto myself a wife.

To say the least, the occasion was grandiose in the imagination of a young preacher who had not yet seen his twentieth birthday. My old rusty '41 Chevrolet was left in Virginia with my parents and my grand entrance into town was to be made on the bus. The local bus line to which I changed in Raleigh for the rest of the trip stopped at every crossroad. As the miles passed through corn, soy bean, cotton and tobacco fields, the prospects of brethren waiting to greet me and thoughts of crowds of hearers filled my mind. What problems might one expect in such an eight day meeting? Whatever they were, this young preacher was prepared for EVERYTHING, at least I thought so at that moment. I had one large suitcase with my clothes packed neatly in it by my mother (I never could get them back in the same space they came out of). In addition, I had packed EVERY BOOK I OWNED in a medium sized metal foot-locker. Luckily, it had a handle on it, but also felt as though it were full of bricks. The driver specifically asked if that was what I had in there when he unloaded it from the baggage compartment. Why did I take every book I had? Well, one never knows what error he may confront in a strange community in an eight day meeting. I had not only my Bible, but a concordance, Johnson's Notes, a Methodist Discipline, a Baptist Manual, an Episcopalian Prayer Book, the Book of Mormon, an Adventist Manual, a Lutheran Catechism, Nichol's Pocket Bible Encyclopedia, a large book for Family

Bible Reading which my family had earlier bought, unsuspectingly, from an Adventist door-to-door book salesman, and an odd assortment of other books, some of which I had bought in connection with classes I had studied at Florida College. Brethren, I was ready! To complete my baggage, my briefcase consisted of a bright green skate box. How, where or why I had obtained that I have no earthly idea. I have never owned a pair of skates in my life, can't stand up on skates even yet, and was reared a good distance from a paved road and miles from the nearest sidewalk. But that skatebox was my one and only briefcase for sometime. In it I carried every sermon outline I had thus far obtained, plus class notes from college and assorted outlines accumulated from other preachers. I repeat, brethren, I was ready! Or so I thought.

It was disconcerting when the bus rolled past the sign identifying the little town and then stopped right beside the highway. There was no bus station, not even a clearly marked bus stop, AND NO BRETHREN IN SIGHT TO GREET ME. The driver got off, unloaded my suitcase, foot-locker and

green "briefcase", set them on the side of the road and drove off leaving me to savor the fumes from the bus as it disappeared from sight and to wonder "Now what do I do?" Across the road was a barber shop with several men surveying the scene and wondering who the young stranger was. I gathered up my gear (and that was not easy) and what little dignity I could locate, struggled across the road, went into the barber shop and asked if anyone in there was a member of the church of Christ, or knew of one in town. Finally one man said he thought the couple which ran the general store back up the road about a hundred yards went "out there on the nine foot road."

With gear gathered up again under great difficulty, I made my way to the general store. There were a number of people sitting around and they all looked me over. I spotted a man behind the counter and said "Are you a member of the church of Christ which meets out on the nine foot road"? He looked surprised for a moment and said "I guess so, but my wife is better at going out there than I am." I said "Well, I am the preacher for the meeting" and gave him my best smile. He just stared at me, called out to his wife and said, "Did you hear anything about them having a meetin' out there at church?" She walked over and said "No, I ain't heard nothin' about it." Somehow all the glamor of the grand arrival had disappeared. But then they thought of a relative who lived nearby who was very active in the church and called this good man and his wife to come down there and check out this young fellow.

When these good people arrived, they had no recollection of any plans for a meeting. They loved brother Pickup, and surmised that anybody he would recommend must be all right. But to be on the safe side, they quizzed me as to where I stood on the instrument, Premillennialism, cups and classes, and several other things. Finally I satisfied them and they invited me to go home with them until we could

determine what course of action to take. They called a good brother, who was regarded as a leader and later became one of the elders, to come and talk with me. Brother Pickup had converted him (and almost made him lose his crop because Pickup followed him up and down the row discussing the Bible with him). This brother lived several miles out in the country but between town and the meeting house. He came in a hurry. I liked him right away and have considered him a good man and friend ever since. But he wanted to be sure about me also, so I was interrogated again. Then it suddenly dawned on him that back "about last February" brother Pickup had written to one of the brethren about having a young man come for a meeting. They met and discussed it, agreed to it, one of them sent me a letter giving a date in June, and then everyone forgot about it—that is, except for me. When they got all the pieces of the puzzle put together, they were terribly embarrassed, apologetic, but determined that since I was there, and so well recommended by such a beloved brother, that we were going to have a meeting. And have one we did. The news spread quickly by word of mouth from house to house and farm to farm, to the general stores in the county, and the meeting began right on schedule the next morning with the little frame building packed and children seated all around my feet on the platform. And so it continued for eight glorious days. The family which came to meet me at

the store kept me in their home and treated me with much kindness.

With some exceptions, the meeting went very well. I talked so much during my interrogation periods that I had about lost my voice by Sunday night and struggled all week with warm salt water and other homemade remedies which offered little relief. In addition, amid all my careful preparation, I neglected to bring one single necktie. I had a full suitcase, a full foot-locker of books, a bright green "briefcase" full of notes—but not one single tie! Boy, was I ready! The good brother where I stayed offered to relieve the tie problem and I accepted. He was slightly past middle-age, had a very limited choice of ties, and none which seemed to fit my personality or what limited wardrobe I owned. I found one which seemed to do better than the others and about wore it out that week. Further, I soon learned that a good assortment of ties would have been as helpful to me as the books I brought along. I was invited into homes for meals where people asked me Bible questions I had never even thought about, much less being prepared to give any kind of sensible answer. And besides that, there was not a Mormon in one thousand miles. I would have gladly traded in my Book of Mormon for one respectable tie!

Such was this preacher's very first gospel meeting. I have always been grateful to Harry Pickup, Sr. for telling the brethren about me. It was not his fault that they forgot. Also, there were some brethren visiting in the community from New Jersey who attended the meeting and arranged for me to hold several meetings in that state (some of them very fruitful ones). Those continued until the institutional battle closed a

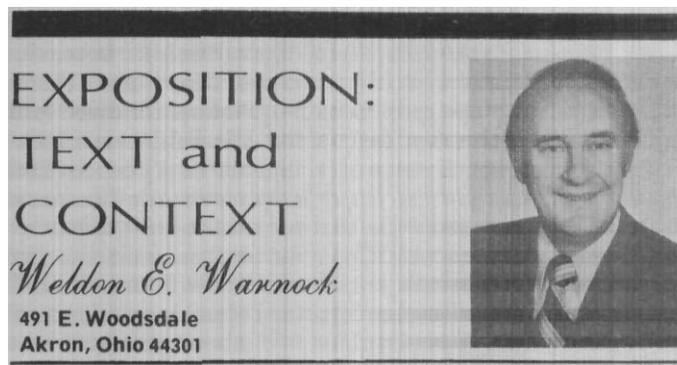
number of pulpits to many of us. I would not take a million dollars for the experiences of that week in North Carolina. That meeting opened doors for me to preach the gospel in New Jersey, Ohio and Tennessee—all because of that one meeting. How kind it is of older and more experienced preachers to go to bat for young, unknown men and help them get started.

Why have I written all this? For one thing, a few close friends and relatives who have heard me relate the story have urged that it be put into some kind of permanent form for its human interest, but also for the encouragement of other young men who might have their ups and downs in getting started with their work. The whole affair taught me clearly that there is very often a wide gap between idealism and reality. It convinced me that the brethren do not always take preachers as seriously as they take themselves. But I have been reluctant to write this because the congregation involved has done much good work over the years and good and able men have worked with them in the gospel. This has not been written to belittle them in any way. I praise them for giving a young preacher a chance to be heard, for putting up with my feeble attempts, for helping build the confidence it takes to face a new audience in a new place and preach the gospel to them.

I have written this for another reason. There are many young men just starting out who need a chance and deserve a break. Many preachers my age receive phone calls and letters from brethren over the country asking if we know where they can locate a good man to work with them. In most instances, they quickly explain that "we don't need a young man here who is just starting out, we must have a seasoned, mature preacher." Granted, there are some situations where the church has been through a crisis, or is about to face one, where maturity and wisdom are very much needed. But face it brethren, the older preachers are dying. How many have we lost in the last three or four years? Many my own age, who have now preached twenty-five or thirty years, have pushed themselves too hard and are struggling with serious health problems much too early. In the meantime, what are younger men to do who have resolved to devote their lives to the work of the gospel? Many have made careful preparation at great expense and amid great sacrifice. They cannot gain experience without a chance to preach. Some are ill-prepared. Some are more idealistic than practical. But so are some of the older men. Are these younger men expected to sit on the bench until they are thirty years old? They will still be inexperienced if they wait until they are forty to begin preaching, unless they have a chance to preach!

Last summer we had a meeting at Expressway in Louisville, in which we had a different young preacher every night, using men from our own area. We heard some excellent preaching, the kind that would help any church in a gospel meeting or local work. Over and over we heard expressions from the members about what promise there is for the future

in the kingdom as long as there are such young men on the firing line. We heard Steve Hardin, Larry Duncan, David Joy, Glenn Seaton and Don Truex. Back in the summer, sickness forced me to cancel my plans for a meeting with a church in Maine. I asked Steve Hardin if he could go if it would be all right with the brethren there. They readily agreed for him to come. He went, had a good meeting with several responding to the gospel and they invited him back on the strength of HIS OWN WORK in that meeting. I would gladly recommend any of the young men listed above, plus a score or more of others to congregations for gospel meetings or local work. I could wish for each of them and all other young preachers, that their beginning might be attended with much less frustration than my own first gospel meeting, but I hope the telling of this will serve to encourage all young men who aspire to give their lives to the greatest work on earth—the work of preparing eternity-bound souls for the judgment and for eternal happiness with God, Christ, the Holy Spirit, multitudes of angels and the redeemed of all ages. God bless the young men. "Let no man despise thy youth" (1 Tim. 4:12). Brethren, give them a chance.



HELL IS NO LAUGHING MATTER

How long has it been since you heard a sermon on hell? There is not as much attention given to this subject as there should be. Most of what we hear about hell is in the form of profanity and cursing from the mouths of degenerates. Too, not a little is heard in the way of jokes, scorn and ridicule. Let us notice what the Bible teaches about this place.

Hell Is A Real Place

Jesus was emphatically clear about the reality of hell. The following scriptures show this: Mt. 5:22, 29, 30; 8:12, 10:28; 18:9; 23:15, 23; 25:30, 41; Mk. 9:43, 45, 47; Lk. 12:5. From these passages, we learn that hell is:

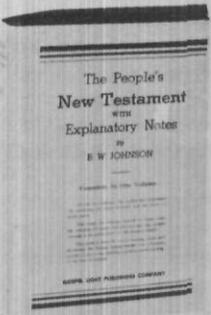
(1) **A place of fire.** In Mt. 5:22, the contemptible are in "danger of hell fire." Those who will not control their passions will be cast into hell fire (Mt. 5:29-30; 18:9). Whether this fire is literal or figurative does not decrease the punishment. Being in a place like fire would be no less comforting than if it were fire. But I see no reason for not believing that the fire is literal.

(2) **Everlasting.** Jesus taught the fire of hell is an everlasting fire (Mt. 18:8; 25:41). Mark's record says it is an unquenchable fire (Mk. 9:43-48). Consequently, there is no cessation of punishment (Mt. 25:46).

(3) **Outer darkness.** We read, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth (Mt. 8:12). These children would be the unbelieving Jews who rejected Jesus as the Son of God. In the parable of the talents, the unprofitable servant was also cast into outer darkness (Mt. 25:30). Depicting hell as total darkness seems to be a figurative expression showing the gloom and horror of the state of the condemned.

(4) **Soul and body destroyed.** Not only will the soul be lost in hell, but so will the body. Listen to Jesus: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt. 10:28). When Jesus comes the graves shall give up their dead, both of the good and the evil (Jn. 5:28-29). The wicked, soul and body, shall be destroyed. The word, "destroy," does not mean the being of the person, but rather the well-being. W.E.

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Vine says, "The idea is not extinction but ruin, loss, not of being, but of well-being."

(5) **Worm dieth not.** Three times in Mk. 9:44, 46, 48, Jesus said of those cast into hell that "their worm dieth not and the fire is not quenched." This is a description taken from Isa. 66:24. Literally, the worm is a maggot that consumes the flesh of a corpse. But the word, "worm," is used metaphorically in these passages and denotes the awesome state of the lost.

Lenski says that the worm is internal and the fire is external, "thus the entire suffering of the damned is described.....within and without torment shall be the lot of the damned. . . .the bodies of the damned shall be like rotting, putrid corpses that have the worm within and the fire without" (Commentary on Mark).

(6) **Prepared for Devil and his angels.** Although wicked men will be confined to hell, it was originally prepared for the devil and his angels. Jesus picturing the future judgment scene, will say to the lost, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41).

Etymology of Hell

The word, "etymology," has to do with the origin and development of words. The word, "gehenna," translated "hell" in the English Bible, originally meant the Hinnom valley (or better known as the valley of the son of Hinnom) on the western side of ancient Jerusalem. Here is where idolatrous worshippers offered their children to Molech, roasting them to death in the red-hot arms of his image (2 Chron. 28:3; 33:6; Jer. 2:23; 7:31). Josiah declared the valley unclean to the Jews (2 Kings 23:10). Later, it became the place where refuse was burned. In other words, it was the local trash or rubbish dump. From the preceding usage of the valley, it furnished a basis for the designation among the Jews of the eternal abode of the damned.

When Jesus came and spoke of gehenna (hell), the word, therefore, no longer carried the suggestion of a physical refuse disposal, but rather it connoted a spiritual place of eternal punishment for the wicked.

There is no basis whatsoever for the idea that "gehenna" means the grave as Jehovah's Witnesses teach. Such thinking is a figment of their imagination, and, actually, infidelity on their part. People who question hell as a place where the wicked are consciously and eternally punished, reflect upon the integrity of Jesus Christ.

Justice of Hell

Some people question the reality of hell on the basis that such punishment would be too severe, and, thereby, unjust. To doubt the reality of an eternal hell is to be guilty of the following things:

(1) **Challenging God's justice.** Many passages speak of eternal damnation or eternal punishment. We have already cited several of them. To challenge them as unjust is to accuse God of being an unjust God. But the Bible states about God, "Righteousness and justice are the foundation of thy throne. . . ." (Psa. 89:14, ASV). God being a just God, hell is, therefore, just, it being compatible with the perfect justice of God.

(2) **Conceiving God as man.** When we think that God should think and feel as we do, then we make the mistake of making God like unto us. Among other things, God said to the wicked among Israel, ". . . .thou thoughtest that I was altogether such as one as thyself. . . ." (Psa. 50:21). What I would do and how I would handle things does not mean that God would act, accordingly.

Children do not always understand the decisions and actions of their parents, and, in their immaturity, would do things differently. But as they grow older and have children of their own, they then can see why their parents did what they did.

Let us not question God's wisdom, nor try to mold him into our own earthly, limited concepts, but rather let us humbly trust his judgments and readily believe his Word. Some day, after this earth-life, we will be able to see the wisdom of God in all of His doings. Compare Isa. 55:8-9.

(3) **Sin is minimized.** Man sees sin as not so terrible, therefore, punishment that is eternal in duration is much too severe. However, in the eyes of God, sin is a terrible, heinous thing, the penalty for which demands banishment forever from the presence of God in hell.

But someone says, "How could just a few short years of sin receive an eternity of punishment?" The issue is not the length of sinning, but the sins, themselves. Even we recognize that the time consumed in crime does not determine the severity of it, but rather the nature of the crime, itself. A criminal could murder a dozen people in a few seconds, but does this reduce the gravity of the crime because of the brevity of it? Not at all! A person may get life in prison for a crime that took only a minute or two to commit. In like-manner God metes out punishment commensurate with the sin. The sinner is sentenced to hell because sin is an abominable, atrocious offence.

Yes, there is a hell but God does not want any of us to go there. He demonstrated this by the giving of his Son (Jn. 3:16). God would have all men be saved (1 Tim. 2:4) and he is not willing that any should perish but that all come to repentance (2 Pet. 3:9).

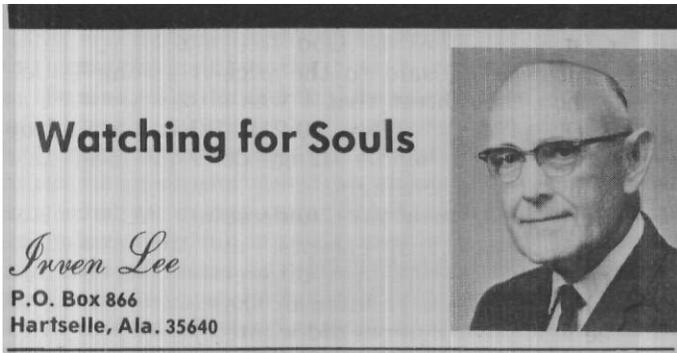
May all of us flee for refuge in Christ and lay hold upon the hope set before us (Heb. 6:18) in order to escape the wrath to come.

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Elders are to be able to account for each sheep in the flock. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). It happens that watching after souls is a responsibility of parents and of brethren in Christ as well. James gives a wonderful challenge to brethren in the last two verses of his general epistle. It would be good if each of us could learn from our heavenly Father to have this special interest in his brother. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This is a wonderful work, and it is time to give thanks to God for each of His children that is eager to have his brethren go to heaven with him.

Special mention is made of the fact that elders watch for our souls for they must give account. Preachers are also given special responsibility to instruct, warn, reprove, exhort, and rebuke in the effort to save as many as possible. Too many of us are burdened over our own selfish interests but not over the welfare of others. Paul mentioned the abuse, hardships, and dangers he had endured in his work as an apostle and then he spoke of the anxiety or care he felt for all the churches. "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:28). He was distressed when the church at Corinth was in trouble, and his burden was great when the false teachers were perverting the gospel and confusing the churches of Galatia. Was he their enemy because he wrote letters, made visits himself, and sent other faithful soldiers to contend earnestly for the truth? (Gal. 4:16).

Paul charged Timothy before God and the Lord Jesus Christ to preach the gospel which is able to save the souls of men, but he did not stop at this. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of

an evangelist, make hill proof of thy ministry" (2 Tim. 4:1-5). One is likely to endure afflictions if he tries to turn people from their evil ways because they do not like to be disturbed, but the job must be done before they are so hardened in sin that they will not endure sound doctrine.

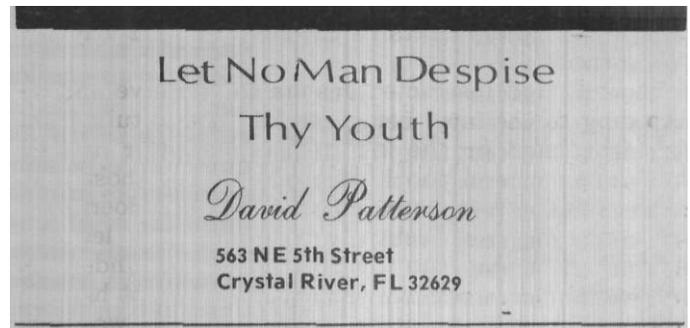
Do we all realize that many say it is none of our business what they or their children do? They do not ask for help nor will they accept it. One of the most difficult assignments found in the law of Christ is the assignment to reprove and rebuke those who are turning to evil. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). One difficult task is to buffet your own body and bring it into subjection so that you can reject the influence of those who walk in darkness. They will think that strange of you, especially if you once did partake of evil with them. A second difficult task is the one that brings persecution. That is the task of reproving them, but the Lord assigned it. It is for this reason that Christ and all the holy apostles and prophets met such bitter opposition (Matt. 5:10-12; Acts 7:52). You know how our Lord went about as the meek and lowly man who did no harm to any, and yet He was despised and rejected of men. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). There are those who resent correction and there are many who desire that preachers not correct others because those corrected might not like it. It is amazing how many nominal Christians there are that will severely criticize a gospel preacher for speaking the truth in love on some much needed lesson, rather than give him moral support in his difficult and worthy endeavor. Such people would have stood in the long ago with those who spoke well of the false prophets, who said. Peace! Peace! when there was no peace. "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:9, 10).

When men of God yield to the pressure to speak smooth things rather than rebuke sin when it first appears, there are very sad things that happen. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and priests thereof teach for hire, and the prophets thereof divine for money: yet they will lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (Micah 3:10-12). Such influences led to the captivity of Israel and Judah, and such teaching leads to the digression of the Lord's church in our times.

There are those who would make the church popular in a wicked world. This is not new under the

sun. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30, 31). People often pay well for what they want to hear, while they may have bitter resentment for those who tell them what they need to hear. Let us remember heaven's assignment to rebuke sin regardless of what it may cost because the important thing is to be acceptable to God and to please Him. We cannot do this and please those who have pleasure in unrighteousness rather than in the truth. (Rom. 12:1; Gal. 1:10; 2 Thess. 2:10-12.)



SUCCESS

Tremendous amounts of time, energy, and money are spent every year in an effort to achieve success. We live in a society of successful people that has no room for failures. Likewise, there is no room for failures in heaven, yet very little effort, time, and money is spent seeking spiritual success. Many labor all their lives seeking success in their worldly occupations and never find time to follow God's formula for spiritual success. The vast majority of Christians has failed to handle aright the word of God, to grow themselves, and to teach others the way of the Lord.

God has given us a foolproof formula insuring spiritual success if we will follow it. It is the formula God gave Joshua when he was about to take Moses' place as the leader of God's people. In Joshua 1:7-9 God gives Joshua these instructions:

"Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

Let us examine God's formula. First, God instructs Joshua to be "strong and of good courage". No coward ever was successful at anything. Just as Joshua needed to be strong and of good courage we as Christians need to do likewise in our studying, applying, and defending the word of God. We must meet every spiritual challenge head-on if we are to overcome it. Too many Christians run from spiritual problems and thus never become spiritual successes. Much of the apostle Paul's success can be attributed to his boldness and courage in proclaiming the word of God. In describing the armor of the Christian in Ephesians 6 Paul mentions armor for every vital part of the body except one, the back. That is because God's children are supposed to be fighting for the Master not running away from the battle. Christians are falling every day when they turn and run from

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the work of the Lord and are shot in the unprotected back by the fiery darts of the devil. Which way are you turned?

Second, God instructed Joshua to "observe and do according to the law" being careful "not to turn from the right hand or the left". Have you ever noticed that the successful people in the world are those who are always doing something? They are doers not onlookers just as Joshua was a doer and led the children of Israel into the promised land. Under the new law God has commanded that we "be not hearers only but doers" in James 1. In our doing we must study much so that we neither stray to the right hand or to the left. We need more people today willing to do according to the commandments of God. True doers are few which is why Jesus said only those who did the will of his father would be in heaven. What are you doing, or not doing for the Lord?

Third, God instructed Joshua to "meditate thereon day and night". One must not only know the facts he must understand them and make application of them in his life. David described the righteous as one who "doth meditate day and night" on the word of the Lord. Studying must be a regular thing not just a once in a while thing as so many Christians have played like. We must meditate upon it day and night if we are to understand it so that we can do it. Meditation is more than a surface reading. Meditation is toil and work and how few there are who meditate both day and night. How much time do you give to the study of the word of God?

Finally, God commanded Joshua to trust in the Lord. God said, "Have I not commanded thee? Be strong and of good courage; be not affrighted, neither dismayed: for Jehovah thy God is with thee whithersoever thou goest." Joshua had to fully believe God was with him all the way never doubting or failing to trust. How we need this attitude today. How many works have failed because those involved really did not trust that God was with them and for them? We are the saints of God. He is our Father and our leader and we then ought to go forth boldly assured that nothing can stand in the way of the work of our God. God said he would be with us if we would only do his will. Do we believe Him or do we doubt and become filled up with fear. We have what no other group on earth has, **GOD ON OUR SIDE**, and nothing or anyone can stand in the way of God. Trust the Lord and be a doer.

Will we answer the challenge before us? Will we dare to be successful in the work of the Lord? We have the formula. All we need now is to follow it and have good success spiritually.

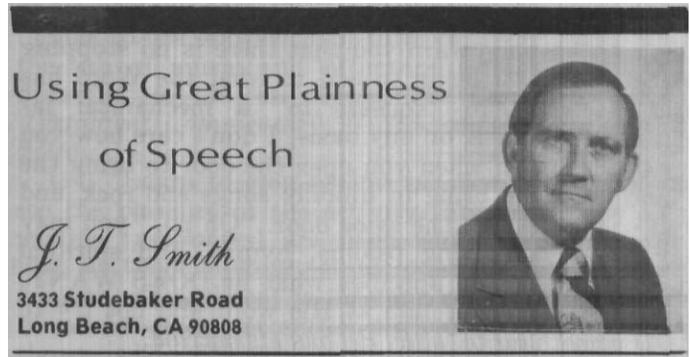
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COMMANDS: GENERAL AND SPECIFIC

There are two kinds of commands given in the Bible. One is generic, or general, while the other is specific. Obviously, there is a difference in these two kinds of commands. Let's see if we can distinguish between them and then tell how we may know whether or not they apply to you and me.

In the first place, a command of God is given that we might know his will for us. The general command is all inclusive. There are but two main means of traveling. One is walking and the other is riding. I believe we can all agree on that.

When a general command is given, as in Mark 16:15 to GO, God didn't specify any means of travel. So, we could walk, run, or ride on some vehicle or beast of burden. But the point is, God has not limited general commands. For if there is more than one way to do a thing, and God hasn't specifically stated any method or order of procedure, then he leaves it up to man's judgment as to how the thing is done.

Let's notice a simple example of this. God requires us to teach his word. The word "teach" is a general term. We may teach in song (Col. 3:16), teach by word of mouth, or teach by writing. Since God has not given any specific way to teach and all these ways were used in God's pattern, we are free to use any method or aid that would assure us of carrying out God's command.

Specific Commands

When God, in his pattern for doing a thing, gives specific instructions, we have no alternative but to do what God said in the way he said it or we will be displeasing to him. In God's pattern for music, for example, God specified the kind of music he wanted in the New Testament church. He said, "sing and make melody in your hearts" (Eph. 5:19). If we do that, it will be according to God's pattern. Notice that there is not a passage from Acts to Revelation that would authorize a mechanical instrument in worship to God.

"Didn't Say Not To"

This old "worn out" expression is used many times by people who do exactly what they want to do in matters of religion. They will use such expressions when they cannot find Command, Apostolic Example, or Necessary Inference. Not a one of the means of Bible interpretation will permit anything

but singing. Now before you say, "yes, but I think. . ." let me warn you that there is no stopping place when you begin to add to what the Word has said. If you can "squeeze in" a mechanical instrument of music on any basis, I don't care how you try to justify it; when you open the door to bring the Piano in, I will bring in hillbilly songs and rock and roll songs through the same door. "Oh no," you may say, "God said sing psalms, hymns, and spiritual songs." When God specifies what he DOES WANT, we had better take him at His word and not try to ADD something to what He has authorized.

DEASON—REYNOLDS DEBATE

Larry Ray Hafley
P. O. Box 327
Russellville, Alabama 35653

During the last week of August, Jim Deason met Richard Reynolds of the denominational Church of God in debate in Andalusia, Alabama. The church is not strong in numbers in that vicinity; so, the attendance on the part of brethren was limited. There were more members of the Church of God present which was to be desired.

This was Jim's first debate, but he handled it like a veteran. Jim had spent many long months in preparation, and it was evident throughout the discussion. Mr. Reynolds is the son of E. J. Reynolds, a well known Church of God debater. Richard has a very forceful pulpit ability. He presses his points with fervor and does as well as it is possible for a man to do who is defending false doctrine. Brother Deason was every bit as strong in delivery, and the truth was made to shine brightly.

The first two nights were spent on the study of Holy Spirit baptism. Mr. Reynolds believes there are three baptisms. First, there is water baptism. Second, he believes in Holy Spirit baptism. Third, he believes there is a mystical baptism into Christ. The Holy Spirit is the administrator of this baptism. Christ is the element and the purpose ("into Christ"), or so Mr. Reynolds affirms. Jim was more than able to point out the inconsistencies and contradictions of this doctrine.

The last two nights were on the subject of water baptism. Reynolds said Jesus shed his blood "because of the remission of sins. He was forced into this position, and it hurt him in the debate. Reynolds spoke of Deason's "water gospel," but when Jim made reference to the fact that Reynolds' doctrine made him an enemy of the cross of Christ, E. J. Reynolds publicly challenged the remark. You see, it is all right to speak of our "water gospel," but it is not right to show that one is an enemy of the cross!

Good order prevailed, and we know that the cause of truth was helped. Jim Deason is a young man. He will accomplish much good in the kingdom if he continues his present course. All of us should hold up the hands of men like him in every effort for the way of truth.

Psalmos and Instrumental Music

Melvin Curry

209 Willowick Avenue
Temple Terrace, Florida 33617

The editor of *Searching the Scriptures* recently requested that I respond to some arguments defending the present use of instrumental music in worship. The authors of the material are Robert E. Gullledge, Sr. and Dwaine E. Dunning, both of whom are associated with that segment of the "Restoration Movement" that contends for singing with the accompaniment of instruments of music. First, I want to answer Robert Gullledge's tract *A Psalm Is "A Jubilant Song Of Praise To Accompaniment Of Music."* The tract is merely a compilation of statements by thirty five authors who speak favorably to his position. My response consists of quotations from thirty five authors in support of the position that first century Christians worshipped without mechanical instruments of music. Such a response serves several purposes: 1) it shows that lists of scholarly quotations can be compiled in defense of either vocal or instrumental music; 2) it indicates that the problem is more complex than Robert Gullledge implies in his tract; 3) it demonstrates how the same authors may be arrayed on both sides of the issue (especially men such as Thayer and Abbott-Smith), depending on what material is included or excluded; and 4) it affirms that the definition of a psalm according to Old Testament usage is quite different from its definition according to New Testament usage.

The thirty five selections in this article should be read in sequence because they are arranged to show the simple definition of a psalm in the New Testament, the derivation of the noun "psalm" (Greek: **psalmos**) from the Greek verb psallo, as well as the voice of church history on the matter. If you are interested, the original tract to which I am responding can be obtained from Robert E. Gullledge, Sr., 211 South Arch, Jerseyville, Illinois 62052.

A NEW TESTAMENT PSALM IS. . .

(1) "The noun **psalmos** psalm (Eph. 5:19; Col. 3:16; 1 Cor. 14:26) . . . is used in the New Testament of a religious song in general" (Marvin R. Vincent, *Word Studies*, III, 269-270).

(2) "A **sacred song**" (*Bagster's Analytical Lexicon*, p. 441).

(3) A "song of praise" (William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 899).

(4) "**Psalmos** most probably, as Meyer suggests,

denotes a sacred song of a character similar to that of the Psalms. . . ." (Charles John Ellicott, *St. Paul's Epistle to the Ephesians (Greek text)*, p. 125.

(5) "By a **psalm** (KJV) or hymn (RSV) Paul is not necessarily thinking of the O. T. psalms. The poems in Luke 1-2, the hymns in the book of Revelation, and the snatches of songs elsewhere in the N. T. (Eph. 5:14; 1 Tim 3:16, etc.) indicate that the Spirit moved the early Christians to new lyrical expressions about God's mercy" (Clarence Tucker Craig, *The Interpreter's Bible*, exegesis on 1 Cor. 14:26).

(6) "The transliteration of the Greek word by 'psalms' is misleading here, for that suggests the Old Testament psalms. These were used in worship, and indeed supply the forms for some early Christian hymns. But Paul means hymns in general, which would include praises (15f.) as well as prayers to God, partly prepared beforehand and partly improvised like interpretations upon the spot, as was the custom among Jewish Therapeutae, or 'Worshippers'" (James Moffatt, *The First Epistle of Paul to the Corinthians in The Moffatt New Testament Commentary*, p. 227, on 1 Cor. 14:26).

(7) "This can hardly mean one of the Psalms of the Old Testament; but something prepared or suggested for the occasion. One was impelled by the Spirit to pour forth his heart in a song of praise" (Charles Hodge, *An Exposition of the First Epistle to the Corinthians*, p. 300, on 1 Cor. 14:26).

(8) "A psalm, (not one taken from the book of Psalms, as though none other were allowed to be used in public worship, as some of our Scotch brethren imagine), nor one previously composed and committed for the occasion; but the meaning is, that he comes to church in a state of mind inspired by the Spirit, to produce and pour forth some song of praise [after the manner of Miriam, Deborah, Simeon]" (Christian Friedreich Kling, *Lange's Commentary on the Holy Scriptures*, commenting on 1 Cor. 14:26).

(9) That "the Christians, filled by the Spirit, improvised psalms, is clear from 1 Cor. xiv. 15,26. Such Christian psalms and hymns are meant, as the Spirit gave them to be uttered (Acts ii.4, x.46, xix.6). . ." (*Meyer's Commentary on the New Testament*, commenting on Eph. 5:19).

(10) "The literal sense 'by or with the playing of strings,' still found in the LXX, is now employed figuratively. . . . In 1 Cor. 14:26 psalmos means a Christian song in general" (Gerhard Delling, *Theological Dictionary of the New Testament*, edited by Gerhard Friedrich, translated by Geoffrey W. Bromiley, VIII, 499).

(11) "Let your songs be, not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart" (Conybeare and Howson, *Life and Epistles of Paul*, Vol. II, p. 408, commenting on Eph. 5:19).

(12) "Singing with the voice and heart, Eph. 5:19" (J. B. Mayor, *The Epistle of St. James*, p. 168).

(13) "On the face of it, it is not obvious how one instructs and admonishes with psalms, etc; but there

is no denying that Eph. v.19 leaves no choice but to 'speak to one another in psalms' etc.; and presumably the use of music and utterances of praise may be didactic" (C. F. D. Moule, *The Cambridge Greek Testament Commentary*, p. 135, commenting on Col. 3:16).

(14) "Learn to sing psalms [*psallein*], and you will see the pleasure of the activity. For those who sing psalms [*psallontes*] are filled with the Holy Spirit, even as those singing satanic odes are filled with an unclean spirit. What is 'in your hearts to the Lord'? It means giving attention with understanding. For those who do not pay attention merely sing [*psallouri*], sounding the words while their heart roams elsewhere" (Chrysostom, *Homily xix, On Ephesians V. 19*).

Derivations from Psallo

(15) "The word **psalm** is from the Greek noun **psalmos**, and this again from the verb **psallo**, to touch, to feel, to play on a stringed instrument with the fingers and, finally, to make music or melody in the heart, as in Eph. 5:19. . . . the word **psalm** may or may not refer to instrumental music. Its proper meaning, in any and every case, must be determined by the context. And, according to this fundamental law of interpretation, it is pretty evident that in Ephesians and Colossians the term **psalmos** has no reference to instrumental music, for, in both cases, it is the strings or chords of the **heart**, and not of an instrument, that are to be touched" (Robert Milligan, *Scheme of Redemption*, pp. 380, 381).

(16) "Nor should the etymological force of the terms be pressed, as though **psalmos** inevitably meant a song sung to the accompaniment of a stringed instrument (psaltery or lute), the strings of which were plucked by the hand" (F. F. Bruce, *Commentary on the Epistle to the Colossians* NICNT) p. 284).

(17) "Sufficient here is to remark that while **psallein** and **psalmos** etymologically pertain to plucking the strings of a musical instrument, this original significance of the words cannot be pressed here" (William Sheppard Smith, Ph. D dissertation, University of Amsterdam, 1962).

(18) "Gr. **psallo**, 'to play a stringed instrument,' 'to sing a hymn.' The word may thus refer either to instrumental music or to singing in general. Some think *psallo* here refers to the former, inasmuch as 'singing' has already been mentioned; others think that in the NT the word means only 'to sing'" (*The Seventh-Day Adventist Bible Commentary* on Eph. 5:19).

(19) **Psallo** means "in the N. T. to sing a hymn, to celebrate the praise of God in song" (Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament*, p. 675).

(20) **Psallo** means "in the N. T., to sing a hymn, sing praises; Jas. 5:15. . . ." (George Abbott-Smith, *A Manual Greek Lexicon of the New Testament*, p. 487).

(21) "**Psallo, to chant, sing** religious hymns" (E. A. Sophocless, *Greek Lexicon of the Roman and*

Byzantine Periods, p. 1178).

(22) "**Psallo**, properly = 'play on a harp,' but in the NT, as in Jas. 5:13, — 'sing a hymn.' Modern Greek, 'sing'" (Moulton and Milligan, *The Vocabulary of the Greek New Testament*, p. 697).

(23) **Psallo**: "The word does not necessarily imply the use of an instrument" (J. H. Ropes, *Epistle of James in the International Critical Commentary*, p. 303, commenting on Jas. 5:13).

(24) **Psallo**: "Singing without accompaniment, especially singing praise" (Robertson and Plummer, *First Corinthians in the International Critical Commentary*, p. 312).

(25) **Psallo**: "In the N. T. the same verb is used of singing hymns of celebrating the praise of God" (R. J. Knowling, *Westminster Commentary* on Jas. 5:13).

Singing Psalms Without Instruments

(26) "The Word of God, despising the lyre and harp, which are but lifeless instruments, and having tuned the universe by the Holy Spirit, and especially man... makes melody [**psallo**] to God on this instrument of many tones; and to this instrument—I mean man—he sings [**Prosado**] accordingly: 'For thou art my harp, and pipe, and temple'" (Clement of Alexandria, *Exhortation to the Heathen*, I. 5.3, quoted from the *Ante-Nicene Fathers*, Vol. II, p. 500).

(27) "Those who do not read (aloud) the sacred songs in this manner do not sing [**psallousi**] with understanding... But those singing [**psallontes**] in the above described manner, so as to present the melody of the words from the rhythm of the soul and the harmony with the spirit, these sing [**psallousi**] with the tongue but make melody [**psallontes**] with the mind, and they profit greatly not only themselves but those who wish to hear them" (Athenasius, *Epistle to Marcellinus*, 29, quoted from the *Ante Nicene Fathers*, Vol. VII).

(28) "You have a psalm, you have a prophecy, evangelical commandments, the preaching of the Apostles. Let the tongue **sing** [**psalleto**], let the mind interpret the meaning of the words, in order that you may sing with the spirit and sing with the mind also" (Basil of Caesarea in Cappadocia, *Homily on Psalm 28*, quoted from the *Ante-Nicene Fathers*, Vol. VII).

(29) "The Church does not make use of musical instruments, such as harps and psalteries, in the divine praise, for fear of seeming to imitate the Jews" (Thomas Aquinas, *Summa Theologica*, Part II, Q. 91, Art. II(= Dominican ed. 1922, v. 11, 166-168).

(30) "Musical instruments in celebrating the praise of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostles is far more pleasing to him" (John Calvin, *Commentary on the Book of Psalms*, translated by James Anderson, Vol. I, pp 538f).

(31) "Hut were it even evident, which it is not, either from this (2 Chron. 29:25) or any other place in the sacred writings, that instruments of music were prescribed by Divine authority under the law, could this be adduced with any semblance of reason, that they ought to used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this: and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity" (*Adam Clark's Commentary*, Vol. II, pp. 190-191).

(32) "The Greek word 'psallo' is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church..." (*McClintock and Strong Encyclopedia*, Vol. VIII, p. 739).

(33) "The music of worship is essentially vocal and its cadence was greatly hastened by the introduction of orchestral instruments" (Donald Attwater, *A Catholic Dictionary*, 2nd edition, p. 336).

(34) "Critical scholarship, applying itself to the study of incidental information that does emerge... has been able to reconstruct tentatively at least certain of the broader outlines of the use of music in the crucial formative years of the Christian movement. So far as we can tell, the music of the early church was almost entirely vocal, Christian usage following in this particular the practice of the Synagogue, in part for the same reasons" (Carl Kraeling, *Ancient and Oriental Music*, edited by Egon Wellesz, *New Oxford History of Music*, Vol. I, p. 303).

(35) "In the early church the whole congregation joined in the singing, but instrumental music did not accompany the praise" (William Dool Killen, *The Ancient Church*, p. 423.).

Conclusion

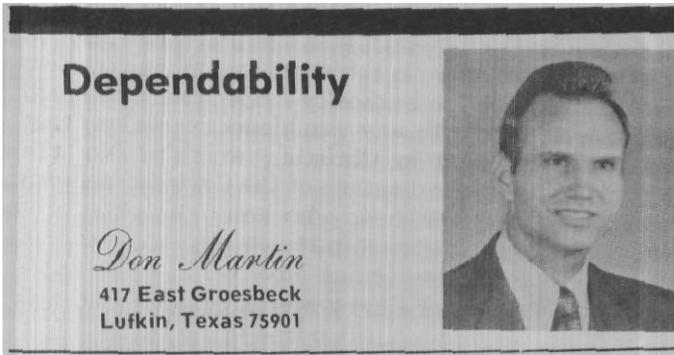
"That instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history" (*Fessenden's Encyclopedia*, article "Art, Music," p. 852).

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We are living in an age of change and transition. There have been major changes monetarily. Inflation has caused the dollar to depreciate drastically. Many individuals have been financially let down and ruined because of inflation. They have saved for a life time only to realize that what they have accumulated does not have near the buying power it had even three years ago. In other words, the dollar is really not dependable. Knowledge in general is constantly changing, there are changes in medical science and procedure, and in civil laws. Actually, there is little in life that is completely dependable.

In the last five years man has begun to learn that even the very elements or principles of our life-style are not dependable any longer. The dangerous shortage of fuel in the North this past winter caused the United States to realize the imminence of a possible major catastrophe because of a natural gas shortage. Other shortages have been predicted and even, to a degree, already experienced—shortages in food, electricity, and drinkable water. Dear reader, do not despair and give up—there are still some things that are completely reliable and dependable. Things in which you can totally trust.

God The Father

I suggest unto you that regardless of how fluctuating and vacillating the things of man may be God the Father is always dependable. In the text of I John 1:8-10, the apostle John is accenting the need of admitting sin and then confessing our sins. To offer encouragement and incentive for confessing our sins to God John wrote, "If we confess our sins, HE IS FAITHFUL AND JUST to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9, all emphasis throughout mine, DM). James wrote of God's faithfulness or dependability as follows: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING." (Jas. 1:17). Hence, there is no variation with God (ASV). You can depend on him—he will not let you down!

Jesus

Jesus is faithful and dependable in his role of man's redemption. He demonstrated his reliability in the matter of being God's spokesman (Heb. 1:1, 2). Jesus spoke the pure truth. The Jews did not believe him because he spoke the truth, "And because I tell you the

truth, ye believe me not" (John 8:45). On another occasion he himself announced, ". . . I am the way, THE TRUTH, and the life: no man cometh unto the Father, but by me" (John 14:6).

Concerning the changelessness of Jesus Christ, the writer of the Hebrew Epistle exclaimed, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). Thus, with assurance and confidence we can sing, "Standing on the promises of Christ my King-----"

Holy Spirit

The Holy Spirit is indispensably involved in man's salvation today. It is he who is the executor of man's redemption. We are born again by means of the Holy Spirit (John 3: 5, 8); quickened by him (John 6:63); saved by him (Tit. 3:5); and sanctified by him (I Cor. 6:11). Of course, the Spirit accomplishes the new birth, quickening, saving, and sanctifying through the word of God (I Pet. 1:22-25; Ps. 119:50, 93; Jas. 1:21; John 17:17). I submit that salvation is begun, continued, and shall be consummated by the Holy Spirit through the means of the word.

The truth I seek to stress is that the Holy Spirit is dependable in man's salvation!

God's Word

Jesus taught, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). God's word has survived all the onslaughts of man to eradicate it. Jesus taught regarding the indestructibility and thus the dependability of the word of God, "Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY" (Matt. 24:35). Peter enunciated, "But the word of the Lord ENDURETH FOR EVER (1 Pet. 1:25).

The word of God is reliable in producing faith (Rom. 10:17). It is God's power unto salvation (Rom. 1:16), and it will be the standard of judgment on that Great Day (John 12:48).

The Justice of The Judgment

Jesus, we are told, will be the judge of all men (John 5:22; 2 Cor. 5:10). Paul wrote of Jesus' judgment thus, "Henceforth there is laid up for me a crown of righteousness, which the Lord, THE RIGHTEOUS JUDGE, shall give me at that day: and not to me only, but unto all them that love his appearing" (2 Tim. 4:8).

The scriptures teach that our destiny shall be determined by and according to our works (Rom. 2:6; 2 Cor. 5:10). "For we must all appear before the judgment seat of Christ," Paul teaches, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Conclusion

Beloved, don't you desire security—something you can believe in and depend on? These are completely dependable—the Father, Son, Holy Spirit, word of God, and the justice of the judgment. Put your faith in them, they will not fail you!

FROM THE BEGINNING IT WAS NOT SO
Pat Higgins

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). One man for one woman for life, so it was from the beginning, said Jesus (Mt. 19:3-9). In the beginning God set up laws to govern the relationship between man and woman; marriage laws apply to all people of all time. Jesus takes us back past the law of Moses to the very beginning as it was originally intended. Christian and non-Christian alike are amenable, because from the beginning God ordained that what he had joined together no man should put asunder.

Contrary to what Jesus taught, divorce is commonplace and socially acceptable today. Not too many years ago it was considered disgraceful to break up a marriage. The world learned to accept it and even to consider it the "in" thing to do. Christians gradually adjusted to it as a way of resolving an unhappy situation. As a result, they began to tolerate the consequences, to sublimate the resultant remarriages, and to justify (?) almost any condition in the name of repentance.

Did Not Retain God In Their Knowledge

The Apostle Paul wrote of the Gentiles who, ". . . when they knew God, they glorified him not as God . . .", "who changed the truth of God into a lie . . .", and ". . . even as they **did not like to retain God in their knowledge**, God gave them over to a reprobate mind, to do those things which are not convenient;" (Rom. 1:21, 25,28).

This seems apropos to the situation today. As has already been stated, God gave His laws concerning marriage in the beginning. However, men did not like to retain God's laws in their knowledge, and they changed the truth into a lie. These deviations from God's original marriage laws have seared the consciences of men and allowed the lives of marriage partners to become so intertwined in multiple marriages that rectifying the situation seems overwhelming. We weep for the heartrending circumstances engulfing friends and loved ones. Our hearts are heavy and torn between emotional understanding for man's physical needs and the spiritual recognition of the law of God — the former does not nullify the latter.

Lack of Teaching Responsible

We are now reaping the bountiful harvest of neglect and indifference toward the laws of God regarding the sanctity of marriage and the responsibilities involved in such a relationship. The blame rests on parents, elders, preachers, and teachers.

Parents have neglected to impress on the minds of children what God expects of a husband or wife and the life-long contract they are about to enter. Such teaching requires more than a superficial conversation. It takes regular indoctrination, as Moses exhorted the children of Israel in Deut. 6:6, 7: "And these words which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Such indoctrination becomes a part of one's life so that an alternate course would never be considered.

Elders, preachers, and teachers have not adequately taught on the subject and the consequences of departing from God's original marriage law. Over the years we have neglected, not only to teach on, but to abide by the law of Christ regarding marriage. Consequently, we have reached the point where strict adherence to that which is written is incomprehensible to us.

Conclusion

The Word of God remains "the same yesterday, and today, and forever" (Heb. 13:8). The law of Christ regarding marriage will not change. Therefore, it behooves each of us to make the decision whether to retain the law of God in his knowledge or to continue to strengthen the ever-growing immorality within and disregard toward the marriage relationship.

10024 Enger Lane
Bakersfield, CA 93308

HE'S ONLY A MAN

Ralph Joiner
4661 Cooper Rd.
Cincinnati, OH 45242

Over the years much criticism has been leveled against gospel preachers for demanding greater righteousness in their hearers than was manifest in their own lives. Non-preaching brethren are sometimes quick to charge, "He doesn't practice what he preaches." Often preachers, generally with a commendable degree of honesty in including themselves in the throng of offenders, will make similar charges. Certainly there is no justification for anyone, preacher or otherwise, placing himself in an "ivory tower" and "living the life of Riley" while demanding that all others "toe the line." The word of God is too plain to misunderstand: "You therefore have no defense—you who sit in judgement, whoever you may be—for in judging your fellow-man you condemn yourself, since you, the judge, are equally guilty. It is admitted that God's judgement is rightly passed upon all who commit such crimes as these; and do you imagine—you who pass judgement on the guilty while committing the same crimes yourself—do you imagine that you, any more than they, will escape the judgement of God? . . . You proclaim, 'Do not steal'; but are you yourself a thief? You say, 'Do not commit adultery'; but are you an adulterer? You abominate false gods; but do you rob their shrines?" (Rom. 2:1-3, 21-23 NEB). God simply will not tolerate sin regardless of who commits it and the wages of sin is eternal spiritual death for the preacher and non-preacher alike (Rom. 6:23).

But lets face facts! Gospel preachers are flesh and

blood; they suffer the same weaknesses of the flesh; have the same passions as anyone else. Brethren are sometimes quick to brand a preacher a hypocrite if his personal life falls short of the Christian ideal he preaches from the pulpit. But there is a great difference between hypocrisy and weakness. When Judaizing teachers troubled the Gentile converts at Antioch, insisting "Except ye be circumcised after the manner of Moses, ye cannot be saved", it was Peter who, at what is commonly called the Council at Jerusalem, advised, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:1, 10). But earlier, this same Peter, in a moment of weakness, had become an instigator of controversy when he withdrew, himself from the Gentile brethren when Jews came into their midst (Gal. 2:11-14). Was Peter a hypocrite, living one thing and teaching another? Certainly not. Peter was only demonstrating a trait common to us all. He allowed himself to be overcome by fleshly weakness!

Brethren need to realize that gospel preachers are concerned with ideals—ideals they insist that others attain but may be unable to reach themselves! Is it wrong for the preacher to want the congregation to be perfect in every possible way? If he did not he would be unworthy of his calling, both as a Christian and a preacher. Paul's great desire was to present the church at Corinth to Christ as a chaste virgin. In order to do this he rebuked them for their numerous transgressions. But the venerable apostle was not without his problems. Though we have no record of Paul every straying from the way, he freely admits that it was necessary to "keep under" his body lest, after preaching to others he himself might be made "castaway" (1 Cor. 9:27).

So the next time "your" preacher lambasts the congregation for gossiping, and you hear him repeat something told him in confidence, don't immediately accuse him of hypocrisy. Talk to him, and pray for his weakness in the flesh. When "your" preacher gives a series of lessons on family life and you observe that his family life is far from ideal, don't criticize him for failing to "practice what he preaches." Preachers have family problems just like everyone else, perhaps even greater. By the very nature of his work the preacher's family sees pressure seldom seen anywhere else. When "your" preacher tries to motivate the congregation to greater effort in personal work but seems to do little of it himself, don't brand him a "great talker but a poor doer." He may be a great pulpiter but a poor personal worker. He may need to learn himself how to teach on a "one-on-one" basis. Like thousands of other Christians he may be shy in such a situation. Rather than criticize, offer to help him, to go together and learn together.

Preaching the gospel is a tiring, often discouraging, work. Only God knows the pressure the gospel preacher is constantly under. Brethren can help beyond what they might think if they will only view the preacher in proper perspective. He is only a man. When he stumbles and falls, give him the

benefit of doubt. He has no help in living a godly life that other Christians do not also have. He has no special "guardian angel" to keep him from straying. He occasionally needs the help of those who are stronger (Gal. 6:1-2). Always he needs their prayers! (*EDITOR'S NOTE:* Gal. 2:13 identifies the action of Peter and Barnabas as Hypocrisy).

A SERIOUS PROBLEM

I am, I pray, a faithful preacher of the gospel. I have worked with this church almost three years. At present some members are beginning to whisper around, "We need a new preacher." The same evil forces that caused the last preacher here to leave will soon be putting the pressure on me to leave, also. My situation is not unique. The very same thing might be happening in your town.

Many times it's a good thing for the preacher to leave, if there is a legitimate and scriptural reason. If a preacher preaches something that is more, or less, than the whole counsel of God, the curse of God rests upon him (Gal. 1:8) and he is not fit to be retained as a gospel preacher. If he is living a life which is ungodly and immoral, he stands condemned before God (Rev. 21:8) and he should be fired immediately. If he is lazy and shirks his work and responsibility in the work of a preacher of the gospel, he is guilty of sin and certainly should not be supported by the local church or any other church or individual. (1 Cor. 9:14; 2 Thess. 3:10) If he is ineffective in his work, this might be a just reason for needing a new preacher. Some preachers spend too much time on the golf course or fish bank and neglect their work as gospel preachers and weaken their effectiveness. Some preachers, truthfully, just don't have the ability to be effective in the work of preaching the gospel. One preacher I recently heard of was asked to move because he was said to be preaching "over the head" of his audiences—they could not understand his sermons. If true, it was good to make a change. However, many preachers are ineffective in their work because the other members of the local church do not love the Lord and the truth and, thus, neither work with nor cooperate with the preacher.

Many times it would be a serious mistake not to change preachers, but so often the preacher is made to leave for no legitimate reason at all. The cry, "We need a new preacher," may first burst forth from the lips of one with the spirit of Diotrephes, who loved to have the preeminence (3 Jn. 9). The preacher has preached the truth and Diotrephes sees the danger of his power and preeminence crumbling so, under the influence of the devil, he begins to hint around that "the preacher's been here long enough; I think it's time for a change." Even though the preacher is a hard worker and a faithful proclaimer of the truth and in spite of the fact that souls are being saved and the church is making slow, but steady, progress, Diotrephes often has his way and the preacher is forced to move on. Especially is this so when Diotrephes happens to be a wealthy or influential member of the church and community.

If Diotrephes isn't the instigator behind the preacher's move, it might be a member of another sect.

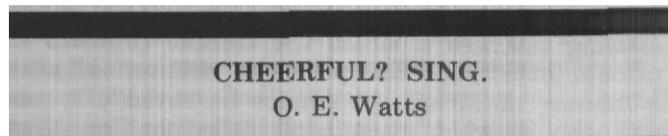
This church member wasn't faithful when the preacher moved to work with the church in the beginning, but he has been in the habit of coming on Sunday morning, for years. That is, until the preacher touches on some Bible subject to which his life does not harmonize. The teaching might be on "marriage and divorce," or "faithful attendance," or "personal work" or any number of similar subjects. This member has a "pet peeve" or some sin to which he is so enslaved that he refuses to give it up. But let the preacher hit his "sore spot" and all at once "the preacher has been here long enough and it's time for a change." Old Sore Head quits attending at all and vows that he won't be back until "the preacher leaves." To top it all off he blames the preacher for HIS unfaithfulness. It's amazing! Sore Head wins, the preacher moves and Sore Head returns to await the coming of his next victim. If Sore Head wore a gun and kept count, there would be several "notches" on his gun.

As I said, my case is not unique. Every gospel preacher who has been faithful to the Lord's cause has suffered through one or more of these heart-rending experiences. Some have endured them; others have not. Tombstones in the preacher's graveyard could well read, "Died of abuse." Some, after experiencing such things, have given up the work of preaching the gospel, thus, adding to the shortage of faithful preachers. Others have been so adversely affected they quit the Lord and His church, altogether. Churches have been split asunder over the unscriptural manner by which preachers have been fired. Those who once were longtime friends and members of the same local church are now bitter enemies and members of warring factions. Church members who once were faithful and zealous are now members of some denomination or else have become so discouraged and disgusted that religion has lost all appeal to them. And all because of the firing of some preacher in an ungodly and unscriptural way. Young people, both in the church and out, have been lost to the cause of the devil because some Diotrophes or Sore Head was allowed to have his way and truth was trampled under foot. Only time and eternity will reveal how many souls will be lost because of this one problem.

In addition to all these tragic and sinful results faithful brethren have become unfaithful without even being aware of it. Jude tells all Christians to "earnestly contend for the faith." (Jude 3) Brethren need to be made to realize that it is just as wrong and sinful to stand idly by while the preacher and his family are pressured and abused as it is to support human institutions and unscriptural arrangements from the treasury of the church. Generally, their idea seems to be, "The preacher is expendable. We can get another one." No matter that the preacher has a son or daughter who wants to graduate with his high school class. No matter that he has a garden that hasn't come in. No matter that he has other local obligations and ties which he has made. The order is, "MOVE THEM OUT!" Churches composed of members who will not support the truth and uphold the hands of faithful preachers will never become strong and sound churches.

It's not found in the Bible but I suspect the Lord would approve if we preachers ever get smart enough to teach each other, "Mark those churches which so abuse preachers, and avoid them."

(Name Withheld by Request)



"Is any cheerful?" James 5:13 has this short interesting question. The one just before it contains the words, "among you." From that we know that this should be understood as, "any person among you." It asks whether any Christian is cheerful.

We admire the way this lesson is presented. How better could a writer *get* attention than with a very brief "loaded" question? It is as if a switch is thrown to alert all of our concentration on the one interest holding idea. Thus, all the flood-lights of our thinking are turned on the great signboard which follows and tells us what to do.

The phrase, "is cheerful," translates the Greek verb, EUTHUMEI. The stem of that word comes from THUMOS. This indicated "violent commotion of mind," or strong emotion such as "passion." The short form was prefixed with EU to make our subject term which means, "to be cheerful." EU always carries the thought of **good, well, favorable**, a "nice kind."

The King James Version reads, "Is any merry?" But the English Revised Version (1881) and our commonly used American translations say, "cheerful." The New International Version asks, "Is anyone happy?" Even the KJV had "cheer" where other forms of the same compound term were used in the New Testament. There are only four such occurrences. These are in Acts 24:10 and Acts 27:22, 25, and 36. In all renderings of these we find that the emotion is a good one, also described as gladness, good cheer, or courage. In James 5:13 "cheerful" must be seen as very different from the "suffering" mentioned just before it.

In either language "cheerful" is not from the same form or exactly the same thought as "rejoicing." But it is certainly the result of it or closely connected with it. We are encouraged and urged to rejoice (Matt. 5:12; 1 Thess. 5:16; etc.). So, the inspired James is not supposing a rare case. This should happen often or almost all the time with every Christian. God wants us to be happy. When He asks, "Is any cheerful?" we should understand, "Every one should be."

The good Lord also desires that this fine, warm, favorable emotion be expressed. This is not to be in a giddy, honky-tonk way, or even with "old home" songs, although the latter are all right in their place. The exhortation is that each one separately and by himself (including herself, of course) should sing praise to God repeatedly. (We can almost say, constantly.) Each should do this so as to praise, thank, and exalt Him who provides the basis for that one's well-being and cheerfulness.

This is addressed to you individually as a Christian. If you have not praised God today, singing by yourself, then "get with it." Do so. Sing praise to Him right now. You are happy, aren't you? If not, then pray. But, if so, praise the Lord. Do it in the way He asks you to. Sing praise.

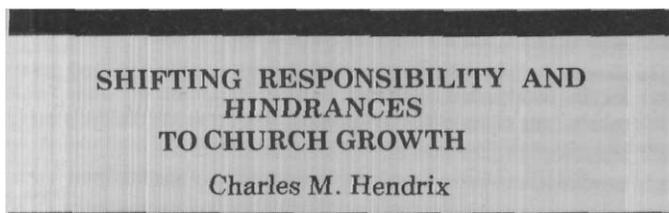
We can not always do this—not out loud, anyway. If I am at a gathering certainly my Creator does not want me to interrupt a speech or the entertainment by bursting out in song. Our Father expects us to use a little sense in doing what he asks.

But, look at how much each of us is alone, or near others who would not be disturbed by his (her) singing. Driving, gardening, hiking, doing housework, farming, and on and on. Turn the "tube" off sometimes. It can not do our individual singing for us. Suppose that other persons do hear us. It will do them good. The other prisoners heard Paul and Silas "singing hymns unto God (Acts 16:25)."

Does someone say, "I do not know any songs?" Then learn one. Use that to start with. It is a sad commentary on our use of song books that so many can not sing even a few songs without that "crutch."

This does not rule out singing in groups. But it does enjoin a personal, "one-person," singing expression of Christian happiness. Every one of us will be blessed by singing as God here tells each one of us that we should. Any Christian who is cheerful should proceed to do what the Lord wants that one to do. Let each one of us "sing praise."

Box 895
Craig, CO 81625



The greatest fallacy that many public teachers and preachers commit is in apparently assuming that all scriptural preaching is good and correct preaching and therefore, that they are always guaranteed of being in the right. But not necessarily so! For instance, it does little if any good for one to teach a thing and not practice what he preaches. This can only mean that he is more concerned about what he wants others to do, than what he himself ought to do. Therefore, it could indeed be a hindrance to the growth of the church.

Another hindrance to growth of the church is vividly expressed by brother Guthrie Dean in an article written in Truth magazine titled "Preacher Take Heed Unto Thyself. The following statements are taken from this article: "Paul said unto Timothy, 'Take heed unto thyself and unto the doctrine; continue in them, for in so doing this thou shalt both save thyself and them that hear thee' (I Tim. 4:16). As a preacher I realize the great responsibility I have, both in life and in teaching. The following are some of the pitfalls that preachers must avoid:

1. "The tendency to say and do not (Matt. 23:1 3). If we want the church to work, we ourselves must get up, and out, and at it. We are to set an example of action. Paul went about daily preaching and teaching" (Acts 20:20 31).
2. "The tendency to preach one thing and practice another (Rom. 2:21 23). We must keep our own skirts clean as we go forth to fight against sin."
3. "The tendency to have an implacable, rigid and unforgiving spirit. Cross some preachers, and you have gained an enemy for life."

One conclusion that can be drawn from these statements is evidenced by the fact that more fishermen and less aquarium keepers are needed.

All of us at some time need encouragement to help us maintain stability and progress in the work of the church. "For all have sinned and come short of the glory of God" (Rom. 3:23). Therefore, we need to be admonished, and exhorted, and sometimes even rebuked and reprovved. However, all teaching must be done with all longsuffering in love (2 Tim. 4:2), "ye which are spiritual" (Gal. 6:1). This means by Spirit led brethren (Rom. 8:14; Matt. 7:1 5). Paul said, "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal" (Rom. 2:21)? I am not saying that one must be perfect in order to be able to condemn wrong; but I am saying that God's word gives us, "all things which pertain unto life and godliness" (2 Pet. 1:3). Therefore, we must accomplish God's purpose in his own given way.

Brother James P. Needham once made this observation, "We need to constantly evaluate our motivations." He also said, "Teaching and thinking in love saves us from the sins of arrogance, contempt, and destructive speaking."

Even though it is sometimes difficult to make a distinction between the man and his faults, it becomes easy to let personal feelings motivate us into condemning the man instead of his faults.

Another hindrance to church growth is on that occasion when some seem to become so infatuated with their own verbosity. They manifest evidence that they believe that the podium or pulpit is a sacred shrine from which an oracle speaks. God has never appealed to nor recognized man's ability on the basis of intellectual superiority.

Some time ago I came across this fine statement, by Paul Keller, "He that gives good advise builds with one hand; he that gives counsel and example builds with both hands; but he that gives good admonition and bad example builds with one hand, and pulls down with the other."

1418 So. Summerlin Ave,
Orlando, FL 32806



Price Increase in January

Rising printing, postal and other costs connected with the publication and mailing of *Searching The Scriptures* forces us to raise the single subscription rate to \$7 per year as of January 1. The club rate (for 4 or more subs sent in at once) will increase to \$6 a year. All subscriptions received and marked before January 1 will be accepted at the current rate of \$6 a year. Hurry!

THE NEWS LETTER REPORTS

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

DON FREEMAN, Roanoke, Virginia—The work at Nottoway, Virginia progresses slowly but satisfactorily. The brethren there have purchased a former dwelling and are in the process of renovating it for an assembly building until a proper structure can be erected. Since we began work with the Nottoway church there have been six restorations and one baptism. The average attendance on Lord's Day is around 30, of which the majority left the digressive brethren at South Hill. We also have a radio program on WSVS in Crewe, Virginia on the Lord's Day which has received some favorable comment but no responses to date.

VERNON LOVE, Brooksville, Florida — After five good years with the church at Clermont, Florida we have now moved to work with the brethren in Brooksville and anticipate a very good work here.

INFLATION, BOB NICHOLS AND JAPAN

WALLACE H. LITTLE, Fort Smith, Arkansas — A month ago I spent a day with Bob Nichols in Japan, on my return trip from the Philippines. One of the subjects we discussed was his financial condition. It is bad. When I was stationed there in the USAF in the early 1960's, the exchange rate was 360 yen to \$1.00. When I was with Bob it was down to 192 yen to the dollar. Since then it dropped once to 180 yen to the dollar. Brethren, that is half of what it was when I was there, and not much more than half of what it was when he arrived about two years ago. Coupled with the inflation Japan itself is sustaining, Bob's income has been cut in two during the past two years. How many of us could survive such a situation?

Bob has taken every economy possible. The next step is to take his children out of school or return to the US. He cannot send his children to Japanese schools because their pace demands a background of teaching in these schools from the first grade. Even Japanese industrialists and diplomats who have their children out of Japan for a year or more often find it necessary to enroll them in the English-speaking school when they return, because they have missed much in their own system to catch up. Bob's children are in the same situation.

I have known Bob and his family for nearly twenty years. He is one of only two US preachers opposed to institutionalism who can speak Japanese. W.C. Hinton is the other. Bob needs to stay in Japan; he told me has more contacts for teaching now than he had in the total of nearly ten years he had spent there earlier. But he cannot stay unless his support is substantially increased. I appeal to brethren who presently support him to seriously consider increasing your help. Perhaps others who are not now helping might be able to do so. You may contact him at: Robert P. Nichols, 2-10-18 Danjo-Cho, Nishinomiya, Hyogo 633, Japan. Please help keep this good and capable man in his work in Japan so he may continue to preach Christ and glorify God.

SPECIAL ISSUE USED AS CLASS STUDY

Ron Halbrook of the Knollwood church in Xenia, Ohio has worked up a set of questions for the articles which appeared in our August special issue: *THE CHURCH—LIVE ISSUES OLD AND NEW*, has prefaced it with a good article by Donald Townsley entitled "What Is the Difference Between 'Liberal' Churches of Christ and 'Conservative' Churches of Christ?" This has all been put together for a seven week study for a young adult class, though it would be good for other adult classes. Perhaps others might pick up the idea and make this special issue of greater practicality than some of us envisioned. We have now had three printings of this special and

do not at the present anticipate another. If you still need some but have not ordered, we suggest you do so quickly. Order them from: *SEARCHING THE SCRIPTURES*, P.O. Box 68, Brooks, KY 40109. They sell for \$50 per 100, \$30 per 50, and all orders under 50 for 75 each. To say that we are overjoyed with the reception given this special would be an understatement.

RONALD L. DRUM, 1415 13th Ave., N., Naples, FL 33942 August 28—Sept. 1, we had a Public Bible Discussion which we widely advertised and which we felt was a great success. James L. Yopp, Paul Ayers and Mark Williams all came from Gainesville to help and did excellent work. They were able to answer all questions with the Bible and established the teaching of God in the hearts of those who came. We had 10 different visitors from the community for this effort and brethren supported us from as far as 108 miles away. We have several doors of opportunity for further teaching open to us because of this special effort.

EARL FLY, P.O. Box 3295, Jackson, TN 38301 — In recent months two new congregations have been started by brethren out of the Medina church. One is located in Humboldt, and they already have a full-time preacher, Boyd Sellers. The other congregation is located in Trenton. They have completed their building, and are in the process of getting a full-time preacher. James P. Needham recently held a meeting for them. A tent meeting was also held recently in Alamo, with a view to possibly establishing a congregation there.

After many years of being under the liberal influence of Freed-Hardeman College, West Tennessee is on the move toward greater works in establishing faithful, sound churches in areas where liberalism has completely dominated the scene for many years. I plan to continue working with the Medina church.

JERUSALEM CLERGYMEN INSPECT ATHENS INTERFAITH CENTER

DATELINE ATHENS — Several Jerusalem clergymen sailed here yesterday to inspect Mar's Hill, a sprawling complex of exquisite temples and sculpture, in the heart of Athens. This multi-million dollar complex serves as a focal point for special religious services for almost all Athens religious groups. The Jerusalem visitors were led by Paul the Apostle, co-chairman of Jerusalem's Century X steering committee, studying establishment of a similar institution for Jerusalem's 1000 year celebration of David's capture of the city.

Besides Paul, the Jerusalem group included Ananias, the High Priest of the Temple; Gamaliel, President of the Judean Pharisee College; Caiphas, district superintendent of the Sadducees; John, a monk of the Essene Order; and Felix, the Roman Governor. **EXPLANATION OF THE ABOVE:** If Ira North was justified in his recent "Interfaith" adventure in Dallas, surely we would expect to read something like the above in the local Jerusalem newspaper of 50-60 A.D. I wonder if even Ira thinks that Paul would have accepted an invitation to be a part of such a project? It is not very original, but certainly appropriate to say with the lamented J.D. Tant, "Brethren, we are drifting."

Nathan Hagood, 110 Crete St., Waverly, TN 37185 (Editor's Note: Brother Ira North, editor of the *GOSPEL ADVOCATE*, has since resigned his post on this committee which went to Dallas giving as his reason the extra work load imposed on him by the resignation of one of the "associate ministers" at Madison church where he preaches. He still wishes the committee well in their efforts and made no public statement to indicate any disapproval of his planned participation in this incident.)

BROWN STREET RE-VISITED

At this writing the editor is in the midst of a most enjoyable gospel meeting with the Brown Street church in Akron, Ohio where we labored from 1965-1970. This is our second time to return for a meeting since then. Weldon E. Warnock is the esteemed preacher here and is doing excellent work along with the four elders. The physical property looks the best we have ever seen it, the crowds are large and growing, the singing is the best we have ever heard here and there is a spirit of enthusiasm which permeates the congregation. A very successful one hour call-in radio program on a strong station each Sunday morning is bringing in many calls, visitors to services and is being heard over a wide area. I have picked it up in western Pennsylvania and northern West Virginia. It blankets the whole Akron-Canton-Cleveland area. Brown Street also has part in the support of several good men in other fields.

In August we were in meetings at Ray's Branch, near Bowling Green, KY where Keith Burnett preaches, and at East Florence, Alabama, working with Raymond Harris. Both congregations are doing well and these are two good men hard at work for the Lord. In September we were at Nicholasville, KY where attendance ran from about 65 to over 100 on two evenings. They plan to start their new building in the spring. Walter Stevens has been with that work since it began four years ago. Also in September we were at 210 Cedar Ave. in Moundsville, West Virginia where we had two services a day. John Futrell works with that congregation.

WINTER CLASSES

The editor is looking forward to teaching the following classes at Expressway in Louisville during the winter months of December, January and February: How We Got the Bible, The Holy Spirit, The United Kingdom (of Saul, David and Solomon) and Between the Testaments. The study on the Holy Spirit will be each Monday night for 10 weeks and will be approached as a teaching tool to reach the local community with flyers printed each week with the topic for the

week and distributed door-to-door every week plus advertisements in local weekly shoppers. The class, Between the Testaments, will meet from 10-12 each Friday morning. Though planned for our local work in the instruction of the Expressway members, we always have some to come from other places to attend some of these studies.

PREACHERS NEEDED

WHITESBORO, TEXAS — The church here needs a man to work with them in the gospel. Since some outside support will be necessary, a retired man with some income would be considered. Contact Walter MacKoy, Route 1, Box 6, Whitesboro, Texas 76273. Phone (214) 564-3167.

ORANGE, CALIFORNIA (30 miles from Los Angeles) — A mature, experienced preacher is needed to work with this congregation of 70 in Orange. Clarence Burcham has worked with this church for several years and has now moved to Bowling Green, Kentucky to work with the 12th St church. Interested preachers may write; Church of Christ, 1838 N. Shaffer, Orange, CA 92675. Or call L.O. Anderson (714) 581-3523, or Bill Barr (714) 595-8073.

LOGANSPORT, LOUISIANA — The church here is seeking a full-time preacher to work in the gospel. We are entirely self-supporting with an average attendance of 70-80. We can offer a good salary, newly remodeled three bedroom brick house and partial utilities furnished. Logansport is in northwest Louisiana on Toledo Bend Lake. Anyone interested please write to the Stanley church of Christ, Route 1, Logansport, LA 71049.

IN THE NEWS THIS MONTH

BAPTISMS	288
RESTORATIONS	99

(Taken from bulletins and papers received by the editor)

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.



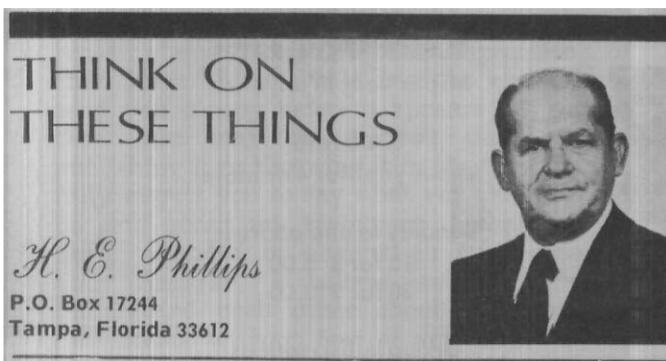
"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIX

DECEMBER, 1978

NUMBER 12



JUDGE RIGHTEOUS JUDGMENT

There are areas where God has allowed man to use his own judgment in the course of life. But always in these areas the judgment is a choice between things that are permitted by the word of God, and never include things that are sinful in any way. When judgment is made law and binding upon others as the law of God, it becomes sinful. The requirement to be circumcised after the manner of Moses to be saved (Acts 15:1) was false doctrine rejected by the apostles, elders and brethren (vs. 23, 24). If one is circumcised in obedience to the law, "Christ shall profit you nothing" (Gal. 5:2). However, circumcision in and of itself is not wrong (Gal. 5:6).

We know that God does not permit us to judge one another as to our eternal destiny. "Judge not, that ye be not judged" (Matt. 7:1). However, judgment is essential in distinguishing between false teachers and teachers of truth (Matt. 7:15, 16, 20). This requires the right standard, the New Testament, and implies some knowledge of the words and conduct of those we judge in a righteous way.

Jesus said: "Judge not according to the appearance, but judge righteous judgment" (John 7:24). I make no profession to judge the hearts and motives of anyone. This does not mean that the teaching of one cannot be examined in the light of truth, and the logical and scriptural deductions drawn. Let no one say that the content of this article is an attempt to judge the heart and motive of anyone. Such a charge would be an attempt to judge my heart and motive.

I am not averse to speaking my convictions clearly and distinctly on any Bible subject. I have no qualms about directing my remarks toward any man or group of men I believe to be in error on any Bible subject. But in none of this do I allow myself to hold malice or ill-will toward any person, regardless of his response to my statements. I am not conscious of being intimidated or irascible by any statement of indictment by one whose objective is to prove a point or win an argument. I will gladly oblige any demand to reply to a specific charge when the demand is made by the one who makes the charge. My first desire is to please God and do His will both in heart and manner of life.

In the July issue of *The Gospel Guardian* brother James W. Adams takes a couple of sword swipes at brother Connie W. Adams, Editor of *Searching The Scriptures*, and me, with a promise of a single review of both my article and the editorial of Connie Adams which appeared in the June, 1978 issue of *Searching The Scriptures*. He said, "When this is done, as far as I am concerned, the matter is closed." To finalize this statement he stated in his editorial of August, 1978 with: "This is it, and, as promised, all I intend to say about the matter" (p. 301).

Brother Adams has the legal, moral and scriptural right to close his discussion of any issue at any time, but I am not bound by any decision he may make for himself. I reserve the right to speak out on this or any other subject as often and as long as I judge necessary and profitable.

Brother James Adams assures us that in his 45 years of preaching he has held the same position and does not intend to change his course, "regardless of the opinions and pompous pronouncements of hotheaded zealots to the contrary, whether they be young or old, known or unknown." (G. G., July, 1978, p. 268). I am not distressed by his rather strong statements because I predicted in my previous article that brother Adams would be "over-zealous" in his reaction.

This article does not attempt to review brother James Adams' editorials in July and August issues of *The Gospel Guardian*. What I have written on the subject remains true and sufficient so far as I am concerned. I respond to some things in the above

editorials only to clarify some statements and to correct some errors. I write this article in love for the truth and with love for brother James Adams. I pray that only good will come from what I say here.

Brother Adams portrays a very sensitive and irritable reaction toward any criticism of his views expressed in his editorials, and carelessly jumps to false conclusions from what is said. I pray that he will maintain the self-control, as well as the love and respect for brethren, to discuss this issue in a profitable way. The end result that we all desire is TRUTH first, and then peace and harmony among brethren.

In the July and August editorials brother Adams is unusually reckless in handling some facts to which he has access. His unwarranted conclusions are the result of his "over-zealous" and sensitive response to what he feels is a personal attack rather than the reply to his position on a scriptural matter we believe to be wrong. I do not believe he intends to misrepresent anything.

I have no problem deciding whether or not to engage in a public, oral debate on any issue involving the immoral stigma such as adultery. And I am far less concerned about brotherhood fellowship, where adultery and fornication in unscriptural marriages are winked at in order to secure and maintain that fellowship, than I am in publicly debating, under right circumstances, the truth and error of divorce and remarriage as it is preached and practiced by so many today.

In the July editorial brother Adams observed that he had received 5 letters in which men from both sides of the controversy had taken violent exceptions to his remarks, but that the favorable letters and comments far out-weighted the unfavorable in a ratio of about 50 to 1. That means that he has received 250 favorable letters and remarks to the "Editor's Note" in the April 1, 1978 issue of *Gospel Guardian*.

Such statistics prove nothing, either right or wrong, good or poor judgment. I see no reason for their use. However, if there is some value I do not see in using the favorable as opposed to the unfavorable letters and remarks to one's position on an issue, Connie Adams and I have received only ONE unfavorable letter and it was by no means violent. Between us we have received 200 letters, phone calls and remarks that were very favorable to our articles, in this controversy. So we have a ratio of 200 to 1 favoring our position, but I do not know what that proves about truth vs error on the divorce-remarriage issue, unless the issue is to be decided by popular vote rather than scripture.

Brother James Adams misunderstood my reason for sending him a copy of the article prepared for *Searching The Scriptures*, which was a reply to his "Editor's Note" in the April 1 issue of *The Gospel Guardian*. He says, "He did so with the view to my publishing it in *The Gospel Guardian*," He stated that if I had sent the article to *The Gospel Guardian* ONLY he would have published it. Then he observes, "His sending the article to me for publication when

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he had already submitted it for publication to another journal is no more than a transparent political stratagem unless I am granted equal space to reply therein. In addition to this, it is an insult to my intelligence and a breach of ethical conduct that could only be characterized of a dyed-in-the-wool partisan." (G. G., July, 1978, pp. 269, 270).

I shall not dignify these arbitrary rules of ethical conduct and unfounded charges with a reply. I shall instead reprint my letter to brother James Adams which accompanied the copy of my article to which he refers. It will reveal the reason for sending a copy of the article to brother Adams.

June 3, 1978

Mr. James W. Adams
The Gospel Guardian
P.O. Box 1586 Lufkin,
Texas 75901

Dear brother Adams:

My intentions have been the best but my ability runs far behind. I fully intended to write you soon after returning to Tampa, but accumulated work and preparation for three meetings in June have kept me very busy.

I certainly enjoyed the time we spent together between Houston and Beaumont last month. Our conversation was profitable to me even though our views and attitudes toward handling the divorce-remarriage problem are as far apart as I suspected from your Editor's Note in the *Gospel Guardian* following the announcement of the debate in Virginia. I told you I would send you a copy of the article for *Searching The Scriptures* expressing my convictions and impressions of that Note. I believe it is right and fair to send you a copy before it appears in print so that you may do as you desire about publishing it or throwing it in the trash can. I fully expect you to say what you think should be said about my statement. I shall not be hurt, offended or angered in any sense by your remarks. I believe we both clearly understand each other about speaking our convictions without fear of any man, but in respect as gentlemen and brethren.

I love you much and respect you highly for your work's sake. I do not agree with a number of statements from your pen in recent months, but this is not to say that I have not appreciated your work through the years. I pray that you may enjoy good health and prosperity. May He bless you in every good work in His kingdom.

Brotherly,
/S/ H. E. Phillips

Contrary to brother Adams' concept of fairness and ethical conduct, I believe I had every right to prepare this article for the paper which I started with brother James P. Miller and for which I have been writing for years, and which has a far greater circulation than *The Gospel Guardian*. I do not believe I have any moral, scriptural or ethical obligation to reply to brother Adams' editorials in his paper only.

A classic illustration of brother James Adams speaking without adequate information is his reference to brother Connie Adams' editorial in the June, 1978 issue of *Searching The Scriptures*; "Evidently feeling that Phillips' three-page article in *Searching The Scriptures* was inadequate, came militantly to Phillips' defense in another two-page article." (G. G., August, p. 301).

Now the facts are these: I did not know what Connie Adams had said in his editorial when I wrote my article, and he did not know what I had written,

since my article was mailed to him AFTER he had already written his editorial. Brother James Adams was in error when he charges that Connie Adams "militantly came to Phillips' defense in another two-page article." How he arrived at his conclusion, I do not know.

Brother Adams inquires, "Must I forfeit the goodwill and fellowship of Phillips and Adams because I do not happen to agree with them relative to this matter?" (Q. G., August, p. 301). This is not the question. I think brother Adams is so sensitive about this matter that he cannot separate the issue from the person. It is the divorce-remarriage issue that is dangerous, in which I believe him to be in error in trying to keep it quiet, while ignoring the dangerous situation as it is developing among brethren. It is not the person to which I am addressing myself, but the issue to which he is devoted.

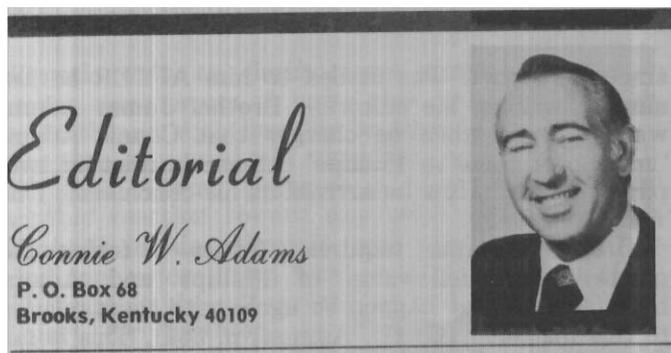
Brother Adams thinks there are two terms that "rankle" H. E. Phillips and Connie Adams and to cause their "hackles" to "rise in righteous indignation." He identifies the two words as "over-zealous" and "opinion." No one who has written on the divorce-remarriage issue has been more opinionated and over-zealous than brother James W. Adams. His over-reaction and vivid imagination have caused him to draw false conclusions from what we have written, and to make rather strong inaccurate charges that we have personally insulted his intelligence, and other unethical conduct on our part.

Brother Adams says, "Phillips says that he 'doesn't debate about specific cases.' It is neither consistent nor honest to preach a theory one is not willing to apply to specific situations, so why doesn't Phillips do this?" (G. G., Aug., p. 303).

Now brother Adams, have you forgotten your own position on discussing a situation on the divorce-remarriage question? The closing sentence in the January 15, 1978 editorial of *The Gospel Guardian* (page 29) takes the same position that I had on debating specific situations. You wrote, "I do not permit open discussion of the solution of either hypothetical or real situations." Now if I am "neither consistent nor honest to preach a theory one is not willing to apply to specific situations," why are not you "neither consistent nor honest to preach" your theory when you will not even allow others in your classes to discuss specific situations?

In conclusion let me point out that while charging Connie Adams and me with pressing through public debate the divorce-remarriage issue to a breach of fellowship, he says, "My criticism of the debates was in the interest of brotherhood peace and unity." (G. G., July, 1978, p. 270). Does he propose "peace and unity" by a silent compromise? I do not believe he wants this route, but all he has written has this ring.

Brother Adams closes his editorial in the August issue with these words: "And I reiterate, this closes the discussion of this matter as far as I am concerned." So be it! But, brother Adams, your silence on this or any other issue will not make the evil and danger go away.



EDITORIAL STEW

December is the month we have chosen to sort of catch up on a number of assorted items which do not require a great amount of space singly, yet which we think should be said. Our readers have given us a favorable reception to this annual mixture. We deliberately chose the word "stew" because it is understood by all. We leave the choice of other terms for such a column to those of more elegant taste and refinement.

The Spoken Word

Our good friend, Bob McElwain, assisted by Tom O'Neal and some others, has started a business which should be of great interest to many brethren, especially preachers and teachers. They are gathering sermons and special series of lectures, debates and other such materials to make available on tape at a reasonable price. The use of such tapes has proved to be of great help. Suppose you are to teach a class on the book of Revelation, and some able student of the word already has his full class study on it preserved on tape. Would it not be helpful to you to use this material in your own study? We often set a tape recorder in the front seat of the car on long trips and listen to the New Testament on tape, or some series of sermons, or perhaps a debate. It is our understanding that they have over 300 different tapes of lessons delivered by Roy E. Cogdill. Several debates are available, including my own with Clifton Inman last spring. They have a series of mine on Titus, 1 Peter and 1 Thessalonians. A list of available tapes and prices may be obtained from: The Spoken Word, P.O. Box 127, Greenville, Indiana 47124. They have excellent equipment to produce the best quality tapes.

A. W. Dicus

We lament the passing of A. W. Dicus on September 2. He passed away at the age of 90 and after months of declining health. He will long be remembered for two hymns now being widely used by brethren everywhere: "Lord, I Believe" and "Our God, He Is Alive." His interests were wide. He taught physics at Tennessee Tech University and was head of the department. He did much research in nuclear physics. He was an inventor and was credited with inventing the automobile turn signal. For several years he was Dean of Florida College, taught physics and Bible. As a student there during that time, I well remember some of his assembly talks on the universe and its evidence of God. The content

of some of those talks is well summarized in "Our God, He Is Alive." He was a remarkable man, led a most interesting life and indeed left foot-prints on the sands of time. Though his other interests and accomplishments may not be as long or as well remembered, every time saints assemble and blend their voices in one of his great hymns, it may be said of A. W. Dicus that "he being dead, yet speaketh." We extend our sympathy and best wishes to his widow, Flora and their three sons.

Closing Out a Busy Year

By the time you receive this paper, God willing, we shall have completed a year which included 20 gospel meetings and one debate. We were forced to cancel some meeting appointments under Doctors advice. These meetings took us to ten states. We have worked with churches small, medium and fairly large in these efforts. We have seen some brethren discouraged and not working as hard as they could and should, some battling to overcome some crisis in the local work, some who are doing moderately well, and a few churches which are exceptionally active in the Lord's work. The number of congregations in this country and abroad is growing. More and more congregations are reaching the place where they are out of debt on their buildings and are now able to turn their attention to greater evangelistic efforts. There are faithful saints at work of whom many have never heard, but they are right there, on the job and the Lord knows their labors.

Again, we had a successful winter at Expressway with the classes we plan during December, January and February. By the time you hold this paper in your hand, we should be well into another round of such classes. Our work with Steve Wolfgang, the elders at Expressway and the congregation is most pleasant. We have had a good year with interest, attendance and contributions on the rise. 273 were present at one service this fall when Grover Stevens was here in a meeting. We exceeded our budget needs for the year and were able to do some extra work.

In addition to meetings, a debate, classes, while contending with some health problems, we have done our best to keep the paper on schedule. We thank those men who give so freely of themselves to provide the material which goes into this paper. We increased the size of the paper to 24 pages with the June issue. Our August special on "The Church-Issues Old and New" was well received and required two additional printings. We are still receiving orders for it and since the last printing will be able to fill additional orders for awhile. We have already learned of some who say this issue helped them to learn the truth on these matters, including some preachers.

The year saw an increase in our circulation. As we enter 1979 (our twentieth year) we will begin in earnest a drive for 10,000 subscribers by the end of that year. We expect to make it, just in case some may think we are just dreaming.

This has been an embattled year for us in some ways. We have been under attack from the editor's and writers of other papers. We do not expect to please all of our readers and strive to do what we think is right and in the best interest of the cause of

Christ. We do not claim perfection in judgment. But we do accept responsibility for what we say. And we do try to say it responsibly.

An Arkansas "Amen"

As I got the story, Eugene Britnell was in a meeting once in Conway (where the writer preached in a meeting in October) when he told the brethren that although the hour was up, he was not finished and really wanted to go on and cover the material he had prepared. One brother spoke up and told him to go ahead, that they wanted to hear what he had to say. Eugene commented "That's like saying 'Sic em' to a bulldog." Ever since then, there is one elderly brother who sits back several rows from the front. When he thinks you are getting after something which needs saying, he leans forward and mutters, "Sic em preacher." I'll tell you brethren, I very clearly caught those words once during the recent meeting and nearly preached myself to death! The only one thing which bothers me about the story on Eugene is that I can't imagine his stopping to even inquire about the matter of time!

Things To Come

In 1979 we have plans for material which we believe will be of great interest to all our readers. In addition to those writers who have stayed with us for so long, we have some "extras" you won't want to miss. Mark Lloyd, M.D., whom we have dubbed "Mark, the beloved physician" will write a column dealing with Bible diseases and principles of divine truth which have to do with the Christian and his health. We especially urge all preachers to read what he has to say. We are losing too many good men too early. Grover Stevens, than whom there is no abler preacher, has prepared an extended series on Catholicism which is certainly timely now that the world has been exposed twice in the past few months to all the publicity the Roman Catholic Church receives every time it selects a new pope. Rodney Miller of Orlando, Florida will write a column entitled "My Servants the Prophets" dealing with the prophetic books of the Bible. He has done extensive study in this area and is well equipped to handle this column. It will be good to have the name Miller in the paper again with regularity.

Price Increase in January

We hate to do it, but have no choice but to raise the single subscription price to \$7 effective January 1st. In the past year we added four pages to the paper while trying to absorb an increase in printing costs and a sharp increase in postal rates. Not only did the increase in second class postage have a damaging effect on us, but the fact that a first class stamp went to 15 c also hit us hard since all of our billings is done by first class mail. We note that other papers are faced with the same problem and some have already announced an increase. Our new club rate will be \$6 per year in clubs of four or more sent together. The new rate for group subscriptions will be 12 for \$5 a month. As before, we will continue to honor our automatic renewal agreement. The new rates will apply only to new subscriptions. If

you want to subscribe at the old rate, or send a list of subs to friends or relatives, you need to get your order in by the end of this month.

Good Folks To Do Business With

We continue to enjoy a most pleasant working relationship with *Religious Supply Center* in Louisville. Though the paper and the book store are two entirely separate businesses, neither of us really mind being connected in the minds of readers. What does cause problems for us is for someone to write one check to cover a subscription and also the price of some item from the book store. So, we will say it one more time. Please address all mail for *Searching The Scriptures* to P.O. Box 68, Brooks, KY 40109. Address all mail for the bookstore to: RELIGIOUS SUPPLY CENTER, P.O. Box 13164, Louisville, KY 40213. Their new building is just next to the Post Office. Service is excellent. Sometime when you are passing through Louisville, stop in and browse in their spacious display area in their new building at 4002 Preston Highway. That is just one block east of I-65 and two blocks north of I-264 (Watterson Expressway). Whether you deal with Marie, Mary Catherine, Phyllis or David, you will be treated with courtesy in a friendly, relaxed manner. They are well equipped and stocked to fill your needs in literature, tracts, communion ware, maps, Bibles, and religious books in general. As long as we have a contract with this company for the amount of advertising space per month which they purchase, we will not sell space to other bookstores. We appreciate their business, they appreciate your business, and both of us appreciate the readers of this paper.

Behind the Scenes at Home

Were it not for the help of my good wife in handling, billing, the mailing list, and filling extra orders for bundles or books we have published, it would be impossible for me to carry on the work of this paper while maintaining the schedule of preaching which I do. For 28 years she has stood beside me to help me in whatever efforts involved our lives in the work of the Lord. Without Bobbie's help, you would not be reading this paper right now.

To Our Readers

We thank you for staying with us. Some have been regular subscribers from the time the paper began in 1960. Others joined us later but have stayed with us. Some of you receive the paper because some friend paid for you and thought you would benefit from reading it. A few friends have paid for lists of subscriptions for a number of years. We thank you. We also hope you will stay with us. If you think the material in this paper is of help to you in searching the scriptures, then show your copy to friends or relatives and just come right out and ask them why they don't subscribe. When you want to send a gift that will last all year, think about us. Many who began receiving the paper as a gift now subscribe on their own. Our wish for every reader is summed up in these words, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

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Charles M. Campbell of Akron, Ohio has now reprinted this book. Every interested person may now have a copy. Included in the reprint is the newspaper obituary of J. F. Rutherford.

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THE GRACE—FELLOWSHIP ISSUE — NO. 6 IMPUTED RIGHTEOUSNESS

In Rom. 4:8-12 Paul teaches that righteousness was imputed ("reckoned"—ASV) to Abraham on the grounds of his faith without circumcision. He then affirms that righteousness is imputed to us on the same basis (Cf. vs. 22-25). The Bible, therefore, teaches imputed righteousness. Unfortunately, however, some do not understand the difference between the truth on this subject and the erroneous views of Calvinism. The Bible teaches foreordination and predestination, but not according to the Calvinistic concept. So it is with this subject — Imputed Righteousness is taught in the Scriptures, but not according to Calvinism.

The New Unity Movement (NUM) teaches the Calvinistic view—with some modification. Calvinism affirms that the personal righteousness of Christ is attributed to the saint (unconditionally) so that God no longer sees his sins, but only the righteousness of His Son instead. Hence, the doctrine of the impossibility of apostasy. The NUM teaches a limited coverage of imputed righteousness by affirming that the personal righteousness of Christ is attributed to the saint (unconditionally, except for a heart of faith which is arbitrarily defined) so as to cover sins of ignorance and weaknesses of the flesh. On this basis the NUM seeks to extend fellowship to sincere brethren in error.

THE WORD "IMPUTE"

A careful study of the meaning of the word "impute" and the different senses in which the word may be used pin points the real issue. Webster defines "impute" to mean: "1. To set to the account of; to ascribe. . . ; to charge. . . ; to credit. . . 2. To reckon, consider; regard. . . . 4. To attribute or ascribe vicariously." Obviously, the translators of the ASV understood the word translated "impute" in our text to be used according to Webster's 2nd definition and so translated it. Obviously, Calvinists understand the word "impute" in our text to be used according to Webster's 4th definition. The word "vicariously" makes the difference between the two definitions and the two opposing views. The word "vicarious" involves the idea of a substitute or that which is done on behalf of another. The death of Jesus was vicarious. The shedding of our blood would not suffice as an atonement, so He shed His blood for us —on our behalf, or as a substitute for us. While the Scriptures teach that Jesus died vicariously for

us, they do not teach (as we shall see) that His perfect life is attributed to us vicariously. The following statement clearly sets forth the two contrasting views:

"Imputation, in the O.T. chashab, in the N.T. logizomai is employed in the Scriptures to designate any action, word, or thing, as accounted or reckoned to a person; and in all these it is unquestionably used with reference to one's own doings, word, or actions, and not with reference to those of a second person. . . The word imputation is, however, used for a certain theological theory, which teaches that (1) the sin of Adam is so attributed to man as to be considered, in the divine counsels, as his own, and to render him guilty of it. (2) that, in the Christian plan of salvation, the righteousness of Christ is so attributed to man as to be considered his own, and that he is therefore justified by it" (McClintock and Strong, *Cyclopedia Of Biblical, Theological, and Ecclesiastical Literature*, Vol. IV, p. 524).

The forepart of the above statement expresses Truth and precludes the Calvinistic view. The "theological theory" clearly sets forth the concept of Calvinism. However, it should be noted that the NUM (with perhaps few exceptions) has not yet accepted the idea of the imputation of Adam's sin to man, although it has accepted the idea of the imputation of Christ's righteousness to man. Here is an inconsistency of the NUM.

THREE POPULAR VIEWS

CATHOLICISM affirms that by means of the sacraments supernatural grace is infused into the soul whereby one is enabled to perform meritorious works by which the soul is saved (Gibbons, **Faith Of Our Fathers**, John Murphy Co., pp. 265-266). Thus, Catholicism teaches an **Infused Meritorious Righteousness**, imputed to man upon the basis of supernatural grace and works of merit.

CALVINISM affirms an **Unconditional Vicarious Righteousness**, imputed to man upon the basis of faith only, which faith is itself a gift of the Spirit. Such righteousness is not one's own, but rather that of another—even the perfect righteousness of Christ. John Calvin said, "For we are said to be justified through faith, not in the sense, however, that we receive within us any righteousness, but because the righteousness of Christ is credited to us, entirely as if it were really ours, while our iniquity is not charged to us. . ." (John Calvin, **Instruction In Faith**, pp. 40, 41). Again we read from **Calvin's Institutes**:

"I reply that 'accepting grace,' as they call it, is nothing else than his free goodness, with which the Father embraces us in Christ when he clothes us with the innocence of Christ and accept it as ours that by the benefits of it he may hold us as holy, pure, and innocent. For Christ's righteousness, which as it alone is perfect alone can bear the sight of God, must appear in court on our behalf, and stand surety in judgment. Furnished with this righteousness, we obtain continual forgiveness of sins in faith. Covered with this purity, the sordidness and uncleanness of

our imperfection are not ascribed to us but are hidden as if buried that they may not come into God's judgment, until the hour arrives when, the old man slain and clearly destroyed in us, the divine goodness will receive us into blessed peace with the new Adam" (John Calvin, *Institutes Of The Christian Religion*, Book III, Chapter, XIV, No. 12).

TRUTH affirms that righteousness or justification (without guilt) is imputed (reckoned) unto us as a gift (hence, our own) upon the basis of an obedient faith. This is a **Conditional Nonvicarious Righteousness**, imputed to man upon the basis of works of faith—not works of merit (See article No. 5, Oct. 1978 Issue). The Bible teaches the imputation of righteousness to Abraham and to us upon the same basis, namely, an obedient faith (Rom. 4:3-12, 20-25; 5:1; Jas. 2:19-24). It is worthy of note just here that the NASV and the NIV are in error in their translation of Rom. 4:3, 9. Abraham's faith was counted (imputed) unto him for (eis, unto, in order to) righteousness. Furthermore, this righteousness is forgiveness or justification bestowed upon us as a gift (Rom. 3:19-27; 5:15-18; Rom. 6:23; Also see this righteousness clearly identified in article No. 4, Sept., 1978 Issue.)

NUM'S CALVINISTIC VIEW

That the NUM teaches the Calvinistic view of imputed righteousness is evident from the following:

"The grounds for our righteousness is the righteousness of Jesus Himself bestowed on us through our faith in him, which puts us IN HIM, i.e., his righteous body. This is God's righteousness IMPUTED to all those belonging to the spiritual body of Christ, the church. His righteousness is our righteousness. We become HIS perfection when we are baptized into his body" (R. L. Kilpatrick, *The Ensign Fair*, Vol. IV, No. 4).

"Those who will be saved in the last day, therefore, will not be separate from sinners and higher than the heavens, but will be themselves sinners snatched from the fire. Their salvation will be freely given because of a life of perfect obedience—not theirs, but the Lord's, who IS their righteousness. God's holy law will be satisfied, because of the perfect DOING and perfect DYING of the Lord Jesus Christ, who became man to do for man what man has never done for himself—to do the will of God perfectly in a human body" (Edward Fudge, *A Journey Toward Jesus*, p. 7).

"We have opposed sectarianism and eschewed both the extremes of Pharisaical legalism and modernistic liberalism. We have discouraged a judgmental spirit and encouraged a humble dependence on the righteousness of Christ, rather than self-righteousness" (M. Norvel Young, *20th Century Christian*, Vol. 38. No. 6).

The latter statement is from Brother Young's resignation article after serving as editor of that publication for thirty years. His resignation as editor, as Chancellor of Pepperdine University, and from other positions of honor followed in the wake of his tragic automobile accident that resulted in the death

of two women and his being arrested and charged with manslaughter and driving while intoxicated. While the deepest of sympathy to him and his will not change this tragedy, we can behold and learn something of the consequences of this Calvinistic view of imputed righteousness. I can understand his avoiding the "judgmental spirit" (determining truth on differences among brethren), since he believed that the righteousness of Christ covered sincere brethren in error. I personally believe that his problem of alcoholism would never have begun in the first place but for the fact that in time he came to believe that the righteousness of Christ would cover his sins of weaknesses of the flesh. The consequences of this doctrine parallel those of the impossibility of apostasy.

"Proof Texts" Examined

Examination of every passage in which the Greek "logizomai" has the meaning of imputation shows that not one—no not one—supports the view of Christ's personal righteousness being credited to another. Every appeal to the Scriptures by the NUM in an effort to support such view involves a perversion and misuse of the passage.

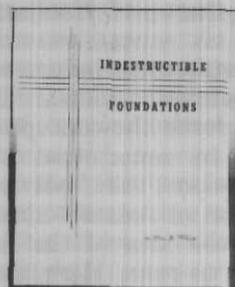
Consider the following: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). If this verse teaches that Christ was "made righteousness unto us" in the sense that His righteousness is transferred to us, then the same is true of the other things mentioned. And if so, the "wisdom" some of us evidence today is certainly a reflection on our Lord! This verse teaches that apart from Christ there can be no "wisdom, and righteousness, and sanctification, and redemption." The "Wisdom" is that which man needs in directing his steps (Jer. 10:23; 1 cor. 1:21).

Again consider, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). While the perfect life of Christ was necessary in order for Him to be a "propitiation for our sins," there is nothing in this verse nor elsewhere that says His perfect life is transferred to our account. The context demands that "life" by which we are saved refer not to His life before death, but to His life after death—even His resurrection. Go back to Rom. 4:25: "Who was delivered (killed—MEP) for our offenses, and raised again for our justification." Read Rom. 5:1-10 and observe the contrast between His death and His resurrection. We are saved by His death and we are saved by His resurrected life—without which we would have no "hope" by which we are saved (Rom. 8:24; 1 Per. 1:3-5). Furthermore, we would not have Him who "ever lives to make intercession for (us) them" (Heb. 7:25) nor a multiplicity of other spiritual blessings necessary to the saving of our souls. His death and His resurrected life is the theme of the context. Limited space now precludes an examination of other verses appealed to by the NUM. However, all efforts fail of their objective.

The Bible teaches that righteousness is a gift not on the basis of meritorious works, for then it would be of debt and not of grace (Rom. 4:4), but on the basis of an obedient faith (Rom. 4:3; Jas. 2:19-24). Sin is imputed when and because man sins (1 Jno. 3:4; Rom. 4:8). Righteousness is imputed when and because man "submits" to or "doeth" righteousness (Rom. 10:1-4; 1 Jno. 3:7). That this does not demand perfection of us, and that provisions have been made for our inabilities as human beings will be the subject of our study next time—Sins Of Ignorance.

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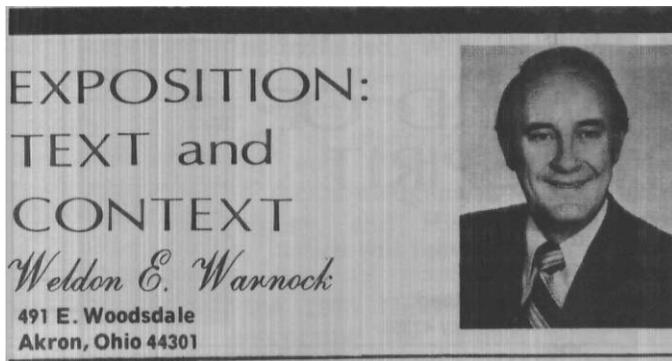
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PERSONAL OFFENSES AND PUBLIC CENSURE

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

The preceding verses state how the offended is to deal with the offender in private trespasses. The passage is not giving a procedure in handling public sins.

Public Sins

Public sins are to be dealt with publicly. The Bible teaches, "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20). This verse has reference to elders who sin, but the application would be to any brother. When Peter acted the hypocrite, Paul reproved him before all (Gal. 2:11-14). Peter's sin was committed in the open, and Paul took care of the matter, openly.

Paul specified the sin of fornication in addressing the Corinthians and told them to put away that man from among themselves when they were gathered together (1 Cor. 5:1, 4, 5). The matter was dealt with publicly.

Sometimes a preacher will write something for public consumption that is contrary to sound doctrine, and when another preacher responds to the erroneous teaching, some brethren become upset because the response to the false doctrine was not administered privately. They quote Matt. 18:15-17 to try to prove their contention. But the error was taught publicly, and, thereby, it needs to be exposed publicly. Too, Matt. 18:15-17 has nothing to do with this type of problem as we shall show.

A couple, members of the church, enters into an adulterous marriage. The elders talk to them about the illicit relationship, but the couple refuses to listen to what the Bible teaches. The elders are forced to take disciplinary action. After the withdrawal of fellowship, some charge the elders with unscriptural procedure because Matt. 18:15-17 was not followed. That is, one brother did not go to them first, then one or two witnesses, and then the elders. Brother, Matt. 18:15-17 does not apply to the situation.

If we try to apply Matt. 18:15-17 to public sins, such as adultery, stealing, drunkenness, false teaching, etc., how are we going to execute the passage? What brother is going to the guilty party in the first step of the procedure? Remember, only one can go. Who determines what brother goes? In the second step, one or two witnesses go with the brother who initially went by himself, and in the third step, the sin is told to the church. But, the sin is public and the church knows it to begin with. So, you would not be telling the church something it did not already know. It is obvious that Matt. 18:15-17 is not referring to public sins.

Private Sins

In the scriptures under consideration in this discussion, you will observe that Jesus said, "if thy brother shall trespass against thee." The sin is against an individual. Jesus did not say, "if thy brother sin," but he said, "if thy brother sin against thee."

Certainly there is a responsibility Christians have toward those who sin openly and generally, but Matt. 18:15-17 is not the text that teaches it. We are told in Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. . . ." James says, "Brethren, if any of you do err from the truth, and one convert him: Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19-20). Elders have a special responsibility toward those under their oversight (Heb. 13:17).

If a private meeting with the offender does not bring about a reconciliation and restoration, then Jesus said to take one or two more that every word can be established. All of these efforts are to try to gain the brother. By taking witnesses, the offense can be confirmed against the guilty brother if it is brought before the church, and their influence can be exerted to try to reclaim the erring brother. Notice that two or three witnesses are sufficient to bring the sin before the church. Some call this kind of evidence, "hearsay." Jesus teaches it is credible evidence.

Having refused to listen to the witnesses that the offended brother takes with him, the next step is to tell it to the church. After the church tries to restore the brother for his private trespass (Which has now been made public), and he still is not penitent, let him be as a heathen man and a publican. In other words, the sinful brother is to be excluded from the local church. He is no longer a member.

If some of these private offenses among brethren were dealt with as Matt. 18:15-17 teaches, there would not be the alienation in some local churches that exists between brethren. Personal and private offenses would be settled before sunset if brethren would do what is right. The guilty party also has an obligation in reconciling differences according to Matt. 5:23-24.

Comments of Others

Perhaps it will be helpful to state the comments of others on the passage of scripture we have under investigation.

R.L. Whiteside. "There is an unnecessary amount of ignorance regarding this matter of discipline. It is astonishing that some will argue that Matt. 18:15-17 is a model for all manner of discipline, whereas the Lord was there telling how to settle personal differences" [*Reflections*, p. 283).

Albert Barnes. Commenting on "trespass against thee," he wrote, "That is, *injure* thee in any way, by words or conduct. The original word means *sin* against thee. This may be done by injuring the character, person, or property" (*Barnes on the New Testament, Matt—Mark*, p. 187).

R.C.H. Lenski. "The phrase (against thee, wew) indicates what sins are here considered; those of a general nature are treated in v. 10-14, here the sin is specified as being committed against a brother. It is necessary, however, to note that only a real sin is referred to, one that is apparent as such This excludes what a sensitive brother may deem a sin without due warrant that it is such" [*St. Matthew's Gospel*, p. 698].

R.V.G. Tasker. "It is not every kind of sin that is here under consideration, but the personal wrong done by one brother to another" (*Gospel According to Matthew*, p. 177).

Several more men could be added who would corroborate the preceding quotations, but to give more of the same would be superfluous. The truth is that Matt. 18:15-17 is addressing itself to a private, personal offense and has nothing to do whatsoever with public sins or preliminary steps to take in church disciplinary action in general.

Let's not be guilty of wresting and perverting Matt. 18:15-17 in applying it to a situation wherein a brother is being publicly exposed for teaching and disseminating false doctrine or openly practicing sin. We need to be upholding the hands of the faithful Christian instead of reprimanding him for reproof error and rebuking sin.

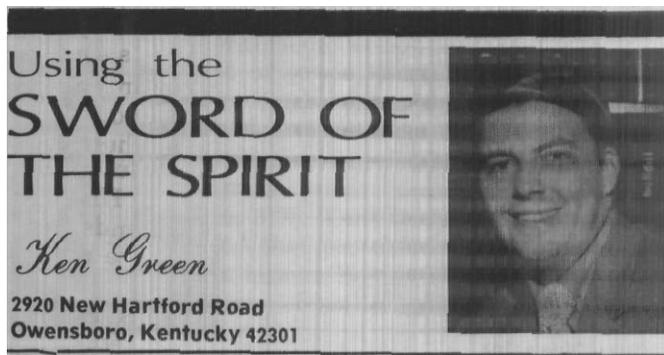
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WHAT WOULD A DUMMY PREACHER SAY?

Brother Larry Duncan recently commented in the *Wendell Avenue Bulletin* about a *Louisville Times* news story. It seems that an English minister has started using a dummy in his sermons. This preacher is a ventriloquist, and he hit upon this as a way by which he could make comments that would otherwise seem outrageous, coming from a minister.

I can see some real possibilities for this idea. It would seem that in view of Heb. 5:8, 9 and 2 Thess. 1:7-9, the Baptist preacher who declares that baptism is essential to obedience, but non-essential to salvation would not want to be without a dummy.

And then, too, when he talks about how rotten, despicable, and unspiritual the backsliders are, and in the next breathe explains that they have not lost their salvation, he should keep a dummy within easy reach.

Surely the modernists who deny the creation account, virgin birth, bodily resurrection, verbal inspiration of the scriptures and every other fundamental of faith, need to give some attention to the dummy ministry. If you think it's uncouth of me to say so, listen to how uncouth our Lord was: "O fools, and slow of heart to believe all the prophets have spoken. . ." (Luke 24:25).

And then there's our "on the march" brethren. If this catches on among the denominations, they will surely want to try it, along with their bus ministries and puppet ministries. Already, I can see a need for them to incorporate this approach into their programs.

There's really nothing new about this: **"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"** (Jer. 5:31). **IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO?**

Francis A. Schaeffer, in his outstanding volume, "How Should We Then Live? The Rise And Decline Of Western Thought And Culture" has observed that only God's inflexible standard can give a basis for law in any society. He illustrates this principle by reference to a mural by Paul Robert (1851-1923) which is on the stairway in the old Supreme Court Building in Lausanne where the judges had to pass before going up to try a case.

The artist pictured many types of legal cases in the foreground and the judges standing behind the

bench. Above them, a woman in white, representing justice, stands unblindfolded. With her sword, she points not upward, but downward toward a book, and on the book is written "The Law of God."

When the concept of separation of church (any organized religion) and state is confused with separation of God (acknowledgement of His existence, His sovereignty, and His demands upon nations) and state, justice will inevitably be replaced by arbitrary rule.

Schaeffer sees the 1973 United States Supreme Court decision concerning the human fetus as a reflection of such arbitrariness. The unborn child was declared not a person with constitutional protection for his life, liberty, and property. Yet this ruling was totally arbitrary both medically and legally. It was without precedent. It was without basis, except for the fact that it's what they wanted.

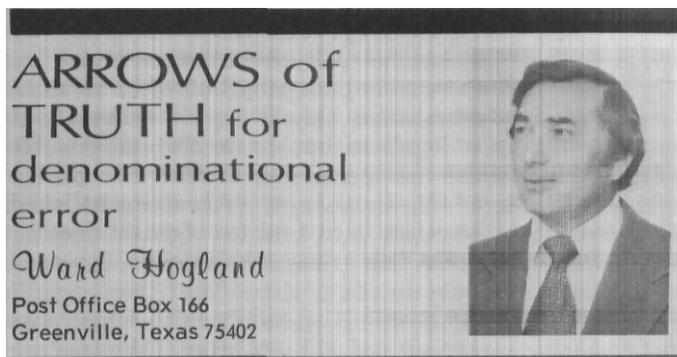
Another clear-cut example of arbitrary rule is the recent extension of the Equal Rights Amendment. Despite the fact that seven years is the legal time permitted for the ratification of an amendment to the U. S. Constitution, and there has never been an extension granted for any proposed amendment, the House and Senate overwhelmingly approved such in this case. Why? For no reason except they wanted to. There's no basis for such. There is absolutely no precedent. This is arbitrary rule.

David asked: **"If the foundations be destroyed, what can the righteous do?"** (Psalm 11:3). Is there a question that's more appropriate for us? But he doesn't just ask the question, he gives the answer: We must remember that the Lord is in his holy temple . . . in heaven (v. 4a). He's still in control of the situation. He will not abdicate. **His eyes behold** (v. 4b). He knows what is happening. **He tries the righteous, and His soul hates the wicked and violent** (v. 5). Finally, we must keep in mind that God will judge. His judgment will not be arbitrary: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright" (v. 6,7).

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NO ONE IS PERFECT (NO. 1)

Did you ever hear of anyone who claimed to be perfect? I doubt it. I have heard some of my over-pious brethren come pretty close but even they did not claim sinless perfection. It seems the neo-Calvinists like to hide behind this claim when they are caught in a tight. They pull the cover of "no one is perfect" over their heads and feel secure. This reminds me of the man who committed murder. When the judge asked him why he had committed such a dastardly crime he replied, "Your honor, no one is perfect."

Does a Christian have to be perfect to go to heaven? Does he have to know all the Bible perfectly and have all the answers in order to be saved? Could just one sin keep him out of heaven? These are all good questions and answered in the bible. No, one does not have to be perfect to go to heaven. Even the apostles sinned (see 1 Jno. 1:10) but confessed their sins as all Christians should. No, one does not have to know all the Bible in order to be saved. God makes allowance for growth (see 1 Pet. 2:2 and Heb. 5:12). If that growth is not fast enough God will judge him accordingly. One could be in serious trouble on the day of judgment if he is sluggish in his growth! Yes, one sin may keep a man out of heaven (see Mk. 10:21). Jesus told the rich young ruler that one thing could keep him out of heaven.

A Baptist preacher told me during a debate that it was easier to go to heaven than it was to get married. He said all one has to do to go to heaven is believe but it takes a great deal to get married! This seems rather humorous on the surface but one must understand that Baptist preachers are shot through with Calvinism. They believe that Jesus as a person is imputed to them when they believe. Since Jesus as a person is imputed to them when they believe, since Jesus is perfect, they are perfect! They don't have to worry about going to heaven—they have it made. Another Baptist preacher chided me by saying, "Hogland is saved today and may be lost tomorrow, I don't have to worry about that because Jesus has been imputed to me and he is perfect". It doesn't take a Solomon to understand why they believe in "once in grace always in grace." If on the day of judgment I felt that God would look at Jesus instead of Ward Hogland, I could believe in the security of the believer.

The reason the modern neo-Calvinist shouts "no one is perfect" is that he really believes one must be. He teaches it in a round-about way but when reduced to the lowest denominator this is it. He talks about us believing in a legalism but he is the culprit. He believes one must be perfect in order to get to heaven. In Rom. 4:3, Paul says, "Abraham believed God and it was counted unto him for righteousness." A. T. Robertson, the fine greek scholar says, imputed means to "Set down on the credit side of the ledger." You will note that it was Abraham's faith which was put to his account and not Jesus Christ. Likewise our faith is put to our account when we obey God. It is catastrophic for one to argue that Christ as the object of our faith is imputed to us rather than the faith itself. We are told that on the day of judgment, God will judge Christ rather than us. It seems that someone is confused. In Acts 17:31 Paul says God will judge the world by Jesus Christ. We learn that Christ will be the "Judge" rather than the one "judged." In Rom. 14:21 we are told that the individual will give an account for his life.

The reason the Calvinist is a legalist is that he really believes just one sin could send his soul to hell. Baptist preachers will not blush when they tell you their soul is as perfect as God. They will tell you that Satan cannot get to their soul. The reason for this is the imputed idea. A Baptist preacher told me his soul was as perfect as God himself! They argue the only thing which sins is the BODY but not the SOUL. BODY sins do not count. Ben M. Bogard, well known Baptist preacher of a former decade, argued that when one sins this will not send his soul to hell but God will whip the hell out of him on this earth! This fits into the imputed idea. If Christ as a person is imputed to us when we believe, then since he is perfect, we are perfect.



TEACHING MATTERS OF PERSONAL FAITH OVERSEAS

Paul spent two chapters (Roman 14 and 1 Corinthians 8) on the importance of personal faith. Rom. 14:22,23 read: "Hast thou faith? Have it to thyself before God. Happy is He that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." A number of men have made preaching trips to the Philippines since Roy Cogdill and Cecil Willis in

1970. Much and lasting good resulted. Some hold doctrinal positions on personal faith which are contrary to those commonly-believed among conservative brethren today. That makes them neither right nor wrong, but it does make them different, and because they are controversial, potential causes of trouble. With one exception, we have not taught on these while there. The exception: the covering question. It was not taught as a matter of fellowship. BUT IS WAS TAUGHT! Unfortunately, some Filipinos are now holding it as a test of fellowship. The disciples went beyond their masters. One consequence is a Filipino who believes this should be a test of fellowship wrote to a US church supporting a man who disagrees concerning him. The man's support was cut off.

Brethren, I plead with you: have a care. Churches overseas are faced with enough native, "home-grown" problems. They don't need any "made-in-America" imports. The Filipino brethren ought not to be burdened with American positions which are controversial and questionable even here in the U. S. Otherwise, the results might be far worse than you anticipated or desired. What kind of a price do you want others to pay for your personal faith? So again, "Hast thou faith? have it TO THYSELF (emph mine-whl) before God. . . ." and don't introduce it overseas.

SALVATION AND THE IRS

For the first time since the mid-1960's, the IRS audited my 1976 income tax return. Presumably since they were dissatisfied with it, and since my 1977 return was made on the same basis, they will audit it also. Unless my appeal is approved, it will cost me a bundle in additional taxes. The IRS has become very, very sticky about what it will accept as a deduction, and the proof necessary to substantiate it. While this is important to all preachers, it is especially critical to those Americans preaching overseas. And this is most particularly true because of the plunging dollar. Such men can ill afford to get nailed with a surprise package of hundreds of additional dollars of income taxes. Some examples:

The auditor insisted I have records of my driving, down to the individual trip, precise mileage, purpose of the trip and the individual I saw. The fact I use one car exclusively for preaching was totally discounted. Considering the multiplicity of trips both large and small a preacher makes in the course of his work, the task of records-keeping assumes gigantic proportions. Next, the matter of business deductions (books, religious periodicals, postage, stationary, telephone, office supplies, etc.): be prepared to document them in detail. Thirdly, the auditor refused to accept religious and charitable deductions for any organizations not listed in the IRS references, even though these have been routinely accepted for at least a decade. My biggest problem, however was over the letter for the "parsonage allowance". Every place I have been and most preachers I have discussed this with have a similar letter. Incidentally, mine was recorded in the minutes of the business meetings and contained the specific statement, "as required by the

internal revenue laws of the United States and the administrative requirements of the Internal Revenue Service".

In what must be the understatement of the year, the auditor said the IRS was tightening down. The letter now must state in precise detail exactly what the exemptions include. To wit: either list by dollar amounts specifically what is permitted for parsonage allowance, utilities, upkeep and repair, and necessary improvements (all normally the responsibility of the church when it provides a preacher's house instead). Or, specify the parsonage allowance is for an amount equal to the fair market rental value of the house (suggestion: back this with a written statement from a reputable real estate dealer) plus documented costs for these other items. Failure to have the letter amounts to a very large difference in income tax due.

On the car, I recommend churches specify in this same letter that the preacher is permitted so many miles per year for business mileage; or better: specify a fixed amount of his income for this purpose. If you do any traveling around, this figure will be substantial.

An unstated but obvious conclusion is the IRS is trying to force as many people as possible onto the short forms (more tax collected). This audit was part of that pressure. So, brethren, and especially preachers overseas, if you have a letter from your supporting church/es authorizing these things, ask to have it rewritten. Have it checked with the IRS or someone thoroughly knowledgeable in the latest interpretations of the internal revenue laws. Otherwise, it may be costly.

A PLUG FOR OVERSEAS WORK

My view is probably conditioned by my military service. Since my baptism I spent about as much time overseas as I did in the US. Of special concern is the apparent shying away from it by all but a handful of preachers. I don't think I'm overstating the case when I suggest far too few parents, preachers, elders and others are encouraging men to want to do and prepare themselves for overseas work. We ought to hold up such service as desirable and to be sought after, that which will be very satisfying to those engaged in it. I have listened to a lot of "reasons" why not ("My kids will be too far from their grandparents." or its reverse, "My grandchildren will be too far away from me." — "I don't know if I can adapt". "I don't want to subject my wife and children to such hardships." —and others). I wonder how many of these are simply excuses to cover the fact we just don't want to go. No one argues overseas work is not different. But if you are willing to try, I guarantee it will be an experience (or experiences, plural, once it "gets into your blood") you will treasure for the rest of your life. There are hardships—your standard of living will be lower, especially in non-English speaking nations. Also, there is always a degree of uncertainty ("I wonder if

the brethren at _will continue their support?"). On the other hand, you might go to a place where people will give the gospel of Christ a fair hearing, and want

to learn and become obedient to it. Or, you might go to a place as stony as Japan, and be able to count ten years' converts on the fingers of one hand. But think of the joy in heaven over each one, and that you have been privileged to lead them to the Lord under such difficult circumstances!

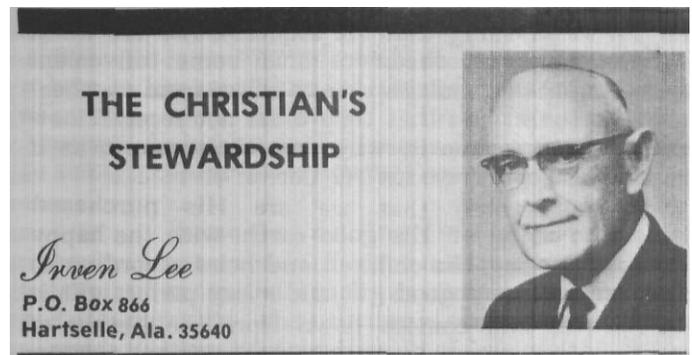
Not everyone is cut out for overseas work. But I am convinced more are, or would be, if they would get rid of their excuses and those in positions to do so would encourage them to go. And who knows: you might just find life enjoyable in God's service even without a color TV, car, wardrobe overflowing with clothes and the host of other material "goodies" we have here in the US. Try it; you might just like it.

REPORT ON AUSTRALIA

Some interesting and exciting work has been going on in Australia. Bob Harkrider and Robert Turner recently made a three month's preaching trip there. Bob has permitted me to summarize his articles printed in another paper that *Searching The Scriptures* readers might learn of this work. Look for it: I guarantee you will both be surprised and pleased with the situation "down under".

FUTURE TRIPS TO THE PHILIPPINES

Barring an unforeseen situation, and God willing, my next trip to the Philippines is planned for 1980. I intend being there three months, teaching "Methods of Teaching", in thirteen different locations. Others plan preaching visits in 1979. Their efforts will be unlike those of previous trips. The work there is now so wide spread no person nor group can hope to see but a small portion of it. Those going in 1979 will spend their time in one or two places, working with the preachers and churches in these local areas. Their emphasis will be on edifying the saints in Christian living.



"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4:1-5.)

We may count ourselves to be among the poor, but God has given us some very precious things that are to be used in His service. In fact, we are to present our *bodies* to Him for His service. He has no hands but our hands and no tongue but our tongues to work among men to their salvation, so He counts us stewards of our bodies that are fearfully and wonderfully made. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12, 13). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). We are purchased, having been redeemed by the blood of Christ, so we are not free to destroy our bodies in dissipation and sin. They are ours only to be used as the Owner suggests. What He requires of us is for our good, and He wants us to be servants of all. "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28). Christ is our example in stewardship as He is in all other things. He is our example and we are to follow His steps.

A very worthy prayer that came from the depths of Paul's heart has a goal stated that could well become our own. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). We are to hold nothing back from Him because we and all that we possess came from God. We are in no position to deny God anything that He requests, nor are we at liberty to put off obedience until some convenient season. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (1 Cor. 4:7)?

God has stated that *we* are His purchased possession living on His good earth, with the happy privilege of being His children and heirs according to His grace. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We have no room for boasting if we learn to be channels of blessings to those about us, but we do have the right to rejoice in giving because it is more blessed to give than to receive. Let us think of giving service to the sick and aged, and kind words to those in sorrow. These are but examples of the many things we may do to the glory of God and in service to our fellow man. God gives us the things that sustain us that we may live in His service and have the joy of accomplishment. It would be a better world if we could all learn to bear one another's burdens.

Thieves know only the rule of force. They live by

the philosophy: What is yours is mine if I can get it. The Christian is guided by the teaching and example of Christ in saying, What is mine is yours if you need it, and I will gladly share with you. Too many are indifferent to the needs of others even though they are not thieves. They, in effect or practice, say, What is mine is mine, and I will keep it. These three concepts are illustrated in the story of the good Samaritan (Luke 10:30-37). The church at Jerusalem must have been taught to live by the spirit that Christ taught. "Neither said any of them that ought of the things which he possessed was his own" (Acts 4:32b).

The *apostles* were human or earthen vessels in which the eternal truths of God were deposited. They realized that this precious treasure was not theirs to hoard or keep to themselves. Paul understood that the great revelation given to him made him debtor to others and that he would be condemned if he kept that which was for all (Rom. 1:14-19; 1 Cor. 9:16, 17; 2 Cor. 4:7; 5:20). Those of us who have copies of the Bible in our possession are in possession of the great revelation of the wisdom and will of God. This revelation belongs to us; our children, and to all others (Deut. 29:29; Mark 16:15; 2 Tim. 2:2; 1 Tim. 3:15). Let us come to realize that the truth that can make men free is for all that will accept it. It is not ours to keep shut up within us. Jeremiah was in derision for teaching and warning the people, so he said: "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). Peter and John were commanded not to speak at all or to teach in the name of Jesus. They knew that they were in great danger of serious punishment or even death, but they answered: "We cannot but speak the things which we have seen and heard" (Acts 4:18-20). It would be wonderful today if more people felt compelled to speak in the name of the Lord. This can be done both publicly and privately.

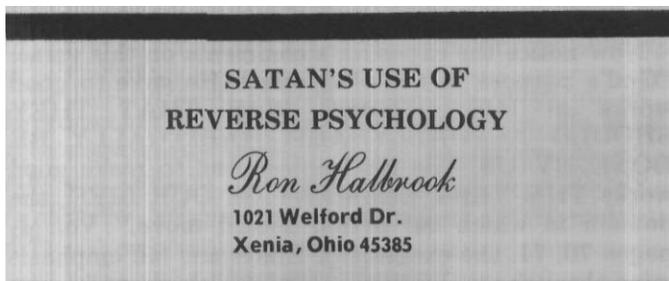
Time is a precious commodity that we can use to the glory of God. In fact, each person has twenty four hours every day to devote to His service. Many have strong selfish plans for their time so they cannot serve the sick and aged, nor can they study or teach the word of God. We must learn to save some of our time for works requested by the Lord or we cannot be great servants to whom the Christ will say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord". Are we good stewards of our time, or do we use it all in selfish interests?

Each man has an *influence* which is more effective than he may realize. His influence may be good or evil. It can be dedicated to God's purpose by being used to persuade people to turn to the Lord in faithful obedience. One's tongue, Time, Bible knowledge and other valuable things at his disposal are involved in exerting a good influence. There are many that could be assets in the work of righteousness who never seem to try to encourage, warn, correct, persuade, or influence others in any way. Many do not realize their power, so in gathering not they

scatter abroad. (Matt. 12:30). There is no place for the neutral person. There is no person without an influence if he lives among his fellows. He may be dead weight, an evil influence, or a power for good. Let us be good stewards by making conscious efforts to cause good things to happen.

Money that is earned by lawful means and used unselfishly is certainly not filthy lucre. That which could be the mammon of unrighteousness may be used so as to honor God and be one of the reasons that He will be pleased to give unto us the true riches. God loves a cheerful giver and is pleased with the proper and worthy sacrifice. Money can become man's god through covetousness, or it can be his servant to be used as an instrument of righteousness. This is one realm in which man should be a good steward. The Bible says more about giving and the right use of money than it does about the often mentioned subject of baptism. If there is the love of money, one will be pierced through with many sorrows because there are many evil by-products of this misplaced affection. If we give *ourselves* to God, it will be easier to give our money to His service.

What do you have by the grace of God that you should share? Are you a wise and faithful steward of those things? If so, when the Master returns, He will invite you to enter into the joys of your Lord. We are not saying these things to minimize worship and basic first principles. We come as penitent and obedient believers when we give ourselves to His service and become stewards of His gifts to us.



"What do you call work? . . . Does a boy get a chance to whitewash a fence every day?" By this reverse psychology, Tom Sawyer collected from his friends an apple, a kite, and a dead rat (with the string for swinging it), for the privilege of doing his work for him!

Even so, Satan uses his "wiles" or expert methods to deceive and damn (Eph. 6:11). He calls "evil good, and good evil," puts "darkness for light, and light for darkness," puts "bitter for sweet and sweet for bitter!" (Isa. 5:20). He calls unbridled lust "love," in fornication, polygamy, and homosexuality (2 Sam. 13:1ff). He calls enslavement to the most degrading sins "freedom" (2 Pet. 2:19). *Man thinks it a grand privilege to believe these lies and to live in them!*

Eve "Being Deceived"

Eve "being deceived was in the transgression" (1 Tim. 2:14). God said of the tree of the knowledge of good and evil, "Thou shalt not eat of it." Death was the penalty. Satan cast doubt on that, asking how anyone could die after eating of a tree "good for

food," "pleasant to the eyes," and "to be desired to make one wise" (Gen. 2:17; 3:1ff). Sin, which damns the soul and separates from God, was thus presented as the highest good. Satan makes use of the same reverse psychology on us today (I John 2:15-17).

Use of Terms

"Progress" has been a "good term" for many generations. No matter what applied to, "if one can 'make it stick' it will validate almost anything" (Richard Weaver, *The Ethics of Rhetoric*, p. 212). To go "onward and abide not in the teaching of Christ" has long been heralded as "progress," though such is the very essence of sin (2 John 9:1, John 3:4). When brethren digress from the Bible pattern for the church's work, worship, organization, discipline, and doctrine, "Sober-mindedness is dismissed with a kind of Hip Hurrah! Here we go—Bible or no Bible!" (Daniel Sommer, *Apostolic Review* (27 April 1915), p. 8).

True progress is man thinking God's thoughts after Him and patterning his ways after His. That progress can be made only as we carefully obey God's Word—"it shall not return unto me void, but it shall accomplish that which I please," says God (Isa. 55:8-11). Yet, some will do anything in religion that is called "progress" or "a good work," will compromise anything to avoid being called "anti-progressive," and will approve anything labelled "progressive."

Criminals, those hardened by wanton killing in war, and others who fear neither God nor man, reflect their spirit in speech. "By an apparently universal psychological law, faeces and the act of defecation are linked with the idea of killing, of destruction, of total repudiation—perhaps the word 'elimination' would comprise the whole body of notions" (Weaver, *Rhetoric*, p. 225). The normal hierarchy of terms (TOP TO BOTTOM: help, love, beauty, create, verses hurt, hate, destroy, eliminate, attack, exploit, abuse, etc.) is inverted, so that to speak of self or others in the most hurtful, degrading way is a thing of pride. The "filthiness," "foolish talking," and "jesting" forbidden in Ephesians 5:4 is a way of life to many people, whose tongues know no restraint.

Satan As "An Angel of Light" Most people think if someone professes Christ, holds a Bible, and claims to do God's will, then God is pleased. To the contrary, many are "false apostles," "deceitful workers," ministers of Satan "transformed as the ministers of righteousness" (2 Cor. 11:13ff; 1 John 4:1ff). The only way to distinguish "the spirit of truth, and the spirit of error" is by constant reference to God's Word (v. 6). Nowhere is Satan's use of reverse psychology more pronounced than in religion. He dupes and deceives many of his best friends into thinking they wage war against him. Matthew 7:21-23 shows that many will be lost who imagined themselves to be doing "many wonderful works" but who worked lawless deeds in their religion.

Justify Popular Sins

What better way to sooth guilt than by having

preachers use reverse psychology on popular sins. J. W. Roberts argued that opposition to Masonic lodges and smoking is "sociological rather than strictly religious." The truth is that social pressures cause such sins to be winked at, then approved, then practiced! The mind of the world does not subject itself to the will of God. The principles and practices of this world are selfish and indulgent, not spiritual and sacrificial. Such deeds as gambling, drinking intoxicants, and wearing "abbreviated" clothing are accepted on the basis of the desires of the flesh and mind, rather than weighed in the light of the gospel (Eph. 2:1-3).

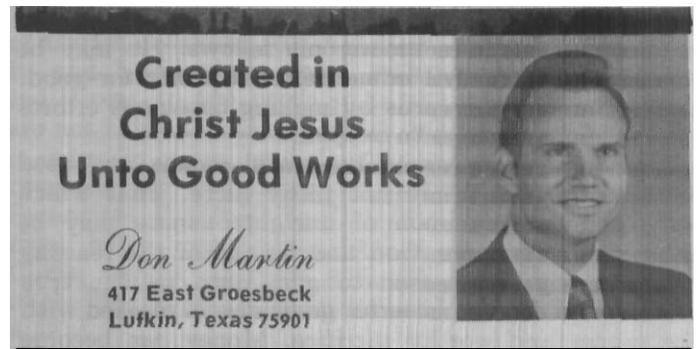
Paul pled with his brethren "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). The social pressures of this world do not commend and promote the spiritual, transforming power of the gospel, but rather restrain it wherever possible. The Devil has no better friends than Billy Graham, who recently appeared on a television interview in Las Vegas, denying that gambling is sinful. Another preacher bemoans how "social background" and tradition make us "biased and prejudiced" against those who drink socially and gamble (Arnold Hardin, *The Persuader* (17 Sept. 1978), published by Scyene Rd. Church of Christ, Dallas, Tex.). Such talk is unmitigated reverse psychology. **Worldly tradition and social conformity are the very forces which give rise to social drinking and gambling—and to preachers who defend such.** Leroy Garrett shows the spirit of this age when he denies the sinfulness of "a social drinker . . . the moderate drinker," "gambling and liquor-by-the-drink . . . a cocktail with the evening meal . . . dancing . . . short dresses . . . those who go to the track and put two dollars on a nag" (*Restoration Review*, Vol. 17, p. 185 and Vol. 16, pp. 394-95):

God's people do not have to be captivated by the ungodly culture in which we live nor by the deception of Satan's reverse psychology. Let us be in the world without being of it. Let us not be ignorant of Satan's devices.

"That Settles It"

There is a sign on a hillside near Portsmouth, Ohio which says: "God said it We believe it That settles it"

Central Church of Christ (Instrumental) Now if they could just find in the New Testament where God *said* anything about instrumental music, that *would* settle a big controversy!



The word of God lucidly teaches that good works are an essential part of the Christian's life. One passage in which the importance of works is beautifully taught is Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them."

Mr. Wuest in his Word Studies in the Greek New Testament makes the following observations on the language of Ephesians 2:10: "We ourselves then having been created anew by God (taught in "workmanship," DM) and good works being the object to which that new creation looked . . . These good works were prepared beforehand 'that we should walk in them.' The word 'walk' is peripateo, 'to regulate one's life, to conduct one's self, to order one's behavior.' 'In them' is entoutois, 'in these,' namely, the good works, locative of sphere. We are to order our behavior within the sphere of these good works."

Now notice the expositor's comments on this verse: "God's purpose in the place which He gave to good works in HIS DECREE WAS THAT THEY SHOULD ACTUALLY AND HABITUALLY BE DONE BY US. His final object was to make good works THE VERY ELEMENT OF OUR LIFE, the domain in which our action should move," Vol. 1, pages 70, 71, the exegesis of Ephesians (all emphasis mine throughout. DM). Brethren, think about it — our spiritual creation is for the purpose of good works!

Prerequisites

In order for us to successfully and fully engage in good works there are certain prerequisites. "If a man therefore purge himself from these," Paul wrote to Timothy, "he shall be a vessel unto honour, sanctified, and meet for the master's use, AND PREPARED UNTO EVERY GOOD WORK" (2 Tim. 2:21). Paul is teaching Timothy that involved in his preparation to every good work he had to purge himself from hypocrites in the Lord's church and from their damaging influence (2 Tim. 2:19-22). We ourselves cannot walk in good works if we allow worldly people to influence us (1 Cor. 15:33).

In our preparing for and performance of good works we need to be prayerful (1 Thess. 5:17), study God's word (2 Pet. 3:18), increase in wisdom (Jas. 1:5,6, and be faithful (2 Tor. 3:2, Rom. 2:21-23). In other words, we must develop spirituality and maturity. We must also look for opportunities to do good and be ready to every good work (2 Tim. 1:16-18; Tit. 3:1).

The Very Element of Our Life

Works are indeed to be the very element of the Christian's life (Eph. 2:10). There are many passages in which this truth is taught. Paul exhorted the Corinthians, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). The language "abounding in the work of the Lord" is demonstrative of how characteristic works are to be of the Christian. The phraseology is teaching that Christians are to be engrossed in doing works which the Lord has commanded (see 2 Tim. 3:16, 17). Mr. W. E. Vine defines the word rendered "abound" as follows: "To exist in abundance," *Vine's Expository Dictionary of New Testament Words*, vol. 1, page 17. Mr. Joseph Thayer wrote thus regarding "perisseuo" (abound), "To be in affluence . . . , to be pre-eminent . . . to overflow," *Thayer's Lexicon*, page 505. In "abounding" in good works we will be "rich in good works," "doers of the word," and possess a working faith which justifies (1 Tim. 6:18; Jas. 1:22; 2:24).

Motivation For Works

Beloved, the works we perform are to be motivated by love. Paul wrote concerning that which justifies, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). Hence, an active faith ("works") is prompted by love. See also 1 Cor. 13:1-8. Love for God, fellowman, and a desire for our own salvation should motivate us to unreservedly perform and execute all of God's commandments (1 John 3:17, 18; 5:3).

The faithful child of God is not motivated out of self-promotion and personal aggrandizement. He does not conspicuously perform works to secure the acclaim and ovation of others. His desire is to glorify and magnify the God whom he humbly serves (Matt. 5:16).

Absence of Works

It is God's will that his children be fruitful. Paul wrote, "That ye might walk worthy of the Lord unto all pleasing, BEING FRUITFUL IN EVERY GOOD WORK, and increasing in the knowledge of God" (Col. 1:10). Again, "And let ours also learn to maintain good works for necessary uses, THAT THEY BE NOT UNFRUITFUL" (Tit. 3:14).

The fruitless child of God has no hope of eternal salvation. The unproductive child of God is compared to effete, worn out soil which does not produce that which is desirable (Heb. 6:4-8, Lk. 8:14). Jesus taught that all who are fruitless will be taken away (severed from Christ) and burned (John 15:2, 6) James taught that an inoperative, dead faith (faith without works) will not justify (Jan. 2:14-26). Accordingly, Paul prayed, "Now the God of peace . . . make you perfect in every good work to do his will . . ." (Heb. 13:20, 21).

Conclusion

The scriptures are replete with the teaching that on the Judgment Day we shall receive according to our

works. Relative to the Judgment Paul taught, "Who (God) will render to every man according to his deeds" (Rom. 2:6). See also 2 Cor. 5:10 and 1 Pet. 1:17. John later wrote, "... Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, THAT THEY MAY REST FROM THEIR LABOURS: AND THEIR WORKS DO FOLLOW THEM" (Rev. 14:13). Beloved, in view of our works, what will be received on the Judgment Day? Will our works be the quality and quantity necessary to having a home in heaven? (Matt. 7:21-23; 25:14-46.) No, we cannot "work our way to heaven" or earn salvation. If we are saved, it will be foremost by the wonderful grace and mercy of God (Tit. 3:5; Eph. 2:8, 9). Yet, none can be saved without obedience (works) (Heb. 5:8, 9). We have been created in Christ unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

"This is a faithful saying, and these things I will that Thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Tit. 3:8).

IN THE NEWS THIS MONTH

BAPTISMS	271
RESTORATIONS	103

(Taken from bulletins and papers received by the editor)

Bound Volumes

We still have a few bound volumes of STS on hand. There are a few Volume 9-10; 11-12; 13-14; 15-16; and 17-18. These sell for \$8.50 each. Bound Volumes of periodicals such as **Searching The Scriptures** are among the best investments you can make in books. They increase in value as time passes due to the small number printed. Send your order to:

Searching the Scriptures
P. O. Box 68 Brooks, KY 40109

Help Us Circulate This Paper

How many of our readers have friends or relatives (what about your married children?) who receive no good religious paper in their homes? One of the best gifts you could give them and one of the greatest favors you could show them would be to subscribe to STS for them. Already many of our readers are sending in new subscriptions to help us with our drive to reach 10,000 circulation by the end of 1979, our twentieth year of operation. Wilt you help also?

WILSON ADAMS, 4440-L Banbury Lane, S.W., Roanoke, Virginia 24018—On September 3, 1978 we began work with the Georgia Avenue church in this city. We look forward to a good work together and so far have not been disappointed. Our first Sunday here was also the first Sunday the church met in its new building. It was an exciting day to say the least. The building is not extravagant but is adequate and comfortable. I feel the brethren here should be commended in their use of the lord's money. Roanoke, the hub of western Virginia, has over 200,000 people in its metropolitan area. We are the only sound congregation here. Last month we averaged 35 in attendance with three restorations and we had one family of five to place membership. So we are very encouraged. If any readers have relatives or friends here please drop us a note that we may make contact with them. When traveling in the beautiful Shenandoah Valley or along the Blue Ridge Parkway please stop and worship with us. This will encourage us. See our ad in this issue for directions and times of meetings.

DAVID FRASER, P.O. Box 409, Gordon, Georgia 31031—We have just closed a good gospel meeting at Hardies Chapel with Jimmy Tuten of Charleston, S.C. preaching. The lessons were informative, brethren were edified and visitors from the community were taught the simple plan of salvation. The work of the Lord is truly a "mission field" in middle Georgia. Faithful congregations are few and far between. Gordon is located about 20 miles due east of Macon. To any vacationers or other traveling

brethren, you may be assured of a local congregation trying to stand for the revealed things of God at Gordon, Georgia. I am to be at the Charleston Heights congregation in South Carolina in October and then with the Clermont, Florida church in November.

RON HALBROOK, 1021 Welford Dr., Xenia, Ohio 45385. I will send a free copy of my new tract, "UNITY WITH CHRIST AND CHRISTIANS" to anyone who will enclose a self-addressed, stamped envelope with the request. An attractive cover was done by a professional artist. Textual study is provided in the 21 pages on John 17, Acts 2, and passages in Ephesians. It concludes with a brief discussion "Applying Principles of Unity" both in the first century and modern times. The tract is designed for the average reader.

CLIFTON INMAN, Box 1093, Parkersburg, West Virginia 26101 (Concerning the Inman—Adams Debate) — The report of this debate in a recent issue of SEARCHING THE SCRIPTURES manifested a good spirit on the part of Wiley Adams, its author. There are some inaccuracies in the report however. One of them is very basic. Inman did not argue that support of radio programs from the treasuries of churches (sent to the sponsoring church) is justified by expediency. I unqualifiedly offer a reward of \$1,000 to any man who can prove that I have argued such. I was the first to point out that nothing can be expedient which is not first authorized. I presented a chart which illustrated this point. That chart is published in the WILLIS — INMAN DEBATE. If you brethren would take a good look at the point I did make, it will help us toward that unity which I believe each of us sincerely

desires.

As for "hiring the services of an institution," I asked in the debate for one example from the Scriptures where the church from its treasury ever hired the services of any institution. I am still waiting for the answer. If "to have authority" means to have a scriptural example, there is no authority for the church to "hire the services" of any institution. When you have thought this through you will be a long way on the road to understanding and unity.

(Editor's note: We are not disposed to rehash the debate with brother Inman through the paper but think it stands on its own merits. Those who attended the debate we had in Middlebourne, West Virginia back in May, or heard or read the **WILLIS—INMAN DEBATE** will certainly be baffled by this statement from him. As to "hiring services from an institution" we did not argue that authority is only established by example. We showed that Bible authority is both generic and specific, expressed in precept, approved apostolic example or necessary inference. If brother Inman does not believe it is scriptural for the church to hire services which enable it to carry out its work, we wonder if the church where he worships generates its own electricity or if it "hires" it from a company in that business? You may order the entire debate on Cassette Tape from: The Spoken Word, P.O. Box 127, Greenville, Indiana 47124. The hearer may then determine for himself just what was and what was not argued.)

RONALD DRUM, Naples, Florida — I was recently in a meeting with the small church in West Aiken, S.C. They have 15 members plus children in attendance and assemble in a trailer, which for the present is adequate. Two families connected with the large Dupont Plant between Aiken and Augusta, have added much strength to this congregation. They are: Dwain and Brenda McMullin and Max and Tonya Burnham. They have been handling their own teaching activities but do stand in need of a man to work there

full-time. They need a man who can bring a good portion of his own support. If interested contact Dwain McMullin, 604 Cardinal Dr., Aiken, SC 29801.

PREACHERS NEEDED

PERRY, FLORIDA — The Spring Warrior church, located six miles south of Perry, is looking for a full-time evangelist. The church averages about 100 in attendance, can fully support a man, and furnishes a nice three bedroom house on an acre lot. Call Buddy Bethea (904) 584-6443 or David Gamble (904) 584-7255.

MARKED TREE, ARKANSAS — The church in Marked Tree, Arkansas, located in northeast Arkansas, 40 miles from Memphis, Tennessee, is in need of a gospel preacher. The church is self-supporting. If interested contact Doyle Tarlton by calling 358-2726 or 358-2542 after 6 P.M. or write the church at Box 115, Marked Tree, AR 72365.

NEWTON, NORTH CAROLINA — The church here is looking for a faithful gospel preacher to begin work with us as soon as possible. We are a small group of about 35 members and can provide \$300 a month support at the present time. The rest will have to be raised elsewhere. There is a great potential for growth in this beautiful area of the country. Interested parties should contact: Tony Johnson, Rt. 1, Box 540-11, Conover, NC 28613 (phone 704-256-7623, after 6 PM), or Jerry Wright, 205 Morningside Dr., Newton, NC 28658 (phone 704-465-1704).

SANTA BARBARA, CALIFORNIA — The church here is looking for a faithful gospel preacher to work full-time as soon as possible. The church building is located in the midst of an area of approximately 200,000 people. The building is nice and free of debt. We have four elders and the church is self-supporting. Those interested should write: Church of Christ, 2310 Chapala, Santa Barbara, CA 93105, in care of the elders. Or call one of the following numbers: 805-964-1049; 964-1849; 967-0609 or 964-9774.