



TORCH

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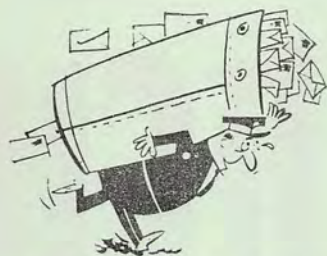
"The God of the Great Endeavor gave me a torch to bear, I lifted it high above me, in the dark and murky air."

--Elizabeth Finley

We do not write to be understood, but so we cannot be misunderstood.

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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A WORD ABOUT DELIVERY OF TORCH

We are receiving many complaints about poor delivery of TORCH. We sympathize, but are powerless to do anything about it. The transition now taking place in the postal department has obviously resulted in chaos. The church where I preach mails a weekly bulletin on a second class permit (same as TORCH). Many of our members who live in the immediate area get the bulletin a *week* later.

It is our desire to satisfy every complaint, and we look into everyone we receive, but we think you understand that we cannot greatly influence the postal department. We can complain and hope that once the present transition is made, improvements will be forthcoming. We have a plan going into effect with this issue which we believe will be of some help, but then time will tell.

(jpn)



Editor

James P. Needham

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Billy K. Farris, Publisher



James P. Needham

A New Year-- A New Volume

Time marches on. It waits for no man. There is something about a new year that makes us nostalgic. Suddenly, we realize that another year of life has passed. There is no hope of turning back the clock or the calendar to take advantage of the wasted opportunities or patch up our failures. And yet, there is also a feeling of refreshment and hope. There is a new beginning. While we

may be older, we should be wiser. It is a time of reflection and of introspection. A time to resolve that the future will find us improving upon the mistakes of the past, and making determined efforts to "make our lives sublime."

VOLUME VI

Volume VI of TORCH is now completed. What we have written, we have written. It was a challenge we accepted, and, we believe, a challenge we met. We started small with little to command attention or confidence. We grew and reached our goals, yea, surpassed them! Near the beginning of Volume VI, we spoke of doubling our mailing list. Instead we tripled it! Today it stands at almost four times its size at the beginning of Volume VI. To our readers and faithful supporters go the credit and our deep appreciation. Some have gone all out to increase the circulation of TORCH. Some have sent it to friends and persons in whom they are interested. Others have mentioned the paper to their brethren and friends. Sister Margaret Crump of Beaufort, S. C. wrote that she had been responsible for 65 subscriptions! She and others like her have been life-savers to TORCH. Much of the credit for whatever good has been done must go to them.

VOLUME VII

In volume VI, number 1, this editor wrote of some of the issues we faced: classical liberalism, existentialism, the college in the budget, pseudo unity movements, arbitrary creedal soundness and sideline preaching. These

are no less the issues we must face in 1972. Some of these issues have intensified, both among the liberals and the conservatives. These and many more issues must command our attention in Volume VII.

Brethren must constantly be reminded of the dangerous influences of all human institutions to the church, both authorized and unauthorized. There is always the danger that unauthorized human institutions will creep in unawares and usurp the function of the church. This has happened so many times in history that it would be very foolish to deny such a danger. While the present generation may be well taught on this point, this may be the source of greatest danger. We may assume that there is no need to teach on it, and such monsters will creep up on our blind side. This happened in past generations when some of the greatest minds of all time led the church.

Another ever present danger is that authorized human institutions which have the right to exist as private enterprises will forget that they are private enterprises and will assume a church-related stance. Such non-profit organizations as papers and schools are the most frequent offenders. Papers often cease to be media through which individuals discharge a private obligation to preach the gospel, and become political power structures to plaster the church with propaganda and set policies for the churches along party lines. Schools are frequently spoiled by the attention they get from the "brotherhood," and tend to become quasi-headquarters in the minds of far too many.

When brethren generally look to the schools to train preachers, elders, and deacons, and to the papers to settle their issues for them, we all need to stop and see if we have not sort of lost our New Testament bearings. We must not allow a human expedient to become a devilish innovation.

This is not to deny that papers and schools have a right to exist, we believe they do. But defending their right to exist is not a defense of the abuse of that right, nor does such a defense deprive one of the right to cease the support of them when he feels they have abdicated their rightful sphere. When one's soundness is called in question because he exercises that right, there is no better proof that these projects have more influ-

ence and power than they ought to have. When we hear brethren speak of papers as the "saviors of the church," and the college as "our only hope for future preachers," we have already entered the danger zone, and it is time for someone to arrest our attention and crank up our thinking machines.

In Volume VII, TORCH shall continue about as it has been in the past; it shall have no organized staff beyond its editor and publisher. Material published upon its pages will either be authored by the editor, the publisher, and those we may solicit. We are also happy to receive unsolicited material. The publisher asked this writer to become editor of TORCH one year ago. By far, the major portion of the material in Volume VI, was authored by the editor, but from the amount of material we are now receiving, this trend will change in Volume VII. It shall continue to be our desire to upgrade the paper. We want it to be attractive, and readable. Above all we want it to be filled with scriptural teaching. We want every reader to feel that he gets more than his money's worth in TORCH.

Both the volume and content of our mail are encouraging. Our POST MARKS section is designed to give our readers some idea of what others are saying. It is "THE READERS" page. To be sure, all of our mail is not complimentary. We would be quite uneasy if it were. We appreciate even that! We may not always agree with what some readers say back to us, but we want them to feel free to say it. We want the reader to have a chance to talk back. We are convinced that such is healthy.

We are often told to "keep TORCH just like it is." We obviously have something going for us, that is for our *format* and *content*. We plan to keep it "just like it is;" at least for the time being. We are not a big paper, with a big budget. That does not bother us in the least. We are unconcerned about being number one, two or three. We just want to serve. Surely, we would like to have a thousand or two more subscriptions, who wouldn't? But not just for the sake of having them. We do not care about having anybody on our mailing list who is not thoroughly convinced that TORCH will be a blessing to them.

Our deep desire is to make Volume VII the best yet. With your help we shall not fail.

SEVENTH-DAY ADVENTISM (1)

Leo Rogol

WAS E.G. WHITE INSPIRED?

Inspiration must be defined by its own source, --God. Anything, therefore, that does not measure up to Biblical definition of inspiration is not inspiration. John warned: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). It is no difficult matter to determine whether Mrs. White was inspired or not: simply prove her "inspiration" by the Source who defines it. It should be noted that whatever the prophets of old spoke, it could only be THE WORD OF THE LORD. For example, "The word that Isaiah...saw concerning Judah and Jerusalem" (Is. 2:1); "The words of Jeremiah...to whom the word of the Lord came" (Jer. 1:1-2); "moreover, the word of the Lord came unto me" (2:1). Hence, anything short of "the word of the Lord" is not inspiration, and one claiming to speak the "word of the Lord" but speaks his own word is a *false prophet*.

In this article I can not go into all scriptural teaching on the subject of inspiration. One verse that claims VERBAL inspiration for the Bible is 1 Cor. 2:13: "Which things also we speak, NOT IN WORDS WHICH MAN'S WISDOM TEACHETH, BUT WHICH (words--understood, LR) THE HOLY GHOST TEACHETH; comparing SPIRITUAL THINGS WITH SPIRITUAL (words, understood, LR)." Since neither Adventists, nor E.G. White believe in verbal inspiration, then this entirely destroys their defense of "inspiration" for Mrs. White. Furthermore, if that which serves as the basis for defense of her inspiration proves to be false, then this destroys the entire structure of their claim that Mrs. White was inspired.

What Is Their Defense?

Adventists defend the claim of inspiration of Mrs. E.G. White, their prophetess, upon the basis that spiritual gifts existed in apostolic days, and therefore must be present among the true church today. Hear them:

"It is our understanding that all these gifts will be in evidence in the church which will be 'waiting for the coming of our Lord' (1 Cor. 1:7). Our interpretation of Bible prophecy leads us to believe that those who make up the remnant people of God in the last days of the church...will have the testimony of Jesus Christ.

"...The Spirit of prophecy (Rev. 19:10, LR) is intimately related to the gift of prophecy... Seventh-day Adventists believe that this gift was manifested in the life and ministry of Ellen G. White." (*Questions on Doctrine*, pp. 95-96).

Hence, one identifying mark of the church, Adventists claim, is the presence of "spiritual gifts" in the church, and these are vested in E.G. White. But they face an insurmountable problem right here. The very verse (1 Cor. 1:7) they appeal to for defense of inspiration of Mrs. White, and proof that they are the "remnant church," serves a death-blow to their defense. This verse reads, "So that *ye come behind in no gift*; waiting for the coming of our Lord Jesus Christ." It was Paul's wish that they had ALL GIFTS OF THE SPIRIT in the church! Do Adventists have the gift of tongues, gift of healing; miracles? DO THEY HAVE APOSTLES in the church? NO! They never claimed to have any of these. If they do not have these gifts, and they appeal to this verse to defend Mrs. White's inspiration, then this verse just proves the opposite of what they wish to prove by appealing to it: the "spirit of prophecy" no longer exists, as neither do the other gifts of the Spirit.

Do they have that gift now? Mrs. White died in 1915, hence she has been dead for about 56 years and no new prophet has arisen in their church since. But they solve that easily by saying they have her *writings*. Well, in *this sense* we also have the *gifts* among us who claim no relationship with Adventism. WE HAVE THE WRITINGS OF THE APOSTLES AND OTHER WRITERS -- THE NEW TESTAMENT. Why can Adventists say they are the "true remnant church" because they have Mrs. White's writings (spiritual gifts) and deny that we have them in the form of New Testament writings?

Degrees of Inspiration?

Adventists teach: "We have never considered Ellen G. White to be in the same category as writers of the canon of Scriptures." (*Ibid.* pg. 90). Again: "We have never equated them (her writings, LR) with Scriptures..." (pg. 93). Further: "We test the writings of Ellen G. White by the Bible." (pg. 90). She was considered a "lesser light" leading sincere men and women to the "greater light" (pg. 96).

Adventists simply do not know the meaning of "inspiration." Are there different "categories" of inspiration, different degrees? The word, inspiration, "Theopnustia" in the Greek, literally means, "The breathing out of the scriptures from God," or, "The scriptures breathed from God." (See *The Inspiration and Authority of the Bible*, Warfield, B.W., pp. 131-134).

If all that is inspired is "breathed from God" (2 Tim. 3:16), then by what scriptural reasoning can Adventists defend "categories" of inspiration? If E.G. White was inspired, and that source is God, then did God "breathe" or "make known by revelation" (Eph. 3:3) His will in degrees, or "categories?" Was the word of God *more authoritative* at one time and *less authoritative* at another? Adventists say her writings are in the "category" of Nathan, Gad, Agabus, Silas, etc., whose "inspired" statements are not included in the canon of scripture. But we must ask, when Nathan the prophet came to David with the word of God, was it less inspired, in a lesser "category" or a "lesser light" than the word of God spoken by Samuel the prophet simply because Nathan's inspired statements are not contained in the canon of scripture? Just how can one consider "greater" and "lesser" inspiration and still maintain inspiration, or that God was the author of what was spoken? Whether inspired statements were written or spoken, they were of God and in no different "categories" of inspiration.

And what about "testing" the inspired statements of one by the inspired statements of another? If one inspired prophet must test his word by that of another inspired prophet, then that casts doubt and reflection upon this whole matter of inspiration! Why would God need to have HIS WORD spoken by one man tested by HIS WORD spoken by another? This only admits that one man was inspired and the other was not. Which means that if Mrs. White's writings must be tested by INSPIRED SCRIPTURES, she was

not inspired. Again, this idea of "testing" means the possibility of God speaking error, falsehood, at one time, and the safe-guard against this is to "test" it by what He spoke at another time. If one man was inspired, then he did not have to submit to a test by the inspiration of another man for both are equal in authority in that they came from the same source -- God. Else this would admit to the FALLIBILITY OF INSPIRATION. This would impugn the wisdom and authority of God. If there is doubt about the reliability of a single inspired statement of a single inspired person, that destroys the entire structure of this matter of inspiration. We see that Adventists do not know the meaning of inspiration and yet upon that ignorance they try to defend something they do not understand, the "inspiration" of E.G. White.

No Test of Fellowship

Adventists say, "...we do not make acceptance of her writings a matter of church discipline" (*Questions on Doctrine*, pg. 96). The fact that they do not make it mandatory that those seeking membership in the Adventist denomination accept Mrs. White's writings as inspired would make it necessary for them NOT to make faith in the Bible mandatory for church membership. If she was inspired, then that means what she spoke is the word of God. If one could reject her "inspiration," which means one can reject the word of God, then why must one accept the scriptures which are also the word of God" This proves that E.G. White does not know the meaning of inspiration, and therefore destroys Adventists' claim that she was inspired.

Guilty of Tampering With Revelation

She was very bold in her claim that she was inspired of God. Hear her: "It is God and not an erring mortal who has spoken." A REVIEW AND HERALD article, dated Oct. 5, 1914 said: "As with the ancient prophets, the talking is done by the Holy Spirit *through her vocal organs*." Adventists claim she was as directly under the influence of the Spirit in speaking or writing as were the apostles, yet she was a "lesser light," in a different "category."

Yet one of her own statements will disqualify her claim of inspiration. She wrote: "I was sometimes tempted to doubt my own experiences." (*Early Writings*, pg. 22).

One important feature about the inspiration of the men of God of old is that no one ever doubted his "experience," or whatever God revealed to him. Not one ever doubted that it was a revelation of God. Yet Mrs. White expressed doubt over her "experiences." If the prophets would doubt their "experiences," then how could the people to whom the word of God was addressed be expected to have any faith in it? If God's will is made known by inspiration--and by no other--then would this not cast reflection upon the *very means*--the only means--God employs to communicate with man?

Again, she is guilty of tampering with what she claims to be divine revelation. Remember, she claims that what she spoke or wrote *came directly from God*. Notice what she once said: "When the Lord first gave me messages to deliver to His people, it was hard for me to declare them, and I *often softened them down*, and made them as *mild as possible for fear of grieving some*." Did Paul "often soften down" his epistles to the churches, for "fear of grieving some?" Just what kind of a Bible do we think we would have if the apostles and prophets changed what they were given to write for "fear of grieving some?"

It is well known that Mrs. White would often scratch out certain lines, and even do whole pages over and over again until they were as SHE WANTED THEM. That destroys her claim of inspiration for this then makes her writings the product of her own feelings. One thing can be certain about inspiration of scriptures: not once were human thoughts, opinions, or feelings injected in the writing of scriptures. While "no prophecy of scripture is of any PRIVATE INTERPRETATION" (2 Pet. 1:20), Mrs. White admits that her "inspired" statements are simply her own "private interpretations." Later in her years of work she employed accomplished writers to *revise* many of her writings so they would sell better! What if God gave Isaiah a vision, or Isaiah "SAW THE WORD OF THE LORD" and he would completely revise what he saw? God would not tolerate it! Yet Adventists give Mrs. White a special priority which none of the prophets dared to assume. If what she spoke was what the "Lord opened to me in vision," do we think that if she were inspired, God would tolerate her changing what he told her? This proves she was not inspired, but simply a *false prophetess*.

Quebeck, Tenn. 38579

TO SEE, OR NOT TO SEE?

Bernard Bolton

Having read several religious journals and attended a few debates, I have observed that gospel writers and speakers sometimes find it necessary to enter into a critical exposition or exegesis of some vital point of scripture in order to clarify it for their readers or listeners. Painfully clear in some cases, the analysis is made more for the benefit of the one making it than for those for whom it is ostensibly intended. In such cases the uninitiated might easily be led to believe that it takes exalted learning to understand and explain some relatively simple passage.

Take, for instance, a couple of verses from I Corinthians 14 and a couple more from I Timothy 2 and watch the experts give them a going over:

Let your women keep silence in the churches:...

When learned brethren read this, they immediately know that:

1. Women do not have to keep silence in the churches.
2. "Silence" means absolute silence; therefore she may speak.
3. This does not mean all women nor all churches of the saints.
4. If this were true, women could not even sing.

...for it is not permitted unto them to speak;...

Those brethren who are well read can tell without a moment's doubt that this means that:

1. Women are permitted to speak.
2. Singing is speaking; therefore she may talk.
3. If this were true, a woman could not even confess Christ nor her sins.

...but they are commanded to be under obedience, as also saith the law.

Brethren who are scholars have little trouble in explaining that:

1. All commandments do not have to be kept (I Cor.14:37).
2. Being under obedience has nothing to do with women's silence or speaking in the church.
3. Deborah, Hulda, and Anna were under the law, and they

could certainly speak; therefore women may speak in the church today.

And if they will learn anything, let them ask their husbands at home:

Those who have really made a concentrated study of the scriptures can find the weakness in this without even thinking:

1. What if she does not have a husband? See there?
2. After all, Philip had four unmarried daughters who prophesied somewhere (Acts 21:9); therefore it must have been in the church.
3. Remember too, Rhoda told those at the home of John Mark's mother that Peter was at the door (Acts 12:12-15); consequently, women may speak in the church.
4. What if a woman's husband were teaching error? She could surely correct him, couldn't she? Sapphira's husband taught error, and she answered in the Bible study.
5. Besides, a public meeting place is just like the home, isn't it?
6. "Anything" is absolute; therefore she would have to stop her ears if she could not speak in public.

...for it is a shame for women to speak in the church.

The really lucid analyst shines in his explanation of this one. He can tell you without fear of contradiction that this means:

1. It is not a shame for women to speak in the church.
2. This does not include all women anyhow.
3. Some brethren think this means "in the church"!
4. Brother Jow Blow has admitted that he believes that a woman cannot scripturally sing.
5. A poor old honest brother somewhere actually took a woman outside the building to "take her confession."

Let the woman learn in silence with all subjection.

Brethren who are up on their Greek can easily unscramble this confusing statement. They can unhesitatingly tell you that this teaches:

1. A woman does not have to learn in silence.
2. A woman may learn with little subjection, if any at all.
3. "Silence" does not mean absolute silence; therefore a woman may ask and answer questions and teach some of the classes.
4. This passage has no connection with I Corinthians

But I suffer not a woman to teach,...

Paul could certainly write some complicated instructions, but our friends with the Christian college associate degrees can make a clear, simple statement out of this one. Stated simply, it means:

1. I do suffer a woman to teach.
2. A woman may teach children and other women in this capacity.
3. Older women must by their godly behavior teach younger women (Titus 2:3-5); therefore either the younger or the older women may conduct a Bible class.
4. A woman may teach twelve year old boys who have not been baptized.
5. No, she may teach twelve year old boys, baptized or not.
6. Singing is teaching; therefore she may teach some of the classes but not all of them.
7. If this were true, she would not even teach a class of children, and anybody knows she is allowed to do that.
8. If this were true, she could not teach anybody, anywhere, any time, period.
9. This does not mean "in the church" (What does that mean anyhow?) regardless of what is said a few verses later (I Tim. 3:15).
10. Besides, the system of organized Bible classes is not the church. Well, it is not an organization separate from the church either. On the other hand, it is the church at work. Therefore, when the church comes together to teach and learn, it is not the church at ten o'clock, but it is the church at eleven o'clock.

...nor to usurp authority over the man,...

Since both the Greek and the English are so obscure here, it takes a good deal of ignoring both in order to arrive at the correct meaning. But do not think our enlightened brethren are not up to it. They can tell you without a blink or a blush that this innocent-looking phrase really means:

1. A woman may teach a class, but not over a man (whatever that means).
2. She may even teach the private assembly, but not over the man (if you can figure that out).
3. A woman may take man's place as teacher (as long as it is not called usurping authority).
4. The elders have authority to appoint her as a teacher

but not as a preacher.

5. Priscilla taught a class (made up of Apollos, you see --Acts 18:26); therefore she may teach a class of children or women but not over a man.
6. Priscilla taught a man in private; therefore a woman may not teach a private class with men in it.
7. Then, too, Mary Magdalene and the other women at the tomb of Jesus went and taught Peter and the other apostles a lesson about Jesus' resurrection (Luke 24:10). This proves that a woman may teach a class (but not over a man).
8. Commas and other mechanics of grammar do not mean much here anyway.

...but to be in silence.

Well, by this time just about any child could figure this one out. It clearly means:

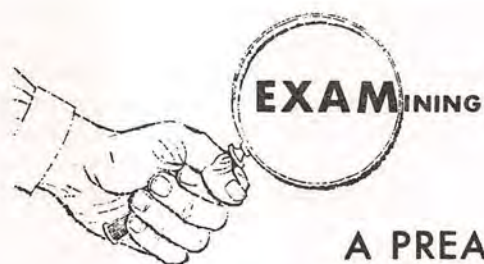
1. A woman does not have to be in silence.
2. "In silence" means in quietness; therefore she may talk quietly as long as it is loud enough for everyone to hear.
3. When the church comes together with the public invited, the Bible study is private, and this does not apply.

No doubt all the good readers realize by now why it is often necessary for educated brethren to delve into the tedious and meticulous work of clarifying vague and ambiguous passages such as we have noticed. After all, some poor ignorant and unlearned person might read I Cor. 14:34,35 and get the crazy impression that it means: Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husband at home: for it is a shame for women to speak in the church.

Furthermore, some unsuspecting, poor soul might come up with the wild idea that I Tim. 2:11,12 means: Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

See?

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A PREACHER'S EYESIGHT

Dudley Ross Spears

I am about to examine the eyesight of brother Bernard Bolton who has written an article by the title, "To See or Not to See." No, I am not an ophthalmologist. I am just taking in hand the task of answering a man who seems to think that those of us who use and defend Bible classes and women teachers have lost our spiritual eyesight.

Bolton sent an article which has already been distributed through a bulletin called "Opening the Scriptures," to the editor of "Torch." Along with the article he sent a note charging that we have misused I Cor. 14:34-35 and I Tim. 2:11,12. Therefore an answer seems in order inasmuch as Bolton apparently wants such.

A first-glance reading of his entire article shows what his problem is. Bolton has been faced with the inconsistencies and delimitas of the non-Bible class, no-women-teacher heresy for so long that he has given up trying to unravel his error and answer sound arguments, and has resorted to a rather ludicrous effort at sarcasm. He thinks that when those of us who defend the use of Bible classes and women teachers read these verses he is concerned about *we conclude they do not mean what they say*. It is always easy to be sarcastic about arguments you cannot answer. Bolton has chosen this type of reasoning (?) behind which to hide from the truth.

Let us consider I Cor. 14:34-35 first. Bolton thinks that when we read this we conclude that women do not have to keep silence in churches, silence means absolute silence and so a woman may speak, that all women are not meant here and if the passage means what it says a woman could not even sing. Apparently Bolton's eyes need some

cataracts removed so he can see more clearly. The problem here is that Bolton and all his kind are the very ones who try to apply this passage in the *absolute* sense--not those of us who believe the truth about women teaching the Bible. The no-woman-teacher faction have for years voiced their pronouncements against a woman speaking in *church*, and then conclude that a woman cannot speak in a *Bible class*.

I have a few questions for our friend with the poor eyesight. Brother Bolton, is the "silence" of I Cor. 14:34-35 absolute or not? If it is absolute, then can a woman sing in the assembly, or can a woman confess Christ in the assembly? If it is not absolute, how much can a woman do by way of making sounds in the assembly? Does it mean that she is just to be "generally in silence?" Or, just what does it mean?

I have another question for our friend. Was Paul condemning women's teaching in Bible classes like those of us you think misuse this passage conduct today? If you say he was, then you admit that Corinth had Bible classes just like we have today and that women were simply prohibited from teaching in them! If you say he was not condemning women's teaching in such Bible classes, then you give up your contention that women violate I Cor. 14:34-35 for our women do not teach in the assembly. Which way would you like to have it? I will be interested in hearing from you and I know all others interested in this question join me.

One of the most dishonest tricks I know of that is used by men who claim to be preachers is to deliberately picture an opponent in a garb he disavows. Brother Bolton has done this, either deliberately or through meanness or ignorance or all three! He has concluded that some of those who defend Bible classes and women teachers conclude from all this that, "All commandments do not have to be kept" (I Cor. 14:37). I have engaged in several private discussions, several public debates, and much written correspondence on this subject and have yet to hear of any man among us who thinks we do not have to obey all the commandments of God. But, as I said earlier, brother Bolton, being unable to answer sound arguments, takes refuge behind misrepresentations and sarcasm. However, that is the best he or any other of his persuasion can do.

On this topic I have another question for our myopic friend. Since Paul said that aged women were to be in good behaviour "that they may teach the young women to be sober, to love their husbands, to love their children. ..." (Titus 2:3-4), is this a commandment women must obey? We readily grant that she may not speak *in the assembly*, and I add that we concur that she cannot "usurp authority over a man," but can she and must she obey this commandment?

My second question on Titus 2:3-4 is, would she be permitted to use the Bible to teach these young women to be sober, to love their husbands, *et. al.*? If she is not permitted to use the Bible, brother Bolton, what book would you recommend? Now, may an aged woman teach several women with small children? Could these young women bring their young children to the place where the aged sister was teaching? And, then would it be wrong for this aged sister to say a word of encouragement to these children? Could she read a verse or two from the Holy Bible to them? Now, please tell us brother Bolton, what you think about obeying the commandments of God?

My third question on this is this: Since the elders are required to feed the church with spiritual food, God's word, could they provide for the younger women to be taught that part of God's word that pertains to their being sober, loving their husbands, *et. al.* in an arrangement that is not in the assembly? If so, then could they ask the same aged sister in the above paragraph to teach that class and provide her with any materials she might need? Could the same young women bring their children to be taught under this identical situation? If not, brother Bolton, tell us why--please. I contend that women who teach other women or young children do nothing more than this in our Bible classes.

Next, Bolton comes to I Tim. 2:11,12, and again he thinks that some who read it cannot really see what it says. As I look at his ocular condition, I understand why--he is blinded by this no-woman-teacher-in-Bible-class heresy. He thinks that we would argue with Paul over whether or not a woman should be permitted to teach, since Paul said, "I suffer not a woman to teach." At least that is what Bolton thinks Paul said, but again he is short-sighted. He just does not look for the rest of what Paul said.

Apparently Bolton has seen the futile efforts he and his brethren have made to really come to grips with this passage. He sounds like he thinks Paul says a woman is not to teach, period. This implication may have been some of his sarcasm, but that is the conclusion I reach from his article. If this is the man's thinking, then he has Paul contradicting himself. Remember Titus 2:3-4--Paul commanded women to teach. In both passages there are other considerations. But before I notice them, I ask our brother with the impaired vision, does "not to teach" mean "not to teach at all" in the absolute sense? A simple yes or no will help greatly.

There are two things named in I Timothy 2:11,12 that must be considered by the clear sighted student of the Bible in order to know the truth. Paul says that a woman is *not permitted to teach*, neither is she permitted to *usurp authority*. Both of these are modified by the prepositional phrase, "over the man." If Paul is saying, "I suffer not a woman to teach," and there is nothing to modify it, then our good friend is in the delima of having something that must be applied at all times and every place. Thus, she could teach *"nothing to no one!"* (That is the inevitable conclusion to the erroneous thinking of befuddled minds that are blinded by heresy.

The second prohibition named in the passage has to do with usurping authority. There is a difference in a woman's teaching and usurping authority over a man. Priscilla assisted in teaching Apollos but did not usurp man's authority (Acts 18:26). Priscilla was involved in the teaching of Apollos something from God that would show him the way of the Lord more perfectly. Bolton then concludes that those of us who endorse women teachers in the work of the church would say she could teach a class of men or preach in the assembly. A man should be exhausted who has jumped to as many conclusions as Bolton has!

The fact is that just as a woman is not restricted from teaching in the absolute sense, neither is she restricted from exercising authority in the absolute sense. Both of these actions are modified by the prepositional phrase, "over the man." You do not have to be a Greek student to understand this either. The sentence could read like this with no injustice done to the passage. "I suf-

fer not a woman to teach over the man, neither do I suffer a woman to usurp authority over the man." I challenge Bolton or any of his kind to deny this--successfully. It will take more than sarcasm and misrepresentation to do it.

Bolton sarcastically asks, "usurp authority over the man, whatever that means," as if he did not know. Well, to help this man see a little better, I will explain it to him. To "usurp" means "seize that which is not lawfully one's own." "Authority" means the "power to command and enforce obedience." This is what a woman is prohibited from doing. She cannot seize by force that power to command and enforce obedience God has given to man. But this would not be done when a woman talks Bible with other women in a class of women, or encourages young children by telling them Bible stories and the like in a class arranged by the elders of the church in some arrangement other than the public assembly of the church.

Another passage that authorizes women to teach the Bible, respecting the restrictions God has placed on them, is II Timothy 2:2. It reads, "The things thou hast heard of me among many witnesses, the same commit thou unto faithful men (and women, DRS) who shall be able to teach others also." The reason for the addition of the words, "and women," is simple. The word "man" is a generic word that means the whole of mankind. That includes both sexes of the species. As long as women do not speak in the public assembly in a way to usurp the authority of men and as long as they teach in classes in a way to please God, they do not sin. The sin committed in all of this is the sin of spreading heresy among churches which cause division and all its attendant ugliness.

There is much more that could be said, but this article is too long now, probably. Perhaps in a later article we will discuss the question of another phantom these non-class, no-women-teacher people think they see, viz., the Bible class organization. But with this I close: the Bible classes which we use and defend are simply groups of people who are taught in a systematic way. There is nothing larger or smaller than the local church at work when classes are used. This we will gladly defend.

35 W. Par Ave.
Orlando, Fla. 32804



QUEBECK, TENN. "I just finished reading the October issue of TORCH and was so impressed with it that I felt moved to write. As usual, you did an excellent job in driving the point home. I know from personal experience that many church members give to UNITED APPEAL, thinking they are doing a 'good work.' And, as you stated in your article, not too much is written on this subject to enlighten the brethren on this subject. Perhaps even Christian business men help raise support for UA in their offices and other places of business.

"I believe you pointed out clearly why Christians MUST NOT support it. First, money goes to organizations that are in opposition to the faith of the gospel. Hence, to support UA would be no better than opposing the gospel itself. Again, as you pointed out, its method of operation is unethical, un-American. When you write, as you did to Mr. Sohl, and receive no satisfactory reply, but simply a run-around, it is high time to question the integrity or honesty of that organization's dealings. They appeal to the public to support an effort, which, at the same time, they conceal from public knowledge.

"...you did an excellent job and I feel it is so important that brethren wake up and see the sinfulness in contributing to this organization. In what better way can this be accomplished than by reading this special edition of TORCH? You have given brethren a valuable service and it would be a shame if they did not take advantage of it.

"If I could, I would strongly urge all churches to buy this to put in tract racks and to distribute these widely. If we have tracts in church buildings on the plan of salvation, the church, organization, etc. is this matter of any less importance? Then it needs its place among churches as any other tract dealing with matters pertain-

ing to the purity of our faith! There is, I repeat, just as much a need for this material as any other. In fact, perhaps even more, for brethren generally, are more ignorant on this subject than on baptism, the organization and work of the church, etc.

"I hope brethren will buy this special issue so they will be benefitted and so that your labors in preparing it will not be in vain." --Leo Rogol.

(EDITOR'E NOTE: The booklet containing the material referred to can be ordered from the editor on the following schedule: 25¢ each, \$2.50 per dozen, \$20 per hundred)

PLANO, ILL. "..... works at the
..... Due to a rather ugly situation concerning his refusal to contribute to the UNITED FUND, he is seeking other employment at present.

"The President, Mr....., and the Vice-President, Mr....., toldthat he could not be promoted unless and until he changed his views regarding the UNITED FUND.cannot conscientiously support it due to its subsidizing of religious organizations. He is not opposed to charity. In fact, he and his wife have recently adopted an unwanted child born out of wedlock.

"The aforementioned officers admitted that they could not fire...over the matter, but they said they would see to it that he stayed right where he is, i.e., he would be passed over for a promotion. He is currently head teller. They assured him that if he would change his views he would advance into an official capacity.....remains faithful to his convictions. --Larry Hafley.

TEMPLE TERRACE, FLA. "I have just finished reading through the issue of TORCH headed 'Why Christians cannot support UNITED APPEAL.'" I can not wait another minute in sending you this note of appreciation as to the excellent way in which you presented your scriptural viewpoints.

"The Christ-like humble spirit in which these points were presented to Mr. William A. Sohl is another quality I have admired.

"May our Father continue to bless you with wisdom from above needed for the right leadership of His people.

"I am grateful for the free copies of TORCH you are sending me and I assure you that I am increasing in knowledge and wisdom through this medium." --David Ogunsala.

PEORIA, ILL. "I think you are doing a great job with TORCH. It has been a source of help to me in teaching God's word. May God bless your efforts in this field...." --James Fox.

KIRKLAND, ILL. "So refreshing to read the TORCH. It comes to us as a great light in a world so full of darkness. The Sept. issue is a prized possession. Such invigorating words of enlightenment are yours in the editorial, the brother on abortion also. May God bless your efforts. Please accept our small contribution toward your trip to the Philippines." --Stan and Judy Thomas.

MURRAY, KY. "I enjoy the TORCH very much. Keep up the good work." --Glen. N. Reeder

LUFKIN, TEXAS: "I have re-read your editorial in TORCH September 1971, and want to go on record with you as being pleased with what you said. You deserve commendation for a worthy presentation." --Bill Wallace

OKEECHOBEE, FLA. "Please REMOVE my name from your mailing list. I do not care to read your false doctrine. Show me one orphan or one widow you care for advocating your doctrine. I pray you may see the truth one day. Notice I said REMOVE." --W.H. Young.

(EDITOR'S NOTE: If it were true (which it isn't) that I never gave a dime to help a widow or orphan, how would this effect the teaching of the Bible? If we do not have the truth, our brother's action will never help us to see it. Calling what we teach "false doctrine" does not make it such any more than calling his teaching the truth makes it such. jpn).

TEMPLE TERRACE, FLA. "I want to compliment you on the excellent articles in the last copy of TORCH. For a number of years I have dabbled around with the ideas that you brought out so clearly and I think that this information on the United Fund drive should certainly be put in tract form. I don't see how you could have done a better job on it and I very much appreciate how well it was handled." --Harry Pickup, Sr.

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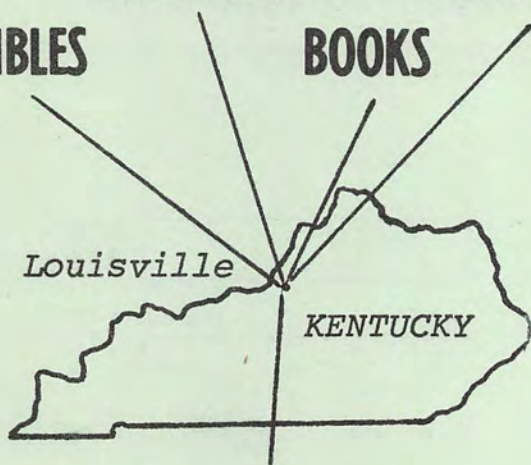
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*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

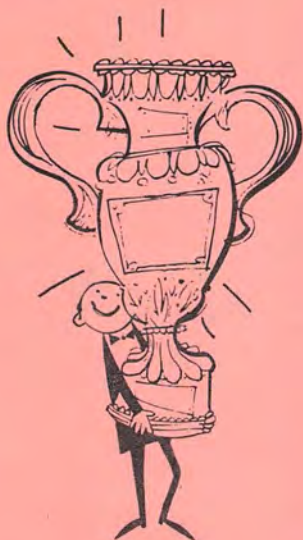
LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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HONOR

The world is full of honors. An honor bestowed upon one out of meritorious

service is a true recognition of outstanding achievement, but an honor bestowed upon one because he politicked to obtain it, is recognition of a good politician. The plaque may say that the recipient is recognized for his outstanding service in this or that, but if it told the truth it would say, "This plaque is awarded in recognition of the best boot licker we could find."



We should seek the honor that cometh from God only, rather than that which comes from one another (Jn. 5:44). Jesus said, "If I honor *myself*, my honor is *nothing*" (Jn. 8:54). We are told to "render honor to whom honor" is due (Rom. 13:7). The key to this is the word "due." Honor that is "due"

is good. Honor that is bestowed upon one's self is "nothing," and honor that comes to one as the result of politicking is a farce and a sham. JPN



Editor

James P. Needham

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Billy K. Farris, Publisher

Editorial-

"CUT YOUR HAIR, AND I WILL LISTEN TO YOU"

So runs the response of many to the words of some of the long-haired young people of today. It is a tragedy



James P. Needham

because it is a sure-fire sign of deep-dyed prejudice. It is saying that a long-haired male could not have a good thought, or speak a good word. It is like saying women cannot drive well, or that black men are thieves, or white men are honest. Such abstractions are immature, unfair, and untrue. They indicate a common tendency to generalize on specifics, a practice that inevitably gives one a good case of misunderstanding. What possible connection could there be

between the length of one's hair and what he says?

So you think I am sanctioning the long-haired hippies! I expected that to come. It was inevitable from a person who would say, "cut your hair, and I will listen to you." What else could we expect from one whose thinking machine runs like that? I would have been surprised if someone had not so concluded. If we are not careful, our thinking machines will slip a cog, and play nasty little tricks on us.

I am not sanctioning long-haired males, hippies, yuppies, or any other kind of rebellion against constituted authority. "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom. 13:1,2). The Book of Proverbs is very strong in its condemnation of rebellion, "forwardness." But be it remembered that even a long-haired rebellious male can have worthwhile *thoughts* and *words* to which attention and serious thought should be given. To argue otherwise is like saying no black man is honest, no woman can drive, no white man steals.

I long for the day when the dirty, long-haired hippie

social dropouts mend their ways and re-integrate with the mainstream of society. I personally detest and the scriptures condemn the blurring of sex identity (1 Cor. 11:1-16). I cannot accept the outward appearance, the moral corruption or the inconsistencies that characterize the hippie movement, but I repeat that this does not justify my disregarding *every thing* they say about what is wrong with our society. I will make it as positive as I can and state emphatically that some of the long-haired hippies are saying some things to which "the establishment" would do well to listen. Yes, they are saying some things that need to be said. Let us notice a few:

(1) LOVE AND PEACE: (I reject the immoral connotations the hippies include in the definition of love). The dirty long-hairs are crying out against the *hate* and *strife* that lead the world to wars. They preach *love* and *passivism*. But someone says, "They preach love and peace, and practice hate and violence." Now here we go again! "They" who? Do you mean that every male who wears his hair longer than average and does not bathe as often as you do practices hate and violence? Come now! We are abstracting again.

Would you think I would be fair should I say that since you are opposed to hippies, you are opposed to love? Oh, no! you say hippies are not the only ones that believe in *love* and *peace*. Now, you are thinking! So, the fact that love and peace are advocated by, and in a sense identified with, the hippie movement does not make them bad, does it? Now we are getting somewhere? It may be possible that some hippies have a profounder concept of love than some anti-hippies!

Even though I detest *some* of the *philosophies* and *acts* of the hippies, I am going to "go out on a limb" and say that I will rejoice if their movement should result in *more* love and *less* war in the world. "So you are saying such good would justify the bad." Now, I thought we had repaired our thinking machines! I am doing no such thing! I am saying that I can rejoice when good results from an otherwise bad movement. If Paul could do this, it is not wrong for us to do it (Phil. 1:16-18).

I do not say that the hippie movement will result in universal peace and love, but if it causes us to stop and take a look at what previous generations have done to the

world and resolve to do better, I shall be glad. Thousands of Americans finest sons sleep in foreign graves. Many of them died on the battle fields of the world to protect the commercial interests of the capitalists investors and the bureaucrats, but brainwashed into believing they fought to protect their homeland and freedom. They died, not because they wanted to, but because they were conscripted and were without the power to avoid it. Today's youth is no longer willing to be slaughtered in the spring time of life for causes it does not believe are worth the sacrifice and which it does not understand. In this they are right, and should be supported.

(2) HYPOCRISY: The youth of today charges the older generation with hypocrisy. They are tired of hearing their elders preach one thing and practice something else. Much of their disrespect for authority is brought on by the corruption that characterizes many who exercise it. It is hard for them to respect parents who dogmatically condemn drugs while living on tranquilizers, cocktails and cigarettes. It is difficult for them to be eager to get in the rat race for riches when they see the selfish materialism of those who already have them. They are not likely to get very excited about the older generation's preachments of honesty, justice and morality while seeing them practice dishonesty, injustice and immorality. Youth will not buy a "do-as-I-tell-you, but-not-as-I-do" philosophy. Two wrongs do not make a right, but this does not sanctify hypocrisy.

(3) MATERIALISM: Today's youth is sick of the materialism of our time. They are fed up with the idol god of money. Many of today's rebellious youth say they want something more from their parents than new cars, fine clothes and color televisions. They are crying out for society to be more concerned about human values than about bigger airplanes, faster automobiles and larger plants. They are more interested in earth problems than in space programs. They are more interested in saving life than in destroying it. They are out in the streets looking for the values their parents failed to give them. They are looking in the wrong places, to be sure, but how could they know where to look? Their outward appearance is a rebellion against the inward failures of their elders. Cropping their hair, cleaning their clothes and daily baths would not compensate for their

parents failures.

WHAT SHOULD WE DO?

The question as to what should we (Christians) do, is a very important one. We see church young people being influenced by the tide of the time. We need to study our response to such to make sure that it does not widen the generation gap and alienate our youth. Here are a few suggestions:

(1) *We can try to be helpful:* We can try to give guidance where we think it is needed. In order to have such accepted, we must divest ourselves of *prejudice* and *hypocrisy*. We must be sure that we do not conduct ourselves in such a way that youth would not accept the truth from us if we convinced them we had it. Youth is not often helped by unjust prejudicial criticisms. If we want to turn youth on to the right path, we must not turn them off with deluges of diatribes. We must avoid all blanket condemnations such as equating ALL youth with the actions of some. We should associate with our young people and use them in church work where they can be used. We should seek to help them in their shortcomings, and magnify their good qualities.

We can also remember our own youth. All of us can remember our feelings when we were turned off by our elders; when we felt that they despised our youth, and did not value our judgments and opinions. We should profit from such experiences, and determine that our youth will not have to repeat them.

(2) *We can refrain from judging the inner man by the outer man.* There is a marked tendency for older people to condemn youth on the basis of its outward appearance. We tend to identify long hair with hippyism and rebellion. We tend to give certain styles of clothing the same treatment. Such is unjust, unfair and damaging. It is like saying everybody who wears a pinstripe suit is a gangster. While I do not endorse all the *music*, *styles*, or *hairdos* of our time, it is fair to say that there has always been a generation gap where these matters are involved. Youth and older people do not have the same tastes, and never have had. I may not like a hair style that is different from mine, but can I say it is sinful? If not, then I should wear mine as I please and *hold my*

opinion concerning others (Rom. 14). The same can be said of clothing and other such matters. *What I have said does not apply to anything that is immodest, or which would distort sex identity.*

But someone says, "These identify people with the rebellious element." Are we sure? I know some young men who wear their hair much longer than I do, but who are anything but rebellious. I admire their devotion to the Lord, and their efforts to convert others to Christ. I know sound and faithful gospel preachers who are wearing flared pants, fancy shirts, and longer hair styles, are they rebellious? All three of these items of dress had their origin in the hippie movement, but this does not mean that all who wear them are rebellious hippies. If this is true, then the opposite is true, thus, no bald-headed man wearing conventional clothes is rebellious!

CONCLUSION

I am deeply concerned about today's youth, especially those in the church. It is a bit trite, but they are the church of tomorrow. I am disturbed that much that is said *about* and *to* today's youth is turning them off. It is insulting and intimidating, rather than kind, patient and designed to help them. We may change youth's direction and alter its conduct by intimidation and insult, but these will not change its *thinking*. We should strive to *teach* youth, not *torment* it. We should seek to change its *thinking*, not just its *outward appearance* and *actions*.

Youth needs and deserves *love, guidance* and *tolerance* where possible. It does not need *permissiveness*. Today there is too much *rigid negativism* where it is not necessary. We are too quick to turn off youth with *harsh judgments* that have no higher basis than *opinion* and *personal prejudices*. There can be no tolerance where God's law is violated, but we should learn to be flexible where it is not involved. We should not be quick to say *no*, when yes would be just as well, or perhaps even better. We should learn to listen when youth speaks for then and only then, do we have the right to expect them to listen when we talk. We need to realize that youth is what adults have made of them. We should not harshly criticize them for being what we have taught them to be. We cannot correct our mistakes with them by *harsh judgments* *intemperate outbursts*, and *phoney facades*.

I MUST REPLY TO BROTHER TORNO ON ABORTION

Larry A. McKee

In all fairness to the fine brethren who are doctors, elders and preachers who do not agree with bro. Torno's position on abortion, I feel it necessary to raise my voice. I do so NOT TO advocate the liberalization of our present abortion laws nor to defend any group of men. I do believe, however, that brethren have the right to discuss openly this or any other issue as long as they are right in facts and PROPERLY use the word of God. For this purpose I raise two objections to bro. Torno's article.

OBJECTION # 1

Bro. Torno said, *"Why is abortion wrong? Simply because it is a taking of human life. Exodus 21:22-25 tells about the penalty of an accidental interruption of a pregnancy. If the accidental interruption is wrong, why would not the deliberate interruption be even more wrong? Abortion is murder, if the fetus has a soul."*

THE TRUTH

The truth is that Exodus 21 proves not that abortion is murder, but that Jehovah God does not consider the unborn to have the rights of life given to those born! Please follow with me in a simple study of this important passage.

We find in Genesis 9:6 God giving a law that has never been abrogated, (Rom. 13:4), *"Whoever sheds man's blood, by man his blood shall be shed. For in the image of God He made man."* A LIFE FOR A LIFE. This is God's law!!! As God now gives His law to the Jews through Moses in Exodus 21, He expands this principle but does not change it. Exodus 21 contains then the Divine commentary on the taking of life.

EXEGESIS OF EXODUS 21

We find in a study of this passage the death penalty

being ordered not only for murder (v 12), but also for striking parents (v 15), kidnapping (v 16), and cursing parents (v 17). Bro. Torno wrote about a woman made to lose her fetus. What does the passage say about that? *"And if man struggles with each other and strike a woman with child so that she has a miscarriage, yet there is no further injury, HE SHALL SURELY BE FINED as the woman's husband may demand of him; and he shall pay as the judges decide."* SURELY BE FINED? I Thought God's law was a life for a life? Could it be that God does not consider a fetus *human life* as bro. Torno defines it? But what if there is "further injury"? *"Then you shall appoint as a penalty life for life."* (v 23) Surely we can see that if the life of the mother is taken, a life is demanded. If only the fetus is lost, by the same action, NO LIFE IS TAKEN. God does not count them the same!!!

OBJECTION # 2

Bro. Torno quoted from antropologist Dr. Margret Mead to help prove his point. In the same article (p 10) he insinuated that it was the immoral element that disagrees with his position on abortion. Was this an endorsement of the moral principles of Dr. Mead? Would he for example quote her on Divorce? *"Divorce, like drinking and playing cards, was a sin-and still is in the minds of many. If we are to handle divorce more intelligently, we have to learn to overcome these emotional prejudices of the past."* (Redbook, May 1968). Would he quote Dr. Mead from Redbook on morality? *"It is the earnest and responsible young people who are requesting sex freedom with a single, chosen lover who present the dilemma...It's the good girls-and the boys they love-who are asking parents and heads of dormitories and schools to give tacit approval to the new state of affairs."* (April 1968). Or why not quote her statement in a recent issue of McCalls when she said, *"This generation must discover how to bring up children to live in this unknown world, how to bring them up without absolutes."*?

What is accomplished by quoting such an immoral person on anything religious? She seeks only to alter or destroy the very institutions which God has devised. Any argument which needs Margaret Mead to be proved is weak at best!

WE SHOULD BE CONSISTENT

One final word of warning. If and when one is able to decide that abortion is murder, he must be willing to accept the consequences, i.e. even an abortion to save the life of the mother would be murder!!! The Catholic Church seems more willing than many of the brethren to accept this truth as seen in the Catholic Encyclopedia ...*"The moral law does not admit an intrinsic difference between criminal and therapeutic abortion. The immediate result of both is the same: the direct taking of the life of an innocent human person. No further purpose that may be sought for the abortion can ever justify direct murder. It is contrary to Christian morality to do something evil to achieve a good result."* (The Catholic Encyclopedia for School and Home, p. 9-10).

A BENEDICTION

May the Lord be with you as you carefully and prayerfully study this problem. But may you do it without prejudice, pressure or a search for passages just to prove what you already believe. May you be willing to respect the opinion of others in this matter as you desire them to respect yours in the fullest understanding of Romans 14.

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A REPLY TO A REPLY

Curtis J. Torno, M.D.

I defend earnestly brother McKee's right and duty to disagree whenever he feels it necessary. I also appreciate his desire to separate fact from prejudice and join with him in his search for the truth. I would like to answer his objections to my article in the same kind manner with which I trust they have been raised.

Objection #1

I submit that Exodus 21 was introduced in my article to show that *accidental* interruption of pregnancy was *condemned* in the Old Testament. My argument was that *intentional* abortion would be even more reprehensible. Bro. McKee answered that God requires life for life. The basis of his argument lies in the fact that he says God *always* requires life for life. A close parallel to my example from Exodus 21 can be found in Deut. 19:4-6. Here life is taken. The difference in the sentence issued in verses 5-6, and the one issued in verse 12, is the motive. *Accidental* death here was not punished by "life for life," where *intentional* murder was. Another case where life is not given for life is in verses 20-21 of this same chapter. Here God places a lesser punishment on the killing of what is undisputable life--that is a man's servant or maid. He says that if a man strike his servant or maid and he die under his hand, he shall be *punished* (not put to death), but if the injured victim "continue a day or two" the master is released from guilt and the sentence of punishment. Surely, from the Old Testament, we can see that God was placing a *greater* and *lesser* value on human life, depending on the importance of that life. Bro. McKee's statement that God always rendered "life for life" is not really true. However, my mention of Exodus 21 was purely to illustrate that *accidental abortion* was *punished*. How much greater condemnation do we risk when we *intentionally* destroy life. I feel my point still stands.

Objection #2

Of course it seems obvious to me that I was not endorsing all of Dr. Margaret Mead's radical opinions on

our society. However, because of brother McKee's suggestion of this possibility, I wish to again better explain myself. Dr. Mead was quoted to emphasize that even a carnal minded, liberal advocate of the new morality could see and testify that abortion was not the best answer. If one so blinded by worldly prejudice can see this truth, then it must certainly be a bright and glaring one. I did not endorse her philosophies of life by quoting one aspect of her opinions, any more than a gospel preacher's mentioning Barne's interpretation of a scripture implies that he supports his belief in infant baptism..I hope I have better expressed myself, as this is a point I certainly do not want misunderstood.

In closing, brother McKee mentioned the so-called consistency of the Catholic Church's stand on the matter of taking life. I must again reiterate my stand. As a physician, I am peculiarly faced with the task of *performing* an abortion. In agreement with my conscience, I have never performed one. What I said was that I have counseled on occasions for an abortion to be performed to save the life of the mother. Using my example in Exodus 21, we see that, undoubtedly, the life of a mother is valued higher than that of a child in her womb. Following through with this idea, a doctor refusing to perform an abortion, would be necessarily responsible for the mother's death should she die. I can say we must be realistic and value all life as highly as God does. Yet, in many cases where a mother dies in childbirth, the infant dies also. Without the abortion the price paid will be two souls. I think my point is clear enough. This is how I can stand against flagrant abortion and be consistent when I support it in cases where the mother's life is endangered should the pregnancy be continued.

I feel that brother McKee has not really touched the heart of my argument. His objections do not handle the emotional and physical problems encountered when abortions are allowed (or done). Neither does he touch the real spiritual problem that abortion is the taking of life, and that God has condemned it. Abortion, except to save the life of the mother is sin. Further, experts testify that it is not the best thing emotionally, mentally or physically. It is a part of the carnal minded, worldly element and should not be practiced by Christians.

1029 East Thomas St.
Pasadena, Tx. 77502

SEVENTH-DAY ADVENTISM (2)

THE SECOND COMING OF CHRIST (PART 1)

Leo Rogol

In this first section, I wish to deal with Mrs. White's views on the Advent (Millerite) position with regard to the coming of Christ as related to Miller's teaching that Christ would come in 1844. In the next section I will deal with the beliefs Seventh-day Adventists hold about Christ's return. It will become very apparent that Mrs. White was very confused in her "inspired" statements for they contain some very glaring contradictions on this matter. The system of teaching about the second coming held by Adventists today is largely a revision of Miller's original prophetic charts.

Miller based his teachings about Christ's appearance, first in 1843 and then in 1844, on two passages of scripture. The first is Dan. 8:14: "...unto two thousand and three hundred days; then shall the sanctuary be cleansed." He interpreted the "days" to stand for years. In order to find the beginning of this 2,300 year period, he turned to Dan. 9:24-27. He fixed the date as 457 B.C., the second return of the Jews from exile. Hence, from that date he counted 2,300 years, bringing him first, to 1843, and then later to 1844. He interpreted the "cleansing of the sanctuary" (Dan. 8:14) to mean the cleansing of the earth by fire, or the final judgment.

The second passage to which Miller appealed was Rev. 14:8: "Fear God...for the hour of his judgment is come..." Miller interpreted this "hour of judgment" to be the "cleansing of the sanctuary" of Dan. 8:14. I cannot go into any detail to explain the interpretations of these passages to prove Miller's views as being false because it would consume too much time and space. I simply want to make a general observation about the failure of this movement.

MRS. WHITE'S ENDORSEMENT AND CONTRADICTIONS

Mrs. White endorsed Miller as a messenger of God and his message of Christ's coming as God's message. She wrote: "An upright, honest-hearted farmer,...was the man

specially chosen of God to lead out in the proclamation of Christ's second coming" (*Great Controversy*, pg. 317). Before we proceed any further, I wish to point out that inspiration is claimed for her writings. She was inspired, according to her claims, in all that she ever wrote.

As God specially chose Miller for the special message of Christ's coming in 1844, God also gave Miller divine assistance in searching the scriptures. Notice: "Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. *"Angels of Heaven were guiding his mind and opening the scriptures to his understanding"* (*Ibid.*, pg. 320; emph. mine. LR). Listen to her again: "of all the great religious movements since the days of the apostles, *none have been more free from human imperfection and the wiles of Satan than that of the autumn of 1844*" (pg. 401; emph. mine, LR).

CONTRADICTIONS

Quite obviously, Christ did not come as Miller expected. Something was wrong, but how to explain the failure and still maintain it was a work of God was a problem. But Mrs. White tried her best, but contradicted herself. Here is her explanation for the failure: "*Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in prophecy.*" Further: "Through their own misapprehension of their message, (they) suffered disappointment ... God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover *their error...*" (pg. 373).

Some observations are in order:

1. God specially chose Miller to preach the second coming of Christ. God's messenger with God's message.
2. "Angels in heaven were guiding his mind and opening the scriptures to his understanding," and "no religious movement" since apostolic days "have been more free from human imperfection and the wiles of Satan than that of... 1844."
3. Apparently the "angels of Heaven" failed to correct "errors that have long been established..." or did not know about them. They showed Miller everything---EXCEPT

"correct interpretation of an IMPORTANT POINT OF PROPHECY." They were exact in the incidentals but negligent in the IMPORTANT POINT OF PROPHECY!

4. Although this movement was of God, and angels were opening the scriptures to his understanding, they led him to believe a "mistake in the reckoning of prophetic periods." Hence, if angels were guiding him, God deliberately covered up a mistake, and upon that mistake commissioned Miller to preach the second coming of Christ! Just why would God send angels to open the scriptures to his understanding so it could be free from "human imperfections" and at the same time cover up a mistake--especially in the interpretation of an IMPORTANT POINT OF PROPHECY?" Now all this supposedly was written by INSPIRATION!

Yet Mrs. White called this whole thing a "firm platform" and "saw" an angel proclaim a "woe to him who shall move a block or stir a pin of these messages" (*Early Writings*, pg. 258).

MILLER NOW STANDS CONDEMNED

Christ did not return, so something was apparently wrong with the Advent message. So a number of the Adventists, along with E.G. White, began "uncovering" the "mistakes" God supposedly "hid." Miller refused to have any part in this unveiling of the mystery. Since he refused, Mrs. White wrote about him later, after she and others began to "move a block" and "stir a pin" in that "firm platform." At one time she wrote, "Angels of God accompanied William Miller in his mission...Although opposed by professed Christians and the world, and buffeted by Satan, he ceased not to preach the everlasting gospel..." (*Early Writings*, pg. 232). Yet, concerning Miller after the "Great Disappointment" (of 1844), after he saw his mistakes and admitted his prophetic charts to be error, she denounced him for his rejection of the revised version of these charts. Although she said concerning the work Miller had done that "prophecy was fulfilled," she switched tracks and spoke of him in a different light. She reversed herself in her appraisal of his work. "At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment..." (*Early Writings*, pg. 257). Of course, this would put Miller in a

bind. If he were to accept the "new light," he would have to renounce what God had chosen him to preach, and what angels of heaven were unfolding to his understanding. But now all this was wrong and Miller was condemned for not accepting the "new light" which corrected the "mistakes" of the former "light" God gave him.

Mrs. White further stated: "God suffered him to fall under the dominion of Satan, the dominion of death. ...Others led him to this; but others must account for it. But angels watch the precious dust of this servant of God and he will come forth at the sound of the last trump" (pg. 258). Confusion compounds confusion. In order to cover up one scriptural blunder she created another. THIS TEACHES THE VERY CALVINISTIC DOCTRINE OF PREDESTINATION WHILE ADVENTISTS SIMULTANEOUSLY OPPOSE THAT DOCTRINE.

First, Miller was condemned for not accepting something that would correct the error in the message God gave him to preach. He came "under the dominion of Satan" but he will not have to account for it; others will. Yet, when people rejected Miller's teachings *before* 1844, Mrs. White denounced them as coming under the dominion of Satan to stand accountable in the day of Judgment--but not Miller! Although he refused the "new light" he will be saved in the resurrection, but those responsible for his refusal to correct his views will be lost--and must pay for Miller's sin. A more glaring contradiction in statements and perversion of scriptures cannot be imagined. Why is it that one man who refuses to accept "truth" will be saved, while another, who refuses to accept the same "truth" will receive punishment. This is the fruit of Adventism.

The whole Advent movement was a failure, yet Adventists, and Mrs. White endorse it as a heaven-sent message and at the same time criticize it as being led by human influence. In conclusion, we can put their teaching in a nutshell as follows:

1. Concerning His coming, Jesus said: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, BUT THE FATHER" (Mark 13:32).

2. E.G. White endorsed Miller's preaching that Christ

would come in 1844 (March) as a heaven-sent message. Miller was God's chosen messenger.

3. But about 45 years later she changed her inspired thinking about all this timesetting: "But the day and hour of His coming Christ has not revealed...There are those who claim to know the very day (Miller did-LR) and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. THE EXACT TIME OF THE SECOND COMING OF THE SON OF MAN IS GOD'S MYSTERY" (*Desire of Ages*, pp. 632,633 emph. mine, LR).

Strange that she did not realize this when she gave Miller her "inspired" endorsement as a "man specially chosen of God to lead out in the proclamation of Christ's second coming."

A note of explanation is necessary here concerning the time element in her writing. Her endorsement and criticism of Miller appeared in the same book. Yet her views concerning Miller's work UP TO 1844 is different from her views concerning Miller's rejection of the "new light" AFTER 1844. Yet there were two contradictory assessments of the Advent message. Miller's work up to 1844 was directed by God. Yet the new light which supposedly corrected the errors of Miller's message was also a revelation of God. Hence, this touches this matter of inspiration. If God is the source of inspiration, then the message God gave Miller was of divine origin. Yet, after the disappointment of 1844, INSPIRATION had to correct the errors of previous INSPIRATION. This is consistent with Adventists' teachings throughout their doctrinal platform.

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Abortion... Questions, But No Answers

Jeffery Kingry

An evangelist and teacher has a responsibility to be positive and firm in his public teaching. Paul told Timothy, "Preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). The pulpit is not the place for unlearned rambling, or the asking of questions without providing answers. Paul told us in Ephesians 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good to the purpose of edifying, that it may minister grace unto the hearers." But, Paul tells us in his letter to Timothy, we are to avoid those questions that gender strife and division, and that have no answer.

Abortion is a "question" that has a very real and positive answer. Recently, in a well known teaching magazine published by one of the brethren there appeared an article that "(took) no position, only ask(ed) questions." While the brother claimed not to take a position, claiming merely a desire for brethren to "restudy" the abortion "question," he did, in fact, take a stance when he stated, "All abortion is not murder." We should all review our relationship to God, but the pulpit and nationally read teaching bulletins are not the places to do our private thinking. The word of God is firm and steadfast, unchanging and, above all, understandable. If error is being taught or practiced, we must oppose it and expose it. If we are unsure of what the Bible teaches, we must go to the Bible and find the answer. But to "ask questions" with no intention of providing answers from God's word is not teaching or edifying. It is an age old method of inserting error. It has been used to good effect by Judaizing teachers, and more recently by the Jehovah's Witnesses. First create a doubt as to what the Scriptures teach and then insert error into the void. Whether the good brother intended or planned this in his article is beside the point, the result is the same.

One of the attempts made at argumentation to prove the validity of therapeutic abortion was to quibble about when "life" begins. The question was asked, "If life begins at conception, does that mean that there is not life in the sperm and ovum before they unite?" This sophistry is patently transparent. All cells are alive. Does this mean that one is committing murder by circumcising a

baby? The argument may be raised, "We are considering sex cells, not body cells!" Again the answer is obvious. Only one sperm cell and one ova unite. Does this make God a murderer (I speak as a fool) by providing the male with millions of sperm cells when only one is used? Does this make a virgin a murderess because her ova are regularly destroyed? Senseless nonsense! Our brother's reasoning is unworthy of any system of logic and is totally unconnected to the question of abortion.

The article also derided some "Brethren's dogmatic assertions that life begins at conception." I agree that it is not a binding standard for any man to assert that life begins at conception. What we are attempting to affirm though, is what God's Word has to say about it.

WHEN DOES LIFE BEGIN?

A man acquires his soul the same instant that he acquires his life forces. Gen. 2:7 says, "Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The word "breath" and "soul" in this passage are synonymous. According to R.B. Girdlestone's *Synonyms of the Old Testament*, "The Hebrew equivalent for the word 'soul' in almost every passage in the O.T. is *Nephesh*." (p. 56). The word *Nephesh* is the animating principle of the body and is common to man and beast. In Lev. 24:18 we read, "He that killeth a beast shall make it good; beast for beast." This is literally, "He that killeth a soul shall make it good; soul for soul." It is also used to signify the lower beasts in Gen. 21, 24; 2:19; Lev. 11:46 and elsewhere. We further read in *Synonyms*, "The soul is thus the source of animation to the body, it is the life, whether man or beast. Accordingly *Nephesh* is rendered 'life' in Gen. 19:17, 19, where we read of Noah's life being saved; Gen. 32:30, 'I have seen God face to face, and my life is preserved:' Gen. 44:30, 'His life is bound up in the lad's life'; Ex. 21:23, 'Thou shalt give life for life.'"

The word "breath" is the Hebrew form *Rauch*, and frequently is rendered "spirit." As the blood of man is symbolic of his life, so the breath of man is symbolic of the spiritual part of man. In this idea (e.g. Lev. 17:11, 14) of blood representing soul, we see the meaning of our Lord's sacrifice in that he gave up his life (or his blood) for our redemption. In the same way that blood represents the life forces in the earthly tabernacle, the breath of man represents his spirit. (consider Ezekial

37). When we then read the passage that God breathed into Adam his spirit, and Adam became a living organism we understand that Adam became alive when he possessed his vital forces. The "Life" that Adam had outwardly represented the Spirit within that God had placed there.

When a sperm and an egg unite in the human body, they are no more two independent sex cells, but a new and a growing creature with the capability of attaining full development as an infant, a child, a young person, and finally an adult. If one follows the cycle backwards it is the same. The point at which there is no capability for further development of life is death at one end of the scale, and before conception at the other. Life, growth, development, respiration (in a biological sense) are all qualities of life that are found in man from the foetus to the antiquarian.

To further prove that there is a spirit in a foetus, let us consider the words of the Psalmist. "For thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee for I am fearfully and wonderfully made" (Psa. 139:13,14). David certainly thought of himself as having continuity from his mother's womb. He went on to claim that even when he was not totally developed, and all his parts not yet completely made, that the Lord knew him. When as yet his genes were producing the proteins which in order and time would complete his physical body, the Lord still knew him. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them" (Psa. 139:16).

We do not need to understand these things to believe them. Solomon, the greatest thinker of his day, spent his entire life seeking answers, and his advice to us is, accept it. He told us that the farmer that tries to see the weather for the year, and hesitates to plant his crop, will never reap. Some things we accept on faith. And "As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything" (Ecc. 11:3-5).

Abortion is murder, plain and simple. There is none so innocent and pure as an infant, and none more wicked nor damned than those that would shed innocent blood.



PLANO, ILL., "I am writing to you to let you know I appreciate getting your bulletin and also the TORCH. The last TORCH which was all about the UNITED FUND sure helped me out. I work for Caterpillar Tractor Company, and as you said about these companies, they put quite a bit of pressure on one to give. In talking to my foreman, he could not see why I would not give. So after I got the TORCH magazine, I sent it with a letter to the man in charge of the UNITED FUND at the plant. After he received it, he called my foreman to talk to him about it. He asked him what kind of worker I am. My foreman said, 'as good a worker as I have.' He also told him I must have a good reason for not giving, so that settled it.

"Now since he never showed my foreman what was in the TORCH, he is thinking. He asked me if I could get him a copy. So if you could possibly send me another copy of it, I will be glad to pay you what it is worth...keep up the good work." --Vernon Bracknell

ATHENS, ALA., "TORCH continues to be a welcome light in our home and the homes of others. A few days before your special issue on UNITED APPEAL, someone from Woolly Springs (where I worship) called, asking about this. We discussed it and then TORCH came to him in the mail. Though it was IMPLIED that his job would be in jeopardy, he did NOT give for the first time. Thank you for your help with this precious soul. We received a letter from Canada thanking us for the article reviewing bro. Inman's objections. The woman's background was "anti" and her husband's "liberal," but she indicated they both were helped. So, again, I thank you for the opportunity to teach through TORCH.

"We are so convinced of the good TORCH is doing and

can do that we are sending in eleven more names for subscriptions. We are happy to be able to use part of the bountiful gift we received in this way. We just wish we could afford yet another eleven!

"One member at Wooly Springs has a complaint about TORCH; she complained that it is a monthly when it should be a weekly!" --Ron Holbrook

ROCHELLE, ILL., "I especially appreciate the example you have set for young preachers as my self. All I can say to show my appreciation is thank you, and I hope I will be able to continue to send articles that will be of interest and benefit.

"I also wanted to tell you how much I enjoyed your article on PREACHERS, PONTIFFS, AND PROJECTS. I would imagine that you have received, or will receive letters to the contrary of what you stated. I agreed with most of what you said, and what I didn't agree with amounts to little. I think your article was much needed, and it should provoke thought among many Christians. This is what I want to commend you on, your writing is always 'food for thought.'" --Dennis Shaver



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*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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Mini Message

MORAL EROSION USA

*They've taken prayer out of our school,
They'd have us despise God's golden rule.
Remove His name from all our money,
Teach our children creation is phoney.
Make our morals falter and lag,
Erase God's name from our pledge to the flag.
Tell us what we can say and do,
What'll we be when they get through?*

James P. Needham, 1965



Editor
James P. Needham

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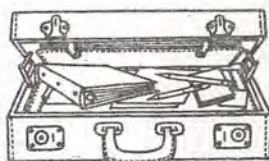
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Billy K. Farris, Publisher



Editorial

James P. Needham



Double Standards --

In the Church and Out of It

We hear much today about double standards. Some of it has come out of the civil rights and women's liberation movements. Traditionally it has had reference to the different standards of morality some people apply to men and women; society applies one code of morals to women, and a different one to men. We are all aware of this, and Christians cannot sanction it. They realize that God requires the same moral conduct of everyone. Wrong is wrong regardless of the sex of the participant. Right is determined by God's word, not by *who* is doing *what*.

Brethren are sometimes guilty of applying double standards within the church, one for themselves, and a different one for others. For instance, we are sometimes covertly criticized because we do not name all the persons thought to be guilty of what we condemn. According to this, *every writer and speaker should always name all the people they know who hold all the views they criticize*. If that is a good rule, I do not know of a living soul who follows it, and certainly not those who seek to apply it to others. Thus, they are guilty of a double standard, one for themselves and a different one for others, or else they stand condemned by their own rule. If it is sinful to violate this rule, then its makers are going to have to re-preach a lot of sermons and re-write a lot of articles, or else go to the judgment with sin on their souls.

But who made this rule? Did the Lord? Hardly, because the apostles did not use it in writing the New Testament.

Throughout first and second Corinthians Paul refuted his accusers, but never named them. But someone says if one is going to criticize another, he ought to have the fortitude to name him. Does Paul's failure to name the persons he criticizes in first and second Corinthians show a lack of courage? Certainly not! Which brings to light another arbitrary rule, namely, *a failure to name the persons whose beliefs and practices are criticized shows a lack of courage.* This rule rests on the same authority as the one we are discussing. If it is true, then the persons who fabricated it, and Paul the apostle are convicted as cowards.

The issue is not one of courage, but of good judgment. Paul sometimes named the persons he was criticizing, but at other times he did not. Obviously, we have the same option. If we named all the persons who believe and practice what we criticize, a great deal of valuable space would be put to *unprofitable* use. If we judge it necessary and profitable to name the persons involved in some cases, we shall do so. If we judge otherwise, we shall not feel answerable to the rule-makers for it.

Some people do not seem to be able to distinguish between *principles* and *personalities*. If they disagree with a person they have to call his name and smear him everywhere they have an opportunity. They are unable to impassionately discuss the principles involved, they have to punish the PERSON for daring to disagree with them. Every fight is a "GUT" fight! Too many issues in the church have been settled on the basis of *personalities*. When disagreements have arisen, the PERSON who had the most personal influence or political pull got the largest following in the division that resulted. The person who fired the most vitriolic volleys against his opponent's PERSON, became the victor.

This editor has nothing but kind feelings toward the persons with whom he may disagree. If it were otherwise, he would have no friends, since we are sure that we disagree with everybody on something. We are not interested in a personality fight or a popularity contest with anybody. Our desire is to preach and teach the word of God in its purity, and to inspire in each and all a greater love for God and man. If this policy does not suit our critics, we are sorry, but we are not trying to please them. We are seeking to please God.

It is obvious that some brethren, like the disciples, are still trying to settle the question of who is to be the greatest in the kingdom (Lk. 22:24-27). They are not willing to accept the Lord's answer to that question. He said, "*He that is greatest among you, shall be your servant*" (Mt. 23:11). This is not good enough for some brethren. They do not want to *serve*, they want to *be served*. Like Diotrefes, they "love to have the preeminence," and like him they fabricate their own rules for others to follow and cast out of the church, all who do not kowtow to them.

There is a very unhealthy attitude in some brethren today. Some are intoxicated with a feeling of self-importance, and conceive of themselves as saviors of the church. To disagree with them, even on a matter of judgment and expediency, is to commit the unpardonable sin, and forever marks one as their enemy. It seems never to occur to them that they could be wrong about anything. They actually threaten brethren who disagree with them, as though they regulate the thinking of the "brotherhood" and have the power to blacklist all dissidents, and banish them to the "Patmos" of uselessness for the duration of their lives.

CONCLUSION: With charity for all and malice toward none, we shall continue to say *what* we feel needs to be said, *when* we think it ought to be said, and *the way* we think it ought to be said. I may not always be right, but I am always the editor. I shall not be concerned about rules my critics make for me, but I shall always try to follow the ones the Lord made for me. For, after all, I must answer to Him, not to the autocratic double standard rule makers.

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About Brother Spears' Review

Bernard Bolton

I am somewhat flattered to have been given this attention in TORCH, but with such a rousing introduction as I received in last month's issue, how could I decline to graciously respond?

I have never met nor previously corresponded with brother Dudley Spears, who last month reviewed an article on women teachers I had written in our bulletin, "Opening the Scriptures;" nor have I ever before heard or read anything about what he believes or teaches on the subject of women teachers. Thus, I could not have had him in mind when I wrote the article to which he takes such vigorous exception. Yet he has chosen to champion all those whom I have seen and heard abuse or misuse both scripture and scholarship in attempted defense of the use of women teachers in the church. One would almost gather that he had seen some of his own inconsistencies held up to the light in my bulletin article.

Actually, that is exactly what I had intended to do in my article - without comment on the passages, to print phrase by phrase what is said in 1 Cor. 14:34,35 and 1 Tim. 2:11,12; then beneath each phrase to print all the various and sundry arguments and quibbles I have heard which run counter or extraneous to what the passages say. If it came out looking ludicrous, the fault is not mine.

Some of my friends, like brother Spears, seem to think that it takes a lot of gall for me to just let the scriptures answer men's arguments instead of adding some comments of my own. Mistaking lack of personal comment for inability to answer, brother Spears thinks that I "hide from the truth" in this way. I should rather think that this is an effective way of hiding behind the truth, as well as making folks angry who cannot reach you without embracing it.

Brother Spears further assumes that I oppose the use of classes in the church. While I do have some definite ideas concerning inexpedient use or outright abuse of classes, I have never opposed classes as such in the teaching program of the church. Yet our brother seeks to entrap me into confessing that either the church at Corinth had classes or that women's teaching such classes

do not violate the scriptures! I confess neither. But I do confess that if the church at Corinth employed classes, I know of no passage giving them a separate set of rules to go by when they used them. Of course, brother Spears conveniently separates the Bible classes from the church, but then he will not confess that the system of organized Bible classes is a separate organization from the church. Which way will YOU have it, brother Spears?

My brother who claims to see me so clearly charges me with "one of the most dishonest tricks" he knows of - that of deliberately picturing "an opponent in a garb he disavows." Furthermore, he says that I have done this "either deliberately or through meanness or ignorance or all three!" He refers to my attributing to some brethren the position that "All commandments do not have to be kept" (1 Cor. 14:37). But with all my brother's enumerated experiences in these matters, he ought to know that there are indeed a number of brethren who teach that NONE of 1 Cor. 14 is applicable to us today, particularly verses 34 and 35, and thus that the commandments spoken of in 1 Cor. 14:37 do not have to be obeyed. If this garb does not fit him, he need not don it nor be indignant when it is pointed out that others do wear it. I disclaim any dishonest trick here or elsewhere.

One of the most ironic features of brother Spears' review is that after his repeated charges of dishonesty, misrepresentation, and trickery, he challenges me to answer him, saying, "It will take more than sarcasm and misrepresentation to do it." In the very next line he grossly misrepresents something I wrote by saying, "Bolton sarcastically asks, 'usurp authority over the man, whatever that means,' as if he did not know." It is my turn now to challenge him or any of our readers to go back to my article and find these words which are supposedly QUOTED from it! In enumerating the unsound positions of some brethren, my actual words - which carry a far different meaning and significance - were these: "A woman may teach a class, but not over a man (whatever that means)." Now I honestly do not believe that brother Spears purposely misquoted me, "either deliberately or through meanness or ignorance or all three!" But it does lead me to observe that I have had the very same thing done to me before by brethren who were overly eager to discredit either me or my brethren or my teaching or all three!

In brother Spears' rather lengthy review he takes up a number of topics and asks a good number of questions

which a prudent amount of space -- and the anticipation of a more detailed discussion of this subject between him and me soon to be carried in these pages -- forbid me to develop or answer at this time. However, I shall be very glad to deal with each of his points as they arise in our forthcoming discussion. May God bless us both and all who read it with honesty, integrity, and devotion to truth.

7473 Jerry Dr.
West Chester, O. 45069

A Brief Reply to Brother Bolton's Review

Dudley Ross Spears

This will be a brief reply to brother Bernard Bolton's article reviewing my previous reply to an article he wrote on the subject of women teachers. There is no need for me to discuss all the things he brings up in the article inasmuch as most of them have to do only with his defense of his first article. I am willing for the readers of this magazine to judge for themselves the matter discussed after they read what he wrote and what I said in reply.

For a matter of clarification, I will admit that I did not quote him correctly in regard to 1 Tim. 2:12, if brother Bolton said what he says he did (I do not have a copy of his article before me). I apologize. It was done, not through a desire to misquote him and to put him in a bad light, but due to my not being as careful and accurate as I should have been. As I see it, it makes very little difference whether he said "usurp authority over the man--whatever that is," or "A woman may teach a class, but not over a man, whatever that is." It seems to me that he was affecting not to know, when I am such he does. But, be that as it may, all of these matters will come out clearly in the subsequent discussion which will appear in TORCH.

I trust the readers will read all of the material that is to be forthcoming with an unbiased mind. I already appreciate brother Bolton more as I read his articles. He is an able writer and a good student, and I anticipate much good coming from this effort.

35 Par Ave.
Orlando, Fla. 32804

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham, 1600 Oneco Ave., Winter Park, Fla. 32789

QUESTION: A SINNER'S PRAYER

++++++
+ "In John 9:31, it says, 'Now we know that God +
+ heareth not sinners; but if any man be a worship- +
+ per of God and doeth his will, him he heareth.' I +
+ have heard this verse preached as to the members +
+ of the Lord's church only. Since many people are +
+ praying and searching for truth and are not in the +
+ church, are their prayers unanswered?" --Ark. +
++++++

REPLY:

I think our saying that God does not hear a sinner's prayer has been greatly abused and misunderstood. In many instances we have so strongly opposed denominational perversions that we have swung to dangerous extremes. In our efforts to go back to Jerusalem, we often run past it and dash out our brains on the walls of Jericho, or Babylon!

I do not say, "God does not hear a sinner's prayer," because He did in fact hear Cornelius' (a sinner's) prayer: "Cornelius, thy prayer is HEARD..." (Acts 10:31). When the Lord told Ananias to go to Saul, (a sinner) He said, "For behold HE PRAYETH" (Acts 9:11). Both of these were SINNERS. God Heard BOTH of them pray. Hence, it is NOT true that "God does not hear a sinners' prayer."

"What we should say is that PRAYER IS NOT A CONDITION OF SALVATION TO ALIENS. Denominationalism teaches that it is, and this is the error we are opposing, but we often develop inaccurate ways of expressing it. Denominationalism calls upon aliens to pray for salvation. Salvation is not dependent upon an alien's praying. Nowhere in the Bible is an alien told to pray. But this does not mean that he will not pray, or that God will not hear him if and when he does. God heard Cornelius and Saul pray, else how did He know they were praying? I think God has HEARD (been conscious of) every prayer every uttered by any-

body, but that does not mean that they were all praying in obedience to a command of God, or that God ANSWERED such prayers.

John 9:31, was not spoken by an inspired man. We have an inspired record of what happened, but the healed man was not inspired. He was a Jew, and knew that Jesus was one, hence when he said, "WE know that God heareth not sinners" he did not mean aliens. He was not an alien, and knew Jesus was not one, hence, it is not proper to apply his language to an alien. What he said, was, no doubt, based upon such Old Testament passages as: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9); "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18); "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood" (Isa. 1:15); "...Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2). But all these passages had reference to sinful children of God, those who refused to repent and do what was commanded of them in the Law of Moses. We need to observe a simple rule of Bible study: *Who is speaking? when? and to whom?*

There is no conflict between Jn. 9:31, and God's hearing the prayers of Cornelius and Saul. They were both aliens, and Jn. 9:31, has no reference to aliens.

Let nobody gather from this that we are saying that prayer is a condition of salvation to aliens. The Bible nowhere teaches this. Salvation comes as the result of obedience (Mt. 7:21,22). Saul, a praying penitent alien, was told to "arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Cornelius and his household were commanded to be baptized in the name of the Lord Jesus (Acts 10:48). Their praying could not save them, they needed to obey God's commandments to aliens.

It is inevitable that a sincere alien seeking salvation will pray, as in the cases of Cornelius and Saul, but it is not an alien's duty. It is a natural phenomenon. A penitent alien who believes God is up there, and is his only hope of salvation, and yet does not know what to do to be saved, is just naturally going to talk to Him. To say that God has not commanded an alien to pray does not mean that God will not respond to his prayer. He did in fact respond to the prayers of Saul and Cornelius.

(continued on page 22)

Questions and Answers About Abortion

Jeffery Kingry

Increasingly this author encounters a dearth of valid knowledge on the part of those who advocate therapeutic abortion. Even among the brethren, the common misconceptions (no pun intended) fostered by the newspapers and magazines seem to be accepted as fact. Misinformation is often more difficult to overcome than no information at all, as any preacher can testify. Consider the following mis-guided ideas:

I. "THE BABY DOES NOT BECOME A 'LIVING SOUL' TILL IT TAKES ITS FIRST BREATH OF AIR."

This erroneous statement stems from a misunderstanding of the words "breath of life" and "soul" in Gen. 2:7. *"The writer of the Hebrew letter says that the Word pierces to the dividing assunder of soul and spirit" (Heb. 4:12), and when Paul prays that the 'spirit, soul, and body' of his converts may be preserved blameless (1 Thes. 5:23), a division of the immaterial part of human nature is drawn which is exactly parallel to what we find through the whole Old Testament.*

"The Hebrew equivalent for the word 'soul' in Genesis is NEPESH...the soul is, properly speaking, the animating principle of the body, and is the common property of man and beast. Thus in Lev. 24:18, we read, 'he that killeth a beast shall make it good; beast for beast.' This is literally, 'He that smiteth the soul of a beast shall recompense it soul for soul.' ...accordingly, NEPESH is rendered 'life' in Gen. 19:17,19, where we read of Lot's life being saved; Gen. 32:30; 'I have seen God face to face and my life is preserved' Gen. 44:30; 'His life is bound up in the child's life,' Ex. 21:23; 'thou shalt give life for life,' v. 30; 'He shall give for the ransom of his life whatever is laid upon him.'

"Very different is the idea which scripture gives of the 'breath' or 'spirit' than that which is understood by the word NEPESH. With two exceptions the Hebrew word RAUCH is always translated spirit, wind, or breath (Ezek. 1:4; Ps. 11:6; Gen. 3:8; Job 41:16; Ex. 15:8). Thus as

(59) 11

blood represents the animal life (Lev. 17:11,14), so does wind or breath represent the spiritual element or life. Man is made in the image of God, not as a SOUL--the center of physical appetite and the animating principle of the body, but as a SPIRIT, that is, an unseen living being capable of deep emotions" (OLD TESTAMENT SYNONYMS, R. B. Girdlestone, p. 56,57,59,69).

Therefore, it was the entrance into Adam of his spirit (or what we think of as a soul) that made him a "living soul." God gave Adam, not inanimate breath, but an eternal spirit, and Adam's body then became alive.

But this is not the end of the answer to the question. Adam was special, but John the Baptist was brought into this world as we all are. If man does not have a soul until outside the womb, or until the babe draws its first breath, then the angel Michael lied when he told Zacharias "and he (John the immerser) shall be filled with the Holy Ghost (Pneumatōs) from his mother's womb" (Lk. 1:15) The Greek word "Pneumatōs" is the word from which we get Pneuma or "air," hence, pneumatic drills and valves, and when one fails to breath properly he can get a disease of the lungs called "pneumonia." At this point I might ask a foolish question, was John filled with holy air, or was he filled with the Spirit of God? But how could John be filled with the Holy Spirit and be an unformed child? "As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything" (Eccl. 11:5).

II. "AN 'UNFORMED' FETUS IS NO DIFFERENT THAN A PIECE OF FLESH, OR A NON-MALIGNANT CANCER, AND THE MOTHER HAS JUST AS MUCH RIGHT TO ELIMINATE THE FETUS AS TO CUT OFF A CORN."

This false idea is encouraged by those who give psychological and emotional help to mothers who desire an abortion. They assure her that she is simply getting rid of an unformed growth in her body. The operation is considered the removal of the "product of conception," "the prospectus," or "fetal tissue"--all these terms are designed to dehumanize the unborn child.

Most women do not confirm pregnancy, or seek an abortion before the sixth week. What exactly is the fetus at six weeks? What is the nature of the embryo at the six-

week stage of development? The tiny body only weighs approximately 1/30 of an ounce, but it has arms and legs with recognizable knees, hands, and feet. It has a face with all the parts: eyes, ears, nose, lips, tongue, and buds for the baby's first teeth in its gums. The reproductive organs have begun to form and the child has all the internal body systems of an adult, and most are already functioning (BIOLOGICAL PERSONHOOD, Glenda A. Hess, Christian Century).

Dr. Paul E. Rockwell, director of Anesthesiology at Leonard Hospital in Troy, New York, gives an incredible eye-witness description of a tiny six-week old fetus in its natural fluid-filled environment. The Doctor was assisting in an abortion in the Leonard Hospital when, "I was handed what I believe was the smallest living human being ever seen. The embryo sac was intact and transparent. Within the sac was a tiny (Approximately 1 cm) human male swimming vigorously in the amniotic fluid, which attached to the wall by the umbilical cord. This tiny human was perfectly developed, with long tapering fingers, feet, and toes. It was almost transparent, as regards the skin, and the delicate arteries and veins were prominent to the ends of the fingers.

"The baby was extremely alive, and swam about the sac approximately one time per second, with a natural swimming stroke. This tiny human did not look at all like the photos and drawings and models of 'embryos' which I have seen, nor did it look like the few embryos that I have been able to observe since then, obviously because this one was alive!...When the sac was opened, the tiny human immediately lost its life and took on the appearance of what is accepted as the appearance of an embryo at this age (blunt extremities, etc)" (ALBANY TIMES UNION, 3-10-70).

To whom does the fetus belong? Is it in reality merely a piece of the mother's tissue? The fact is that from the moment of conception, the fetus is a piece of tissue separate from the mother. If a piece of the baby's skin were grafted on to the mother's skin, the mother's body would reject it. At no time during the pregnancy are the mother's cells in direct contact with the baby's cells. Contrary to popular belief, there is no direct connection between the circulatory systems of the baby and the mother. If and when such occurs, immediate rejection occurs.

III. "THE FETUS IS ONLY A 'POTENTIAL' HUMAN BEING, THE FETUS IS NOT AUTONOMOUS, DEPENDS ON THE MOTHER FOR TOTAL EXISTENCE, AND LIKE A PARASITE CANNOT SURVIVE SEPARATE FROM THE MOTHER.

The answer to this is obvious. If dependence upon the mother is the criterion for determining whether a child may be destroyed as a piece of tissue, then AFTER the birth the mother should be able to elect to destroy the child since it is still dependent upon her. Why then, do we not legalize the destruction of children under the age of puberty at the mother's discretion? This would surely solve our over-population problems!

Research has denied the false claim that a fetus is only a "potential" human. A fetus can breathe, eat (Research at the National University of Mexico has shown that the fetus swallows, digests, and absorbs some of the human albumin which was injected into the surrounding amniotic fluid), respond to touch, and even cry! Dr. Margaret Liley describes this phenomena in her book MODERN MOTHERHOOD. She says this was first observed when a doctor injected air into the womb of a pregnant woman to help position the placenta for an X-ray. During the night the baby got its face in the bubble of air and kept its parents awake with its crying--which ordinarily would have been unheard in the fluid-filled womb.

CONCLUSION

Abortion destroys life. The moral questions which arise concerning abortion ARE NOT based upon the either/or situation in which the mother's life is endangered by the fetus, a situation in which the abortion must be performed to save the mother's life. According to the AMA's statistics, less than one pregnancy in ten thousand is of such nature. The moral question that is at stake is whether man has the right to take the life of an innocent person to prevent the parents of the unwanted child from being inconvenienced?

Our responsibility as Christians is to bring light and life into a dying world, not darkness and death. Every soul born is another spirit to be won for the Lord. Let us be about our Father's business.

Kirkland, Ill. 60146

SEVENTH-DAY ADVENTISM (3)

THE SECOND COMING OF CHRIST (PART 2)

Leo Rogol

In this section I wish to deal with Adventists' views on the second coming of Christ from the Adventist Movement of William Miller down to the present time. The early Seventh-day Adventists revised Miller's prophetic charts to establish a new platform for their views on the second coming. But one main feature of this new platform has been abandoned by *modern* Adventists.

Since Christ did not come in 1844, Mrs. White and other Adventists maintained that Christ would come in a few months, perhaps a year, or a few years at the most. This was the firm belief of the leaders in the Seventh-day Adventist body, and was endorsed by Mrs. White's "inspired" statements. In one of her writings Mrs. White stated that some of those then living would live to see the advent of Christ. Because of this opinion concerning the speedy return of Christ, Adventists held the position that from 1844 until the end of time only 144,000 of those who embraced the Advent message, known as the "Third angel's message" (Rev. 14:9), would be translated without tasting death. (Incidentally, Adventists teach that the Advent Movement of William Miller and the present Seventh-day movement are the fulfillment of the "three angel's messages" of Rev. 14:6-10. As we learned in a previous section, Mrs. White branded Miller's work as "error," yet it is the fulfillment of the prophecy of Rev. 14! However, neither time nor space allow me to deal with this doctrinal position).

And so, Mrs. White claimed that the 144,000 would be "LIVING...when (God) poured upon us the Holy Ghost" (EARLY WRITINGS, p. 15). That is, the 144,000 since 1844 would be alive at His coming. This "outpouring" is very significant at this point. Adventists teach that, as Christ leaves the heavenly sanctuary and prepares to come to earth, the Holy Ghost will be "poured" upon the 144,000 LIVING SAINTS. THIS IS TO BE DONE BEFORE THE RESURRECTION OF THE SAINTS, hence, only the 144,000 will be alive and awaiting the coming of the Lord. Only AFTER Jesus returns will the righteous be raised and the

"144,000...recognize their friends who have been torn from them by death..." (Ibid. p. 16).

We can see, therefore, that by "inspiration" Mrs. White held the position that the 144,000 would be alive to see the coming of the Lord--AND--these 144,000 constitute the body of believers who embraced the Advent message of 1844. Yet, many of those whom Mrs. White considered to be in the 144,000 class died during her own lifetime, thus reducing the number considerably. Her own husband, many prominent men, and she herself died, thus proving her interpretation of prophecy to be false.

Of course, all this proves very embarrassing to Seventh-day Adventists *today*. Not one among them holds Mrs. Whites "inspired" position regarding the 144,000. It is not found in any of their current writings, neither is it taught from their pulpits. Although Mrs. White's writings are filled with material on the 144,000, it is never mentioned by today's Adventists. Yet they claim she was inspired! When one compares modern editions of her writings with the original, it is hard to believe that they are supposed to be the same documents. The material has been changed and many passages deleted which are no longer relevant to current Adventist doctrine. They consider themselves "fundamental" in religious philosophy, but if one treated biblical inspiration like they treat her's, they would brand him a rank liberal.

Then we remember that her doctrine concerning the 144,000 was one of the main points in their teaching concerning the soon coming of Christ, we can see what a great change has come in the Adventists' doctrinal platform over the past hundred years. Adventists must either admit they are in error NOW, or that Mrs. White was in error then, for they have either deleted or changed many of her teachings.

PEOPLE NOT READY

Months and years passed and the Lord did not return. Was Mrs. White wrong? Certainly not! As in the case of teaching on the 144,000, they do not say she was wrong; they just quietly drop the matter, or shift the blame elsewhere. She claimed the Lord would have come long ago IF, if the people were ready! She said that as God's people (Israel) did not accept Jesus, so His people today (Adventists) are in no condition to stay prepared for His coming. One verse of scripture to which they appeal is

2 Pet. 3:9, which says, "*The Lord is not slack concerning his promise...but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.*" Nothing is mentioned here about God's waiting for His people to reach sinless perfection. Nothing indicates that God is delaying His coming because His people are not ready for Him to come. On the contrary, the SCOFFERS are the ones who are skeptical about His coming, not the believers. The Lord waits on and on and on, and the people somehow are not making progress as expected!

So today, Adventists must again "explain" the delay of His coming: "*It was not the will of God that Christ's coming be so long delayed after the passing of time in 1844*" (THE SANCTUARY AWAKENING MESSAGE, Brimsmead, R.D., p. 15). Again, "*The Lord is waiting for a revival of primitive godliness as has not been witnessed since apostolic times*" (Ibid. p. 19). So, the time must come when "*those...who through faith in Christ obey all of God's commandments (and) will reach the condition of SINLESSNESS IN WHICH ADAM LIVED BEFORE HIS TRANSGRESSION*" (SDA BIBLE COMMENTARY, Vol. 6, p. 1118, emphasis mine. LR). So God's whole plan comes to a halt because His people are not developing as they should. Puny man frustrates God's execution of His infinite plan!!!

Right here is a strong evidence of a basic human weakness. When something goes wrong, man had rather not face the truth and admit his error, so he shifts the blame elsewhere. The Bible is full of examples of such people. However, Mrs. White has only herself to blame because she claimed inspiration. We read: "*When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously*" (Deut. 18:22). And so it is with Seventh-day Adventism and Mrs. White's statement concerning the soon coming of Christ and the 144,000 who she said would remain alive to see His coming. Rather than admit her error, she, along with the whole Adventist denomination, vainly seek to defend it by shifting its blame to the people--they were not ready and therefore He delayed His appearance.

But such a position is not found in the Bible. Christ's parables on the kingdom (Mt. 13) refute Adventist's claims. The parable of the wheat and the tares (vss. 24-30); the parable of the net, or the good and bad fishes (vss. 47-50); show us that there will be BAD in

the kingdom WHEN the Lord comes. Paul's words in 1 Cor. 3:10-15, teach that there will be "gold, silver, precious stones," as well as "wood, hay, stubble" and only judgment will determine WHO is WHAT. Hence, the idea that the Lord is delaying His coming until the people attain sinless perfection is contrary to the word of God.

While Adventists say the Lord is waiting for His people to reach sinless perfection, they are simultaneously bewailing the fact that, rather than becoming perfect, the Adventist body is becoming more imperfect! It appears the Lord will have to give up any idea of returning! Notice: "*But instead of receiving the power (Holy Ghost LR) ...the Advent people settled down into a Laodicean condition of spiritual slumber*" (Ibid. p. 15, emphasis mine LR).

STAND WITHOUT AN INTERCESSOR

Adventists teach that just before the coming of Christ, the believers will be so perfected that they will stand without an intercessor. They will be so sinless that they will need no forgiveness of sins. (Despite the fact that they are lamenting their "Laodicean condition") We read: "*Such people must be sealed with the Father's name in their foreheads. THEY MUST ALSO LIVE WITHOUT AN INTERCESSOR IN THE SANCTUARY DURING THE TIME OF TROUBLE*" (THE SANCTUARY AWAKENING MESSAGE, Brimsmead, R., p.2. emphasis mine LR).

What will keep them from sinning? "*This glory which covers the saints is the gift of the Holy Spirit...it is an encompassing wall of fire against which the gates of hell shall not prevail*" (Ibid. p. 110).

Just one observation is necessary here to prove the falsity of this idea: The Holy Spirit was never given to keep anyone from sinning. Paul wrote: "*But I keep under my body, and bring it unto subjection: lest that by any means after I have preached to others, I myself should be a cast away*" (1 Cor. 9:27). The gift of the Holy Spirit was manifest among the Corinthians and in many cases they abused these gifts. Hence, Adventists do not know plain Bible teaching on the matter of the operation of the Holy Spirit. They claim they are the remnant church because they have the "gift of the Spirit," and yet they do not know what the Bible teaches on the subject.

Quebeck, Tenn. 38579

Needham's Notes



Bolton - Spears Discussion

The exchange of articles between brethren Benard Bolton and Dudley Ross Spears has led to an agreement between them to write four articles each on a formal proposition involving the matter of women teachers. The plan is to begin the publication of the articles as soon as all eight articles are completed. This will prevent any unforeseen interruption in their appearance.

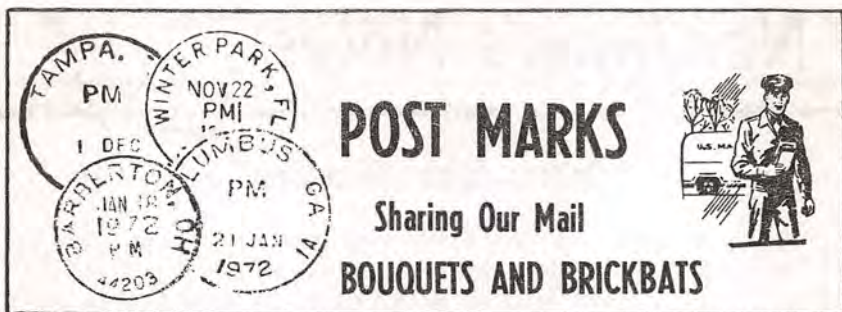
We believe this will be a profitable discussion. Both men are strong advocates of their respective views. A discussion of this troublesome issue between brethren possessed of mutual respect cannot help but do good. Once the entire debate is published, we hope to make it available in booklet form at a reasonable price for wider distribution. Tell others about this discussion, and urge them to subscribe to TORCH that they may read it.

The Needham - Spears Philippine Trip

We previously announced that we would spend the month February preaching in the Philippine Islands. Due to the request of the Filipino brethren, we postponed the trip until April. We are now scheduled to leave Orlando Jet Port at 3:45 PM, April 2. We shall arrive in Manila at 6 AM on Wednesday, April 5, to begin our first series of lessons immediately. We will stop over for 2 days in Honolulu where we will preach for the brethren at the Waipahu church. I held a meeting for them about three years ago, and look forward to a reunion with them.

Following the Manila series, we will move to Baguio City about a hundred miles to the north for the second week. We will then return to Manila and fly 700 miles south to the Island of Mindanao where we will spend 2 weeks at M'lang and Lambayong.

Brethren and churches over the nation have been very generous in supplying the funds necessary to this trip. We greatly appreciate the warm interest shown in our plans.



PT. ARTHUR, TEXAS: "We enjoy the TORCH very much, and are always glad when we receive it" --C. E. Smitherman

SALEM, OREGON: "The November TORCH we thought was the best one we have received. The editorial topic was pertinent and practical. 'The 'What If...' Syndrome' certainly was expressing a familiar problem of parents and teachers. Children ask make-believe questions in all sincerity. Too bad grown-ups are not always so sincere.

"In reference to Dudley Spears' article, Paul said that divisions were necessary (1 Cor. 11:19) and Christ said that He came not to bring peace but a sword (Matt. 10:34). We are to put on the armor of God (Eph. 6:11) but fight evil and not men (v. 12). If we prayerfully humbly fought the Lord's battles we would do well.

"Ron Halbrook's article was full of interesting facts which confirm the idea that we must not ignore evil nor allow it to grow. And again, we are to correct in a spirit of meekness for we too can be tempted.

"This theme is the same point we gathered from the letter you printed from Taylor, Texas. The 'negative attitude' they have complained of is very apparent to us even though we agree with much you have to say. For instance, in speaking against the United Fund you attack the man. Contrast 'Sessions in Satire' to Dr. Torno's article on abortion. The latter is an opinion based on documented facts; the former seems to make fun of a man and/or his position. Enough said.

"We hope that you do see what the criticism is now. We are sure from your editorial you do not want to be guilty of this attitude. Perhaps you are not, but the writing comes across that way many times."--Mr. and Mrs. G.V. Coons.

(EDITOR'S NOTE: We appreciate the above letter. It is in

striking contrast to one or two we printed last month in which we were criticized without a bill of particulars. Whether the previous critics had these same matters in mind, we do not know, but at least we are now aware that a few (and we mean a very few judging from our mail) question the material appearing in SESSIONS IN SATIRE, and feel that the overall policy of TORCH is too negative.

Whether these criticisms are just depends upon one's point of view, or his sense of propriety. For instance, some highly respected brethren have written to commend the United Fund discussion. One brother said he did not see how it could have been handled better! That article has provoked both the most favorable and the most negative response of anything that has appeared in TORCH since the present editor took the chair.

As to SESSIONS IN SATIRE, I suppose the above letter has reference to A DEAD CHURCH'S REPLY which I lifted from a bulletin by Bobby Witherington. Our respondent observes, it "*SEEMS to make fun of a man and/or his position*" (Emphasis mine, jpn). Obviously, had we thought this, we would not have printed it. So, different people view the same material in different ways, and thus the response varies.

One person wrote to say that all satire is out of place in the writings of Christians. (This letter was not printed because we gathered from a comment made in it that its author did not want it published). We replied that such would condemn Christ, Paul and Elijah, etc. My correspondent replied that Christ knew people's hearts, as much as to say we should not follow His example. If we cannot follow the example of inspired men, whose can we follow? Paul said we should follow him as he followed Christ (1 Cor. 11:1), and commanded us to take him as an example in Phil. 4:9. I believe it was Cled Wallace who once wrote that we should be careful lest we have better manners than the Lord had!

That we are negative, we do not deny; that we are TOO negative is a matter of judgment and opinion. Some people are very sure Christ and the apostles were TOO NEGATIVE! By what criterion shall we decide the question, your judgment, mine or the example of Christ and the apostles? We are not saying that we must be negative to the same degree as were Christ and the apostles, but that we had better be careful about judging one as being too negative who is less negative than were they, as certainly we believe we are.

We trust the reader will not take these comments as a dogged defense of everything appearing in TORCH, whether it is authored by the editor or a contributor. I am very certain that editorial judgment has erred, and that the editor has said some things which could have been better said. But such is not true just because someone thinks it is. We are just human enough to think our judgment is better than someone else's until it is PROVEN to be otherwise.

The reader can rest assured that our ears are open to any and all criticism, and each one is given careful consideration. We may not agree with it, but we will carefully consider it. Yes, we will even print criticisms of us in POSTMARKS so all our readers can know what others are thinking. We think this is a "check and balance" system that is essential to good journalism. So we say, if you want to "clean our plow," have at it! we will listen, and try to profit. --jpn).

WHAT'S YOUR QUESTION continued from page 10

Jesus said, *"If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself"* (Jn. 7:17 NASV). Prayer would be a natural way for one that "is willing to do His will" to make such known, as in the case of Cornelius. It was while he was praying that God responded by making it possible for him to come in contact with a gospel preacher. I do not know whether God answered his prayer or not, since I do not know for what he prayed. I do know that God responded to his prayer, or that while he was praying, God responded.

On the same principle, it is logical that God will respond today to a sincere alien's desire to know the truth and be saved. However he may express it, whether by asking God to show him the way, or in some other way, I believe on the basis of Jn. 7:17, that God will, through His providence, bring him in contact with whatever help he needs. I would be terribly surprised to find a Bible student who does not believe this.

CONCLUSION: Let us, therefore, learn to be more careful about what we say, and the meaning that might be given to it by others. Let us *"Speak...the things which become sound doctrine"* (Tit. 2:1). Let us avoid extremes in our efforts to avoid extremes. Let us not teach error in our efforts to correct it.

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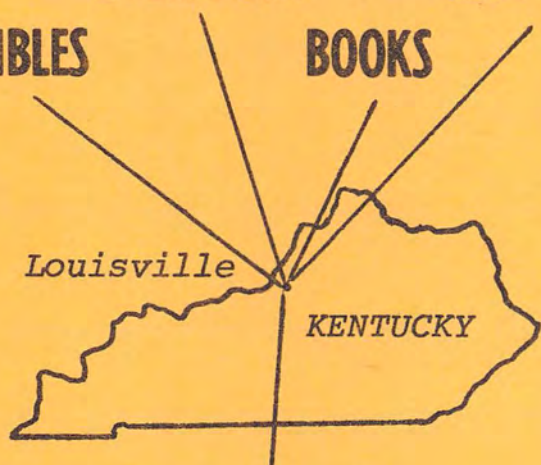
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TORCH

Volume VII April, 1972 Number 4

*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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THE LIFE OF A CHRISTIAN

*My life in Christ is just a song...
A song obscure, but one of worth!
A song of praise to God in Heaven,
A song of thanks to God for Earth.*

*A song whose melody entwines
My weary heart, and soul, and mind
And sends, to Him, a radiant glow
From whom abundant blessings flow!*

*A song which need no title bear,
But sings its praise to God up There.
This song by others' ears is known,
But sung by me, and me alone.*

*Oh, Lord, when this -- my song -- shall cease,
I pray for life with Thee, and peace;
For now my song is wholly Thine.
I am my Lord's, and He is mine.*

Donald M. Alexander
1309 Chase Street
Novato, California 94947



Editor

James P. Needham

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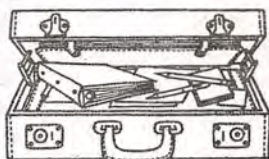
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Billy K. Farris, Publisher



Editorial

James P. Needham



The Philippine Trip and Related Matters

When you read this issue, this editor and Dudley Ross Spears will be in the midst of our work among the Filipino brethren on the Islands of Luzon and Mindanao.

Why did we go? This question needs some attention since some have asked it. We were both urged to go by the others who have been, and by Filipino brethren. Many of the Filipino brethren have read TRUTH MAGAZINE for some time, and became acquainted with me through my writings therein. Long-time readers of that journal will remember that the material in my book PREACHERS AND PREACHING first appeared in its columns. Having read these, and the book, I was urged by them to come and deliver this type of material personally. Some Filipino brethren enquired of the possibility of my coming during the Smith and Adams trip in 1971. Cecil Willis and I were discussing his and Roy Cogdill's trip in 1970, and the possibility of my going was mentioned. I expressed a willingness to go under two conditions, (1) That my going would be beneficial to the work, and (2) The Filipino brethren invited me.

Brother Willis mentioned my willingness to go to brother Connie Adams, who then called me long distance and urged me to go, saying that the Filipino brethren had spoken to him about such a possibility.

Roy Cogdill and J. T. Smith in the meantime had urged brother Spears to make the trip with me since he and I have been very close friends for many years, and he was in the process of moving to the Orlando area where we could easily coordinate our plans. Brother Spears was quite reluctant to go, but agreed after some insistence

from me and others, including the Filipino brethren.

Neither of us was anxious to go, and both of us agreed to make the trip with some reluctance. We were certainly not motivated by any glory-hunting or pleasure-seeking, since those who have made the trip definitely indicated that such a venture contains none of either.

Extensive preparations and much hard work have gone into this trip. It shall be our desire to make it all worthwhile.

We have received heart-warming support from many sources. Many individuals and churches have contributed money and moral support to make the whole thing possible. We have received many contributions from people who heard or read about the trip, but who were not directly solicited by us. This has been a very encouraging and heartening experience for us. Much of our support for the trip came from unexpected and unsolicited sources, and the basic amount needed to pay our personal expenses was reached very soon after we announced we would go. Whatever excess we may have will be used for books, tracts and other helpful materials the Filipino brethren may need in the work.

But with the sweet must also come some bitter. We have been surprised at some aspects of this venture. Perhaps a brief mention of these will be of help to others. One person wrote saying that if we could not pay for the trip ourselves, we should not go. I wrote this brother that I do not have the necessary \$2000, but I would be glad to stay at home, if he would go at his expense. I also pointed out that churches supported Paul while he preached (2 Cor. 11:8), but according to my respondent, Paul should not have gone unless he could pay his own way.

This is the first time we have ever done this sort of thing, so we thought the best way to raise our travel fund would be to write those churches who knew us best, thus those with which we have worked as local preachers, and in meetings through the years. This resulted in some disappointing responses. One eldership said they did not believe that the results of short term work justified the expenses necessary to accomplish it. This would have kept Paul and others from making many of their preaching

tours, and last year brethren Smith and Adams held a debate and converted several preachers and brethren from error, including an entire church with some 60 members, and baptized a good many people. One wonders how much money that eldership will pay their local preacher before that much is accomplished. Also, one would like to know if this church ever has a gospel meeting. Is that not short term work?

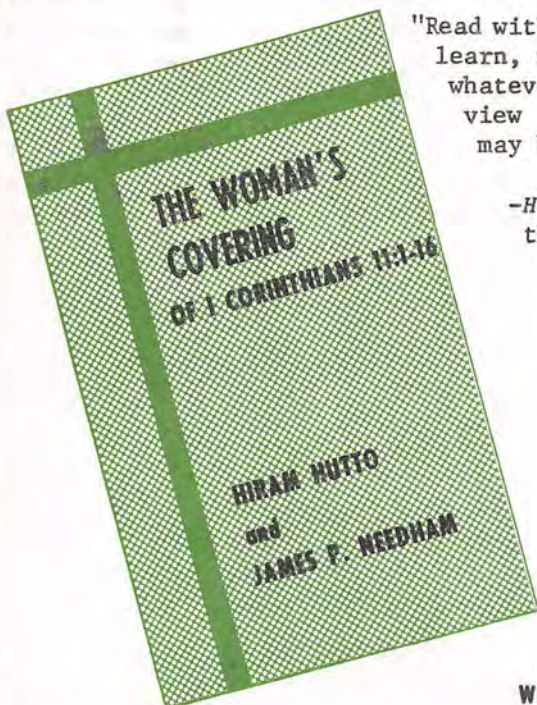
Then some of the churches with which I have worked and upon whom I was depending to help on the travel expenses, never bothered to say "yea or nay." One or two who did not see fit to help, wrote and said so, but wished us well in the work. That is greatly appreciated. We feel this is the least brethren can do. If an eldership is too busy to perform this simple brotherly courtesy, it is busier than the Lord intends for it to be.

At least one brother charged that we were just using the church to pay for a pleasure trip. Just about everyone likes a pleasure trip, and if this brother is serious, we will be glad to turn our travel funds over to him and let him have the "pleasure." There is a great deal of spiritual pleasure connected with preaching the gospel anywhere at any time, but if this brother thinks this is a pleasure trip from a worldly point of view, he needs to talk to the brethren who have made the trip! Brother Spears and I will be teaching about 8 or 10 hours per day (those who have been say this is conservative), and will be trying to exist on food that is very strange and difficult for Americans to tolerate. Beside these, there is constant apprehension due to the political unrest and the excessively high crime rate in the country, to say nothing of the fact that we will be half way around the world from our families for a period of some 30 days. If this is somebody's concept of a pleasure trip, we believe we can do with less pleasure!

It is necessary to say, however, that such negative response has been, by far, in the minority. Brethren have been more than generous, both in their contributions and their good wishes and prayers. Like Paul, we can say, "I have all, and abound, I am full, having received...the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18). We cannot find words adequate to express the depth of our gratitude. Full reports of our labors

will be made upon our return, and we shall be glad to write to or speak for any church concerning the information we obtain in the course of our trip. We feel that in so doing we can augment the benefits of such a trip. Indeed this could well be the greatest benefit to the Filipino work of anything we do.

We have been convinced that, by far, the majority of our brethren are deeply concerned about world evangelism, and are more than willing to prove it with their pocket books. We had no trouble getting brethren to give generally, we have had trouble getting them to stop! Long after we had announced that we had received sufficient funds, we were still receiving checks from both churches and individuals. We are reminded of the building of the tabernacle: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. *So the people were restrained from bringing*" (Ex. 36:6).



"Read without prejudice to learn, not to justify, whatever your present view of these verses may be."

-H.E. Phillips-from
the INTRODUCTION

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What Does It Matter to You?

Jeffery Kingry

"Some indeed preach Christ of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add afflictions to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice" (Phil. 1:15-18).

Unfortunately, man's nature has not changed much since the beginning. Cain slew Able because the good fortune of his brother moved him to anger and envy. The brothers of Joseph sold him into slavery because their father loved Joseph and gave him good gifts. Moved by envy and jealousy the brothers stole his cherished coat of many colors and eliminated the cause of their irritation. The Scribes and the Pharisees, repeatedly "put down" by Jesus in their own deceits, instead of changing what was amiss in their lives, took counsel to kill the object of their envy and scorn lest the people follow him instead of them. We can see the end result of envy in all it's black corruption on cavalry, "...the chief priests mocking said among themselves with the scribes, he saved others, himself he cannot save."

Envy, strife, and contention are not attributes of all men however. Paul was a man who knew nothing of personal jealousy or resentment. His apostleship was repeatedly called into question by some in the New Testament church (2 Cor. 11; 12). Paul was the chosen vessel of God, a man picked to "preach the unsearchable riches in Christ unto the Gentiles." He became famous among the brethren, not because he was a "big name preacher" but because he was the prime example of the transforming power of the Gospel (1 Tim. 1:11-16). A man who at one time was a "blasphemer, a persecutor, and injurious" became the most productive tool and example in the entire church. His ability was questioned, his motives were often maligned, and he had even suffered persecution at the hands of his brethren for his message of grace.

All that mattered to Paul was that the Gospel be preached. He worked with his hands and suffered want that he might be able to preach the gospel to the Gentiles free of charge (1 Cor. 9:6-19). He said in one place that

he would rather die than take money from some of the brethren he had preached to, lest they accuse him of preaching for gain. He became the filth of the world, the offscouring of society that he might bring Christ into the lives of others (1 Cor. 4:13).

How unlike some of the evangelists that teach the word of God today! Unless there is a house, and \$200.00 a week plus expenses some men will not spread that which they received free of charge. All today have received the truth at no cost to themselves, they obtained salvation through grace. Someone paid their bill though, one died that they could say "our Father." One spent his life that we might have truth and hope. How unlike the attitude of Paul is the brother that would spend his money to make himself comfortable. Recently a brother said to me after being told of the dire need of the church in another place: "I get so tired of all this begging. If I or the church here gave to everybody that asked we wouldn't have anything!" They willingly forget that Jesus said, "The foxes have holes, the birds of the air have nests; but the son of man hath not where to lay his head." Paul said, "I seek not yours, but you...I will gladly spend and be spent for you."

The word in the Philippian letter that is translated "contention" is ERITHEIA in Greek. It is a work that is used to describe the politician that put himself forward, courting popular applause, as he intrigued and electioneered for office. A man that preaches for contention is one that is solely out to benefit himself, and to advance himself and his own gains and prestige above his brethren. These were the kind of men that were made bold by Paul's imprisonment. They were not Judaizers or false teachers, but doctrinally sound men that were out to build up their prestige, now that the competition had been silenced. In this is the great lesson that all men should emulate: As long as Jesus Christ was being preached Paul did not mind or care who received the prestige or the acclaim. Paul did not care what his brethren said about him, or how disdainful they were of him, as long as the truth was being spread.

It is too often that we resent the fact that someone else always seems to get the glory and we receive none. The first teaching article I ever wrote that was published, was printed without my name on it. I was reading one of the nationally read bulletins published by the

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"A Piece of the Rock"

James Fox

(EDITOR'S NOTE: The following article is written by another one of my students. It is his first article to be published in such a periodical as this. We believe he has done a creditable job. James Fox has made remarkable progress as a gospel preacher. After attending a two-year preacher training school conducted by this editor in Louisville, Ky., he moved to work with the Paris Ave. church in Peoria, Ill. He has been there ever since, a period of some 4 or 5 years. He and his family gave up a great deal of worldly security in order to preach the gospel. May God continue to give us people like the Foxes. jpn)

We live in a land in which we hear a great deal about "security." Recently I saw an advertisement on television in which several people were listening to someone talk about his interest in many fields, to which someone replied, "He has a piece of the rock." I firmly believe that many are misplacing their "spiritual security" by putting their faith, interest and trust in the wrong things. Let us notice some of the places in which men are placing their "spiritual security."

HUMAN WISDOM: We live in an age of unparalleled knowledge and attainment. We see many people staking their "spiritual security" upon what men have said, rather than upon what God has said. The philosophy of this world is "unwise," and yet, there are thousands who will gullibly swallow it HOOK, LINE AND SINKER. Paul said, "Beware lest any man should spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). Worldly wisdom is foolishness in God's sight "for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? 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. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are

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called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men...For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain" (1 Cor. 1:19-25; 3:19-20). Spiritual wisdom and not human wisdom is what we must seek. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). Our faith should not stand in the wisdom of men, but in the power of God (1 Cor. 2:5).

EARTHLY POSSESSIONS: Many have also staked their "spiritual security" on earthly possessions. This becomes evident when we find church members who are not willing to give "time" and "money" to the Lord because of the value they place on it. The certain rich man and the rich young ruler staked their security on material wealth. Materialism is a premature and unfulfilling state. Riches are unreliable. They are a snare and they will fail (1 Tim. 6:9; 17-19; Lk. 18:22-25). Solomon said, "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch" (Prov. 11:28). We must lay up riches in heaven (Matt. 6:19-21). Spiritual security can only be found in those things that will not fail.

THINGS THAT WILL NOT FAIL: We recognize the fact that there are many other things that could be mentioned which men trust for their "spiritual security" but these will suffice. Earthly wisdom and earthly possessions will fail, but the same Bible that tells us this, also tells us of those things that will not fail. LOVE will not fail, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away...And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:8,13). GOD'S MERCY will not fail, "It is the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22). GOD'S PROMISES will not fail, "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Yes! one needs "a piece of

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Unfair Pressure Tactics and the United Fund

Donald P. Ames

(EDITOR'S NOTE: Having heard of brother Ames' experiences with United Appeal, I requested that he write the following article. It is another case history which confirms the charges we have made against this monstrous tyrannical parasite which has enslaved our society. Brother Ames speaks with the voice of experience, and belies the charge that we have overstated the problem. I devoutly hope the negative reaction some two or three have evinced to our articles on this problem is not an effort to justify their continued participation in United Appeal. It is much easier to charge others than to change ourselves. JPN)

When brother Needham first suggested that I write relative to my confrontation with the United Fund, I hesitated for fear it might sound as if I were: (1) blowing my own horn, (2) crying for sympathy, or (3) trying to get even with those involved. On the other hand, however, was the admonition in 1 Cor. 10 that we can learn by what others have gone through, and though recognizing mine is not of a binding nature, nevertheless perhaps others can be strengthened by the material presented.

In Nov. 1961 I was employed as a teller by the Merchants National Bank of Aurora, Illinois, and then began a dual role of banking for my main income and working on week-ends with small congregations who could not afford a full-time preacher (I formerly preached full-time). I have pursued this course since, working with churches in DeKalb, Sycamore, Joliet, Bradley and Chicago (where I have been working with 410 S. Michigan for 7 years). Working in a public-conscious institution such as a bank, it became evident immediately that something would have to be done about the United Fund and convictions based on such passages as 2 Jn. 9-10, Eph. 5:11, Rev. 18:4, 2 Cor. 6:14, etc.

When first approached, I stated my convictions, pointing out that the Salvation Army, Wayside Cross Rescue Mission, and Catholic charities were all religious organizations and taught what I believed to be false doctrine. This being so, I could not consistently preach against them in the pulpit and support them from my pocket via the United Fund. (This incidently happened my first week

of employment). Since I was alledgedly the first "hold-out" since 1941, pressure in many forms was brought to bear, including having a part-time Baptist preacher who had changed on this issue come to talk to me about giving. I went further and talked to the United Fund itself about "ear-marked funds" and was given the flat answer that all organizations receive a certain percentage of the money donated and any "ear-marking" merely releases other money to the organizations objected to so that all receive the same amount regardless, hence such "ear-marking" is actually a useless gesture in view of their overall operations. Likewise, the bank would not accept any funds made payable to a given organization--all were to be through the United Fund itself.

Armed with this information, I returned to the West Side church in Aurora, and wrote up a two page bulletin (for the next Sunday) stating my objections to the United Fund with substantiating scriptures. (I was then preaching with the West Side church also). I then took a copy of said bulletin and placed it upon the desks of the President, Vice-President, and chairman of the board! After reading (and long waiting), the decision was announced: "He knows what he believes and why he believes it, and is willing to stand for it." (For the readers benefit, I might also add that the same men held equal positions in the United Fund itself). Since that time it was the annual practice to approach me and say, "Don, has anything changed?" I would answer negatively, and that would end the matter.

But pressure tactics were not to be left behind. Several years ago my mother-in-law was approached by the officials of a Catholic Hospital where she was employed as a nurse's aid and told she *would* give or else. She gave a quarter (and many of my own brethren are doing the same thing). However, even twenty-five cents is a compromise of Biblical principles, and if we can compromise that much, why not twenty-five dollars as well?

Time passed, and several years ago the officers in the bank changed around. I was advancing quite well, and in charge of the teller line in spite of my convictions. The Vice-President approached me and demanded to know why I had not returned my pledge. I replied that my convictions had not changed, and there would be no pledge as long as religious organizations were connected with the United Fund. To say that he became very enraged with the idea that anyone would object, is to put it politely. For

several days all attempts to discuss it rationally were futile. Finally my refusal was accepted because of my persistence rather than out of the respect that had been formerly extended.

Last November even that changed when the second refusal to give was turned in. Again, he was very enraged and put out. Shortly thereafter I was discussing possible advancement with the President, and the matter was turned over to this Vice-President for further discussion. After three week's delay, I received his reply in the form of a 3-way choice: (1) I could change my convictions on the United Fund, drinking (learn to swim a bit, though not necessarily get drunk, as he put it) and move ahead; (2) Retain my present convictions and be permanently frozen right where I was (try getting by in today's economy with a banker's salary as a teller and see what a choice that is), or (3) I could get out completely.

Since the first was not even up for consideration, and the second was economically foolish, I caught him completely off guard by stating the last was therefore my only alternative. He replied he could not see where fifty cents a month should mean so much to me, to which I replied I failed to see where it should mean so much to him as well. A three hour discussion followed, but no compromise was available. He stated *no one* could serve as an officer in the bank who would not also serve on the United Fund, and I refused the latter so was thus barred from the former. Following that discussion, two other officers (in addition to John Roesch) also discussed it with me and were surprised at my solid stand. One commented that they did not want me to change my religious convictions, but just not to stretch them so far as to pertain to things at the bank too--to which I asked if they would like for me to leave my honesty behind as well. The answer was self evident. The new President, also active in the United Fund, was in accord with the decision presented to me by Mr. Roesch.

When it became apparent that I was definitely looking for a job to continue preaching and working (as I am still unsuccessfully doing), further action was taken. Although my salary was not reduced, I was reassigned as a normal teller in the last window ("so I could leave without having any responsibilities to worry about"), and again given the task of being mail boy every morning. Since then, I have also been removed from signing any bank checks ("we knew you would be leaving eventually any

way"), as I had been doing for a year. And, although several friendly gestures have been made by others, the decision still stands as presently presented, with some effort now being made to make it look as if the decision to leave was entirely my own without anything done on their part.

I could, no doubt, take it to court and demand that the decision be reversed and I be restored to my former position, but I would only succeed in hurting myself and further opportunities would be sought with worse consequences. Their approach (remember the same officers are both bank officials and United Fund officials) reminds me of a statement V. E. Howard made when he forced my departure from the church in Janesville, Wisconsin where I had preached for the summer with plans to go to Florida College that fall (1958). His meeting had been planned, the church there was at peace without the issues, and after my arrival that spring, (they knew my convictions in advance) we worked together. My attendance at York College previously had included an exchange with V. E. Howard over his tract on Institutionalism. Upon arriving for the meeting, he remembered who I was and within 48 hours tried to get my dismissal before the congregation. My folks were visiting there, and he tried to use them to stop me from going to Florida College. But, his parting remark will stay with me as long as God gives me the breath to preach his pure gospel. He looked me in the face (a young lad of 20 years), and said, "When you get hungry enough, you'll change" (Cf. Phil. 3:19).

Interestingly enough, through the instrumentality of some friends in Nashville, I was shortly thereafter approached to participate in Ira North's *Amazing Grace* TV program. In fairness, I point out that they were not aware of my conservative convictions, and merely offering to help our situation. But, I mention it to point out, as my wife so well did, that if the devil cannot get one from the *outside*, he will not give up without trying on the *inside* as well.

It is hoped that these thoughts will encourage others to stand solidly and perhaps win respect (as I did for 8 years), but if not, to also realize that peace with God and respect for his word are more important than a mere fifty cents to finance the devil's work here on earth.

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Seeds of Unbelief

Ron Halbrook

Unbelief does not just happen; it is sown in the heart. Evolutionists have done their share of sowing unbelief. Their teachings have not passed without hearty challenge by those who believe in God and His Word. Evolution is not the only factor that gnaws at the vitals of faith. Other seeds and sowers of unbelief need to be exposed and their influence resisted with all our might. One of the greatest powers for faith is humble submission, obedient faith on the part of those who profess faith. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). The conduct of godly women can bring unbelieving husbands to faith (1 Pet. 3:1-4; 1 Cor. 7:16).

On the other hand, Paul warned of those who "profess that they know God; but in works they deny him" (Tit. 1:16). Women who do not take their proper place and work in life, though they may claim to be Christians and may be regular "church goers," cause the Word of God to be blasphemed and dishonored. After David committed adultery, lied, and took unfair advantage of Uriah to cover his sin, "the Lord sent Nathan unto David....And Nathan said unto David, '...BY THIS DEED THOU HAST GIVEN GREAT OCCASSION TO THE ENEMIES TO THE LORD TO BLASPHEME'" (2 Sam. 12:1-14). If David could sow seeds of unbelief without stopping to realize it, cannot parents, preachers, elders, deacons, teachers, or any other Christian do the same today?

This writer is confident that at least some of the unbelief among young people which pains and horrifies us all is the result of our own sowing. God's Word teaches this; observation and experience verify it.

1. *Christ prayed for believers of all ages "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME"* (Jn. 17:20-21). There is hardly a congregation of professing Christians claiming the New Testament order who have not heard this prayer urged, explained, expounded and discussed. Yet, a number of these same churches dismiss often a sermon on

(87)

"Christ's Prayer for Unity" and reconvene for a business meeting--where the main business is maneuvers, charges, countercharges, fusses, squabbles, temper fits, and general bedlam. The written history of some churches would be classical textbooks on "How to Promote Disunity, Confusion, Chaos...AND UNBELIEF." Children and new converts see the brethren read and sing about "how pleasant it is for brethren to dwell together in unity" and then see them mad enough at each other to eat nails time and time again. How pleasant indeed! No wonder some have second thoughts, doubts, and fears.

2. *It is shocking, yes, and shaking, to hear members of the Lord's body express themsleves in "private circles" on some subjects.* This writer has heard those who have boldly condemned drinking and filthy literature for years admit they keep such things "in the privacy of their own home" or "bedroom." A young Christian (one of considerable strength) came to this writer recently, shaken by such admissions which a small group of Christians had shared "privately," but publicly enough to sow seeds of doubt and confusion. Yes, a man's home is his castle and the bed is "undefiled," but SIN IS SIN ANYWHERE! Would adultery, drugs or gambling be right, if indulged in "with moderation" (of course), in one's own home?

Social drinking is also being apologized for, if done in "private circles," or far-away "vacation spots" or "quaint restaurants" in spite of 1 Pet. 4:3 and 5:8.

Even with all the neat explanations, this conduct is convincing many young people that the Restoration Plea is just another camouflage for age-old hypocrisy! What can they think when such people are called on "to lead us as we humbly pray to God," to teach Bible classes, and to fill in for the preacher...with a sermon on Prov. 20:12.

3. *"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be"* (Jas. 3:10). There is nothing faith-building about seeing "the faithful" praising God at the tops of their voices and then hearing them curse and accuse and "bless out" their fellowman.

"Mr. Jones is a cheat and a liar; he's probably scheming to hurt my business or reputation or chance for a promotion. I'll tell that blank, blank rat off if he ever

comes near me again." Enter Mr. Jones. "Well, Mr. Jones. How are you today? I'm always glad to see you. How 'bout a cup of coffee?" What is Junior to make of the tongue that wags this way and then wags that way, telling him the next day, "Now, Junior, God doesn't want you to call your sister 'a dirty ole rat.' You must apologize and next time I'll have to punish you?"

Junior may well begin to wonder, "Just who is this God???" Many Juniors are wondering, very much out loud, as they reach high school and college ages, and it is not all due to the evolutionist professors!

4. *Permissiveness and lack of discipline sow seeds of unbelief.* A child learns to respect God's "Yes" and "No" partly by learning to respect his parents' "Yes" and "No." What will a child think of God's power to enforce His Word when he has been raised on a steady diet of, "If you do that again I'll spank you," with seldom a finger raised to punish him?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). "Foolishness is bound up in the heart of a child; THE ROD OF DISCIPLINE WILL REMOVE IT FAR FROM HIM" (Prov. 22:15). Foolishness, bitterness, resentment, rebellion, bewilderment, and UNBELIEF are often "BOUND UP IN THE HEART OF A CHILD" by a lack of *firm, fair discipline.*

5. *Materialism and formalism in worship lead to confusion of values, doubt, and unbelief.* Parents who claw and grab to climb in the financial world and who tell their children, "We must put God first," should not be surprised to find their children bemuddled about God, the Bible, religion, the soul, heaven, hell, or anything else spiritual. Children who see their parents meticulous to attend every service, but taking part in worship like a heartless robot, and who then see their parents heartily cheering their favorite football team may well be confused about which is really more important.

Christ said it a long time ago, but it is true nonetheless, "Ye cannot --CANNOT-- serve God and mammon" (Matt. 6:24).

6. *Other seeds of doubt are sown by the brazen defense of immodesty made by more and more "Christians."* Can

those who have forgotten how to blush raise up heroes of faith and courage (Jer. 6:15)? Yes, indeed-- "When the foal of a wild donkey is born a man." (Job. 11:12).

We would do well to ponder the results of our lack of prayer and home devotion (Deut. 6:4-9; Eph. 6:1-4).

When fleeing the home circle in order to orbit in business and social circles is specifically named among the seeds of unbelief by the Holy Spirit (Tit. 2:1-5).

CONCLUSION

"God is the fountain whence ten thousand blessings flow!" Not only does God have His seven thousand who have not bowed to Baal, He also is patient, "not wishing for any to perish but for all to come to repentance" (2 Pet. 3:10). "Wash you, make you clean; put away the evil of your doings...: cease to do evil; learn to do well.... though your sins be as scarlet, they shall be as white as snow" (Isa. 1:16-20).

Is there hope for us when we have "given...occasion to the enemies of the Lord to blaspheme" and have sown the seeds of unbelief (2 Sam. 12)? YES! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL UNRIGHTEOUSNESS" (1 Jn. 1).

But can we again be useful to the Lord, or even possibly redeem some of those we have damaged? YES! The words of our Savior are still true! "LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN" (Matt. 5:16).

506 Hoffman St.
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THE BOLTON - SPEARS DISCUSSION

"WOMEN TEACHERS"

BEGINS IN THE NEXT ISSUE

SEVENTH-DAY ADVENTISM (4)

Leo Rogol

Seventh-day Adventists believe there is a division of the O.T. into two separate laws. One they call the *moral*, referring to the ten commandments, and the other they call the *ceremonial*, referring to the priesthood, sacrifices, holy days, etc. The moral law they call the *Law of God* and the ceremonial they call the *Law of Moses*. Such is a human designation and distinction and not a divine one. However, Adventists do not stand alone in this position. A number of denominations hold to the same dual-law theory. Concerning the Sabbath, or the fourth commandment, many teach that the sabbath was "changed" from the seventh day to the first day of the week. Adventists are more consistent in their claims than the non-Adventists who hold to the ten commandments today. While many oppose Adventists for observing the seventh day as Sabbath, they cannot find a single passage of scripture that indicates that the Sabbath was "transferred" from one day to another. In this respect, both Adventists and the other denominations are wrong.

E.G. White wrote: "Adam and Eve had knowledge of the law of God, and it was handed down from father to son through successive generations" (*Patriarchs and Prophets*, pg. 367). Hence, Adventists do not believe the law (moral) was given on Sinai, but existed from the beginning of time.

Although the Bible makes no such distinction between "Law of God" and "Law of Moses," (moral and ceremonial), Adventists arbitrarily define which law is referred to in any given passage in the New Testament. But, as we shall see, their defense of the dual-law system does not hold up in the light of scriptural evidence.

In Matt. 5:17, Jesus said, "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil." Adventists say, "...'The law' here is meant the five books of Moses, and by 'the prophets,' the writings of the prophets. Christ did not come to set aside or to destroy either of these but to fulfil both..." Notice that in this statement Adventists rightfully admit that "the law" refers to ALL FIVE BOOKS OF MOSES. However, further on they make an unwarranted

assumption that, concerning the "ceremonial law, Christ fulfilled by meeting them as their great antitype." But concerning the "moral law," "Christ fulfilled by a life of perfect obedience to all its requirements" (*Bible Readings for the Home*, pg. 389).

Although they say the law refers to the five books of Moses, they contradict themselves by making a distinction in the definition of "fulfil" that simply is not in the passage. There is no double meaning of the word, fulfil, in this passage. Hence, whatever is the meaning of "fulfil" and the manner of its fulfillment of the prophets is the very same of the law. Otherwise Christ would have made clear this distinction when He said this. The word, fulfil, in this passage means to *complete*, or accomplish. In whatever manner he completed, or fulfilled the prophets, he also completed or fulfilled the law.

Adventists turn to Rom. 3:31 to defend the ten commandments. "Do we make void the law through faith? God forbid: yea, we establish the law." They take this out of context and arbitrarily define this as the moral law. Since we "establish" the law, Adventists say the ten commandments are in force today. All Paul was saying was that although we are not saved or justified by the law, it still had its purpose. In verse 21 the law and the prophets are called witnesses to the righteousness of God. The law and prophets, therefore, had a definite place and purpose in the scheme of redemption. Although Adventists claim "the law" in verse 31 is the moral law, they define the law in verse 21 as the ceremonial law. They argue that the law of verse 21 is the ceremonial without any hint of scriptural evidence to support their assumption.

In Romans 2, Paul deals with the law as the Jews had knowledge of it. Adventists refer to these passages in the second chapter and say that Paul was upholding the keeping of the moral law. But Paul made no such distinction as "moral" and "ceremonial." The problem is easily solved when we consider the viewpoint from which Paul approached the subject of the law. Verse 25 solves this for us very easily. "For circumcision VERILY PROFITETH, IF THOU KEEP THE LAW..." Notice that the law and circumcision are related in this verse. That is, they co-exist. The "IF" is important. What comes before the "if" depends on what comes after it. Circumcision is profitable--IF--you keep the law. Hence, circumcision here is just as binding as the keeping of the law. By breaking the law

"circumcision is made uncircumcision." What made it uncircumcision? The Gospel? NO! THE BREAKING OF THE LAW! Paul was speaking to those Jews WHEN and FOR WHOM "*circumcision verily profiteth!*" He was speaking of the law as it related to the Jews who still bound themselves under it, and not as it was bound upon New Testament Christians, for then circumcision would have to be bound in the New Testament also. Adventists cannot distinguish between the ceremonial law of the Old Testament, which included circumcision, and the moral law in the New Testament because Paul spoke of the law only as it related to circumcision being "profitable" by keeping the law. Hence, it is important to consider the *time element* involved in Paul's teaching here.

Let us further consider the Galatian letter with reference to the law. I cannot go into a detailed study on this matter, but a few passages will be considered. "For if righteousness came by the law, then Christ is dead in vain" (2:21). "Wherefore then serveth the law? It was added because of transgression till the seed should come ..." (3:19). Adventists claim this has reference to the ceremonial law. That is, those Jewish brethren who still wanted to be made righteous by the law of Moses could not find justification by the gospel. Hence Adventists deny this has to do with the entire law, including the ten commandments, but make a distinction between two laws. They teach that the ceremonial law was "added" to the moral law (verse 19), but that is not what it says. Paul said that the law--the covenant--(verse 17) was added to the *promise* made to Abraham (verse 16).

But Adventists find difficulty with one verse which is very damaging to their dual law theory. In verse 10 we read, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This is a quotation from Deut. 27:26. Now, verse 11 reads: "But that no man is justified by the law...it is evident." Adventists again teach that this has reference to the ceremonial law. Notice, however, that *the law* of verse 11 is the *same law* of verse 10. No hint of any distinction is found in either passage. Now, if in both instances the law refers to the ceremonial law, was this "curse" pronounced upon one who broke the "ceremonial law" only?

Adventists cannot deny that what they call the moral law was included in this matter concerning the "curse." Mrs. White wrote about this matter to which Paul refer-

red: "Since the Israelites were to be...the guardians and keepers of God's law (moral--LR), the significance of its precepts and the importance of obedience were especially to be impressed upon them..." (*Patriarchs and Prophets*, pg. 479). Mrs. White recognized the "curse" here upon the violation of what they call the "moral law." Hence, they cannot deny that Paul's treatment of the law in Galatians had to do with the entire law, including moral and ceremonial aspects, without any distinction.

This being true, the whole law was done away with, including the Sabbath, when the gospel came into effect on Pentecost. Hebrews 12:17-24 settles this matter very clearly. Notice the contrast Paul presented in his argument.

- A. "Ye are not come unto the mount that might be touched..." (vs. 17).
 - 1. This refers to Mt. Sinai, and is representative of the Old Testament law.
 - 2. What all did this include? Nehemiah 9:13-14 gives the answer: "Thou camest down also upon mount Sinai...and givest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws..." The entire Old Testament law is included herein.
 - 3. Hence the laws AND THE SABBATH are those which Paul said we "are not come unto."
- B. Verses 22, 24: "But ye are come unto mount Sion... And to Jesus the mediator of a new comenant..."
 - 1. Paul did not exclude the "moral law" and the Sabbath from the things we "are not come unto."
 - 2. If Paul meant for us to keep the law and the Sabbath, he could have so stated in connection with "but we are come unto..." in order to avoid confusion or misunderstanding. If the Sabbath was given on Sinai, and Paul said we "are not come unto" it, then why is the Sabbath not commanded in the New Testament, if it is binding upon us today? The fact that the law, along with the Sabbath, were given at Sinai and we do not go there for authority is proof enough that the ten commandments are not bound under the new covenant. Else Paul would have stated that we "ARE come unto" a certain portion of that law.

Since there is no distinction made in the New Testament between "moral" and "ceremonial" laws, then what the New Testament has to say about the law has to do with all of it. Paul wrote: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another..." (Rom. 7:4). To claim to be under the New Testament and still hold on to the Old Testament law (or any portion of it) is like saying a woman can be married to a man and commit "just a little bit" of fornication and still be innocent of that sin. You can not commit just a little bit of adultery and not be guilty of adultery. You can not keep just a part of the Law of the Old Testament and not be guilty of spiritual adultery.

Quebeck, Tennessee 38579

WHAT DOES IT MATTER TO YOU - continued from page 8

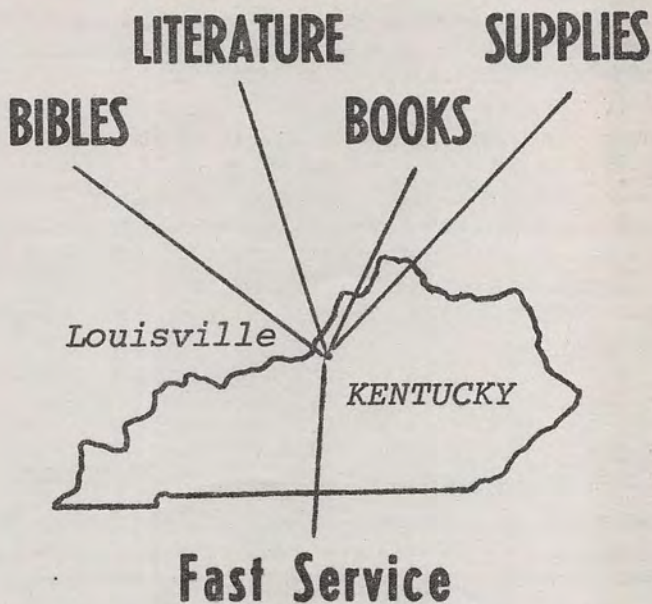
brethren when I exclaimed, "I wrote that!" and instantly I felt neglected! Who would ever know that I had written it? How pitiful and bloated we have become when we think we are something because of the message we bring. Rather give God the glory in all things. Paul is the great example for us, for he said, "Whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Kirkland, Ill. 60146

"A PIECE OF THE ROCK" - continued from page 10

the rock" for security, but not necessarily the kind mentioned at the beginning of this article. The "rock" (Christ Isa. 28:16) that I am talking about, has been tried, tested and proven. This stone is more valuable than any that man may find. It is not subject to the fluctuation of the stock markets. It is as cheap now as it ever will be. Peter said it is the chief corner stone, elect, precious (1 Pet. 2:6). The apostle Paul said it is the foundation on which we are to build (1 Cor. 3:11). Then finally, Peter tells us that this stone was rejected by the Jews and that "SPIRITUAL SECURITY" could not be found in any other (Acts 4:12). Do you have a piece of that rock?

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*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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Responsible Journalism

Not all who read TORCH always agree with what the writers have to say. It should not be necessary to point out that a reasonable amount of space will be given (as it has been given) to those who wish to reply to that which appears in this journal. The policy of TORCH is to allow "both sides" of a matter to be heard and let the readers decide where the truth lies. The pages of TORCH are open to responsible discussion.



Our POST MARKS section is designed to give our readers a chance to speak. In this section we print comments, pro and con, which we receive in the mail. We are convinced that it is healthy to provide this space to give our readers some idea of what others are saying.

Now, if you have something to say, say it! If you feel you must reply to something that appears in TORCH, do it! All manuscripts and correspondence should be addressed to the editor: James P. Needham, 1600 Oneco Avenue, Winter Park, Florida, 32789.

Billy K. Farris



Editor

James P. Needham

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Billy K. Farris, Publisher

Introduction to the Bolton -- Spears Discussion

In this issue of TORCH we publish the first installment of the Bolton--Spears debate on women teachers. As stated in the first article, this is a troublesome issue, and has been such for many years. I suppose we shall never be able to settle it to the satisfaction of all concerned, but that is no reason to stop talking about it. That is the best way I know not to solve the problem.

While we study the issue we should be as tolerant as possible with those who disagree with us. We must all accept each other as brothers, and study all presentations with open minds and Bibles. We must all be ready to admit our error when we see it, and renounce it. We must maintain kind feelings toward our opponents, and insist upon fair treatment for all.

I have the highest personal regard for the two brethren involved in this discussion, and a deep respect for their respective abilities. I first met brother Bolton about 1952. His father was a member of the church for which I was then preaching. We have stayed in touch through the years, and I have reason to believe he respects me as I do him, even though we do not agree on this issue. I consider him to be an able proponent of the no woman teachers position. He argues it with conviction and, I believe, sincerity.

Dudley Ross Spears is something special to me. I have known his family most of my life. We spent much of our early lives in the same vicinity of West Tennessee. His father, Ross O. Spears, preached for 10 years at Dyersburg, Tenn. He has been a veritable father to me, and is counted as one of my dearest friends. Dudley and I have worked rather closely through the years. He has done much good for the Cause wherever he has gone. He is an able proponent of the gospel of Christ, and has defended it often on the polemic platform. He will handle his part of the discussion in an able and brotherly manner.

The reader might like to know how the discussion came about. Brother Spears was in my office one day and saw brother Bolton's bulletin lying on my desk (The one he reviewed in the January TORCH). He said he would like to

(continued on page 11)

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Dudley Ross Spears' First Affirmative

A1. I appreciate the opportunity to affirm this proposition. It deals with an issue that has caused much trouble all over the country. I hope this discussion will help people understand the question better.

A2. It is my duty to define the proposition and prove it by the Bible. To that end I now address myself.

A3. There are several items on which I believe we both agree. They are listed alphabetically so easy reference can be made to them.

- a. I believe we agree that women are commanded to teach the Bible.
- b. I believe we agree that women may teach other women and children.
- c. I believe we agree that a local church must cause the word to be taught.
- d. I believe we agree that Bible classes are scriptural.

A4. Our disagreement, it seems to me, lies in whether or not a woman can be a Bible teacher in some of the classes a local church uses.

DEFINITION OF TERMS

A5. By "the Bible," I mean the 66 books of the word of God.

A6. By "teaches," I mean it imparts information by direct statement, approved example or necessary inference.

A7. By "women may be used," I mean Christian females may be used as teachers in the work of the local church.

A8. "A teaching work done by a local church," is de-

fined in the proposition as, "such as Bible classes."

AFFIRMATIVE ARGUMENTS

A9. Argument #1. *Women are commanded to teach the word of God.* Paul wrote Timothy, "The things thou hast heard of me among many witnesses, the same commit thou unto faithful (men and women) who shall be able to teach others also" (2 Tim. 2:2). The word from which "men" is translated is the word ANTHROPOS. There is another word Paul could have used here. It is the word ANER. The difference between the two lies in the fact that ANTHROPOS means "man, with no distinction in the sex," (Thayer) and ANER means only the male of the family of man. I contend that had Paul been desirous of limiting the teaching of God's word to the male of the family of man, he would have used ANER and not ANTHROPOS. Therefore, women are commanded to teach the word of God.

A10. Argument #2. *Women are commanded to teach younger women and children.* Aged women are commanded to teach the younger women matters pertaining to their family life (Titus 2:2-5). There are four groups listed in this passage. They are *young men, young women, aged men and aged women*. Paul told Titus that aged women should teach one of these groups. Which was it? The answer is obvious since Paul was giving Titus instructions on how to set "in order things wanting" among churches in Crete; it is obvious that these aged women could do this as part of the work of a local congregation. They would have to use the word of God as their text. Would brother Bolton say that it would be wrong to ask aged women today to do exactly what Titus was to tell them to do in the work of the local church?

A11. Argument #3. *There are no restrictions on the PLACE where women are to teach the Bible to younger women.* If Bolton knows of a place that is sinful for a woman to teach younger women the Bible, let him tell us. She is not allowed to teach WHEN the whole church is together in one place (1 Cor. 14:23). She is not allowed to teach "over the man" (1 Tim. 2:12). But when a church uses Bible classes the whole church is not together in one place. The church is in several places called classes. When women teach other women and young children, they do not teach "over the man." Therefore, as long as a woman respects these two divine limitations, she is per-

(101)

mitted to teach the Bible in classes of women or children.

A12. Argument #4. *The church has a duty to teach the word of God.* Paul said of the church in Thessalonica, "for from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place (my emphasis, DRS) your faith to God-ward is gone forth" (1 Thess. 1:8). When a local church has qualified elders installed, they are to "feed the church" (Acts 20:28) which means they are to see that the church has the proper spiritual nourishment. The church at Corinth needed spiritual food and Paul mentioned the different kinds of teaching they needed. He said some of them still needed the "milk" and not the "meat" of the word (1 Cor. 3:1-3). Elders have the scriptural right to recognize the different needs of those they are to teach. They have the responsibility of seeing that this feeding is done in the most expeditious way. In so doing they have the scriptural right to arrange Bible classes where different groups may be taught. I contend that elders may use the classification system Paul used in giving instructions to Titus (Titus 2:2-3). I also contend that elders of a local church may tell aged women to do exactly what Paul told Titus to tell them to do, viz., teach the younger women.

A13. How could anyone think it would be sinful for elders of the church to use aged sisters in teaching younger women? Please remember that I am affirming that women may be used in some of the classes a local church uses in teaching the Bible. There is nothing in the proposition that obligates me further than this. Let brother Bolton address himself to these arguments and show their fallacy.

SUMMARY

A14. I have shown that the Bible teaches that women are to teach the Bible. They are restricted in their teaching to other women and cannot teach when the whole church comes together in one place. They cannot teach over the man. When they teach in classes composed of only younger women or children, they are not teaching over men and are not teaching when the church assembles in one place.

A15. I also have shown that elders of a local church

have the scriptural right to arrange the church into classes for teaching and that they can tell the aged women to do what Paul told Titus to tell them to do. Therefore, the proposition has been affirmed successfully by the Bible.

A16. I trust that both brother Bolton and I will be drawn nearer together by means of this discussion rather than be thrown farther apart. I now commend you to his first negative in this discussion.

QUESTIONS FOR BROTHER BOLTON

According to our agreement, an option of asking five questions goes to each participant with each article he submits. Here are my first five.

1. Would you tell women to do what Paul told Titus to tell them in Titus 2:2-5?

2. If your answer to the above question is "yes," then where would you demand that they do this?

3. Does a woman teach "over the man" when she conducts a class of other women or young children?

4. Does a woman teach "in the public assembly," when she teaches in a Bible class?

5. Do you believe that 1 Timothy 2:12 prohibits a women from teaching the Bible everywhere?

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Orlando, Fla. 32804

Religious Discussion

A public discussion between Carrol Sutton who preaches for the East Albertville church of Christ and Alfred Ramsey of the Church of Jesus Christ of Latter Day Saints is scheduled for June 26,27,29,30. The discussion is to be in the Goodyear C.I.O. Union Hall on Holk Street in East Gadsden, Alabama. For two nights Mr. Ramsey will affirm that Joseph Smith was a true prophet and the Book of Mormon is inspired of God. For two nights Carrol Sutton will affirm that the New Testament of Jesus Christ is the complete standard of authority in religious matters today. 7:30 nightly.

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Bernard Bolton's First Negative

N1. I am pleased to have the opportunity to engage in this discussion of a subject which seems to be much misunderstood and the practice of which to be widely misused. May God grant that all of us be drawn closer in understanding and more solidly united upon His truth through this effort.

BASIC POINTS

N2. In order that our discussion might proceed on a basis of understanding, I shall first enumerate some basic points which I believe the scriptures teach concerning teaching by women:

- a. I believe that women may teach children (2 Tim. 1:5; 3:15).
- b. I believe that women may teach other women (Titus 2:3-5).
- c. I believe that women may teach men (Acts 18:26).
- d. I believe that wherever women may teach children or other women, they may also teach men.
- e. I believe that 1 Cor. 14:34,35 and 1 Tim. 2:11, 12 restricts women from teaching or asking and answering questions when the church comes together, whether the class arrangement is used or not.

QUESTIONS ANSWERED

N3. Before considering brother Spears' affirmative arguments, I should like to answer his five optional questions. In order to conserve space I shall not repeat the question:

QUESTION #1. Yes, I would indeed tell women to observe the instructions of Paul in Titus 2:3-5.

QUESTION #2. I would insist that all aged women "be in behavior as becometh holiness" at all times, thereby teaching by their godly example everywhere they go. Since the scriptures restrict women from being teachers in the church (1 Cor. 14:34,35; 1 Tim. 2:11,12) I would say that a most excellent place to teach and learn these essentially domestic duties would be in the home and in day to day contact.

QUESTION #3. Since the scriptures do not use nor good usage permit the expression "teach over the man," I really cannot answer this question until you explain just what you mean by it.

QUESTION #4. Yes, a woman teaches in the public assembly when she teaches a Bible class in the church.

QUESTION #5. No, 1 Tim. 2:12 prohibits the woman from acting as a teacher or otherwise talking in the church.

ARGUMENTS ANSWERED

N4. *Second Timothy 2:2 does not support brother Spears' Argument #1.* I strongly object to his inserting words into 2 Tim. 2:2 in an effort to gain weight for his proposition. While ANTHROPOS is a generic term for "man, without distinction of sex," he only assumes that Paul would have used another word to mean men as opposed to women; then he further assumes that "without distinction of sex" makes both sexes mandatory. But in view of the fact that both Paul and Timothy were men and that ANTHROPOS is often used contextually to mean "male," there is no reason at all to believe that Paul meant other than just what the verse actually says in English - that his instructions were to be passed on to other "faithful men."

N5. *Titus 2:2-5 does not support brother Spears' rationale under Argument #2.* Here again he assumes for more than he can prove: (a) that the various classes of individuals were to be taught in separate groups; (b) that these groups would then constitute Bible classes in the local congregation; (c) that the aged women could be teachers of the young women's group; (I just do not know how Titus was supposed to teach the aged women's group while they were all busy teaching the young women's class); (d) that the women would have to use a text; and (e) that Paul told Titus it would be all right to do it this way in setting in order the things wanting "among churches in Crete."

N6. While some of these presumptive arrangements may have scriptural approval, the language of the text certainly does not demand nor even imply the use of any of them. This, of course, is particularly true of that arrangement which would appoint women as teachers in the local church, a direct violation of the restrictions already established in 1 Cor. 14:34,35 and 1 Tim. 2:11,12. Titus could carry out every one of these instructions without forming any groups at all. Do you deny this?

N7. In *Argument #3* brother Spears confuses *WHERE*, *WHEN*, and *HOW* a woman may teach. He first challenges me to name a *place* where women may not teach; then he tells us that she may not teach *when* the whole church is together in one *place*. Whether we call the assembled church a *when* or a *where*, I agree that the woman may not exercise the role of a teacher at that time or place (1 Cor. 14:23,34,35); but I definitely do not agree that "the church is in several places" when it comes together to engage in Bible study by the class method! Paul did not consider this same church at Corinth to be in several places when they came together "into one place" "in the church" and, as the Phillips translation says, "split up into small groups" (1 Cor. 11:17-22). He soundly rebuked them for their divisions, factions, or sects; but never did he say that the church came together in several different places in one place in the church!

N8. Our brother next cites 1 Tim. 2:12 as proof that a woman may not "teach over the man." Here is an expression not found in the Bible; yet it is used almost as if by second nature by brethren who argue for the use of women teachers in the church. Let brother Spears explain where he gets this expression, what it actually means, and which grammars or lexicons support his answer.

N9. Like his other three arguments, brother Spears' *Argument #4* falls short of proving his proposition. I agree, of course, that the church is to teach the word of God and that the elders are to feed the flock. I agree also that elders may segregate the flock for expeditious teaching. But neither Titus 2 nor any other scripture gives the elders the right to appoint women as teachers of the flock! Which verse in Titus 2 permits the elders to ask one of the aged women to do something that every one of them is not supposed to be doing already? And which verse even hints that their teaching is to be done

at the head of a class in the church?

CONCLUSION

N10. All four of brother Spears' basic arguments could be granted without either harming my position or helping his. Having only assumed and rationalized his "proof," he has patently failed to sustain his proposition by the scriptures.

N11. I heartily join with brother Spears in the hope that this discussion will bring us closer together.

QUESTIONS FOR BROTHER SPEARS

1. Is the Bible study one of the services of the church?

2. If every member of a local congregation shows up for the Bible study, has the church convened or come together as a body?

3. If the elders appoint a woman to conduct a Bible class, may they occasionally sit in that class to see how well it is going.

4. If the milk man, the bakery man, and the gas man all arrive at sister Jones' house about the same time, may she teach these men from the Bible in the privacy of her living room?

5. If these same three men come to the service on Lord's day morning, may sister Jones teach them in a class room?

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INTRODUCTION TO THE BOLTON -- SPEARS DISCUSSION continued
from page 3.

review it. I invited him to do so. I informed brother Bolton of his intention, and he replied that he would be glad to be a respondent in a full-fledged discussion. Negotiations between these brethren resulted in the present exchange. We pray for these brethren a good hearing in their presentations. As they expressed, may we be drawn closer together by this study. jpn

COMPROMISE: "Lord, Is It I?"

Ron Halbrook

COMPROMISE IS THE STORY OF utterly good men who lost their utter goodness; truly great men who lost their true greatness: admirably strong men who lost their admirable strength; single-minded men of purpose who lost their way; men who walked in the infallibly safe way of a "thus-saith-the-Lord" for all we do, but who in the passing of time learned how to walk in the fallible and unsafe way of human wisdom.

COMPROMISE ADDS UP TO sadness and grief, though resorted to in an effort to escape sadness and grief; to a great victory for wickedness through the strategem of small victories; and, thus, to eternal ruin for those who learned one syllable at a time to say, "As for the old paths, we will not walk therein" (Jer. 6).

COMPROMISE IS THE STUFF THAT APOSTASY IS MADE OF. This is true in the life of each individual. It is also true of families, human institutions, and congregations since they are made up of, and are influenced by individuals. The true impact of compromising what God has spoken is seen in living color as follows.

I. ELI, who was such a blessing to Samuel, was a curse to his own sons. All that is needed for the triumph of evil is for "good" men to do nothing. He was not guilty of actively encouraging his sons to sin, not guilty for what he did, *but for what he did not do!* (See 1 Sam.2-3). God said concerning Eli, "I will judge his house," and so he says to fathers and mothers today, elders and preachers, Bible-class teachers and all Christians (See Ezek. 33:8).

LORD, IS IT I?

II. SOLOMON, a good and great and strong and single-minded man who started out walking in the infallibly safe way, but who fell from his steadfastness.... "His wives turned away his heart after other gods...And Solomon did evil in the sight of the Lord, and went not fully after the Lord...And the Lord was angry with Solomon" (1 Kings 11:4,6,9). Compromise comes in the guise of loving a husband or wife, preserving a friendship, keeping peace

in the church, not offending a son or daughter, submitting to elders. And so *God's anger is stirred*, while men congratulate themselves for their conscience-soothing solution to vital issues.

LORD, IS IT I?

III. PETER, though he understood that Gentiles were saved in Christ without requirements of the Old Law, would not associate with the uncircumcised Christians. He wanted to "get along and have peace" with certain Jews; even Barnabas and others were influenced for the wrong. Paul rebuked this compromise of conduct, lest it lead to a compromise of convictions (Gal. 2:11-18). This was a temporary compromise and the matter was set right; Peter corrected his mistake while there was yet time *and so must we!*

LORD, IS IT I?

IV. MEN WHO HAVE COMPROMISED ON EVOLUTION are good examples of the consequences of compromise. The examples used here may be studied further in Davidheiser's fine book, *Evolution and Christian Faith*. The page numbers given are from that work.

ASA GRAY, an American botanist of the 1800's, called himself an "humble member of the Christian church." yet became a disciple of Darwin.

"...Darwin used Gray as a weapon to combat those who objected to his evolutionary theory on religious grounds. Gamaliel Bradford, another of Darwin's biographers, has this to say: 'In America Asa Gray, the great botanist, was a convert from the beginning and a most helpful disciple, and his aid was peculiarly welcome to Darwin, because Gray's eager orthodoxy was useful in conciliating many whose prejudices would naturally have been averse. Darwin repeatedly spoke of Gray as understanding his ideas better and expounding them more effectively than almost anyone.'"

Davidheiser perceptively comments on the direction of one's influence when he compromises on evolution; his comment applies equally to compromise on other vital issues. *"It is characteristic of the position which Gray took that it leads others in the direction of evolution-*

ary belief and not in the direction of Christian faith" (see pp. 77-80).

CHARLES KINGSLEY was an eminent preacher of the Church of England. He tried to accomodate evolution and Christian faith and thus paved the way for rank modernism in that body (pp. 81-82).

HENRY WARD BEECHER was an eminent preacher on this side of the Atlantic. In his 1885 sermon entitled "The Two Revelations," Beecher said we could learn part of the truth through God's Word and part elsewhere (as in science). He ended up saying that when there seems to be a conflict in the "truth" from these two sources, we must adjust the Bible to accomodate the "truth" from science (p. 141).

DONALD G. BARNHOUSE, former editor of *Eternity* magazine, said that animals evolved, then God intervened to make man. This compromise allows our young to be taught nearly the whole scope of evolution and, as Davidheiser notes, "merely prepares the young people to accept all of evolution" (p. 329).

OHIO WESLEYAN UNIVERSITY provides an illustration of what can happen to schools dedicated to respect of the Bible, congregations which set out to be pillars upholding the truth, families centered in God, and individuals who once intended to fight the good fight of faith. The history of the school and the history of its compromise can be seen by briefly tracing developements over the years:

1842-O.W.U. founded to teach the Bible and regular subjects.

1860-Darwin's *Origin of Species* published; evolution not considered a real issue in this country; strong religious interest at O.W.U.

1872-Prof. E.T. Nelson's (1st Ph.D. on campus, head of biology-geology dept.) chapel talk on the harmony of science and the Bible; "on the matter of evolution, Prof. Nelson was...non-committal in public;" said an alumnus, "He let us interpret the first chapter of Genesis in our own way."

1879-Graduating student Cyrus B. Austin's commencement address on "Evolution from a Theistic Viewpoint;" evolution still not taught in classroom from about 12 years;

Austin later back as professor, then vice-president and dean for 40 years.

1889--J.W. Bashford now president; a liberal on evolution, but advocated "zealous evangelistic religion;" greatly admired as a friend of Christianity as did not push liberalism in public; a friend said, "If Bashford's views were widely known, some would think that he was tearing everything to pieces."

1891--E.G. Conklin, Bashford's choice as Prof. of Biology; "evolution was accepted and taught in the classroom;" after 3 years, Conklin to Princeton and strong evolutionist E.L. Rice in his place.

Note on two professors; W.G. Williams had an independent mind and a great influence in his 57 years on the faculty. Though not an evolutionist, he took no real stand against evolution. He said, "I am too old to change my opinion, but I like to hear what the younger men think." Lorenzo Dow McCabe, also president '73-76 and '88-89, was "the only person of note who took issue with the theory of evolution:" he alone took the clear stand of "blasting condemnation," but was unable to shake the un-committed and compromisers.

1906--Revivals abandoned on campus: church attendance no longer required; sororities and dancing introduced.

1920--Opening ceremonies included less religious emphasis.

1935--Public offering of daily prayer discontinued; "the college catalog displaced the words 'daily devotional service' with the words 'daily assembly.'"

1963--O.W.U. host to about 1,000 scientists and others for a proevolutionary symposium; special discussion of man's future ability to "control the development of his own species."

Though rather lengthy, the following comments from Davidheiser are gems--*diamonds*, to be specific! He has well outlined the defense of all compromise, the defense used to insulate the compromisers from attack while they "eat as doth a canker" (2 Tim. 2:17).

"Christian schools which appear to be in transition between an anti-evolutionary stand and a posi-

tion where the teaching of evolution is accepted, tend to be quite sensitive to criticism. It is affirmed by them that any criticism in this regard is false and scandalous. It is said that it cannot be true because the members of the faculty sign a statement which makes it impossible...When the danger signs begin to appear they are disregarded. Anyone who calls attention to them finds his effort is not appreciated. As things progress and signs become more clear, criticism is met with strong denials, accusations of persecution and aspersion as to the motives of the one making the criticism. The final stage is the accomplished fact of the institution gone theologically liberal. All along the way those who desire the school to retain the stand for which it was founded are not allowed to speak freely, while those on the opposite side, who are making the innovations that are leading the school in the new direction, are honored and allowed to speak freely...While discussion and criticism might still be of value they are considered un-Christian and unethical. Thus when the trend has begun, those who desire to liberalise a school have a great advantage" (see pp. 125-131).

The question that should come to each of us again and again as we study compromise, its methods, and its consequences, is this:

LORD, IS IT I?

V. THE LAMENTED BROTHER J.W. MCGARVEY provided a painful example of which way one's influence will go when he compromises in conduct or convictions. He opposed in public writing for 20 years the addition of instrumental music to simple worship. When he saw that "the party for the innovation proved to be the popular party...winning to their cause...nearly all of the preachers and congregations," he turned his pen to other subjects (compare Isa. 6:11). He tried to console himself with "the hope" that the church where he had preached and was an elder "would abstain from the innovation during the remnant of his life" (compare 2 Cor. 6:14-18) (quote from his *Autobiography*, p. 64). The church drifted "on the current of surrounding influences," voted for the organ "by an overwhelming majority," and asked McGarvey to make "a mere public protest, and acquiesce in the change" (*Ibid.*, p. 65). The unfaithful brethren in whom brother McGarvey

placed his "hope" threw him out on his head---a heart-rending lesson on the fruits of compromise!

McGarvey moved his membership, but he still frequently worshipped where the organ was used. Due to McGarvey's inconsistency, brother Henry S. Ficklin (who studied under him) does not remember "a single one that was changed" to the truth by what McGarvey taught on the organ (*Reminiscing With McGarvey*, by H.S. Ficklin). Sad, sad irony: the organ was played at McGarvey's funeral. His teaching was scriptural, but his influence was unscriptural.

Brother Henry S. Ficklin was in the audience at the Broadway church in Lexington, Ky., when the organ was voted for in spite of McGarvey (and in spite of the Bible). Not only had brother McGarvey compromised, but he was in communion with such compromisers as brother Collis, who announced, "I've prayed about this vote, and I haven't prayed that the organ might be introduced or might be kept out, but that God's will might be done" (*Ibid.*).

Brother McGarvey unintentionally lent his influence to the very unbelief of modernism which he hated so much. The Missionary Society was unscriptural from the start and gradually became a tremendous power for the unbelief of modernism. "The folly was that brother McGarvey upheld the Missionary Society and his associates were officers in the...Society" (*Ibid.*). He defended Christ and God's Word wonderfully, but failed to defend them in that he failed to defend the truth on the church! By not preaching the truth on unscriptural arrangements for church cooperation, McGarvey compromised his influence for the truth. Brother Ficklin relates that McGarvey saw his mistake when he had but little time left to live. May God grant him mercy...and us *wisdom!*

There is no pleasure in relating such matters, and no wisdom in hiding from them. Let us flee all the sadness and disaster of compromise. Time would fail us to tell of all the men who took a nobler course--Lipscomb, Harding, Creath, Tant, and a host of others known only to God. Let us, like them, rise up, with all the committment of our being, "*set for the defense of the gospel*" (Phil. 1:17).

LORD, IS IT I?

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'Prophesy Unto Us Smooth Things' Or "Don't Knock Us, Man, Or We'll Split!"

Edward O. Bragwell

(EDITOR'S NOTE: The following article appeared in the March issue of THE REFLECTOR, bulletin of the church in Fultondale, Ala. and was written by Edward O. Bragwell, the editor. I am printing it here along with my reply which I sent to him requesting that he print it in THE REFLECTOR, but which he refused to do. It was my conviction that I had the right to be heard by his audience, but he obviously thought they should be kept in the dark to protect his misrepresentations. I regret the necessity of having to do this, but his action leaves me no choice in the interest of fairness. I hold brother Bragwell in high esteem, but I detest his action in this matter, and believe that all fair-minded people will feel the same way. May God hasten the day when brethren will treat each other as such. jpn)

Young folks have always had problems. Older folks have also had problems. Neither has always been as patient as possible with the other. Customs of one generation sometimes differ from the other. We adjust to change or else become carping cynics. Young folks, be patient with us. We do not change our habits easily. You will find that you will not change yours for your children either, wait and see! You have your fads and we had ours. Now, lest someone think that my thinking machine has slipped a cog and playing a nasty little trick on me, I must say more.

When a fad, a change in custom, or even an established practice violates God's word we must speak out. We do not want to alienate our young folks. We love them. We need them. Yet, we cannot turn the church into glorified playpen, as the liberals have done, in order to hold them. Neither can we look the other way when they are playing recklessly with God's word in their dress or hair styles. Paul wrote, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her." (1 Cor. 11:14,15).

We can understand, without endorsing, young and imma-

ture Christians' partaking of this fad. But for mature preachers (unless they have entered their second childhood) to either outright endorse or excuse long-haired men is without excuse.

We are sometimes warned that if we continue to criticize our youth for not cutting their hair that we are going to turn them off. It has even been suggested that to criticize the length of one's hair is the same as to criticize the color of his skin or sex. But such can be expected from one who would editorialize apologetically in half-hearted justification of long hair on males. If one will find the passage that says, "if a man have red skin, it is a shame unto him"--I will get in the pulpit or take up my pen and warn against such. If a brother began to use something to redden his skin to see how close to red he could get without being bright red, he should be advised to stay a safe distance and then there could be no question. But the Bible does not say one word against the color of one's skin, the color of tie, the color of his shirt, the color of his suit, nor whether his trouser legs should be straight or flared a little--but it does say it is a shame for a man to have long hair. I believe, so I speak. If this makes me judging by outward appearance, then criticism of scantily clothed or even unclothed people is also judging by outward appearance. In either case it reflects either ignorance, misunderstanding or a disrespect for God's word. If it is ignorance they need to be told. If a misunderstanding they need it explained more clearly. If it is disrespect they need rebuking. In no case should the impression be left that maybe such is not so bad after all. For whatever reason, if God's word is violated it is bad.

We try to be patient. We try not to be purposefully offensive in our warnings. We try to encourage the weak. We try to understand the pressures on youth in today's world. We try to listen to anything ANYONE has to say that is worthwhile. We try not to turn anyone off--young or old. But we do try to teach the truth of this subject--without apology. Anything less would be against the very spirit of New Testament preaching. It would be easier to be "understanding and sympathetic" and just overlook some things. But how could we face our Master knowing that we have glossed over violations to any part of his word?

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Reply to 'Prophecy Unto Us Smooth Things'

James P. Needham

INTRODUCTION: In the March 1972 issue of THE REFLECTOR, bulletin of the church in Fultondale, Ala., brother Edward O. Bragwell, the editor, wrote an article based upon my editorial in the February 1972 issue of TORCH. Brother Bragwell made no direct reference to me or the article, but he takes several quotes from it and endeavors to build a case against it. Believing that he is a fair-minded brother in Christ, I am sending him my response to his misinterpretations with the firm belief that he will want you to know what I have to say, since he did not grant you this privilege when he responded to my article. This means then, that you don't know whether he properly represented me or not.

First, I must say that I resent his title: "PROPHECY UNTO US SMOOTH THINGS." He will have a hard time convincing people who know anything about me that this is one of my characteristics! I categorically deny that my article attempts to make anything smoother than it is, or "glosses over" anything that is unscriptural.

Second, brother Bragwell's article is based upon several straw-man fallacies which he fabricated by misinterpreting or otherwise ignoring what I said. I now want to take these up and deal with them.

1. He said, "Neither can we look the other way when they (young people) are playing recklessly with God's word in their dress or hair styles. Paul wrote, 'Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her' (1 Cor. 11:14,15)." He implies that I have looked the other way when people are playing recklessly with God's word, which is not true. In my article I said, "I am not sanctioning long-haired males...the scriptures condemn the blurring of sex identity...I do not endorse all the...hairdos of our time... What I have said does not apply to anything that is immodest, or which would distort sex identity...Youth needs and deserves love, guidance and tolerance where possible. It does not need permissiveness...There can be no tolerance where God's law is violated, but we should learn to be flexible where it is not involved." Does this sound like I am looking the other way, glossing over, or pro-

phesying smooth things? In order to make his points, brother Bragwell had to look the other way" when he read these statements. I guess it is alright to "look the other way" when we have an axe to grind.

I said I do not endorse anything that "blurs sex identity, that includes hair styles. A longer hairstyle on men does not necessarily blur sex identity. It does so only if it approaches the style of women. The first and only time I ever met brother Bragwell, his hair was much longer than mine. (I was wearing a flat top!) Does that mean he was closer to the line of sin than I was? Some brethren think all they have to do to condemn longer hair styles on males is quote 1 Cor. 11:14,15). I must ask bro. Bragwell the age-old question, "How long is long?" Has God legislated the length of men's hair absolutely, in terms of inches? Will bro. Bragwell tell us where the hairline is? Will he tell us how Paul cut his hair? Bro. Bragwell vows that we should stay a safe distance from the danger line, and I agree, if he will tell us where the danger line is, we can settle this controversy once and for all. What brother Bragwell needs to see is that shaving his head would put him a safe distance from the danger line. If he argues that this is not necessary, then let him tell us just how long a man should wear his hair to stay away from the danger line. I have no expectation that bro. Bragwell can deal with the point, not because he *will not*, but because he *cannot*. Any attempt to do so will necessitate his speaking where God is silent. I return to what I said in my article, "The scriptures condemn the blurring of sex identity." If bro. Bragwell can do a better job of dealing with the problem, I would be glad to see it. I know that it involves judgment, and that our judgment will differ. Naturally he thinks his is better than mine, but I don't! We need to learn not to be so dogmatic in matters that are not as cut and dried as we would like for them to be.

2. Brother Bragwell says, "But for mature preachers (unless they have entered their second childhood) to either outright endorse or excuse long-haired men is without excuse." I am going to ignore that sarcastic personal remark with the exception of saying that I hope bro. Bragwell will some day mature to the point that he can deal with an issue without such ungentlemanly and un-Christlike statements. Then I am going to say "amen" to his statement, if by "long-haired men" he means men whose hair is long enough to blur sex identity. For bro. Brag-

well to imply that I was seeking to justify long-haired males whose hair styles blur sex identity, necessitates his completely ignoring the quotes from my article given above. That is a sad fact to me! It is no way for brethren to treat each other.

3. Brother Bragwell says, "We are sometimes warned that if we continue to criticise our youth for not cutting their hair that we are going to turn them off. It has even been suggested that to criticize the length of one's hair is the same as to criticize the color of his skin or sex. But such can be expected from one who would editorialize apologetically in half-hearted justification of long hair on males." It is obvious that the remarks of this statement are aimed directly at my editorial, but I deny the allegations. All I need do in reply is call attention to the statements I quoted above from my article. I never warned anyone against criticizing "youth for not cutting their hair," and it is hard for me to believe brother Bragwell doesn't know that. This is a complete misrepresentation of my article. I was warning against refusing to listen to today's youth because they have long hair, not in any kind of justification of their long hair, but in condemnation of the prejudice that refuses to listen to what a person says because he doesn't like his outward appearance.

Brother Bragwell says, "We try to listen to anything ANYONE has to say that is worthwhile. We try not to turn anyone off--young or old." On the basis of his treatment of my article, I must also deny this statement. It is obvious to me that brother Bragwell did not listen to anything I had to say, and if he thinks his misrepresentation of me and his false charges against me don't turn me off, he is not very well acquainted with me. He talks about things being "without excuse," well, I want to add what he has done to his list! If he handles the word of God like he handled my article, he is a very dangerous teacher.

CONCLUSION: I want it understood that I bear no ill-will toward bro. Bragwell. I must say that I am somewhat saddened and disappointed in him. I was persuaded better things of him. If he is the man I have thought he is, he will correct his misrepresentations and false accusations against a brother. When an honest man's mistakes are pointed out, he either corrects them, or he ceases to be honest. I want to go on record as believing that Edward O. Bragwell is an honest brother.

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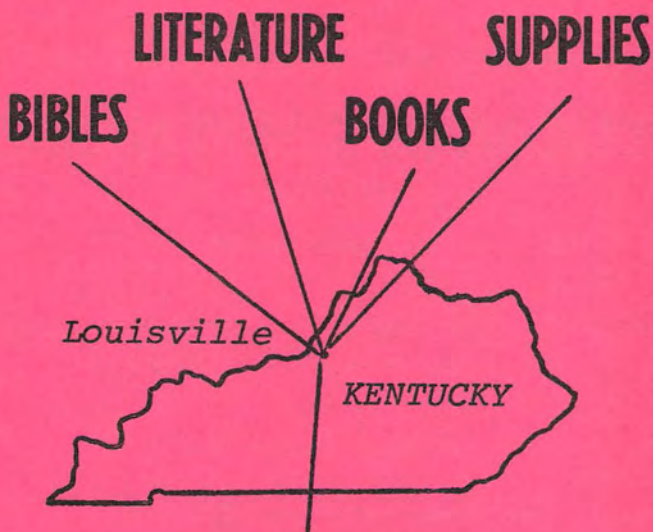
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TORCH

Volume VII June, 1972 Number 6

*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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What Homes Are Made Of

Homes are made of parents dear,
Of eyes that see and ears that hear,
The cries for help by night and day,
From children asleep, at work or play.

Homes are made of jokes and toys,
Of sweet little girls and mischievous boys.
Of bitter toils and tender tears,
And lessons lasting throughout our years.

Homes are made of joy and sorrow,
Of returning the things we borrow.
Of limitless love and a forgiving heart,
Of always trying to do our part.

Homes are made of higher goals,
Where we rest our bodies and feed our souls.
Where we form the ties of mind and heart,
That pain and throb when we must part.

Homes are made of thrills and chills,
Of tight little budgets, and high light bills.
Of trying to decide from day to day
How to manage the time at the end of the day.

James P. Needham 3-18-71



Editor

James P. Needham

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Billy K. Farris, Publisher

The Colleges Are in the Church Budgets

In this issue we print three documents recently produced by two colleges operated by our liberal brethren. These documents reveal a bold new bid to put the colleges in more church budgets.

As you can see, two of these appeals are over the signature of Batsell Barrett Baxter, head of the Bible department at David Lipscomb College, and featured speaker on the Herald of Truth radio and T.V. program sponsored by the Highland church of Christ, Abilene, Texas.

A few years ago brother Baxter preached a sermon at the Hillsboro church in Nashville, Tennessee in which he said the orphan homes and the colleges in the church budgets "stand or fall together."¹ That is, if the church can contribute to one, it can contribute to the other. This was not original with brother Baxter, for N.B. Hardeman made the same statement in the 1940's in an unsuccessful attempt to get Freed-Hardeman College into the budgets of the churches.²

The third document is over the signature of Jess M. Wilcoxson (a school mate of mine). It is Freed-Hardeman College's latest bid for church support.

Obviously the colleges have been emboldened to make a stronger bid for church support by the almost complete lack of negative response to brother Baxter's sermon mentioned above. It was printed and distributed over the nation by the thousands (This editor's review of it is in tract form and can be ordered from us). One liberal editor did get a bit excited about the matter, but Nashville quickly slapped a muzzle on him, and he has not been heard from on the college issue since! They had a "meeting of the minds," that is an agreement for the editor to shut up, or so it seems.

Many brethren have wondered why the colleges have taken such a hand in the orphan home controversy. Some of us have suspicioned (and charged) that they were using the emotional advantage of the orphan home issue to break

down a well established barrier in the minds of the brethren against church support of human organizations. Thus they have labeled the opposition as "orphan haters," etc. This carries a great deal more emotional impact than calling people "anti college," or "anti education." They



Freed-Hardeman College

Office of the Director of Development
Telephone 901 / 986-4511

Henderson, Tennessee 38340

Dear brethren:

The providing of Christian education for Christian young men and women has always fallen on the shoulders of people who are interested in developing, physically and spiritually, young people. Freed-Hardeman College was established by Christians for the purpose of offering to Christian young men and women a total Christian education centered around the Bible.

In order that Freed-Hardeman College may continue to function in the role for whence it has endeared itself to the brotherhood, it is necessary that interested congregations be informed of the ways and means at their disposal in which they can continue to support the good work of Christian education.

Freed-Hardeman College has benefited churches in the following ways:

1. Trained young men for the ministry.
2. Trained young men and women how to become more effective missionaries.
3. Required all full-time students the taking of a Bible class while enrolled, thus equipping those who did not want to be preachers or missionaries upon their returning to their local congregations to become:
 - a. better equipped for Bible teaching in classes.
 - b. better equipped to become deacons.
 - c. better equipped to become elders.
 - d. better equipped for citizenship.

As one of a thousand churches being asked to contribute \$100.00 between now and January 1, 1972, you will be joining forces with other interested congregations in the furthering of the great cause of Christian education at Freed-Hardeman.

I stand ready any hour of the day to explain more fully the proposed program. May I hear from you in the very near future.

Sincerely,

Jess M. Wilcoxson

JMW:cb
enclosure

have obviously used a very successful strategy. Brother Baxter, and perhaps some advisers, perceived this as the proper time to revive the old argument that "The orphans' home and the Christian school must stand or fall together." When that raised only a couple of eye brows among

the liberals (which were quickly and easily lowered), they judged the time ripe to push for church contributions to the colleges. It is obvious that they have properly read the signs of the times. There has been very little opposition to this new campaign. A few years ago



David Lipscomb College

NASHVILLE, TENNESSEE 37203

DEPARTMENT OF BIBLE

July 16, 1971

The Elders
Seminole Height Church of Christ
Wishart Boulevard and Rome Avenue
Tampa, Florida 33603

Dear Brethren:

The most important thing that we do at David Lipscomb College is teach the Bible as the inspired word of God. If this is to continue, the congregations of the church must be willing to support this Bible teaching on a regular and substantial basis. We know of no way for this good work to continue permanently unless the churches are willing to pay the cost of teaching the Bible above what the students actually pay. This means that the students pay about half of the total cost of nearly \$700,000 each year, and we are asking the churches to pay the other half which is more than \$350,000 each year.

Enclosed is a copy of a newspaper ad of the Charlotte Avenue church here in Nashville. I would particularly appreciate your taking the time to read this ad and especially my letter of appeal to the churches of Christ.

For over half a century this great Nashville church has contributed each year to our program of teaching the Bible. They have done this under the scriptural authority of Titus 3:1, which admonishes Christians "to be ready unto every good work."

Many congregations are now helping to defray the cost of teaching the Bible to the more than 3200 Lipscomb students every school day. Some give on a monthly basis, some by an annual contribution, and others give the entire contribution on a particular Sunday. I would like to ask you seriously to consider helping us in one of these three ways as we endeavor to do this crucially important work. If the Christian colleges are to survive--and to remain Christian--the support of the church is absolutely necessary.

I look forward to hearing from you.

Sincerely,

Batsell Barrett Baxter
Chairman, Department of Bible

some of their brethren were saying they would bail out when they put the colleges in the church budgets. They have not even spoken out, much less bailed out! Anybody who thinks any sizeable group among the liberals is going to oppose this movement, is not thinking very deeply.

This new campaign comes at a very propitious time in the world as well as in the church. Educational costs have been soaring for the past decade, and education in private schools is always higher than in state supported schools. Thus, these so-called "Christian schools" are being priced out of the market unless they find new sources of revenue. Some of them have accepted large loans from the federal government to try to keep up with tax-supported schools, but this money is restricted to academics. Thus the schools among the liberals are going to be looking more and more to the churches for financial aid. Brother Baxter and others have made that abundantly clear.

The temper of the times is in their favor. The schools can cry hard times in a way that will appeal to brethren who have been used to it from the orphans' home promoters (largely the schools and papers), and a generous response will be forthcoming. It will get more and more generous as the ghost of the old barrier against church grants to human institutions is erased by the march of time.

The seeds of the social gospel have been sown among the liberal brethren for the past 25 years. It is now in full bloom. The acceptance of church grants to human benevolent societies was the reception of the seed in fertile soil. Church grants to secular schools is the social gospel in full bloom. The ultimate fruit will be harvested when they have church hospitals (which they already have in some foreign fields), medical schools, and other social betterment programs. The liberal churches are destined to become like the Lutherans, Catholics, Baptists, and other social gospel groups. Their main concern will be more and more in the field of making this world a better place rather than preparing man to live in a better place. Who said it couldn't happen? Where are those who said we cried "wolf, wolf when there was no wolf?"

Someone said, "those who refuse to learn from history are destined to repeat it." How true! The idea of church-supported schools is not new in what is called "The Restoration Movement." Alexander Campbell started the first such school in America (Bethany College). It became a veritable seminary. Obviously, those preachers who came out of it saturated the churches with the institutional propaganda it taught them, and soon the missionary socie-

ty was started (1849) with Alexander Campbell as its first president.

The division that occurred over the missionary society and instrumental music pretty well swept God's house clean of those who believed in humanisms in the church, but lo, and behold! a Pharaoh has arisen that knows not Joseph! and we are right back where we were about a hundred years ago!

This development has caused some conservative brethren to deny the right of the schools to exist. It always does so. Daniel Sommer and others waged this battle in former days. Others are quite concerned about the attitude of indispensability some conservative brethren seem to have toward the school question, and the exaggerated claims some make for them, to say nothing of the close proximity they have with the church in the minds of far too many brethren. As one well known politician would say, "There is not a dime's worth of difference."

In the minds of some the future of the church hangs on the existence of some school. Many brethren are saying if some school does not train our preachers, who will? They obviously feel that if the schools "don't do it, it won't get done." There is very little, if any, difference between delegating church responsibility (training preachers) to a human organization (the school) and making church contributions to it. Money only represents responsibility. Brother Baxter and others are more consistent than some of us when they say that if the church is going to depend upon the schools to train its workers, it ought to pay for "a service rendered."³ Some of our brethren are saying we are going to let the church depend upon the schools to train our preachers, but we are not going to let the church pay for it.

Today we face some imminent dangers from the college issue. Unless we face these dangers, 25 years from now we will be where the liberals are today.

1. The constant flow of propoganda: Conservative brethren are constantly propogandized by the school and its supporters, even through some church bulletins. In spite of the fact that many of our brethren hold high positions in many state schools, these are castigated as almost certain destroyers of the faith of our youth, even though they will likely eventually have to transfer to one of them to finish their education. Then there are the exaggerated claims to great good accomplished by these

This Advertisement Appeared in *The Nashville Tennessean*

An Appeal to Churches of Christ

David Lipscomb College teaches the Bible in class as the inspired word of God to each student on campus every regular school day. This program of daily Bible instruction has been the unvarying practice at Lipscomb from 1891 to the present. Since 1891 churches of Christ have supported David Lipscomb College financially and otherwise. It is most encouraging that the Charlotte Avenue congregation has contributed to this work each year for over fifty straight years and plans to give the entire contribution on Sunday, May 30, 1971, to support the teaching of the Bible at David Lipscomb College.

The cost of teaching the Bible to the more than 3200 students enrolled in Lipscomb this year is \$666,172, of which the students pay less than one-half—\$302,850. This means that during the fiscal year September 1, 1970-August 31, 1971, Lipscomb must raise in contributions more than \$363,000 *just to teach the Bible, over and above what the students pay for this service.* The only possible source from which it is reasonable to expect to raise this amount of money for this purpose each year is the church.

The cost of teaching the Bible at Lipscomb is less than one dollar for each hour a student is taught the Bible. On the basis of a lifetime in this work, I believe with all my heart that the Bible teaching program at David Lipscomb is a highly effective way to teach the word of God, which is the primary mission of the congregations of the church. In reality the appeal is for churches of Christ to pay the actual cost of a service rendered—that service being the teaching of God's word to more than 3200 young people every regular school day.

As Chairman of the Department of Bible at David Lipscomb College, I earnestly appeal to congregations and individuals to contribute to the school the more than \$363,000 each year required to pay for this service. There is no better investment than money spent to teach the Bible as the inspired word of God to young people who will be the leaders of tomorrow in the home, the church, and the nation.



Batsell Barrett Baxter

On Sunday, May 30 the ENTIRE COLLECTION will be given to David Lipscomb College to strengthen its Bible Teaching program among the more than 3,200 students from Grade One up through the four year College.

—CHARLOTTE AVENUE CHURCH OF CHRIST

and *The Nashville Banner*, May 29, 1971

Charlotte Avenue Church of Christ

EXIT 49 INTERSTATE 40 WEST

Invites You to

WORSHIP WITH US

May 30 and Hear



Batsell Barrett Baxter
Chairman, Department of Bible
David Lipscomb College

Batsell Barrett Baxter

You see him on "A HERALD OF TRUTH"
NOW SEE HIM IN PERSON

9:00 a.m. Imperative Need for Christian
Education

10:00 a.m. Crucial Importance of Congre-
gational Support for Christian
Education

6:00 p.m. Train Up a Child

High Schoolers: Hear WALT LEAVER speak at
9:00 to your assembly

Junior Highs: Meet with MARK CROWELL at
9:00, Second Floor Area

Primary Classes: Special lesson at 9:00 by MRS.
BETH HOLLAND VANDER-
POOL

This congregation of God's people is privileged and pleased to dedicate one day with its entire collection to demonstrate to Nashville and Tennessee that Bible principles are a vital part of every day training.

Come join with us as we begin 81 years of services to West Nashville and our 51st consecutive year of supporting the Bible teaching program at Lipscomb.

Special attendance drive: 750 at 9:00 Bible Study

JOHN HOLLAND, Minister

TOMMY EXUM, Associate Minister

schools. Nothing is ever said about the great damage such schools do to some young people who are disappointed to find that the whole setup has been oversold, and things are not what they are said to be. In advertising they call it "bait and switch." One thing is advertized to get one in, but when he gets there an inferior product has been switched for what was advertised. If anyone doubts the accuracy of this, I challenge him to interview a cross-section of those who have attended such schools. Those who have not done this are in for a rude awakening and are in a poor position to deny the charge.

2. The close proximity of the school and the church in the minds of some: All through the years some churches near the schools have deliberately employed faculty members to supplement their incomes to enable them to teach at the schools. (What is this but a church contribution to the school?) Some preachers attend the annual lectureships and return home and report on them to the congregation via the church bulletin! (Shades of a convention). After considerable discussion in an open-forum at one of the college lectureships, a brother stood up and said, "Now what is the answer to this question? What are we going to go back home and tell the brethren?" (Did someone come to the lectures to find out what to believe?)

In the minds of some, one must be in sympathy with the school concept to be considered sound, even though they would say the school is optional or expedient. (Shades of Herald of Truth, orphan homes, instrumental music and the missionary society). The school idea has become an idol in the hearts of many. To question something a school does, or its policy, is to bring down upon oneself the wrath of the school and its sympathizers, and virtually to be disfellowshipped. There are churches which deliberately employ school men for meetings and other work so they can sell the young people on the college. (Another left-handed way for the church to contribute to the college).

3. Church dependence on the school: To pose the question, "What if there were no schools?" is to push the panic button with some brethren. They think THE CHURCH would suffer a great loss, if all the schools closed. (The church would indeed suffer loss; it would lose one of the greatest dangers it has ever faced, as history will show). Brethren ask, "If we had no schools, who would train our preachers?" Some are so hooked on the school concept that they think parents are OBLIGATED to

send their children to a "brotherhood" school, and the school men have been known to get downright irritated because some brethren send their's elsewhere. There is a feeling that parents are somehow failing in their spiritual duty unless they see to it that their young people are educated in one of "our" schools. The brethren's "stock in trade" question to all new preachers they meet is, "Where did you go to school?" That is a very important consideration with many.

To be forewarned is to be forearmed. We need to remember that history repeats itself. Now is the time for the "conservative brethren" to re-evaluate their concept of and their attitude toward the school question. *There is among us today the same attitude toward the school question that the liberals had just a few short years ago.* Church support of human institutions is a gradual development, an evolution that takes time to complete. It is a very subtle thing. It is a very short step from church dependence upon human organizations to church support of them.

One of our greatest needs today is good leadership in the churches. We need elders who will really elder, and turn every congregation into a training school for elders deacons, Bible class teachers, preachers, husbands, wives, fathers, mothers, etc. Any feeling of dependence on anything other than the church for such training is embryonic disaster. Until we give the church its rightful place in our hearts and lives, brethren will continue to think of certain human institutions as indispensable allies of the church. The "college question" is not settled as long as some brethren feel and act as though the well-being of the church is dependent upon it. It is not settled just because churches are not contributing to colleges. It is settled when brethren make up their minds to let the school be a school, and to let the church be the church.

NOTES

1. Batsell Barrett Baxter, *Questions and Issues of the Day*, Hillsboro church of Christ, Nashville, Tennessee, 1963.
2. N.B. Hardeman, *Gospel Advocate*, 1947.
3. Batsell Barrett Baxter, *An Appeal to Churches of Christ*, Nashville, Tennessee, May 29, 1971.

Scriptural Cooperation in Inverness, Florida

Dennis L. Shaver

Rom.10:14,15, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written,How beautiful are the feet of them that bring glad tidings of good things!" Five men were sent to Inverness, Florida to preach the gospel to many who have not had the opportunity to hear it.We worked together trying to establish a New Testament church (Mt. 16:18; Acts 20:28).

From January 24th through Feb. 2nd,I was privileged to participate in this effort. The four other men in this series of meetings were: Ken Thomas, Ray Smallridge, Jim Daniel and Jeff Kingry. Too often we spend our time condemning our "liberal" brothers, and do nothing ourselves. Many call themselves "conservatives" when in reality they are *lazy* and *unconcerned* about the lost souls around them!

The congregations involved in this effort were:Trilby, Florida, Cove Bend, Florida, Brooksville, Florida, Kirkland, Illinois, and Rochelle, Illinois. Each congregation directly supported one man to preach the gospel. The expense of the radio program was paid for by one congregation,and the renting of the meeting place by another. The money was not pooled in one treasury and overseen by one congregation.This work was not under the oversight of one man, or one church, or elders of one congregation. The five men engaged in this work agreed upon the work to be done and then did it together. Each congregation was cooperating within the limits of God's word.No human organization was set up to do this work.

After the two weeks of concentrated effort, this work will not be abandoned. Brethren Thomas, Daniel, and Smallridge will continue to work in Inverness. They plan to meet every Lord's day, and Wednesday evenings. The cooperation among these three congregations will continue. And most important, it will be done in accord with God's word.

Through this scriptural cooperation the seed was sown. I am confident that there will be a great harvest. The

(continued on page 22)



NOVATO, CALIF. "I have received TORCH for the past year and have been encouraged so much by the types of articles that appear in TORCH. I recently finished reading PREACHERS AND PREACHING and appreciate so much your approach to problems concerning preaching and the attitude you manifest in what you write. I have always felt that a problem could be dealt with pointedly, but with meekness. Your recent article, 'Correcting In the Spirit of Meekness' was especially thought-provoking. As a young preacher I know of the tendency to look upon the various problems in the church, strongly desire to overcome them, become frustrated, and finally drink the 'gall of bitterness.' Aside from the obvious doctrinal error taught in the ____, I could not read that journal without sensing that bitterness and arrogance in dealing with what, in many cases, were legitimate criticisms of the church today. What I am trying to say is that I appreciate the attitude of love for God's word and truth, applying that truth to current problems, and criticizing with the proper motive that abounds in TORCH. I pray your efforts on behalf of the gospel may continue for many years...keep up your quality work. May the Lord bless you in your efforts." --Don M. Alexander.

ENUMCLAW, WA. "Want you to know that we view your first year as editor of TORCH with satisfaction. To prove it I have just sent our 'club list of renewal subscriptions and our subscription list totaled fifteen. In other words, we like your 'straight-from-the-shoulder' type of journalism. While none of us here in Enumclaw know you personally, you seem to be able to practice Ephesians 4: 15, 'Speaking the truth in love', effortlessly. Our prayer is that the arm that holds the TORCH high may never become weary. May God continue to bless your work in, and for, the kingdom of Jesus Christ." --C.C. Hunter.

(continued on page 22)

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Dudley Ross Spears' Second Affirmative

A17. I shall resume my affirmation of the proposition by answering the questions brother Bolton has asked:

QUESTION #1. What we commonly call "Bible Study" is a work done by a local congregation in which the Bible is taught.

QUESTION #2. Whether every member of the church is physically present at Bible study or not doesn't have anything to do with the arrangement elders employ in fulfilling their duty to feed the flock. They plan classes and set the time for a gathering of the entire church. Classes are not the assembly and the assembly is not the classes.

QUESTION #3. Yes, an elder might sit in on a woman's class "to see how well it is going", but she would not be teaching him or usurping his authority any more than an English teacher in school would do so should his or her superintendent sit in the English class "to see how well it was going."

QUESTION #4. Yes, but not in a way which would cause her to "usurp authority over the man" per 1 Tim. 2:12.

QUESTION #5. No, there are men who have been assigned the duty of teaching a class of men, and the baker, the milkman and the gas man would be directed to a class of other men.

SOME OBSERVATIONS ON MY QUESTIONS

A18. I asked brother Bolton if he would tell women to do what Paul told Titus to tell them in Tit. 2:2-5 and he affirmed he would. I asked him where he would *demand* this be done and he hedged. He said they should be in good behaviour everywhere, but that in teaching he would suggest a fine place would be "in the home." I wonder where brother Bolton learned that this would be the best place to do it? Paul was giving Titus instructions as to how to "set things in order" in Crete. (Tit. 1:4,5). He was in the process of telling Titus things concerning "sound

doctrine" (Tit. 2:1,2). Now, I affirm, on this basis that those aged women who were to teach the younger women "to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands" could do so in a class of young women as part of the teaching work of the church. Brother Bolton has accused me of assuming this. I have done no such thing. He has dodged the question and assumed that this must be done only in the home or day to day. I do not believe brother Bolton would agree that women are permitted to have *any* part of the work done by the church in teaching the word of God.

A19. He dodged my third question. He thinks that a woman cannot teach at all, per 1 Tim. 2:12, for he does not believe that the prepositional phrase, "over the man" modifies "to teach." Therefore, I ask him this: If Paul is saying that a woman is not to teach--*period*--not to teach anyone, anywhere, unmodified and unqualified, how can he say he thinks a woman can teach children and other women and men? Brother Bolton needs to fix this up for us all. But if he says that this is only to be observed in the assembly, let him prove that 1 Tim. 2:12 applies to the assembly. To give him some food for thought, I would suggest that, if it applies only to the assembly, then, in the context, she would have to be modest *only in the assembly*, have shamefacedness and sobriety *only in the assembly*, profess godliness with good works, *only in the assembly*, and not usurp authority over men, *only in the assembly*. There is more, but I will save it till I receive brother Bolton's reply to this.

A20. On question #4 I asked if a woman was teaching in the public assembly when she taught a class. Brother Bolton needs to learn the difference between the church being in one place and in several places. The class arrangement is not the whole church together in one place, but it is in several places.

A21. On question #5 I asked if 1 Tim. 2:12 prohibited a woman from teaching the Bible everywhere and brother Bolton said, "no." Well, he crosses himself up on question number 3, for in this he uses 1 Tim. 2:12 "to teach" as if it is unmodified. Think about this: a woman, according to Bernard Bolton, cannot teach "in the church" and she cannot usurp authority over the man "in the church." That in his position. But the opposite is true. He thinks that outside of any connection with the church she can teach anyone, men, women and children. Therefore, he must accept the consequence that she can usurp authority over

men anywhere outside any connection with the church. She can boss her husband in the home, she can tell men off anywhere she wants to outside the assembly, she could hold a teaching work on the courthouse lawn, she could preach on a radio program, as long as it was not in the assembly. I challenge my friend to deny it, and remain consistent with himself.

REVIEWING MY ARGUMENTS

A22. I made the argument on 2 Tim. 2:2 to show that women could teach the word of God. Brother Bolton said he agreed with the fact that women could teach. (See his first negative, paragraph N2, points a,b,& c). Now, he proceeds to deny that the Bible permits women to teach the Bible. Figure that out, if you can!

A23. He objects to my insertion of the words, "and women" because he does not think ANTHROPOS can mean both sexes. Yet, he says, "while ANTHROPOS is a generic term for 'man, without distinction of sex,' he only assumes that Paul would have used another word to mean men as opposed to women..." Now, gentle reader, he admits that the word is one that makes no distinction between sexes and then turns around and says that it "is often used contextually to mean 'male'." What in this context demands that it be exclusively the male of the species? Does brother Bolton think that women can teach anywhere? Or, does he think this also applies only in the assembly. I am confused about brother Bolton. He says he thinks divided classes are scriptural, yet he argues like a man who thinks all the teaching must be done in an assembly. He thinks that when classes are divided from each other, the whole church is together in one place.

A24. W.E. Vine says of ANER, "is never used of the female sex; it stands in distinction from a woman." (Vol. II, page 34). Now if Paul wanted to show that men were to do the teaching, and in distinction from women, he would have used this word. He would not have used a word that could be used, by brother Bolton's own admission, "without distinction to the sex."

A25. In my argument on Titus 2:2-5, brother Bolton says that I assumed that various groups were involved. (See his first negative, paragraph N5). No, Paul mentioned the groups. Paul told Titus to set in order things wanting in the church at Crete and apparently thought that these groups needed some special instruction. Brother Bolton assumes that all of this teaching a woman was instructed

to do was to be done "in the home." I challenge him to prove his unfounded allegation. He cannot do it.

A26. On my argument #3, brother Bolton in his paragraph N7 says that I cannot prove that the church came together in several different places in one place in the church. I didn't say that at all. I only said that the restrictions on a woman in 1 Cor.14:34,35 were to be applied only when the church came together in one place (1 Cor.14:23). But, if brother Bolton agrees on the use of classes, but thinks classes constitute the whole church together in one place, does he think 1 Cor. 14:26-31 applies? My non-class brethren object to classes on the basis of more than one speaking at a time, because they also erroneously think that classes are the whole church together in one place. *If brother Bolton is going to apply verses 34 & 35 to classes, why not apply verses 27-31?*

A27. In his paragraph N9, brother Bolton says he agrees "elders may segregate the flock for expeditious teaching." He just thinks a woman cannot teach in one of those classes. Yet, his only objection to it is that she is teaching when the whole church is together in one place, but he does not seem to mind more than one man talking at the same time. I think it will be interesting to learn more about this from him.

QUESTIONS FOR BROTHER BOLTON

6. Does 1 Timothy 2:11-12 apply only in the assembly of the saints?

7. What passage of scripture limits a woman to teaching "in the home and in day to day contact?"

8. Do you think that Bible classes that are segregated by the elders into different places to be taught is what Paul had in mind when he said, "if the whole church be come together in one place?"

9. Can women do any teaching at all in the teaching work of the church? If so, what and when?

10. Do you believe that all of the teaching done in the work of the church is limited to a public assembly of the church when they are all together in one place?

35 Par Ave.
Orlando, Fla. 32804

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Bernard Bolton's Second Negative

N12. It is a pleasure to have this opportunity to reply to brother Spears. I shall answer his questions first:

QUESTION #6. Yes, 1 Tim. 2:11,12 applies primarily to the assembly of the saints. Naturally, some of the principles involved have a broader application, but only as they are supported by other passages. In this sense, 1 Tim. 2:11, 12 applies only in the assembly of the saints.

QUESTION #7. No passage of scripture specifically limits the woman to teaching "in the home and in day to day contact," nor did I so state. The limitation is "in the church."

QUESTION #8. I doubt that Paul had Bible classes specifically in mind in 1 Cor.14, but this in no way renders verses 34 and 35 inapplicable, since it is still an assembly of the church. Even 1 Cor. 11:18-22 shows that a segregated assembly is still an assembly "together in the church" in "one place."

QUESTION #9. Yes, while keeping her proper subjection, a woman may teach any of God's will to anybody, anywhere, any time except in public assembly.

QUESTION #10. Definitely not. The teaching work of the church includes far more than the public assembly.

SOME QUESTIONS LEFT UNANSWERED

N13. While brother Spears answered two of my numbered questions (3 & 4), he gave only evasive answers or comments on the other three and completely ignored others in the body of my presentation; yet he unhesitatingly chides me for dodging and hedging. Now, it seems that if I am to ever know what brother Spears believes about those questions, I must take space to reask them and hope that he will see fit to answer them this time:

- a. Is the Bible study one of the services of the church?
- b. If every member of a local congregation shows up

- for the Bible study, has the church convened or come together as a body?
- c. If the same three men, whom sister Jones taught in her living room, come to the services on Lord's day morning, may she teach them in a class room? (Brother Spears says no, because men have already been assigned to teach the men! Who told you so, brother Spears? Maybe women have already been assigned to teach the men if you do not know of any scripture to forbid it. Is that why you will not allow a woman to preach from the pulpit -- because a man has already been assigned that duty? Please tell us, why may a woman not scripturally teach a class of men in the Sunday morning Bible study? Dear readers, I believe that brother Spears would love to answer this question, but I predict that he will not do so -- because he *cannot* do so without admitting that the Bible study is in public assembly).
 - d. Which verse in Titus 2 permits the elders to ask one of the aged women to do something that every one of them is not supposed to be doing already?

QUESTIONS WILL BE ANSWERED

N14. Let me assure one and all that I have no desire, intention, or need to dodge or hedge on the answers to any of brother Spears' questions. Naturally, the questions must be intelligible. That is why I omitted making a complete answer to one of his questions concerning what he calls "teaching over men." I told him twice to explain what he means by the expression and to give authoritative support for its use. This he also did not do. But I hereby pledge myself that when he does so, I will be more than glad to give him his answer.

2 TIMOTHY 2:2

N15. In connection with my answer to his discussion of 2 Tim. 2:2, brother Spears says that I "deny that the Bible permits women to teach the Bible." I did not say, nor have I ever said, such a thing. I challenge him to quote me. What I did and do deny is that 2 Tim. 2:2 *must* include women. I do not think, as he charges, that ANTHROPOS cannot mean both sexes. But let him name the lexicon which says that ANTHROPOS must necessarily include both sexes. Or let him deny that ANTHROPOS is sometimes used contextually to mean "male."

N16. But enough of this. I could easily grant every

word he has said about 2 Tim. 2:2 without the slightest harm to my position and with but little help to his. It is just that I refuse to allow him to insert words and to make an erroneous assertion in his quest for badly needed support for his proposition. If 2 Tim. 2:2 did include women, the restrictions of 1 Cor. 14:34,35 and 1 Tim. 2: 11,12 would still be just as binding.

TITUS 2:3-5

N17. In brother Spears review of Titus 2:3-5 he fixes another position for me and challenges me to prove it! He says that I assume that all the teaching that women are instructed to do here "must be done only in the home or day to day" (A18, A25). This I have neither said nor assumed, but the fact that there are few other appropriate places. He says further that I accused him of assuming "that various groups were involved." This I did not do either. Paul names the various classes of individuals; brother Spears assumes that they are to be taught in separate groups as Bible classes in the local congregation. While I raise no particular objection to the various groups being taught this way, women must necessarily be excluded as teachers in this arrangement of the church. Brother Spears thinks I dodged his question by not *demanding* that women do their teaching in this arrangement. Does the scripture demand this? Do you demand that the aged women establish classes for the young women, brother Spears?

1 TIMOTHY 2:11,12

N18. While making some observations on 1 Tim. 2:12, brother Spears would evoke the astonishment of his readers with these words: "Think about this: a woman, according to Bernard Bolton, cannot teach 'in the church' and she cannot usurp authority over the man 'in the church.' That is his position." Let me assure any of our kind readers who may have been startled at this of an even more startling fact: The apostle Paul had the very same position nineteen hundred years before Bernard Bolton ever came along! Yet brother Spears asserts. "But the opposite is true!"

N19. Brother Spears first says that I dodged his question #3; then later he says that I crossed myself up on it with reference to 1 Tim. 2:12. Let me try to make it simple. First Timothy 2:12 says three things: (1) "But I suffer not a woman to teach," (2) "nor to usurp authority over the man," (3) "but to be in silence." A careful

study of the language of verses 8-12 will soon show that these instructions are for public assembly. It does not mean that a woman may never teach anywhere any more than it means that she must be silent everywhere. Neither does it mean that her subjection is to be confined only to the assembly. Other passages such as Gen. 3:16, 1 Cor. 11:3, and 1 Pet. 3:1-6 restrict her from usurping authority over the man everywhere, even if 1 Tim. 2:12 were not considered at all. The idea that without this verse a woman could "boss her husband in the home," "tell off men anywhere she wants to outside the assembly," "hold a teaching work on the courthouse lawn," and "preach on a radio program" is thoroughly absurd and unworthy of serious consideration. The same goes for his suggestions about modest apparel, shamefacedness, sobriety, godliness, etc. To hear brother Spears talk, one might think that these virtues were taught nowhere else than in these few verses in 1 Tim. 2:8-12. He challenges my consistency in this; yet he believes that without this passage a woman would be free to boss her husband! Consistency, thou art a jewel! (brother Spears says he has more of this for us next time).

1 CORINTHIANS 14:34,35

N20. Brother Spears wants to know whether I believe that 1 Cor. 14:26-31 is applicable to a segregated assembly as well as verses 34,35. I see no reason why the whole passage would not be applicable to each class; and if the former verses do not contemplate a segregated assembly, the fact certainly does not render the later verses inapplicable, which say that the women are "to keep silence in the churches" and that "it is a shame for women to speak in the church." If this is not the church, brother Spears, why will you not allow a woman to teach a class of men?

QUESTIONS FOR BROTHER SPEARS

6. Did Paul tell Titus to establish Bible classes in which the older women were to teach the younger women?

7. Do you believe that the home would be an excellent place for young women to learn domestic duties from the older women?

8. I know of a "church of Christ" which maintains a regular radio program with women speakers directing their speeches only to the women of the listening area. How do

they violate 1 Tim. 2:12, and what other passages are violated?

9. If sister Jones' daughter had her boy friend and several other young couples from college over to her house for a party, could sister Jones take advantage of the opportunity to teach the whole group from the Bible as they sat around the fire eating pop corn?

10. May sister Jones teach this same group of young men and women in a Bible class on Lord's day morning?

7473 Jerry Dr.
West Chester, O. 45069

Scriptural Cooperation in Inverness, Florida (continued from page 12)

Lord's word will not return unto Him void, but will accomplish that which pleases Him (Isa. 55:11). We have planted and watered, and are confident that our God will give the increase. This effort could be considered a success if just one soul obeyed the gospel.

This can be done in every community where there is no congregation of the Lord's people. It can be done in harmony with the will of God and accomplish much and lasting good. Let us rise to the great challenge, and show that the word "conservative" does not mean laziness and lack of concern, but rather adhering to God's order of congregational cooperation.

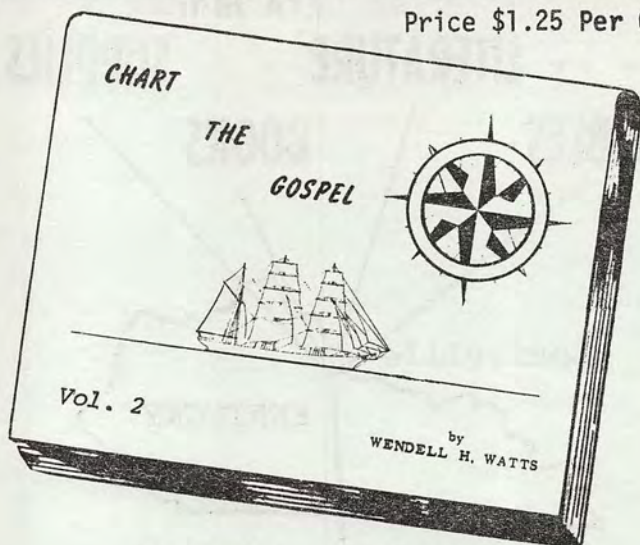
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POST MARKS (continued from page 13)

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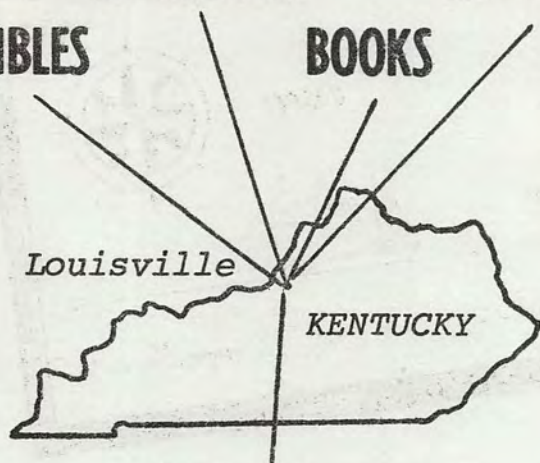
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*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

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NEXT MONTH
A
SPECIAL ISSUE
A REPORT
OF THE
NEEDHAM -- SPEARS
TRIP TO THE PHILIPPINES
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TORCH



Editor

James P. Needham

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Billy K. Farris, Publisher

Opposition to Debates

We have noted of late a tendency on the part of some younger preaching brethren to criticize debates and debating. While I am sure most debates can be justly criticized in some way, the same thing can be said of most sermons. We need constantly to be careful lest we throw out the baby with the bath water. There is a vast difference between voicing some just criticisms of debates we have heard and a blanket condemnation of the practice of debating as a whole. We face three dangers at this point:

1) Of denying anyone the right to voice even just criticisms of debates.

2) Of taking any criticisms of debates as a blanket condemnation of all debating.

3) Of becoming opposed to all debating because of certain abuses we have witnessed in the few debates we have heard. We cannot justly scrap any practice because some people abuse it, because abuses of a practice do not affect the principles upon which it is based.

We need to put debating in its proper perspective: *it is purely and simply a method of teaching--nothing more, nothing less. And while this may seem like blasphemy to some who are addicted to it, it is not necessarily the best way to teach.* Alexander Campbell said a week's debating is worth 2 years' preaching, but that is not necessarily true. That was just his opinion based upon the debates he had. We cannot accept any blanket generalizations of debating, either for or against. There are too many variables. Circumstances differ, and circumstances alter cases.

One thing is certain: not every preacher should debate. I realize that some who should not will take exception to that statement. They are liable to accuse this writer of being soft, and of not believing in defending the faith. They might even accuse me of arbitrarily setting myself up as a judge. But such is not my intention, Paul said, "All members have not the same office" (Rom. 12:4). Some preachers have the ability to defend the truth in debate in a good way, others do not. It may be a

bit difficult to say who should and should not debate, but here are a few guidelines:

WHO SHOULD NOT DEBATE

1) *The quick tempered*: One who is unable to control his temper will do more harm in a debate than good. Most debates are fraught with extreme pressures brought on by the tenseness of the occasion and or unscrupulousness from one's opponent. An unprincipled opponent will often say and do things deliberately to provoke one, realizing that one cannot think well under such pressure, and will likely do and say things which will be self-defeating. He who cannot keep his cool under such circumstances, should never agree to debate. A preacher once said to me, "I will never debate because when I think a man is deliberately misrepresenting me or the truth, I want to get him by the shirt collar and knock his head off."

2) *The glory hunter*: A great deal of glory accrues to an able debater. Many young preachers covet this hero image, so they challenge everybody they can for a debate on almost anything. They take great pride in boasting so many debates on so many issues. They think this is a good way to get their names before the "brotherhood" as some kind of a genius or mental giant. They are champions of the faith, knights in shining armor who can take on all comers. This disposition is especially evident when such an one gets with other preachers; he struts like a peacock, and obviously thinks that all attention should be directed to him, and all auditors should hang upon his every word.

If there is anything worse than a glory hound, it is one who does a very poor job of trying to conceal it. We mortals are quite adept at masquerading and play acting. We often feel that reverse psychology will fool others. So, the glory hound will often masquerade as just a humble, unassuming servant of the Lord who has done a lot of debating because it was *forced* on him, or else the brethren just thought so much of his ability that they called him when they needed a defender of the faith; when, in reality, he spends a great deal of his time trying to promote himself into more and more debates in search for more and more glory. Most glory hounds will do anything but admit it! So, they call it everything but what it is. This results in one thing only, their deceiving *themselves* into believing it is not so.

3) *The slow thinker*: Some great minds are slow to pro-

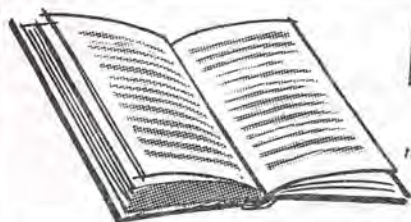
duce. Others work like a machine-gun; they are always ready. Some preacher said he "could think as well as W. Curtis Porter, the only difference is, it takes me 24 hours to do it, so the only difference between me and Curtis Porter is 24 hours!" Well, that is too much difference! In debate one cannot wait 24 hours to respond to arguments. He must be able to respond immediately and accurately, often to arguments he has never heard.

4) *The pugnacious*: Some debates are arranged because a brother likes a fight. The debate is not looked upon as a method of teaching, but as a means of showing who is the most clever and quick witted. It is the spiritual counterpart to the old custom of settling disagreements by dueling. The person who was quickest on the draw and the most accurate won. Debates which are thusly motivated often result in more harm than good. Their most obvious result is the glowing report of how "I devastated my opponent," "I won the debate," and "he is afraid to meet me again."

CONCLUSION

Religious debating has a glorious history. It has clarified some issues as nothing else could have. At the same time, one must realize that some debates have been held which should not have been. No debate should ever be arranged just for the sake of having one, or as a sort of a grudge fight. They should be arranged because the situation necessitates it, and then they should be entered into as a means of teaching. Condemning all debating because of a few unfortunate ones is like burning down the barn to get rid of the rats. The remedy is more devastating than the problem. Let us continually constructively criticize debates and debaters while continuing to have debates where they will teach and strengthen. Let us also realize that there is room for differences in the styles of debating, just as there is room for differences in styles of preaching. But let us also remember that there is no room for unscrupulous or unprincipled conduct on the part of God's people. "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:23-26).

jpn



Exegesis

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." -Nehemiah 8:8.

(Editor's Note: The following article was written by brother Bill Reeves of Fredericktown, O. at my request. Brother Reeves is a good Bible student, and an excellent writer. He has spent most of his preaching life working among Spanish speaking people. He is currently writing commentaries on various portions of the scriptures for Spanish speaking brethren. It is good to have him as a contributor to TORCH. We have asked him to write other articles along this line as he has time and inclination.)

Right Doctrine, Wrong Text

Bill H. Reeves

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The use that many of us have made, and continue to make, of John 1:12 illustrates the practice of preaching the truth with the wrong proof-text. We do no service to the truth of God's Word when we ignore the use which the inspired writer made of a given passage, and use the passage to "prove a point" which is no part of the context.

Who has not heard the point made in sermons that faith (only) does not make one a child of God; it only gives him (the one who believes, only) the right to become a child of God? Then, John 1:12 is quoted. To so use this text is to ignore completely the context and really misunderstand what John actually is saying.

The apostle begins his book by stating the person, mission, and results of the mission, of Jesus Christ (1:1-36). Verse 10 tells us that the world, created by God

(Jesus Christ), and into which He came, *knew Him not*. The Gentile world at large refused to acknowledge Him as God in the flesh. They did not approve of Him; did not submit to Him.

Verse 11 continues to state the tragedy of human affairs: not only did the Gentile world at large reject Him, but coming into his own "homeland" and among his own people (Rom. 9:5), even they *did not receive Him*.

So far we have noticed the point that John is making concerning God in the flesh, Jesus Christ. People as a class did not know Him; did not receive Him. Yet, all needed Him for a savior; all were sinners. God is under no obligation to save *any* of them -- to take any of them and make them His sons. But, oh, the depth of mercy shown in this: He is willing to *give* the right of sonship to all, but it will be *conditionally*!

John in this passage is answering the question: just who can become a child of God? To whom has God given this right? To the world, as a world? "No, the world does not approve of Him." To the Jews, then, as Jews, since they are the people from whom Christ is, concerning the flesh? "No, they did not receive Him." Who, then, can be God's sons and enjoy the inheritance of the heavenly Father? "Just those who receive Him; just those who believe in His name."

We see that John the apostle is not preaching on the "steps of conversion" (I do not belittle that phrase). He is not "answering Baptist doctrine." He is not using "believe" in the sense of "faith only," or "mental assent." He is not saying what many gospel preachers are making him say: namely, that if one will believe the facts concerning Jesus of Nazareth, to him will then be given the right to *become* a child of God, and that if he will then *go on to repent* of his sins, *confess* his faith in Christ, and be *baptized*, he then in actuality *will become* a child of God!

John is using the word "believe" in the comprehensive sense. All of man's obedience to the gospel terms is comprehended in the term. This is made evident by John's prior use of the word "receive." Both "believe" and "receive" are used interchangeably. If we understand what "receive" Christ means, then we clearly see the meaning of "believe in his name" (as used here by John).

In Acts 2:38 people were told to repent and be baptized. Did they receive Peter's word concerning the mat-

ter? Well, those who were baptized did, and Luke says as much in verse 41; "So then, those who had received his word were baptized."

Now, to whom has God given the right of sonship? John, in 1:12, tells us that God has given that right to "receivers," to "believers." To receive Christ, instead of "know him not" and "receive him not," is to act in obedience in complying with the terms of the gospel of Christ. To "receive" Him is equal to "believe in His name." Obviously, then, faith (or belief) is used by John in this passage in the *comprehensive* sense.

The English phrase "to become" has a future ring to it. This, I think, is the reason why it is easy to misuse this text. But, the infinitive "to become" (GENESTHAI) is, in the Greek text, an aorist infinitive, and hence punctiliar. It does not indicate continued action. It cannot mean that at some later date such and such will happen. The Greek language has two infinitives: the present tense one, and the past tense one. The aorist (past tense) infinitive expresses action that is simultaneous with that of the past tense verbs with which it is connected. In this case, those verbs are *receive* and *gave*. When they received Him (tantamount to believing in His name), that is when they became God's children!

When does one become a child of God; that is, when does one enter God's family, His house (church)? He becomes a child of God when he complies with the terms of the gospel. "Faith only" (mental assent) is not enough (John 12:42,43). One has to "receive" Christ by doing what He commands. Can everyone be a child of God? Yes, but everyone is not one! Why? Because sonship is conditioned upon receiving Christ, and this right is not given to anyone who will not receive Him. Inasmuch as everyone does not receive Christ in obedient faith, everyone is not God's son.

This is the point John is making. This is the point that we should make of this passage, and not make John use "believe" in the sense of "faith only," and then have him say that "faith only" only gives one the right to become a child of God but that he is not actually one until he has taken other steps! John was not a Baptist. Why make him use "believe" as a Baptist would? He used it *comprehensively*, as is evident by his making it equal to "receive," and receive means to obey!

Route 3
Fredericktown, O. 43019

The "Drive-In Christian"

Donald M. Alexander

The "Golden Arch" is as welcome to a hungry highway traveler as an oasis to the sun-parched lips of a desert wanderer. The name of "McDonald" is practically a household word to the typical traveling family. There are, of course, many advantages to the booming "quick foods" businesses -- economy, convenience, fast service, dependability, availability.

Have you been having fun on a trip and are returning home? The kids are tired. Mom is thirsty; Dad, hungry. And then, on the horizon, the "Golden Arches" appear! The haggard, hungry family turns in at the first entrance and growling stomachs are soon quieted by a burger and a shake. Dad's wallet is eased by economical meals, and he "gets back change!" The order is filled immediately, the food consumed quickly, and the family is off in a matter of minutes and will not stop again until the need arises once more. When it does, they may be certain to find another "Golden Arches" McDonald's to fill their momentary needs in a convenient, economical, and dependable atmosphere. They may not bless the drive-in with their patronage again until next year's vacation. But who can say? Hunger is a peculiar and variable creature.

The church of the Lord is, to many Christians, a "drive-in!" On their journey through life they may profess to be "hungering and thirsting after righteousness" but they may just "snack" along the way. To them "going to church" is something to be done at one's convenience, or when the conscience growls a little, and as often -- or as seldom -- as they like. They may never think of Jesus who died for them until the death of a close friend creates a gnawing within them for a "Friend that sticketh closer than a brother." (Prov. 18:24). That one is Jesus Christ. Bible study is a nice way to pass the time to them, but they have so many other "fine, fun-filled" things to do. And when they decide, "I think I'll just get up today and go to church," how lucky the church is to have them present and the Lord should be thankful for their presence!! A year may pass until the Lord hears from them again. They will not talk to Him in prayer in the meantime, because prayer is something for "fanatics" -- UNTIL poverty strikes and the business is bankrupt. A

brother or sister in Christ passes away and neighbors die outside of Christ and these professed "Christians" are unaware because they have been on vacation -- from the Lord. If they move to another town they are sure they can find another congregation to meet with when that old conscience starts growling again. Besides, Mary will soon be getting married and she will need a preacher and a "church" for the wedding!

They fail to realize that the church is composed of those bought by the blood of Jesus (1 Cor. 6:19-20; Acts 20:28), those who have yielded their own selfish will to Jesus Christ (Rom. 6:1-18), those who have been baptized into Christ and are now to put Him on in their lives each day (Gal. 3:27), and those whose lives are -- and MUST BE -- constantly sustained by daily contact with Christ and His Father (John 15:1-10). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6).

Few Christians can survive on such a haphazard spiritual diet. Few DO! As a branch severed from the vine, so is the "drive-in" Christian who has severed himself from Jesus Christ. Both will wither and die; both will be cast forth and cut off. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me...If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned." (John 15:4,6). And how sad at the judgment will be the cry, "Lord, did you not teach in our streets? But he shall say, I tell you, I know not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out." (Lk. 13:26-28).

"wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58).

*"Oh the bitter pain and sorrow that a time
Should ever be,
When I proudly said to Jesus, 'All of self
And none of thee.'"*

(From the Hymn)

1309 Chase St.
Novato, Calif. 94947

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Dudley Ross Spears' Third Affirmative

A28. My answer to brother Bolton's last questions follow:

QUESTION #6. No -- Brother Bolton, are you against Bible classes or not?

QUESTION #7. The home may be an excellent place for young women to learn their domestic duties, but I believe a Bible class where an aged sister teaches young women their domestic duties is also an excellent place. I ask brother Bolton where *he* would *demand* a woman do what is commanded of her in Titus 2:3-5 and he has not answered yet.

QUESTION #8. I would not endorse the practice you mention. It is impossible for a woman to use a mass medium like radio and limit her audience to only women and small children. She would usurp authority over men in doing what you have described.

QUESTION #9. Sister Jones could teach the Bible, but not so as to violate 1 Tim. 2:11,12 in her home or anywhere else. Where was brother Jones at this time?

QUESTION #10. Again, if young men come to our classes, they would be directed to a class where a man does the teaching because we believe it is wrong for a woman to teach classes other than those of young women and small children.

A LOOK AT HIS ANSWERS TO MY QUESTIONS

A29. He answers my sixth question affirmatively saying that 1 Tim. 2:11,12 apply only to the assembly. Apparently seeing the difficulty he is in, he says, "naturally some of the principles involved have a broader application..." Which ones, brother Bolton? How do you know that "some of" them have a broader application, if they are limited to the assembly only in verses 11 and 12? I contend that if this passage applies only to the assembly, then a woman would have to profess godliness with

good works and be shamefaced and sober, adorn herself modestly *only in the assembly*. Since brother Bolton sees that elsewhere the Bible teaches modesty, etc., how could he affirm that the context shows that "these instructions are for the public assembly?" (Paragraph N19).

A30. My seventh question asked what passage demanded a woman to do her teaching in the home or in day to day contact. He says no passage does this, but says the limitation is "in the church." Then in my ninth question (he just plainly did not answer my eighth question) he says that a woman may teach "in the teaching work of the church." In question #10 I asked if there is more than the public assembly in the teaching work of the church and brother Bolton says, "far more." So according to his answers, he has a woman who cannot teach "in the church" but may teach "in the teaching work of the church." He says that there is far more involved in the teaching work of the church than the public assembly, but later says that classes are public assembly. Brother Bolton, please explain to us how a woman could teach in the "teaching work of the church" but not teach "in the church."

A31. Brother Bolton says that I left his questions unanswered. That is not so, as any reader can judge for himself. He may not have liked my answer, but I do not intend to waste words re-answering them. My answer to his question N13, a. still stands.

A32. On 2 Tim. 2:2 brother Bolton is still denying that women may teach, per this verse. Yet, he claims he believes women may teach "in the teaching work of the church." I cited lexical authority for my argument and it still stands. Both sexes are included in ANTHROPOS in this verse.

A33. On Titus 2:3-5 he is still acting like a man who opposes classes. Paul mentioned the various groups and I believe elders have the right to recognize and appoint aged women to teach the younger women their domestic duties in Bible classes. My argument still stands.

A34. I want to present some material on 1 Tim. 2:11,12, having shown that brother Bolton is wrong in limiting it to the public assembly. He says, "A careful study of verses 8-12 will soon show that these instructions are for public assembly." (N19). Verse 8 says, "I will that

men pray *every where...*" but brother Bolton thinks these things mean "only in the assembly," not "every where."

A35. He has complained about the expression "teach over the man" and said that such an expression is not in the Bible. He thinks that Paul says that a woman is not permitted to teach (1 Tim. 2:12). He thinks she is not permitted to teach "in the public assembly." Of course, I have agreed to this, showing that women who teach classes are not teaching "in the public assembly," but brother Bolton lacks the evidence to prove his unwarranted conclusion that this means "only in the assembly." The truth of the matter is that Paul modifies the woman's teaching by adding the prepositional phrase, "over the man." "Over the man" modifies both infinitives of this sentence, "to teach" and "to usurp authority."

A36. The sentence is a compound one where two independent thoughts share a common verb. The verb is "permit not." There are two things Paul does not permit a woman to do, 1. *Teach*, 2. *Usurp authority*. These apply everywhere, modified only by the phrase, "over the man." A parallel passage may be found in Mark 14:68. "I know not, neither understand I what thou sayest." Peter is not saying he knows nothing. He says he knows not "what thou sayest." He says, "I understand not what thou sayest." Both *know not* and *understand not* are modified by the phrase, "what thou sayest." Again, Acts 8:21. Peter says, "Thou hast neither part nor lot in this matter." Both "part" and "lot" are modified by the phrase, "in this matter." Again, Acts 16:21. "And teach customs, which are not lawful for us to receive, neither to observe, being Romans." Paul was charged with teaching unlawful things which those who were Romans could not receive nor observe. These things would not have been illegal to Jews. So, "to receive" and "to observe" are modified by "being Romans." This same thing is found in 1 Tim. 2:12. The infinitives "to teach" and "to usurp authority" are modified by the phrase "over the man." Brother Bolton may come back with some English professor's opinion on 1 Tim. 2:11,12, but I have used a divine commentary to show the truth about the verse. Therefore a women is prohibited from teaching "over the man" and from usurping authority "over the man." The verse applies everywhere and at all times. But when women teach in Bible classes, they are not teaching over the man nor are they usurping authority over the man.

A37. Brother Bolton thinks that our classes are the "public assembly" of the church. He uses a strange expression calling something a "segregated assembly!" (N20). He is in the delima of forbidding women to teach in classes because he alleges they are the "whole church together in one place!" I pointed out that no-class brethren apply 1 Cor. 14:27, where men are to speak "by course" or one at a time. In Bible classes where all teachers are men, all who teach, speak at the same time. If brother Bolton is going to apply 1 Cor. 14:27 to "each class" I ask, is each class a separate assembly, and can you possibly think this is what was happening in the assembly at Corinth? Really now, brother Bolton, how in the name of reason could the church "be come together in one place" (1 Cor. 14:26) and at the same time be "segregated into several places!" Do you know the difference in "one place" and "several places?" If so, please apply it to 1 Cor. 14 for us. If brother Bolton contends Bible classes, segregated into various places, divided according to student classification, constitute a public assembly of the church (when the church is together in one place) and applies 1 Cor. 14:34-35 to it he must also apply verse 27 to it and either have the classes follow each other "by course," or give them up and join the no-class people. He cannot have it both ways.

A38. Inasmuch as I have asked several questions throughout this affirmative and it is a bit longer than normal, I will forego the allotment of five questions this time. I will close with this one. Brother Bolton, please tell us how the church can be in "one place" when the assembly is segregated into "several places."

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Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Bernard Bolton's Third Negative

N21. I am again thankful for this opportunity to reply to brother Spears. Since he has declined to ask the usual supplemental questions, I shall gladly use this space to make some observations on his response to mine:

QUESTION #6. Under pressure brother Spears finally admits what we knew all along - that Paul did NOT instruct Titus to establish Bible classes in which women were to teach.

QUESTION #7. He also now reluctantly admits that the home would be an excellent place for the older women to teach the young women. (His only argument now is "I believe"). He says that I still have not answered his question about where I would *demand* that the women do what is commanded in Titus 2:3-5. I did answer it (N3), but I am not afraid that I will "waste words" by making it as clear as possible: I would demand that they do it in the home; I would demand that they do it in day to day contact; I would demand that they do it in every place and at every opportunity they have which does not violate some other scripture. Now, please, brother Spears, tell us where *you* would *demand* that they do it. What a pity it is that although brethren can agree on an excellent way; yet there is disunity and discord in the body of Christ caused by those who demand something that both cannot agree is excellent!

QUESTION #8. Brother Spears admits that a woman would be usurping authority over men if she spoke on the radio because he says she could not limit her audience this way. Yet he would let her make the same speech in a class room with the elders sitting by listening! (A17). Is this more of his "consistency?" The fact is that she would be outside her domain in both places.

QUESTION #9. He indicates that he would allow sister Jones to teach a group of young men and women in her home.

QUESTION #10. As I predicted, however, brother Spears did not grant my plea for the scripture which forbids sister Jones to teach in a class room the same group of men she has taught in her home. (And he dares speak of somebody's

"dilemma"). His only scripture is this: "because we believe it is wrong!" Shades of denominationalism!

1 CORINTHIANS 14:26-35

N22. Brother Spears, who has been such a staunch advocate of classes in Crete (Titus 2:3-5) where an assembly is not mentioned, now finds it astonishing that I should even suggest that there could have been classes at Corinth where a collectivity of the saints is expressly stated. But if you will notice my answer to question #8 (N12), I said that I doubted that Paul had classes in mind in 1 Cor. 14, and I agreed that verses 26-31 do not contemplate a segregated assembly. Nonetheless, if you will notice the Greek New Testament (Berry's) and the revised versions, a new paragraph begins with verse 34, where a broader and more general rule is given, restricting women from teaching and talking in all public assemblies of the saints. No, each class does not constitute a separate assembly of the whole church, but each class is a part of the public assembly. And if our brother knows of better rules of conduct for God's people in the classes than for the unsegregated assembly, then, by all means, let him tell us what they are.

SEGREGATED ASSEMBLY

N23. Although brother Spears asserts the right of elders to "arrange the church into classes," he has now decided that there is no such thing as a segregated assembly; howbeit, he has so far ignored the fact that I have twice pointed out to him a segregated assembly at Corinth "together in the church" in "one place" (1 Cor. 11:18-22). This is also the answer to your closing question (A38), brother Spears. Please do not overlook it a third time. You say I did not answer your question #8 concerning this, but I honestly thought I gave a clear answer. If it was not sufficient, please let me know what is lacking; and I will do my best to make it clear. The same goes for any other question you think I have not answered.

TEACHING "IN THE CHURCH"

N24. Brother Spears wants me to explain "how a woman could teach in the 'teaching work of the church' but not teach 'in the church'." It is Paul who says that it is a

shame for women to speak "in the church" (1 Cor. 14:35). It is Paul who shows us that women are not to teach "in the church" (*Ibid.*, 1 Tim. 2:12). But it is Dudley Spears who wonders how Paul could say such a thing and still leave women any part in the "teaching work of the church!" He does not understand what he has already admitted - that women may teach without teaching classes in the church. He does not understand such things as supporting evangelists, tracts, bulletins, correspondence courses, personal visitations, and numerous other ways in which women may actively support the teaching work of the church without teaching "in the church." Yes, the "teaching work of the church" includes far more than teaching a Bible class.

"OVER THE MAN"

N25. Brother Spears has finally gotten around to discussing his fictitious expression "teach over the man" and also making a number of unwarranted assertions about it. But let him search the Bible through, and he will find no such expression; search the Greek scriptures, English grammars, Greek grammars, lexicons, and eminent scholars; and he will find no such expression. I do not pretend that I have made an exhaustive search of all such sources, but I have taught English grammar long enough and searched a number of these sources long enough that I can say with confidence that the expression exists only in the minds of those who misuse 1 Tim. 2:12. Let any of our readers honestly say that he uses the expression in any other connection. I have never heard my poorest grammar student use such an expression; but if one had, I would have corrected him. One does not teach *over* men, *over* women, or *over* children. He simply teaches them. He may have authority *over* them, but he does not "teach *over*" them. Even if such an expression could be valid, it still is not used in 1 Tim. 2:12. The commas setting off the expression "nor to usurp authority over the man" prevent "over the man" from modifying "to teach." Each is a part of its own element. But if you say consult the Greek, then I happily agree. Let brother Spears give the Greek expression for "teach over the man." (Another easy prediction that he will not do so).

BIBLE A GRAMMAR BOOK?

N26. Brother Spears' attempt to find grammatical par-

allels to 1 Tim. 2:12 betrays a woeful deficiency in his high school grammar. He presents as grammatical parallels passages in Mark 14:68, Acts 8:21, and Acts 16:21, but no two of the three are parallel to each other, and not ONE of them is parallel to 1 Tim. 2:12! And he is afraid I will come back with "some English professor's opinion" and try to refute a divine commentary! Indeed! He would have us believe that the Bible is a divine commentary on English grammar! Do not worry, brother Spears, I have the statements of English and Greek professors, all right, but the burden of proof is upon you.

"MEN PRAY EVERYWHERE"

N27. Brother Spears knows all about the Greek word ANER (male) in connection with 2 Tim. 2:2 where it is NOT used, but he is a little slow to catch on to its meaning in 1 Tim. 2:8 where it IS used. This verse says that men (males) are to "pray everywhere." Verses 11,12 show that men (males) are also to do the teaching. In contradistinction the same passage shows that females are not to "pray everywhere" and not to teach, but to "learn in silence" and "to be in silence." Since women are permitted to pray and to teach at other times and places and do not have to be silent everywhere, thus "everywhere" here obviously means everywhere that men and women come together to pray and to teach and to learn. In other words, the public assembly just as in 1 Cor. 14:34,35. Even after I have cited scriptures like Gen. 3:16, 1 Cor. 11:3, and 1 Pet. 3:1-6, brother Spears still lamely asks how I know that the principles of modesty, subjection, et. al. have a broader application than here in the assembly of 1 Tim. 2:8-12.

QUESTIONS FOR BROTHER SPEARS

In as much as brother Spears did not ask his usual allotment of extra questions, I too will forego asking any new questions but will only try one more weary time to get him to answer some of the questions which I have already asked:

11. Is the Bible study one of the services of the church?

12. If every member of a local congregation shows up
(continued on page 23)

NOT JUST FOR FUN

SESSIONS IN SATIRE

SPOOFS, GOOFS, AND PROOFS

A Talk with God About Choosing Your Next Place to Preach

Jeffery Kingry

"Lord, I wanted to ask your advice about the next place I preach. I am not a greedy man, but work here in this small congregation has not provided my family with the good things I want them to have. The brethren are good people and the work is going very well, but they just can not pay me any more and I..."

"My child," the Lord said, "godliness with contentment is great gain. For we brought nothing into this world and it is certain that we can carry nothing out."

"Oh! I know that! But you see it seems as though we only have money for just the essentials, and then it is beans and hand-me-downs. If I could go to a larger congregation that could pay more, maybe we could afford..."

"But," the Lord interrupted, "having food and raiment let us be therewith content. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

"I do not want to be rich, just able to enjoy life a little without having to worry about the bills for the TV and the car, and the washer-dryer, and all the other essentials of life. You know no one ever got rich from preaching. I just want some of the good things of this life!"

"What do you need? If I am for you, who can be against you? Did I spare my son? Did I not give him up for you? Why will I not also by Jesus freely give you everything you need?"

"That is true Lord. But those are *Spiritual* blessings in Jesus. What about a house of my own, clothes, decent food, some real friends, and a little happiness? I have been talking to some of the other preachers and they say that I ought not to stand for it. I ought to go somewhere that will support me!"

"Seek ye first the kingdom of God, and all these things will be added to you! But those 'friends' of corrupt mind and destitute of the truth, that suppose that gain is equal to godliness, from such withdraw thyself. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

"I guess you are right there. I am not very happy where I am, and neither are they. I guess the money would not be such a problem if I just had someone to turn to once in awhile. The work is hard and no one seems to care. I am not very well liked in the community because I stand up against error. The people say all kinds of things about me. I get so tired of it all."

"The reproaches of them that reproached thee, fell upon me. Come to me if you labor and are heavy laden, I will give you comfort and rest. If the world hates you, remember that it first hated me, and take heart. Walk in love, as Jesus also loved you. If Jesus gave himself for you, you know that he will nourish and cherish you, for you are part of his body, of his flesh, of his bones."

"Thank you Lord. That really helps. But I have to live from day to day in this world. Some of the brethren, even, are hard to get along with. If I could move to a congregation where I could have contact with some *real* spiritual giants, where I could be among the studious and wise."

"I have chosen the weak things of the world to confound those that think they are mighty. You can see by the church with which you work that not many wise men after the flesh, not many mighty, not many noble are called.

"You thank me with your lips, but your heart is far from me. If you live, live in me, as I live in you. Have your life and breath and very being in me. Do not look to men, but look to me. Do not compare your spirit-

uality with others, that is not wise. Compare yourself to Jesus and put him on as a garment. You can do that where you are."

"I am sorry. I guess I do not really know what I want."

"Do you love me?"

"O! Lord! Yes, you know that I love you!"

"Then feed my sheep."

"What? You mean here? But there are so many places that I could do your will, and teach the gospel that would give me so much more! Why must I stay with this small, useless, weak church? Cannot I go somewhere else?"

"Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. I sent my son to heal the sick, not the well, and you are not better than my son."

"But! I have done all that I can do here. My usefulness and influence are at an end. They will not listen to me anymore. They will not *move* and I have tried everything!"

"Know this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing. Wherefore my child, be swift to hear, slow to speak, slow to wrath. I am not willing that any should perish, but that all should come to repentance. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves."

"But, I am all out of words and ideas and illustrations. I have preached here five years! I have used up all the words that I have for these people."

"Speak thou the things which becometh sound doctrine. Be an example unto the church in what you say, in your manner of life, in your love, in your zeal and faith and love with all purity. Give attendance to reading, to encouragement, and to the doctrine. Meditate on these things

and give yourself wholly to them and you will find the words to say. If you put the brethren in remembrance of these things then you will be pleasing me."

"But Lord. I guess I just have itching feet. Do not ask me why, I just cannot stand it here any longer."

"What if everyone acted like you? Thou that teachest another, teachest thou not thyself? If you teach steadfastness, do you waver? If you teach faithfulness and duty, are you unfaithful, do you let people down? You seek to serve yet you run away from responsibility. Gird yourself up like a man, and learn what obedience is."

"I just may give up preaching, if this hole is my only alternative. What advantage does a lifetime of labor here get me?"

"Remember the words of my servant Paul, 'For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the gospel. For if I do this thing willingly I have a reward. But if against my will, a dispensation of the gospel is committed unto me!'

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard from me among many witnesses the same commit thou to faithful men, who shall be able to teach others also. Thou therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier. And if a man strive for masteries, yet is he not crowned except he strive lawfully.

"Preach the word. Be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine."

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BOLTON - SPEARS DISCUSSION
BERNARD BOLTON'S THIRD NEGATIVE
(continued from page 18)

for the Bible study, has the church convened or come together as a body?

13. If the same group of men, whom sister Jones taught in her home, come to the services on Lord's day morning, what scripture forbids her to teach them in a class room?

14. Which verse in Titus 2 permits the elders to ask one of the aged women to do something that every one of them are not supposed to be doing already?

15. Where do you demand that the aged women of Titus 2:3-5 teach the young women?

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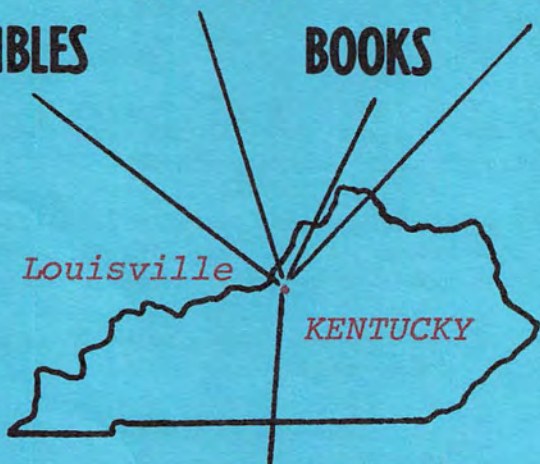
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TORCH

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*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

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**A REPORT
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Billy K. Farris, Publisher

NEEDHAM — SPEARS PHILIPPINE TRIP - 1972

At the invitation of several Filipino brethren, this writer and Dudley Ross Spears spent the month of April 1972, preaching in the Philippine islands. We worked on the two main islands: Luzon, to the north, and Mindanao, 750 miles to the south.

At the advice of brethren who had previously visited the islands, we tried to decrease the amount of travel and arrange lectureships in certain central locations, letting the brethren come to us. Hence, we did not try to visit a large number of churches, as others have done. Other plans may put one in contact with more brethren, but this one was considered to be best for this trip. The mode of travel in the islands is very out-moded by our standards, and very fatiguing upon Americans who are not accustomed to it. Whether ours is the BEST plan is difficult for us to say since it is the only one we have used. The Philippine brethren will have to judge this and decide what will be best in the future.



Philippine Islands.

THE PURPOSE OF OUR TRIP

Our trip was unique as to purpose. At the recommendation of both American and Filipino brethren, our trip was designed to help native preachers. This does not mean that others were not invited to our lectures, but our material was designed to help the preachers (and brethren

generally) to understand the work of preaching. My material was largely taken from a book I authored entitled PREACHERS AND PREACHING. Brother Spears' material was designed to refute denominational dogmas, and to show how to study the Bible.

THE FILIPINO PLAN

When we arrived the Filipino brethren had lectureships planned at two locations on Luzon and two on Mindanao. We had sessions each morning from 9-12 o'clock, from 2-5 in the afternoon, and 7-9 in the evenings. This was the plan, but we learned that our Filipino brethren do not follow schedules as rigidly as do we. Sessions usually were longer than planned, and most of the time started much later than announced. All of this, of course, suited us, if it did them since we were at their disposal while there.

The Filipinos are quite fond of what they call "open forum." Following each lecture there was a period of questions from the audience. This proved to be a very interesting feature, and we found the Filipino mind very perceptive. In fact, we sometimes became students instead of teachers.

TRAVEL LOG

We left Orlando, Fla. on April 2. Our first stop was Dallas--Ft. Worth. This was a scheduled airline stop, so we did not de-plane. We next landed for a layover at Los Angeles International Airport where by previous arrangement we met with the elders and preacher of the Sepulveda church. They wanted to discuss with us their interest in the Philippine work. They have sent support to the islands for some time, and are contemplating a trip there.

We next arrived in Honolulu at 11:55 PM, but with some five hours difference between the time there and in Orlando. We were met at the airport by brother Ronald Howes, preacher for the church at Waipahu. He took us to our hotel for some much needed rest. It had been a very long day. We spent about 24 hours in Hawaii to adjust to the time differential. One who has not experienced this time loss, cannot know its effect upon one.

Brother Howes picked us up the next morning and drove

us around Honolulu for some sight-seeing. We were invited to speak to the Waipahu brethren on Monday night. Since I had held a twelve-day meeting there some three years previously, I suggested that brother Spears speak. They requested that he speak on: CAN CHRISTIANS SPEAK IN UNKNOWN TONGUES TODAY? We had a very good service with much interest in the lesson and our work in the Philippines since some of the Waipahu members have close family ties in the islands.

Our plane was scheduled to leave Honolulu for Manila at 11:05 PM Monday night. When we arrived at the airport, we learned that it would not leave until 2:30 the next morning. Since this was to be via Philippine Airlines, this was our first contact with Filipinos. Though we did not know it at the time, this delay in schedule was a foretaste of things to come. We soon learned that almost nothing goes as scheduled in the Philippines. They usually run behind time.

We arrived in Manila at 7:30 the next morning. We had flown non-stop for about 13 hours. We were very tired! Our plane ramped near the burned-out main terminal building. (A disgruntled employee set off a fire bomb in the terminal building just previous to our trip, doing over a million dollars worth of damage!). We went through customs and other processes, but as yet had not seen anyone who seemed to be expecting us. We were beginning to be a little concerned.

With some misgivings, we picked up our baggage and walked out of the main terminal only to be greeted by some 35 or 40 brethren and sisters who held up a large banner which said: "WELCOME TO THE PHILIPPINE ISLANDS: JAMES P. NEEDHAM AND DUDLEY ROSS SPEARS. These brethren were a welcomed sight!

Among this contingent was Mr. Rodi Tan (pronounced ton), a nephew of brother Levi Marivella, a faithful brother in St. Louis. Brother Marivella was born and reared in Lagoona Province on Luzon, but now practices medicine in St. Louis and worships with the Hazelwood church. Rodi and the entire Tan family went all-out to make us comfortable. They are some of the most gracious people I have ever met. Rodi put us in his automobile and took us to the Manila Hilton Hotel which was to be our home during the Manila lectures.

We refreshed ourselves a bit, and he then took us to the Pasay City building to begin our first lectureship. We only had a short get-acquainted session that morning, after which we returned to our hotel for lunch and some much needed rest. During the lunch break, I discovered that I had a fever. This gave both of us our first concern as to health. We had prayed earnestly that we could both stay well during our work there. We decided that brother Spears should conduct the afternoon session and that I should go to bed. I slept for about 5 hours. I awoke with the fever gone, never to return. We concluded that it came from sheer exhaustion! I arose and prepared for the evening session while Dudley stayed in for rest.

The Pasay City lectureship was largely attended by preaching brethren from the Manila area and southern Luzon. Two or three came from the island of Mindoro. Attendance for the day sessions averaged probably about 40, with the evening sessions attended by about twice as many.



Part of the Pasay City audience.

I used all of my day-time speeches to present the material on PREACHERS AND PREACHING. Brother Spears spoke on denominational dogmas. The open forums which followed our speeches at Pasay (our first on the trip) proved to be quite interesting. Brother Spears had prepared much material designed to refute Pentecostal error on the Godhead, and the Manalo error on the Deity of Christ. The open forums turned mainly to the work and problems of preachers and the Deity of Christ. At Pasay City the Deity was most vigorously discussed with the brethren bringing up Manalostic dodges on certain passages what we had never heard. It took us a while to grasp the content of their arguments, but we feel that in the end we were able to deal adequately with the arguments they wanted us to discuss.

The Manalistas, as Filipino brethren call them, are followers of Felix Manalo, a Filipino who was a preacher in the Christian Church. At first he taught that Christ was the Son of God, but later decided that He was only a prophet, and that he (Felix Manalo),



Manalo's headquarters.

was also a prophet equal to Him. He started a denomination known as IGLACIA NI CRISTO (Church of Christ). It has a very stringent plan for extracting money from the poverty-stricken Filipino people and has built many elaborate cathedrals throughout the islands. The headquarters of this group are situated in Manila. It is one of the most elaborate complexes one will ever see (as the above picture will show). It includes a fabulous mansion where Felix Manalo lived and where his son (his successor) now resides. This compound is protected by an high wall and armed guards! We were denied admission, though we got some pictures of it.

In communities that are unimaginably poor one sees temples of Manalo that would rival cathedrals anywhere in the world for cost and beauty. This denomination was listed as the most frequent and the most vicious enemy the brethren must face. Many of the Filipino brethren formerly preached for this denomination. Gospel preachers have conducted and continue to conduct many debates with these people. These sessions sometimes become quite violent, and the Manalistas throw objects at our brethren during their speeches. But in spite of this, much good is accomplished and many of their preachers and members are converted.

Our Pasay lectureship ended Saturday at noon, and Dudley and I separated for the first time since leaving home. I agreed to go to Angeles City (about 50 miles north of Manila) for the Lord's day, and Dudley remained in Manila to preach at Pasay City on Sunday morning and at Baliway (near Manila) on Sunday afternoon. Three brethren came from Angeles City to accompany me. We travelled by taxi, a well-worn Toyota. It took us about 2 hours to obtain the necessary permission for this taxi to go out

side Manila, and we finally arrived at the home of brother Castorio Gamit, the preacher at Angeles City. We had dinner with his family. After a lengthy visit, I was taken to Clark Air Force Base which is located in Angeles City, where I spent the night with brother Arnold Granke, an American service man who had visited me before either of us went to the Philippines. He married an Orlando girl, and his family is now with him in Angeles City. They will attend at Angeles City, and will mean much to the work.

I spoke at Angeles City on Sunday morning to about forty people, and baptized four following the service in the only baptistry I saw in the Philippines. Brother Cunanon, one of the preachers at Angeles City, built a nice baptistry in his backyard at his own expense. One of those baptized was a widow with six children.



Angeles City church.

Following the baptizing we returned to the Gamit's home where we enjoyed lunch together. In the afternoon we had a couple of hours of lively Bible discussion on various subjects after which brother Gamit accompanied me back to Manila via a bus line



Baptizing at Angeles City.

called "Philippine Rabbit"! This was my first encounter with this "varmint" and I discovered that they indeed do "hop" like a rabbit!

The next morning we began our journey to Baguio City where our second major lectureship was scheduled. By pre-arrangement we went by way of Bagbag where a one-session lectureship was held. Brother Joe Cruz is the preacher there, and he had been studying with a group known as The United Church of Christ (Same as in this country) and wanted us to speak to them. We had three speeches. Brother Spears spoke first. I then spoke and Castorio Gamit of Angeles City preached in Tagalog, the official language of the Republic. Following the service five persons from the United Church of Christ desired to be baptized.



Gastorio Gamit speaking at Bagbag.

Since we were pressed to arrive in Baguio City before nightfall, we left the baptizing to the local preacher and took our leave for Baguio. We departed Bagbag at about four in the afternoon. For two and a half hours we travelled over some of the most beautiful mountains one could ever hope to see. To our back we watched the South China Sea put the sun to bed for the night, a breath-taking sight! We were again travelling by PHILIPPINE RABBIT, an antiquated bus built on about a 1960 model International Harvester chassis. We had an expert driver who moved along a narrow shelf called a road over mountain peaks that reached for the clouds and sometimes pierced them. There were no guard rails along the edge of the road, and when we met buses from the opposite direction, one would think we would lose a coat of paint!

We made the trip without incident, and arrived in Baguio City at about 7:00 PM, April 11. We were met at brethren Andrew Gawe and J. C. Felix, who took us to our hotel for a hot shower and a night of rest. We met with them again the next morning at seven, and planned our Baguio lectureship. We began at nine that morning, and followed about the same schedule as before in Pasay City.

The brethren at Baguio City rented a large hall from a local religious group. This is where our lectures were conducted. The lectures were well attended by local brethren, preachers from outlying areas, and non-members from the Baguio area.



Where Baguio lectures were held.

Baguio City is a resort area. The temperature is very pleasant, and the city beautiful. It is the location of the President's summer residence. It is also where our liberal brethren have a school. This school is under the oversight of the elders of the church in Inglewood,



Part of an audience at Baguio City.

California. It is a liberal arts college which issues academic degrees, a religious seminary, a denominational headquarters of the liberal Philippine churches, a board of control over liberal Filipino preachers, and a propaganda mill all wrapped up in one package! It is operated by two of the most malicious American preachers I have ever come across: Douglas LaCroy and Kenneth Wilky.

These two brethren publish a paper called THE PHILIPPINE CHRISTIAN (a very inappropriate title!) which contains the most vitriolic slander I have ever read from anybody, bar none! Its pages are almost completely filled with tirades against the hated "antis," both American and Filipino. It ranges from "the sublime to the ridiculous." It judges motives, makes unprovable charges and fabri-

cates monstrous falsehoods that seem to be designed to propagate prejudice against and out-right hate for those who are opposed to the school and its high-handed policies.

This college trains and controls Filipino preachers of the liberal persuasion. After they graduate from the school and receive American support, their checks are sent through the college, and they must support its policies and practices to get them! Some of the liberal native preachers who attended the Baguio lectures tried to hide this fact by saying that the school simply receives and forwards their checks, but some sound brethren who have come out of this setup, affirm that their checks were drawn on the college account and signed by college personnel. But if this is not the case, the fact still remains that the preacher's support checks must be cleared through the two Americans who run the school.

We went to Baguio at the invitation of brother Andrew Gawe and the local church there. We had planned to use the same material there that we used elsewhere; material designed to help preaching brethren. This material did not deal primarily with the problems which have divided the church over the past 25 years. Day lectures dealt with the preacher and his problems, and night lectures were designed to teach first principles. The confrontation we had with the liberals was of their own making. They asked for it, and we accommodated them!

I was scheduled to speak the first night at Baguio with brother Spears to conduct the open forum. My lesson dealt with the difference between the church and denominationalism. We had a large crowd. Some said 180 were present. We followed the usual



Liberal harassment at Baguio City.

format of preaching about an hour and a half, then opening the floor for questions about the lesson. The very in-

stant this was done, there were people on their feet all over the house; some 10 or 15 wanting to speak at the same time. At the time I did not know what was going on. I soon learned that Filipino brethren from the student body and faculty of the school were present, plus the local preacher from the liberal church. They had come, not to learn, but to disrupt the meeting and harass us. Their questions had no connection with what I had preached about. They asked questions about limited benevolence, preachers smoking, and whether or not it is a sin for a Christian to drink coffee!

It was obvious that they were seeking to nullify the force of the lesson I had preached. I kept reminding them that their questions were not related to what I had said and that brother Spears would field questions on any subject they chose during the open forum, but this did not stop them.

We had an Anglican priest present that night, and he tried for about 20 minutes to get the floor, but the liberals constantly dominated it. Finally, I got to him. He made a very moving speech. He said that the sermon I had preached had impressed him. That I had given a plan by which all religious people could be united upon the word of God, and indicated that he wanted to investigate the matter further. He delivered the liberal brethren a stinging rebuke when he said, "It is obvious that some of your brethren here have some petty differences with you which should be settled privately, but they have come here to create a disturbance rather than to study."

We finally got this part of the meeting under control and fielded a few questions concerning the sermon. Following this, brother Spears conducted the open forum part of the service. These brethren again sought to harass and disrupt. They continued to ask ridiculous questions, and make snide remarks concerning some of the sound brethren. They would get the floor and seek to keep it by filibustering tactics. Brother Spears did a masterful job of controlling a very bad situation. There were times when he had to set them down rather hard! One brother came to the front and practically refused to yield the floor when Dudley asked for it, and Dudley took him by the arm and practically let him to his seat! Immediately following the session, Dudley and I were taken to our hotel. It has been a long day, and we were very tired. We

were informed the next day that the liberals wanted to fight after we left. The sound brethren told us that this is very common with the liberals. Violent threats against the conservative brethren seems to be one of their favorite tactics.

We chided the Filipino liberals with the fact that they were being used as henchmen for the two Americans who run their school. We invited and urged them to bring the Americans with them the second night and we would be glad to divide our time with them. We challenged them to come and defend their practices and their slanderous attacks printed in their paper. We begged them to come and show the same courage with their tongues that they had demonstrated with their typewriters! Needless to say, they did not attend a single service, though we were told that they hauled their Filipino henchmen to the services in their automobiles!

The second night was little different from the first, except that we knew what to expect, and were better prepared. Brother Spears spoke the second night, and I conducted the open forum. Before anyone was allowed to ask any questions, I made about a fifteen-minute speech in which I laid down the rules by which the forum would be conducted. I knew that about the same number of Filipino liberals had been brought to the building as the night before. I stated that we had paid the rent on the building, and they were not going to take over our meeting. That if I felt that a person had received enough time, I would ask him to take a seat, and would not hesitate to rule them out of order when they misbehaved. We also informed them that we would not discuss the absurd questions they had asked the night before, and would not discuss any question twice in the same session. With the ground rules laid, we proceeded and the session went off pretty well. We never did see anything that looked like the American liberals!

We arose early the morning we were to leave Baguio and travelled about 9 kilometers out of the city to baptize those who had responded to the gospel in Baguio. We arrived at the Irisa river, and found it to be about 150 feet straight down from the road! We reached it by negotiating some rugged terrain, and once we reached the river, we had to look for half an hour for water deep enough for immersion.

Following the baptizing, we returned to our hotel, refreshed ourselves and caught a bus for Manila. It is about a hundred miles by road from Baguio to Manila. We wanted to catch an express bus, but as our luck would have it, all seats were taken. We had to take one that made many stops on the way. We arrived in Manila in late afternoon, and at the insistence of Rodi Tan, we spent two nights and a day with him and his family. We had planned a day of rest between our Luzon and Mindanao lectures. Believe me, by this time it was most welcome! We had been speaking four or five hours apiece each day, doing all the baptizing, keeping our clothes clean, etc. We were ready for a break!

We caught a plane for Davao City at 5:50 AM. Rodi Tan took us to the air port, and we were met there by brethren Tibayan, Azcarraga, Hayuhay, Gamit, Sibayan and Nebris. Gamit, Sibayan and Nebris accompanied us to Mindanao. The others came to see us off.

Our flight to Davao City (750 miles south of Manila) took an hour and a half. In route we flew over the beautiful Visayan (middle) islands, and landed in Davao City (Mindanao) at about 7:30 AM, Saturday, April 15. We were met by some 8 or 10 brethren and one sister who had travelled about 100 miles in a World War II jeep to take us to Lambayong where we would conduct our first lectureship on Mindanao.



The Jeepney that took us from Davao to M'lang.

We were soon on our way. Four hours later we had travelled over 60 miles of some of the roughest roads one can possibly imagine. Our jeep was beset with certain proclivities which impeded our progress. The generator occasionally shorted out and threatened to discharge our battery, and we had to stop quite frequently to replenish

the radaitor which had no cap, and which leaked rather profusely.

At 12:30 PM, we arrived at the home of brother and sister Romulo Agduma, where we were scheduled to have lunch. After we had eaten, we discovered that we were so exhausted that we decided to take a night's rest in M'lang, worship with the brethren there on Sunday morning and complete the trip to Lambayong Sunday afternoon. We checked in at a small hotel called "Foronda's place" and got a welcomed shower and some rest. The next morning we both spoke at M'lang, had lunch with the Adgumas, and finished our trip to Lambayong by way of another hired jeep and in the company of the Agdumas and some other brethren and sisters from M'lang.

We were quite apprehensive about our trip from M'lang to Lambayong since it took us through the heart of Muslim territory where many have been killed, both Muslim and non-Muslim. A recent flare-up had taken 20 lives, and another soon after we were there took 15 more. Many homes have been burned by both sides, and the whole area is very volatile. Muslims were seen walking along the road carrying large knives that would behead a man with one swing, and we were told that they were also carrying fire arms.

About 15 minutes out of M'lang we came upon a rather large river bridge which had almost been destroyed by a recent typhoon. Wind and water had separated the bridge from its end supports, and it was in danger of falling into the river. A rapair crew was making temporary repairs while a rather large crowd of Muslims and non-Muslims watched! Soldiers with loaded M-16 automatic weapons were scattered among the spectators. We were delayed for about an hour. Once they permitted traffic to cross, a bus fully loaded with passengers came across from the opposite direction wide open in low gear! The bridge looked as though it would



Damaged bridge.

give way at any moment, but it held and we were again on our way.

We were scheduled to speak at Lambayong at 2:00 PM, but did not arrive until 3:30. We were met at the new church building (built with American money raised largely by Connie Adams) by a crowd of about 200 people. They welcomed us with leis and warm handshakes. We spoke only briefly, and went to the native house where we would be staying and prepared for the evening service which was scheduled at 6:30. But it came a flood at 6:30, and we did not arrive at the building until 8:00 o'clock.

The Lambayong lectureship was a very eventful one. It was attended by the largest crowds of all our lectures even though it is a very small rural community. It was here that we got a good view of native Filipino life. The native home where we stayed was infest-



Native house where we stayed.

ed with at least one hundred of the largest rats I ever knew anything about. They romped on the tin roof all night every night, making it all but impossible to sleep! The first night one got in bed with brother Spears and bit him on the foot. We were thankful it did not break the skin. Had it done so, safety would have dictated that we fly him to Manila for medical attention. The brethren tried to reassure us by offering to put cats in our rooms at night, to keep lights burning, etc. They told us that the rats were not poison, and to prove it they said, "Some of the brethren here eat rats!" Dudley replied, "Yes, and some of the rats here are eating the brethren!"

Our sleep was also disturbed in Lambayong by many dogs, hogs, and chickens, all of which are raised for food. Many Filipinos are very fond of dog meat. There was constant yelping, squealing and crowing! never a dull moment, day or night!

While I was preaching the first night at Lambayong, a shot rang out loud and clear near the building. I thought it to be a firecracker, but found out later that a Muslim had been shot about 40 or 50 yards from where I was standing. He was accused of stealing a water buffalo. The law allows the killing of thieves. No arrest or investigation was made, and we later saw the men who did the killing. Everyone seemed to think they had done the community a great service!

Brother Virgilio Villanueva is the preacher at Lambayong. He is obviously doing a good work, and has an excellent reputation among the brethren. He and his good wife live next door to the church building, and provided three meals a day for all the many visitors who attended the Lambayong lectures.

We closed the Lambayong lectures on Tuesday night. We arose early the next morning, did some baptizing and departed by jeepney for M'lang where we would complete our work on the island of Mindanao. Again we must travel through the tense Muslim territory and across the



Some of those baptized at Lambayong.

dangerous bridge. We arrived in M'lang in late afternoon without incident and again checked in at "Fronda's Place" for a welcomed cold shower after which we went to brother Agduma's home for our evening meal. Our sleep was disturbed in "Foronda's Place" by hard beds (really just plywood tables with a four-inch mattress on them), a loud speaker from a near-by theater, and the mysterious ear-splitting calls of the giant lizards!

The M'lang lectureship got under way on Thursday morning. It was well attended by many who had attended the Lambayong lectures as well as brethren we had not met before. Again we dealt with the work, qualifications and problems of preachers. We had long and productive open

forums in which many issues were discussed.

Brother Romulo Agduma is the preacher at M'lang, and has been for many years. The M'lang church has over a hundred members, and owns the only church building we saw among Filipino brethren which was built without American money. Brother Agduma is a very able preacher and Bible student, and is probably the most influential man on Mindanao, if not in all the Philippine islands. He is of sterling character, humble and hard working. He has a wonderful wife and family. Reuben, his only son, has studied for two years at Florida College, and will return to M'lang after another school year. He plans to give his life to the preaching of the gospel and working with his father. Three of brother Agduma's daughters were baptized during the M'lang lectureship. Having had Reuben in my home before going to the islands, it was a thrill to baptize three of his sisters while there.



**Spears, Needham and Agduma
before the M'lang building.**

Brother and sister Agduma live adjacent to the church building and fed about 60 people three times a day during the M'lang lectures. He butchered 4 hogs, and two goats during the week, and I don't know how many hundred pounds of rice were eaten! This was a tremendous task but it seemed to have been well organized and executed.

Brother Agduma spends quite a bit of his time publishing a monthly paper in both Ilocono and English. It contains some 24 single-spaced 8 1/2 by 11 pages and is printed on a mimeograph machine. It involves much labor, but has had a wonderful influence for good in the islands.

The M'lang lectures closed on Sunday evening, and we left for Manila on Monday morning. We travelled by jeepney to Mikilala, a distance of about 20 miles, where we caught a bus for Davao City from which we took a plane to Manila. At Mikilala we visited for a few minutes in the

home of brother Rodrigo Diego, the local preacher, while waiting for our bus. The trip was long, hot and dusty in an open-air bus travelling over very rough unpaved roads at break-neck speed.

We arrived in Manila about mid-afternoon and were met at the airport by Rodi Tan. We took some rest in Manila before departing for home. Before leaving home, we decided to make our return trip the other way, since the Philippine islands are about half way around the world. Hence, from Manila we went to Kaloan and Hong Kong China where we spent one day. From there we flew across South Viet Nam, landing at Bangkok Thailand, then to Bombay India. Our next stop was Tel Aviv where we rented a small automobile and toured Israel for some four days. From Tel Aviv we went to Rome where we spent a day, and from there to Frankfurt Germany where we spent 6 days visiting with brethren and friends. We were impressed with the work in Germany, and have been seeking someone to go there and work with the groups at Wiesbaden and Stuttgart. I am delighted to announce that brother Spears and his family are planning to begin work there next July. Brother Spears is now planning a short trip there this fall for some special work, and to look into the problem of housing, schooling for his children etc. I believe he is a good man for the job, and with him there, the future of the work in Germany looks very bright. Anyone going to Germany or knowing of anyone in the Frankfurt--Wiesbaden area should contact B. D. Gordy, USAFPCS, OL 301, Box 611, N. Y. 09633. He and the brethren at Wiesbaden will be glad to contact them.



Spears, Gordy and Cochran on the banks of the Rhine River.

While it is good that brother Spears is undertaking the German challenge, let us not think one man is sufficient. There is room for many more. We would still like to see others plan to go there and establish churches after the New Testament order. We invite any who are interested to contact us at once.

Our last stop before departing on the final leg of our trip was London England where we were met by brother Fred Melton, an American preacher who is ably working with the church in Tonbridge Kent near London. He showed us around London before we drove to Tonbridge to meet his family



Dudley Spears and the Melton family before the meeting house in Tonbridge, Kent, England.

and get acquainted with his work. We were highly impressed with his work and his ability. He is doing an outstanding job against great odds. He is a man of great patience and outstanding ability. We hope to print an article by him about the work in England in our next issue. We caught a train back to London late that night, and departed for home the next morning. We arrived home on May 11 at about 7:30 PM, having been gone for approximately six weeks. We were met at Orlando Jetport by our families and a large contingent of brethren and sisters from the Par Avenue and Palm Springs Drive churches. They were a wonderful sight to a couple of tired preachers!

EVALUATION OF THE TRIP

It has been very strangely difficult for us to evaluate our trip until recently. Somehow we found it hard to determine if our trip had accomplished its goals and had been worth the money and effort expended in it. I am now firmly convinced that the trip was worth while. I believe the work we did, the information we gathered and the help we can now render the brethren and churches interested in the Philippine work will more than justify the expense and the effort devoted to our trip.

One factor which complicated our evaluation of the trip was the problems we encountered with some of the native preachers. We had prepared extensive outlines on a variety of subjects with plans to cover all of them in an effort to better qualify the preaching brethren. As it

turned out, we had to abandon that plan and spend most of our time dealing with problems. This was a disappointment to us, but we now feel that it was necessary and worthwhile. (We had the outlines printed in book form while there and distributed them among the native brethren).

The problems relate mostly to American support. Some few of the native preachers have not been exactly honest with their American supporters, other have been somewhat negligent in their reports and their work. While some of the problems are quite serious, they are no more serious or prevalent there than among preachers here. One of the greatest problems in reporting these matters to American brethren is in keeping them from equating all Filipino preachers with the unscrupulous conduct of a V E R Y FEW. Such would be a very serious mistake and would do great harm to the Filipino work, and the many faithful men who have made great progress against some of the most vicious opposition I have ever known.

Perhaps American brethren will be helped when I say that most of the Filipino problems have been brought on by American mistakes. American brethren are very compassionate and always ready to help those who are in need. we frequently send money to people about whom we know but little. We seemingly do not want to take the time to investigate to make sure the recipient is worthy. We have very little contact with him, and even after we begin supporting him, we make no demands upon him as to his time or the nature of his activities. We are either too busy or unconcerned to keep in touch with him; what we do is very easy and very simple: we send him a check once a month. That must require at least three minutes of o u r time! Some don't even bother to include a letter!

Until we decide to be more cautious, informed and interested in the people we support, we are going to continue to create problems with our money. We have witnessed this on the part of our government, but it is no less true in the church. Many American brethren have sent money to Filipino preachers without knowing whether others were supporting them or not, and if so, how much? It is inevitable that some unworthy people are going to get American support when it is that easy to come by. Some few unworthy people will get support with the greatest caution due to the great distance between the supporters

and the recipients. Our present half-hearted methods will only intensify the problems we found.

SUGGESTIONS ABOUT SUPPORT

1. Be advised before you start: Some brethren are supporting people in the Philippines on the basis of correspondence which was initiated by the Filipino who found their name and address in some American religious periodical. We found the directory pages of these periodicals to be the most popular ones in these publications with some Filipino brethren. It seems obvious to me that good sense dictates that no Christian or church should undertake the support of someone half way around the world when all they know of him is what he says about himself! Six American brethren have now visited among the churches during the past 3 years: Roy Cogdill, Cecil Willis, J. T. Smith, Connie Adams, James P. Needham and Dudley Ross Spears. These brethren collectively possess a great deal of knowledge of the work in the Philippines, and it seems very unwise to undertake the support of anyone in the islands without being advised by one or more of these brethren. Also, brother Wallace Little of Marshall, Texas was stationed in the islands during his military career, and has kept up with the work in a good way. He too is an excellent counselor in the matter of Philippine support.

We have personal information sheets on about 125 Filipino preachers. Upon request we will be glad to supply supporters with a copy of the ones from those they help. If we do not have one, we will be glad to supply you with a blank form which you can have your recipient to fill out. We have found these invaluable.

2. Demand regular detailed reports: The only way we can know for what our money is being spent is to insist that those we support tell us in regular reports. We found some Filipino brethren very negligent along this line. We have learned of some American brethren who have written several letters requesting reports from those they are supporting, but without success. The solution to this problem seems very simple to me--NO REPORT, NO CHECK! A refusal to report to supporters is pretty good evidence that the supported does not have anything to report! We discovered that those who have something to report are quite eager to report it. In fact we found that

some few are so anxious to report results that they have reported (taken credit for) work that others did!

We learned that one must be very specific, if he gets the information he wants from some Filipinos. We tried to tell the brethren there what to include in their reports to their supporters. Here are the suggestions we made:

1. Names and address of all supporters.
2. The amount each sends.
3. Total support you receive from all sources, regular and irregular.
4. Resume of your work including:
 - a. Where you worked since last report.
 - b. The amount of the contributions in the churches where you worked.
 - c. The number in attendance at each place where you preached broken down as to: Members, visitors and children.
 - d. The total membership at each church where you preached.
 - e. The number of hours you spent in the work since your last report.
 - f. Number of responses to the Lord's invitation.

You should inform those you help that this report is very important to you because it is the only way you can know if the Lord's money is being properly spent. You should make it plain that if you receive no report, he receives no check! This will solve the problem once and for all!

I should also caution you against being gullible where reports are concerned. Some Filipino brethren get carried away with the English language and sometimes exaggerate. As stated earlier, there have been cases where the work of one person has been reported by others. I am not say-

ing this is a prevalent practice, but it has happened and should make us more cautious in the future.

3. Never send more money than is requested: As stated earlier, Americans are compassionate and free-hearted. When they receive a request from someone needing \$75, they say, "Oh, let's send him a hundred." That is very generous, and manifests a very benevolent spirit, but it is not always good for the recipient. It tends to spoil, and blur the Filipino's economic perspective. The common man in the Philippine Islands is poverty stricken by our standards. Since we cannot raise the standard of living generally, we would not do it specifically, that is to the point that a preacher lives above those he serves. This very thing has caused some serious problems among the Filipino brethren, and it is largely the fault of uninformed American supporters.

We need to learn something of the standard of living in the particular area where those we support will be working. By their standards he should have a decent living, but we are way out in left field, if we try to support these men by American living standards. To raise the Filipino preacher's standard of living above the people with whom he works will be detrimental to his work, and to him personally. This can be substantiated by specific case histories.

4. Do not respond to every request: A few Filipino brethren have learned of the benevolent American spirit, and have determined to use it to the fullest extent. This is a tendency of human nature, but it is not good for the Filipino or the work of Christ. Some who are receiving better-than-average wages continue to insist that American brethren buy them motorcycles, jeeps, typewriters, tape recorders, public address systems, etc. etc. Some have been quite successful. Some of these items become status symbols--possessed but not used! When one preacher obtains such items, others feel they are being out striped, so they start begging American churches for them.

We tried to encourage the Philippine brethren to be more independent. We pointed out that American churches do not buy these items for American preachers, but rather those preachers who desire them purchase them out of

their salaries. We pointed out that when American churches give them above-the-average salaries why should they also supply them with these items when they do not do it for their own preachers. Most any American preacher could make out a good case as to why the church should buy him a new car or motorcycle. If American churches will not respond to him, why should they respond to those in other lands?

I do not mean this to be a blanket statement. I am aware that there may well be some exceptions to what I have said. There are some special cases where some of these items can legitimately be supplied, but I must emphasize that these are exceptions.

5. Send international money order by registered air mail: The Philippine society is one of the most corrupt in the world. Theft is a major problem. Every precaution must be taken to prevent this. Some checks have been lost or stolen. Personal checks must clear the American bank on which they are drawn before the Filipino can get his money. This is not true of international money orders which one can obtain at most banks. Be sure to send all checks by registered air mail.

VISIBLE RESULTS OF OUR TRIP

During the course of our trip 63 people were baptized. We do not feel these were all the result of our work, for it was evident that most of them had been taught by the brethren before we arrived. Four denominational preachers were among those baptized, two Pentecostals and two of the United Church of Christ.

At the insistence of the Filipino brethren, we did all the baptizing. We were told that those who are baptized by Americans will strive harder to be what they should be. While this was a phase of the work about which we had some second thoughts, we submitted to their desires and customs.

WHAT OF THE FUTURE?

In the course of the Cogdill-Willis trip, it was decided that it would be beneficial if at least two American brethren could visit the islands annually. This has been done for three years now, and one must ask himself

if this should be continued, and if so, what should be its objectives?

It is our conviction, and that of the Filipino brethren, that at least for the time being, this plan should be continued even though they and we are aware of certain dangers that lurk within it. With the amount of American money being sent to the islands, some means of personal contact should be maintained with its recipients. This will help and encourage the faithful, and help to avoid and solve certain problems that will inevitably arise.

Of the dangers we shall now speak more specifically. It should be obvious to all Bible students that no American has the scriptural right to announce that he has decided to spend a month in the Philippine Islands, raise the money, then write and tell the Philippine brethren of his plans. We should respect the autonomy of the Philippine churches. They should decide who they want to come, then invite them.

We feel that it is advisable that mature and experienced brethren make these trips. Complex problems arise in the course of this work which a young inexperienced man cannot meet. Any person who thinks this is a pleasure trip, needs to have some second thoughts! It is a very exhausting trip, and one fraught with many dangers. There are dangers of criminal violence against one's person, as well as some serious health hazards. Four persons were murdered very near us during our trip, one only 40-50 yards from where I was preaching.

We also have some misgivings about a new set of brethren going each year. Too much of the time must be spent in getting acquainted with new people and their ways and making adjustments. At some point it will be much better if those who have been will return. This is our judgment, and several Filipino brethren expressed the same opinion. (I want it clearly understood at this point that I am not by any means seeking another trip to the Philippine Islands, though several of the leading Filipino brethren have expressed their desire that brother Spears and I return). Anyone who returns can go right to work the moment he arrives with full knowledge of what the trip is all about. Those who are there for the first time just cannot do this quite so readily, there are too many unknowns and imponderables.

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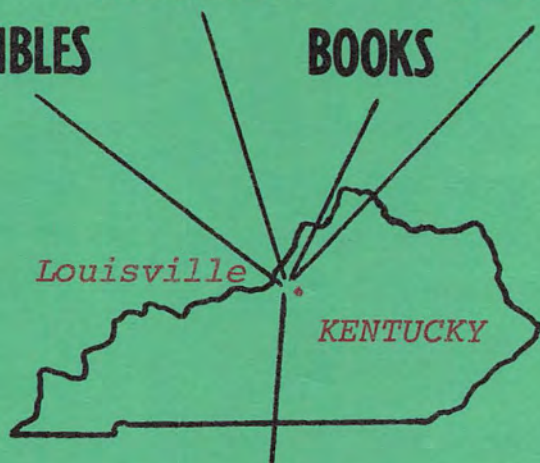
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TORCH

Volume VII September, 1972 Number 9

*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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Today's Fashions

As I travel to and fro,
Today's fashion's quite a show!
Thigh-length boots and mini-skirts
Worn by gaudy, prissy flirts.
Colors crazy, psychedelic,
I declare they look plumb hellic.
Women clad in scanty dress,
Smoking foot-long cigarettes.

James P. Needham
4-4-68



Editor
James P. Needham

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Billy K. Farris, Publisher

"LOOK ON THE FIELDS" --

BROADENING OUR HORIZONS

The recent trip around the world made by Dudley Spears and this editor has impressed me with the need for brethren to BROADEN THEIR HORIZONS; to look past our own borders to "regions beyond" (2 Cor. 10:16). We worked among the churches in the Philippine Islands for almost 30 days. We visited the work in Waipahu, Hawaii on our way to the Philippines, and works in Tonbridge, Kent, England and Frankfurt, West Germany on our way home. We visited other countries, but



we knew of no sound works in them.

In John 4:35, Jesus said, "*Lift up your eyes, and look on the fields; for they are white already to harvest.*" We note that "fields" is plural. This indicates that He is telling us to look at more than one field. We are prone to look at and concentrate upon our own field. It is the natural thing to do, but it is not right.

WHY BROADEN OUR HORIZONS?

There are at least two reasons why we should broaden our horizons. They are clearly set forth in the scriptures. Let's look at them:

1. *Because of a sparse yield:* In many cases we are sowing the same field (Lk. 8:11) over and over without ever producing an appreciable harvest! No farmer in his right mind would do this. He would either change his methods or sow in another field. He might not abandon the less productive field, but would likely "broaden his horizons" and take on other fields to improve his over-

all yield. He would be foolish to continue to expend all his time, effort and money and the majority of his workers in a field that produces a minimum yield.

I believe this is what we are doing in many cases. In America we are spending millions of dollars and using the majority of our workers to preach the gospel to people who don't want to hear it; we are often sowing the gospel seed (Lk. 8:11) on the wayside and "Satan cometh immediately, and taketh away the word that was sown in their hearts" (Mk. 4:15). Does it not make sense, yea, I say, are we not scripturally obligated to look to more fruitful fields? Jesus said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Mt. 7:6). In Acts 13:44-47, Luke tells us of the work of Paul at Antioch in Pisidia. He says, "And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The obstinance of the Jews was reason to move on to the Gentiles.

2. Because of abundant yield: On Paul's second preaching tour he and Silas determined to "Go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after

he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:4-10).

So, in either case, we have no excuse for not carrying out the Great Commission. If we are having a great harvest in one field, this argues that we should broaden our horizons because if people are receptive to the gospel, our best workers can move on and sow in new fields and those converted can reap an harvest that is ripe and ready (Heb. 5:12-14); Rev. 22:17). Also, in the above texts there seems to be the idea that one nation has no right to hear the gospel twice until all have heard it once. If this is not the case, why was Paul "Forbidden of the Holy Ghost to preach the word in Asia"? Was it not because Asia had already heard it?

On the other hand, if a field yields a sparse harvest; if the people are obstinate and rebellious toward the truth, Jesus says we should not "Cast our pearls before swine." Why should we "beat our brains out" preaching to people who are determined not to hear?

This philosophy accounts for the fact that within 30 years after the giving of the Great Commission, the gospel had been "preached to every creature which was under heaven" (Col. 1:23). Whether people were receptive or not, the workers moved on to new fields until "their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18).

WHY WE DON'T BROADEN OUR HORIZONS

I am sure there are many reasons why we are not more interested in world evangelism. I am certain I do not know all of them, but here are a few that come to mind:

1. *A lack of dedication:* Americans generally have lost the spirit of ruggedness that characterized their forefathers. Our enemies know this. The Communists have said that this will be one of the main factors in our downfall. We have grown soft! We don't give ourselves wholly to our secular work, much less to our spiritual duties (Col. 3:23; 1 Tim. 4:15). Americans, to a large degree, no longer take any pride in a job well done. Seriousness of purpose and perseverance are sadly lack-

ing in our society. This attitude has infiltrated the church, and has damaged our spiritual outlook. Many brethren are not sufficiently dedicated to save themselves, much less others.

2. *Frivolous excuses and anemic alibis:* We hear brethren offer many excuses for not broadening their horizons. Let's look at some of them:

a. *"Why should we send our preacher or our money 10,000 miles from home, when there are so many works close to home that need our help?"* The best reason for doing this is that the Lord said do it. Whether the home field yields sparsely or abundantly, the Lord said "Go into all the world and preach the gospel to every creature" (Mk. 16:15). No excuse can nullify this order.

b. *"The Lord said 'Jerusalem, Judaea, Samaria and unto the uttermost part of the earth.'" To be sure, but haven't we spent enough time and money preaching at home to justify "broadening our horizons"? The gospel came to the American continent probably in the 1700's. In the past, it had great success here. While America is still a fruitful field, it is nothing compared to what it once was. And while American churches have always shown some interest in world evangelism, and it has increased through the years since the second world war, we still have not touched the hem of the garment. We need to "Lift up our eyes and look on the fields"--"broaden our horizons."*

c. *"But one doesn't have to get sea-sick to preach the gospel."* Not everybody has to, but Mt. 28:19,20, indicates that somebody does! How can the Great Commission be fulfilled without crossing the oceans?

3. *Materialistic considerations:* One of the great hinderances to world evangelism, is materialism. It is like a mill stone about our necks. Like in the parable of the sower, *"The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful"* (Mk. 4:19).

Individuals fail to go to "regions beyond" (2 Cor. 10:16) because of materialistic considerations. It may be monetary, personal convenience, or unwillingness to

be separated from loved ones. Churches are often hampered from financial support of foreign work because of too much emphasis on the things of this life: "It is too expensive, the 'missionaries' are getting rich," or "we can't help at this time because we are going to remodel our building, or build a new one." Do we seriously think such will stand up at the judgment?

4. *Selfishness*: Some of us are just plain selfish! By many of our actions and expressions we say, "We are saved, let the rest of the world go to hell!" It would help us greatly if we would try to realize how we would feel, if the tables were reversed; if we were lost and other nations had the gospel. We would do well to practice the golden rule (Mt. 7:12).

Churches often become selfish. They build fine buildings and pay preachers to preach to brethren while people in the very shadow of their edifices die without the gospel. They want their preacher to stay at home rather than preach to people who need him worse than they do. Churches seem not to catch the spirit of the New Testament along this line. When Paul wrote the Corinthians he said, "Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel beyond you, and not to boast in another man's line of things made ready to our hand" (2 Cor. 10:15,16). Paul expresses hope that when the Corinthians' "faith is increased" that he will be "enlarged" by them to "Preach the gospel in regions beyond you..." This should be the goal of every church. Until churches and individuals cease being selfish with their money and themselves, we will fail to measure up to the pattern set for us by the early Christians.

WHERE SHALL WE GO?

The Great Commission says to every creature in every nation (Mt. 28:19,20; Mk. 16:15,16). This is where Paul said he and others went (Col. 1:23). There are many places to go. There are many neglected fields within our OWN NATION. There are whole nations in the world that have not yet heard the gospel. There is a great shortage of workers, but we must develop new ones. We must also instill in them a burning desire to go to difficult

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fields and the far-flung areas of the world, to those "far away places, with strange sounding names." This is the only way we can fulfill our responsibility to God and pay our debt to humanity (Rom. 1:14). We must eradicate the common ambition of many young preachers to develop to the point that they will be accepted by a large church in a well-known city where they can sit down in a tub of butter and bask in the sunlight of brotherhood reverence and glory. We must endow them with the sacrificing spirit of the pioneer; with an eager desire to "preach the gospel, not where christ is (was) named, lest I (they) should build upon another man's foundation" (Rom. 15:20).

WHO SHOULD GO?

It is certain that not everyone can or should go. It is certain that not everyone is "cut out" to do every kind of work, "*But every man hath his proper gift of God, one after this manner, and another after that*" (1 Cor. 7:7). Certainly everyone should desire to serve Christ where he can accomplish the greatest good.

Only the sincere and the dedicated should go; men who are interested in establishing the cause of Christ in difficult places, rather than seeking some imagined glory or prestige that comes to those who preach in some foreign country. There is really only one reason to go anywhere, and that is to preach the gospel. He who wants to go for any other reason should not ask the church to pay his way!

CONCLUSION

Our purpose in this article is to try to inspire men, both younger and older, with a desire to "broaden our horizons." Nothing said here is designed to encourage anyone to go to a foreign country who should not go, and certainly there is no effort made to persuade anyone to neglect our own nation where the church is either strong or weak. Even among the well established churches of our own country, there is a need for workers. Workers are needed in all fields, little, big, old and young; strong and weak. Our desire is to encourage us to spread our time, money, efforts and workers more evenly over the vast fields of the entire world, to "broaden our horizons."

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Dudley Ross Spears' Fourth Affirmative

A39. I come to my last affirmative in this discussion. I have no more opportunity to review what my respondent will say in the discussion. I trust that he will not introduce anything that has not already been introduced.

HIS LAST QUESTIONS

A40. Answer to #11: (See paragraph A17). Answer to #12: (See paragraph A17). My answers have not changed. Brother Bolton has not shown how my answers are vague or incorrect. Answer to #13: (1 Tim. 2:11,12). She would be teaching and usurping authority over men for men have been appointed to teach the classes they would be sent to. Answer to #14: None. Women are commanded to teach young women domestic duties. Elders may tell them to do this in a class where no men are and that is not in the assembly. Brother Bolton has not yet shown this to be in error. Answer to #15: No demands on where. To do so would be binding where God has not bound. They are not allowed to be a teacher over men or in the public assembly. They do neither of these when they teach young women and children in a class outside and apart from the assembly or when the whole church is come together in one place.

A41. Brother Bolton claims he has pressured me into an answer. He uses words like "reluctantly admitted." Do you suppose a man can be "under pressure" from brother Bolton and not know it? If I have been pressured, I am unaware of it. I have not knowingly been reluctant about answering anything he has asked. He does not like my answers, but I cannot help that.

A42. Were I to use his type of language, I could say he is "reluctant" to deal with the problem he is in over the classes being the assembly of the church. He wants to apply 1 Cor. 14:34 to classes because he erroneously says they are the assembly. He does not know what to do with 1 Cor. 14:27 which requires men to speak "one by one" and not at the same time. He did not deal with it in the last

article he wrote. In fact he gets deeper into trouble for now he says that he doubts that Paul had classes in mind in 1 Cor. 14. So, brother Bolton wants to apply rules found in 1 Cor. 14 to something he doubts Paul had in mind. Next, he tries to get out of it by saying that verses 34 and 35 of 1 Cor. 14 contain a broader and more general application. He says this is so because there is a new paragraph beginning at verse 34. Paragraphs mean absolutely nothing in the English translations. The translators thought perhaps a paragraph might have begun where they have indicated, but that does not mean Paul meant that a broader and more general rule began there. That is brother Bolton's way of trying to get out of a difficulty. The point my friend is missing is not whether broader or more general rules are given, but does it apply to the same assembly. Does it, brother Bolton? If so, then you violate it in your classes when your men speak at the same time, because you say classes are the assembly together in one place.

A43. Brother Bolton tries to make something out of the fact that an "excellent way" for women to do what Paul told Titus to command them would be "in the home" or in day to day contact. But another "excellent way" is in a class where she teaches younger women and children. But I wonder if brother Bolton is as concerned over the matter as he appears to be. Our non-class brethren say that since there is a dispute over classes, "an excellent way" of teaching is for all of it to be done in the home. Do you agree with them brother Bolton? If you agree, are you willing to give up classes?

A44. He says I am inconsistent in thinking it wrong for a woman to preach on the radio and let an elder sit in her class "to see how it was going." I do not say he did this intentionally, but some men phrase "trick" questions to gain a point. He asked me if an elder could sit in a woman's class "to see how it was going." I said he could but he would not be there to learn, per brother Bolton's own question, but there is a vast difference in a woman preaching on the radio and an elder inspecting her class. When I hear one of these "female evangelists" (?) I do not inspect her ability to teach--I listen to what she says. I hope brother Bolton was not trying to be "tricky."

A45. Brother Bolton is still worried about sister Jones, but he did not answer my question about the whereabouts of brother Jones. Suppose he was "reluctant?"

A46. He is still using an "unknown tongue" by talking

about a "segregated assembly." Until now, he has not tried to describe it. If a thing is an assembly, by the very nature of the word, it is a group together. If it is segregated, it is apart. He has combined two words that contradict each other. I Cor. 11:18-22 talks about an assembly where people brought their own supper and were eating "before others" (verse 21). It does not describe a "segregated assembly." There is no such thing.

A47. Brother Bolton also crossed himself up badly by saying that a woman could not teach "in the church" but could teach in the "teaching work of the church." Now he has the audacity to say that Paul said that!! Yes, Paul said it was a shame for a woman to speak "in the church" but this has reference to a time when "the whole church comes together in one place" (verse 23). It does not have reference to the activities of a woman outside the assembly. But if you will go back and read brother Bolton's attempted explanation, you will notice that he changes his tune a bit. Look at his paragraph N24, last two sentences. He uses the expression, "women may actively support the teaching work of the church..." Brother Bolton, we are not talking about what she "supports." We are discussing her teaching work in that which is part of the teaching work of the church. Now one time you said she could teach in the teaching work of the church. We were not discussing what she could or could not do "in the home" or in day to day contact--we were talking about what she could do in the teaching done by the local church and you said she could. You also said that there is "far more" work done in the teaching by a local church than is done in the public assembly. Yet, she cannot teach "in the church." The word church has many meanings, sometimes limited to the assembly of Christians "together in one place." Sometimes it means the local church together in one place or not. Now, please tell us how a woman can teach, not in the public assembly, not at home or in day to day contact, but in the teaching work of the church. You said she could. Forget about what she may "support" and deal with the issue fairly.

A48. I presented several passages showing that the prepositional phrase "over the man" in 1 Tim. 2:12 modifies both infinitives "to teach" and "to usurp authority." Brother Bolton says the Bible is not a book of grammar. Why do you suppose he was trying to make something out of an arbitrary paragraph placement in 1 Cor. 14? Paragraphs are part of grammar, are they not? But, the only reply he made to my arguments was to wave his hand

Bolton -- Spears Discussion

RESOLVED: *The Bible teaches that women may be used in a teaching work done by a local church of Christ as is commonly practiced in Bible classes.*

Bernard Bolton's Fourth Negative

N28. I am grateful for this opportunity to respond to brother Spears in this final installment of our discussion.

N29. Apparently finding my questions too hard to answer and my answers too hard to question, brother Spears gave up his supplemental questions half way through the discussion and has steadfastly refused to answer some of mine from the beginning.

QUESTIONS STILL UNANSWERED

N30. a. Is the Bible study one of the services of the church? b. If every member of a local congregation comes to the Bible study, has the church convened or come together as a body? c. Why may sister Jones not scripturally teach in a class room the same men she has taught in her home? (Brother Spears says because men have been appointed to teach them! This is not the question nor the answer, and nobody knows it better than brother Spears. It is not a question of whether men may teach men in a class room, but why may women not be appointed to do so? He is not reluctant to answer this question; he simply CANNOT answer it without changing either his doctrine or his practice.) d. Which lexicon says that ANTHROPOS must necessarily include both sexes? e. Will he deny that ANTHROPOS is sometimes used contextually to mean "male?" f. What does he mean by "teach over the man?" g. What is his authoritative proof for "teach over the man?" h. Can he give the Greek expression for "teach over the man?"

ADMISSIONS BY BROTHER SPEARS

N31. a. He admits that Paul did NOT instruct Titus to establish classes for women to teach. b. He admits that the home would be an excellent place for older women to teach younger women. c. He finally admits that no verse in Titus 2 permits elders to ask one of the aged women to do something that all are not supposed to be doing already. d. He admits that sister Jones may teach a group

of men outside the church assembly. (He continues to be concerned about brother Jones, whom I did not indicate as being involved. He is deceased, brother Spears.)

INCONSISTENCIES OF BROTHER SPEARS

N32. a. He wants to teach the truth, but we will not "waste words" in clarifying his responses to questions. b. He says "classes are not the assembly" and that a woman may teach a group of men outside the assembly, but not in a class room! c. He can see the general application of subjection and modesty as taught in such passages as Gen. 3:16; 1 Pet. 3:1-6; 1 Cor. 11:3, *et. al.*; yet he believes that a woman could be immodest and "boss her husband" without 1 Tim. 2:12! d. He believes a woman may teach women in the presence of the elders in a class room, but she may not teach a group of men in a class room (which he says is not the assembly); but she may teach a mixed group in her home, which is not the assembly (if brother Jones is not there!) (Keep figuring, dear readers; I do not understand it either.) e. He says that the sentence structures of Acts 16:21 and 1 Tim. 2:12 are parallel in both English and Greek; yet he CANNOT give us one authority in either English OR Greek to support his "*ipse dixit*." f. He believes that "teach over the man" is a grammatically valid expression; yet he CANNOT find the expression in either English OR Greek. g. He thinks that my observing that a new paragraph does begin at 1 Cor. 14:34 in both Greek and English texts is the same thing as his attempt to use the Bible as a "divine commentary" on English grammar! h. He believes that sister Jones could teach men in her home without "teaching and usurping authority over men," but he does not believe that she could teach the same men in a class room without "teaching and usurping authority over men." (Is this not another admission -- that he recognizes the classes are a part of the public assembly?) i. He admits that no verse in Titus 2 permits the elders to ask one of the aged women to do something all are not supposed to be doing already; yet he insists that the elders may do exactly that! j. He believes that the organized Bible study is not an assembly of the church, but he does not believe that it is a different organization from the church! k. He allows the elders to "arrange" the flock or "divide" the assembly, but he does not believe that they can "segregate" the assembly. He thinks "segregated assembly" is an "unknown tongue." l. He knows that I do not object to classes; yet he has had something to say

about "the non-class brethren" in every one of his articles. m. He admits that the home is an excellent place for women to teach, but he is willing to cause division by insisting that they teach in public classes. (Yes, brother Spears, I would give up classes wherever they caused division. What about you?) the expressed disire of both brother Spears and myself was that this discussion might bring us closer together. Have we not found a way?

PARALLEL CONSTRUCTION

N33. Without proper qualification or substantiation, brother Spears pushes right on with his *incorrect* "parallel sentences." He offers us an incorrect diagram this time, purporting to show that Acts 16:21 is parallel with 1 Tim. 2:12. He seems to think that because each sentence happens to have compound infinitives connected by coordinate conjunctions (not correlative) then the critical points in question are parallel also. But even the most casual observance will show that "being Romans" is not parallel with "over the man." Brother Spears tries to prove that a prepositional phrase, "over the man," modifies both infinitives, "to teach" and "to usurp" by showing us a participle phrase, "being Romans," which modifies NEITHER infinitive, "to receive" or "to observe!" "Being Romans" modivies "us" just as "being Jews" modifies "men in the verse right above it. Please let none of our readers think that this is just my word against that of brother Spears. I urge you to check with your English professors and your Greek professors. I am willing and eager to abide by whatever qualified grammarians say about grammar. Lets all be honest, unbiased, and unprejudiced. Put us both to the test.

N34. Brother Spears constructs other sentences which he claims are parallels of 1 Tim. 2:12; then he wants to know how I would apply them. I would understand them to mean just what he understands them to mean because he constructed them, and they are NOT parallel to 1 Tim.2:12. Since he is wary lest I introduce something new, let us take his own sentences and turn them into true parallels of 1 Tim. 2:12 so that even a child can see it: "I suffer not a student to cheat, nor exercise authority over the teacher;" "I suffer not a woman to drive, nor to have authority over the chauffeur." "Cheat over the teacher," "drive over the chauffeur," and "teach over the man" all make the same nonsense.

TEACH IN THE CHURCH

N35. Brother Spears says that I crossed myself up on the matter of a woman's not teaching "in the church" but allowing her to teach in the "teaching work of the church." The former expression is Paul's; the latter belongs to brother Spears. I simply adopted his question. I urge all readers to go back and examine what I said about this. The only cross-up has been in our brother's question. (I should not say "tricky.") He has now apparently qualified his question to make "teaching work of the church" exclude everything except teaching classes. If this is what he means, then the answer is no; this is what the whole discussion is about. But if he has something else in mind which has not been mentioned by either of us, then I do not know what he means. I have made my stand clear from the beginning of this discussion about whom, when, and where a woman may teach. I will gladly give a fair answer to any fair question.

I CORINTHIANS 14:26-35

N36. I have twice clearly explained the applicability of this passage, but brother Spears is so engrossed with imagining difficulties for me that he evidently has not paid attention. Verse 27, which he thinks I am afraid of, poses no difficulty at all. It simply directs the orderly succession of speaking in tongues by men in the assembly when tongues are spoken and an interpreter is present. If this were taking place in a class room, would brother Spears change the instruction? I think not. Be that as it may, however, one cannot successfully hide from the fact that verses 34,35 are more comprehensive in scope than the preceding verses, new paragraph or not. The injunction here says, "As in all the churches of the saints, let the women keep silence in the churches...for it is shameful for a woman to speak in the church (RV). Notice the literal translation of that last clause: "for it is a shame for women to speak in assembly" (Cf. Berry). These two verses include all assemblies arranged by the church, be they great or small. Saying that the organized classes do not constitute the church is unrealistic. Brother Spears himself will not say that it is an organization separate from the church. He will not even say that such a Bible study is not one of the services of the church. He even admits that it is the work of the local church that is different from the home and from day to day

(continued on page 22)

"CHURCHES OF CHRIST" AND BRITAIN

Fred C. Melton

For almost two years now, I have wrestled rather cautiously with the vexing problem of why the churches of Christ in Britain are so very weak, yea, struggling to survive, while their American brethren thrive and increase in a comparatively monumental way. Some "causes" will appear obvious immediately, while others are more subtle. As my thoughts begin to crystalize on the subject, I shall pass on some important observations which may enlighten or even warn the casual observer of potential problems which threaten the Lord's church everywhere.

Although the "restoration movement" in Britain is as old or older than it is in America, the more conservative element of the movement numbers a meager 35 congregations with approximately 1,000 members. The Disciples of Christ (Christian Church), often called the "Association Churches of Christ" in Britain, have also decreased steadily since 1924 when there were 181 reported churches with a membership of 16,349. There are presently fewer than 100 of these churches with about 5,000 members.

"Conservatism" is, of course, sometimes a very relative term and in Britain a "conservative position" does not always mean what it does in America. In Britain "positions" are often difficult to define and there are many overlapping views within congregations which have not committed themselves to a particular camp. It is true that the average British Christian is not as well indoctrinated on any given "issue" as is his American brother; and there are few Englishmen who are qualified for leadership in the church as we know leadership.

TRIANGULAR CHURCH

Descendants from the "restoration movement" of the 19th century in Britain fall roughly into three groups:

I. The "Association Churches of Christ" (Disciples of Christ and Christian Church):

a. Basic practices:

1. Plan of salvation: Belief, repentance, confession and baptism.
2. Government: Committees, elders, deacons and ministers, although few officers actually exist outside of the committees; use of the term "Reverend."
3. Mutual ministry: All male members of congrega-

tions are expected to preach whether qualified or not, along with inviting others from throughout Britain for "pulpit assignments."

4. Open communion: By "open communion" is meant that any person is allowed to partake of the emblems in the local congregation without being questioned as to whether he is a baptized believer.

5. Assemblies conducted by a "President."

6. One cup: Only on Sunday morning usually.

7. Instrument of music.

8. Children's Bible classes.

9. Women in attendance at business meetings.

10. Affiliation with the American Missionary Society.

11. Theological Seminary in Birmingham.

12. Infiltrated with Biblical "Higher Criticism."

13. National Annual meetings.

b. Literature: "*CHURCHES OF CHRIST YEAR BOOK AND ANNUAL REPORT*."

II. "Pro-American" Churches of Christ:

a. Basic practices:

1. Plan of salvation: Belief, repentance, confession and baptism.

2. Government: elders, deacons and evangelists.

3. Tending more toward "one man ministry" (located preacher) though "mutual ministry" persists in some quarters.

4. Open communion.

5. Individual cups in some and one in others.

6. No mechanical instrument used.

7. Bible classes.

8. Close affiliation with liberal churches of Christ in America. Receptive to institutional schemes--sponsoring church arrangements, Herald of Truth, homes, colleges in the church budget, etc. All British evangelists in this group are supported by liberal American churches while several have liberal American evangelists work-along with the British evangelist.

9. School of preaching: Wembley, London.

10. Youth camp in Scotland.

11. National monthly "worker's meetings" (Preachers' synods, F.M.).

b. Literature: "*TRUTH FOR TODAY*" (Aylesbury) and "*CHRISTIAN WORKER*" (Loughborough).

III. Anti-American "Old Path" Churches of Christ:

These are the old British churches which see "Ameri-

can" influence as progressive liberalism (sometimes with due cause). The "individual cups," "open communion" and "mutual ministry" are the main issues. Traditionally there has been a national element of resentment of any influence coming across from the "rich colonies."

a. Basic practices:

1. Plan of salvation: Belief, repentance, confession and baptism.
2. Government: elders and deacons, though few exist.
3. Emphasis placed on assembly pattern which is considered to be strictly apostolic (everyone except baptized believers is excluded).
4. Mutual ministry.
5. Strictly closed communion. Emphasis is placed on Lord's supper which occupies most of the time spent in morning service, preaching is relegated to a limited position.
6. Assembly controlled by "President."
7. No instrument: The song leader generally sits in the audience and is sometimes a woman.
8. No adult classes on Sunday and children's classes are held generally on Sunday afternoon. Children are not usually encouraged to attend communion or worship services and there is a distinction between morning services called "Breaking of Bread" and the evening services called "Gospel Meetings." Many times women and children do not attend evening services. American type gospel meetings are rare, but a two-day version is observed at the "church anniversary."
9. Woman in attendance at business meetings.
10. All women must have a head covering.
11. "Prayers of the church" (chain prayers by all male members) are observed.
12. Standard British "hymn" book has no notes and memorized tunes are applied to different Psalms. Spiritual songs are thought to be irreverent if they are sung fast. Long pauses are observed between verses.
13. Congregation sits in bowed reverence before and after service.

b. Evangelistic committee: Central fund to pay full-time evangelists (almost defunct).

c. Literature: "SCRIPTURE STANDARD."

In my opinion, the most damaging aspect of the Brit-

ish churches is the deployment of what is incorrectly called the "mutual ministry." When the "Old Path" writers speak out in defense of the mutual ministry, they use all the passages that teach that a "minister" is anyone who renders God a service: it means "a servant," i.e. a servant of God, "mutual" meaning something held jointly, "combined interests" having reference to "you and me" together; 1 Pet. 4:10 (emphasis upon every man); Gal. 5:13, "...but by love serve one another;" Rom. 14:19, "edify one another;" 1 Pet. 4:9, "Use hospitality one to another;" Gal. 6:2, "Bear ye one another's burdens," etc. This is all well and good and I know of no one who would deny that the Bible teaches "mutual ministry" in the sense that everyone is to be a servant exercising the "gifts" and abilities that he has received from God. But in actual practice, the British churches apply the "mutual ministry" concept almost exclusively to "evangelists" and "teachers," thus *subverting* the peculiar purposes of these two classes of individual Christians as set forth in Eph. 4:11-13. Not only is there no specific scriptural authority for the British style of mutual ministry," But the system prevents any uniformity of teaching within a given congregation. One week a man may speak upon a needed subject while the next week another may speak upon a totally *unrelated* and *irrelevant* subject and sometimes in *contradiction*. No outstanding speakers or leaders are ever developed. Furthermore, it is almost impossible under such conditions to keep out false doctrine. Uniformity of doctrine has been held in the past only through an "official spokesman" such as the "*SCRIPTURAL STANDARD*."

The assembly patterns practiced by the British churches of Christ are very *traditional* although the English brethren consider them Apostolic. These same patterns may be seen in almost every denomination in Britain while many are clearly holdovers from the Anglican days. For example, the simple practice of reading the words of a song before singing it still persists from the days when the people of the congregation were illiterate and it was *necessary* to read to them. "Invitation songs" and the offering of the invitation are not used at the close of the service either by our brethren or the denominations. In fact, no provision whatever is made in the services for obeying the gospel.

The second most detrimental tendency within the British churches is the lack of concern for and indoctrination of the children. I'm afraid the children of

England (both within and without the Lord's church) are reared to believe that Bible classes are only for children and "services" are to be attended only by adults; the evening service being optional even then. Tragically, many children never make that transition, especially during the "teen" years when they fit into neither category. Somehow, they feel they have fulfilled their responsibility since most have also studied compulsory religious history courses in the public schools. The entire story does not end here for there is still a whole variety of causes outside of the church which contribute to its destruction: socialism, skepticism, immorality and religious hypocrisy, to name just a few.

DECLINE OF RELIGION IN BRITAIN

The general decline of British religion is reflected everywhere. Literally hundreds of church buildings have either been abandoned or represent so few members that their existence is meaningless. The ecumenical movement is responsible for some of the reduction of local congregations since the Methodists and Congregationalists have united. Some Disciples of Christ churches have also united with the Baptists. There is much talk throughout the land now of the newly consolidated Methodist group joining the Church of England (American Episcopalians), who are already "kiss'n cousins" to Rome. Even the "Jesus People" movement which is currently sweeping the young of America and Europe has not so much as touched England.

SOCIAL PHILOSOPHY

It becomes a little easier to understand the natural immunity to religion that exists in England when one considers the following "axioms" by which the average Englishman lives:

1. There may be a God, but what does it matter?
2. Man needs education, not redemption.
3. A sense of sin cramps your style.
4. Christianity is alright, if it works.
5. It's only human nature after all.
6. Sciences displaces dogma.
7. At all costs, keep an open mind.
8. I just couldn't care less.
9. There is nothing good or bad, it's what I do!
10. What I believe matters little, it's what I do!
11. Just the act of being kind is all this sad world needs.

-- *MAN'S DISORDER AND GOD'S DESIGN*, pp. 81-84

Could it happen in America? It is up to us as Christians to do our best to see that it doesn't. Am I a "prophet of doom?" Perhaps, but then we are responsible before God to "tell it like it is."

29 Barchester Way
Tonbridge, Kent, England

DUDLEY ROSS SPEARS' 4TH AFFIRMATIVE continued from page 13
usurp authority over men inasmuch as they have no men as students in their classes.

A50. I have enjoyed the debate. I have tried to deal with everything that has come up in the discussion, but trying to boil it down into the allotted words has been very difficult. I hold no ill will toward brother Bolton at all. I admire him for his willingness to engage in such a study and I now commend you to this study in the hope that you will take your stand, not on what either of us has said, but on what you understand the truth to be after honestly and prayerfully reading the discussion. May God bless you.

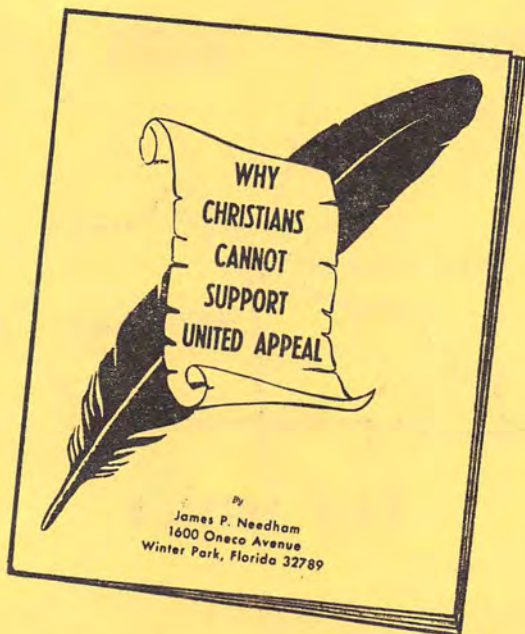
BERNARD BOLTON'S 4TH NEGATIVE continued from page 16
contact! Paul spoke of only two ways of teaching -- publicly and house to house (Acts 20:20). I wonder which one brother Spears would call the Bible study.

I CORINTHIANS 11:18-22

N37. Only in his last article has brother Spears ventured to notice or say anything about the divided assembly of 1 Cor. 11:18-22, which shows that an assembly of the church can be divided (segregated), yet all be "together in the church" in "one place." He tries to avoid the impact by asserting that there is no such thing as a segregated assembly. This is another one that I will gladly put into the hands of those qualified to define the expression.

CONCLUSION

N38. I have enjoyed this discussion and hold no animosity at all toward brother Spears, though I regret our differences. I wish to express my appreciation to him and to the editor of this magazine for allowing me to participate in this discussion as the respondent. I urge all our readers to examine carefully what both brother Spears and I have said; then compare it diligently with what the Bible says, and "let God be true." I now commend you to Him and to the word of His grace.



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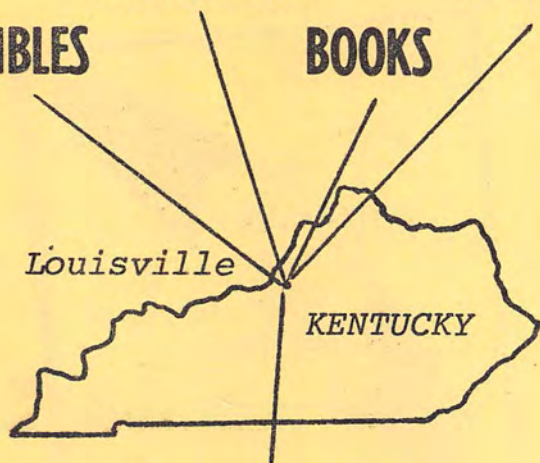
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TORCH

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*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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**STATEMENT OF OWNERSHIP,
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Billy K. Farris, Publisher

EDITORIAL

James P. Needham



It Is United Appeal Time Again

Well, here it is fall again! Time for the leaves to fall on the ground, and time for UNITED APPEAL to fall upon Christians in a coercive effort to extract from them money and sanction for all the agencies they decide to support. I am saddened to have to say that it is also time for many brethren and sisters to follow the line of least resistance and fall in with the crowd, rather than endure affliction (Heb. 11:24,25).

There are many reasons why Christians cannot support UNITED APPEAL. We shall here consider a few of them.

(1) Not because we are not benevolent: We would gladly compare what we give to and for the unfortunate with the average UNITED APPEAL giver. We give into the church treasury every Sunday (1 Cor. 16:1,2), and contribute to various causes individually as we see fit. The Bible teaches that we should love our neighbor as ourselves. We diligently seek to practice this. Many Christians give to some of the very agencies helped by UNITED APPEAL.

(2) Not because we object to all the work done by UNITED APPEAL: We would agree that most of the agencies supported by UNITED APPEAL are worthy of our support, but we cannot support UNITED APPEAL without contributing to causes which we consider to be unworthy and/or wrong. Giving through UNITED APPEAL destroys our freedom to choose the object of our benevolence.

(3) We object to some of the tactics used by UNITED APPEAL: We detest the coercive tactics employed by UNITED APPEAL. Some employers apply unfair pressure to employees in an effort to FORCE them to contribute through UNITED APPEAL. Those who refuse to give are branded as some sort of second-class citizens. They are sometimes demoted, or fired for such refusal. We believe this to be a violation of their civil rights guaranteed by the constitution. No body appreciates efforts to force them to violate their consciences.

(4) We object to some of the agencies supported by UNITED APPEAL: It is true almost without exception that UNITED APPEAL supports agencies which propagate MORAL and/or RELIGIOUS error. They sometimes support USO, and other organizations which sponsor dances which the Bible condemns. They almost inevitably support agencies which propagate religious beliefs and practices which we believe to be in error. We never ask non-members to financially or morally support our religious beliefs. We believe it would be unfair to do so. By the same token, it is unfair for the religious agencies to seek funds from the public. They should not undertake projects which they cannot support. Individuals who do so are said to be poor managers. What of religious organizations that do the same? It is absurd to ask the public to support projects which propagate religious beliefs they do not believe.

CAMPAIGN NOW UNDER WAY -- DON'T GIVE

The annual "Madison Avenue" campaign is now underway. We are seeing and hearing all kinds of "commercials" about it through the media. These ads are designed to make one feel like an heel if he does not give. This is the same tactic used by some employers. We urge all Christians to stand up and be counted. Don't follow the line of least resistance. It is more pleasant to do so, but that has nothing to do with what is RIGHT and WRONG. Doing right is seldom easy (2 Tim. 3:12).

USE OUR BOOKLET ON THIS SUBJECT

The editor is the author of a booklet entitled: WHY CHRISTIANS CANNOT SUPPORT UNITED APPEAL. It elaborates upon some of the points made in this article, plus it contains a written discussion I had with the Executive Director of UNITED APPEAL in Louisville, Ky. It is a very revealing discussion. Now is the time to use this booklet to good advantage. We suggest the following uses of it.

(1) Give one to your boss: When your boss asks you to contribute to UNITED APPEAL where you work, kindly refuse and give him one of these booklets to read offering to discuss it further after he has read it.

(2) Give one to fellow-employees: They usually wonder why you don't give to UNITED APPEAL. Give them one of these booklets and offer to discuss it with them after

they have read it.

(3) Churches provide a good supply for your tract rack: Every church in the country should order a good supply of this booklet for their tract racks. Make sure there is enough for each member of the congregation. Many are not informed as to what is wrong with UNITED APPEAL. We need to get this information to them. We have these booklets in good supply, so send us your orders right away. See the ad elsewhere in this issue for prices. Distributing these booklets might well be the best thing you do this fall. Let us hear from you right away.

The overwhelming response we received to this material when it appeared in the Oct. 1971 issue of TORCH indicates a great need for it. Here is a comment typical of many we received:

"I want to compliment you on the excellent articles in the last copy of TORCH. For a number of years I have dabbled around with the ideas that you brought out so clearly and I think that this information on the UNITED FUND drive should certainly be put in tract form. I don't see how you could have done a better job on it and I very much appreciate how well it was handled." (Harry Pickup, Sr.)

So far as I know, this is the only thing in print on this timely subject. Shameful, but true! Let's saturate the church and community with it. Speak up now!

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and Hiram Hutto on 1 Corinthians 11) 50c each

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"Long Hair" -- A Different View

Roland Worth, Jr.

(EDITOR'S NOTE: The following article was received some time ago. We have just now found room for it. It was accompanied by a letter from brother Worth which we are printing as a preface to the article. For reasons best known to them, some have unsuccessfully tried to put TORCH in the position of defending today's long hair on men. We have never written a syllable or a sentence that can be so construed by any fair-minded person. We believe brother Worth's article to be worthy of publication as an objective study of this matter. We do not subscribe to some of his premises and conclusions, but our agreement or disagreement with an article is not the criterion that determines our publication of it. We ask that you give this article a careful reading. We would be glad to print other articles on this subject provided they are comparable in length and spirit. jpn).

PREFACE

"Dear brother Needham:

"The enclosed article deals with the problem of 'long hair' from a different angle than do most treatments of the subject. Although it is a bit long, the length is due to the number of points covered and the need to make myself clear.

"Although I don't expect that you will agree with much of what is said in the article, I hope you will consider the material to be of sufficient merit to justify publication--if for no other purpose than that of rebuttal. A lot of thought went into the preparation of this material and I'm very interested in seeing whether my arguments are as strong as I'd like to think they are."

/S/ Roland Worth, Jr.

BODY OF ARTICLE

A sound, Biblically-based argument can be made that there is nothing at all sinful about a man's having long hair. Although I personally do not reach that conclusion (for

reasons to be stated later), the evidence that could lead conscientious, mature Christians to such a view is compelling and deserves the full consideration it is seldom given. At the very minimum, the evidence compels us to reject several of the standard arguments against the practice.

Being prematurely balding, I have no vested interest in suggesting this; I am defending no personal foible that could be used to dismiss my arguments as self-serving. The ONLY interest I am defending is that of viewing the scriptures undistorted by the rural cultural biases of the Thirties and Forties that many Christians (in my opinion) still make synonymous with obedience to New Testament teaching.

EFFEMINACY?

Long hair can not automatically be dismissed, in the light of scripture, as the sin of effeminacy. The Old Testament shows us this by the fact that, though it condemns a man's wearing a woman's clothes and vice versa as "an abomination to the Lord" (Deut. 22:5), a SEPARATE ORDINANCE was required to compel priests to have short hair (Ezek. 44:20). If the effeminacy ordinance automatically ruled out males' having long hair, then the priestly ordinance was not needed, was it? Hence, we can rightly condemn the blurring of sexual roles today (cf. the condemnation of "effeminacy" in 1 Cor. 6:9,10, KJV), without automatically bringing long hair under our censure.

HAIR LENGTH OF PRIESTS

To show that the requirement of having "short hair" is nothing new, some appeal to the Old Testament. Jehovah revealed to Ezekiel this ordinance in regard to the hair length of Levitical priests, "*They shall not shave their heads or let their locks grow long; they shall only trim the hair of their heads*" (44:20).

The first thing that strikes one's attention is that this text specifically ALLOWS a man to divide his hair into LOCKS--provided they are short! Yet, let a man come into an assembly today with THAT style of hair and we would hear snickers right and left! Immediately some preachers would make cutting remarks about effeminacy.

Yet, dividing one's hair into locks was SPECIFICALLY ENDORSED in the very text some brethren use to establish the principle of "short hair."

The second thing that strikes one's attention is it's prohibition of a man's shaving his head. Does that mean it is sinful today for a man who has but little hair left on his head to administer the coup de grace to the remainder?

The third question that must be asked is whether priestly ordinances are authoritative for the Christian religion? When our adversaries introduce the ritual of the temple as precedent for instrumental music, we rightly howl in protest at such judaizing of our faith.

Fourthly, the fact that it was wrong for an Old Testament priest to have long hair does not automatically show that it was wrong for the common, every-day Israelite. Priests were a special class, set apart from the nation, with special regulations governing their conduct, garb, and ritual. We recognize this in most areas--why not in regard to hair length? What is needed by those who believe that long hair was automatically wrong under the Jewish religion, is a text stating such.

The very fact that a special ordinance was required to limit the hair length of priests strongly argues that MUCH LONGER HAIR WAS THE NORM FOR THE MASSES OF MEN IN ANCIENT ISRAEL. Evidence in favor of this is also found in the case of Absalom. He is praised in one verse (2 Sam. 14:25) as the most handsome man in all of Israel. Yet, in the very next verse we read, without the slightest hint of condemnation and as if it actually added to his masculine beauty, that he went an ENTIRE YEAR without cutting his hair! However one defines "long hair" there can be no denying that that was "long" INDEED! Yet, not the least bit of censure is hurled at him.

CHRIST AS PRIEST

Some have argued that the ordinance restricting the hair length of priests is relevant for it implies something about Christ's personal hair length--that it was short. This is done by tying together the Jewish regulation with the New Testament references to Christ's being a priest (for example, Heb. 10:11,12).

Although it is quite possible that Christ had "short" hair, this argument falls far short of proving it. The problem is that the text from Ezekiel deals specifically (and only) with LEVITICAL priests (44:15), while the New Testament lays great emphasis on the fact that Christ was priest after the order of Melchizedek (v. 15). Hence, the regulations governing the Levitical priesthood would not apply to Him!

DEFINING "LONG HAIR"

The main text used in demanding a short-hair style among contemporary Christians is found in 1 Cor. 11:14,15: *"Does not nature itself teach you that for a man to wear long hair is degrading to him, but if a woman has long hair, it is her pride? for her hair is given to her for a covering."*

The immediate reply of those who desire to hold to the relevancy of the text, without admitting the more extreme conclusions some would draw, is to ask the proverbial question, "How long is long?" Taken to its logical extreme, this answer makes condemning any hair length impossible. If we can't propose at least a reasonable or working definition of how "long is long," how in the world can we condemn ANY hair length? Those who pose that question, then, need to suggest a definition of "long hair," if they are to make valid their claim of holding to the continued validity of the text.

There IS a standard, suggested in the text itself, for judging whether a man's hair is unduely long. Notice how the text simultaneously condemns long hair for men while praising it for women. Hence, the standard is not the length of the man's hair itself, but ITS LENGTH WHEN COMPARED TO THAT WORN BY WOMEN.

This, in turn, raises the question: Is the standard of comparison to be the woman's hair length in the first century, or that of today?

A good case can be constructed for the former. If "by nature" means INHERENTLY--and that is just what it MUST mean, if the text is to be automatically binding on us today--then it follows that the hair length of first century women reflected what is INHERENTLY RIGHT, what is right for ALL AGES, including today. To this writer there seems to be no escaping this conclusion, if "by nature" really means "inherently."

The typical hair length of women in the first century was far longer than that of today. When we read that Mary's hair was long enough to wipe Jesus' feet (Jn. 11: 2), that undeniably indicates an hair length at least several times longer than that typical of today, even of women who are regarded as having "long hair"! This, in turn, argues that women of today have hair much shorter than that which is inherently right for them to have. By first century standards most of our "long haired" males have SHORT hair, as well as the overwhelming majority of "church women"! In short, the men are sinless and the women are the sinners--IF first century hair length is to be our guide.

NATURE AND CULTURE

Due to the implications drawn out above, I find the normal interpretation of the term "nature" in the Corinthians text to be filled with danger. A far better course is to challenge the AUTOMATIC APPLICATION IN ANY FORM TO TODAY'S WORLD. I can already hear the mutterings: "What is this, modernism?" Far from it! It is an attempt to interpret the scriptures in the light of each other rather than in the light of the culture that predominated during our youth.

That SOME OF Paul's teaching was not intended for a later age seems self-evident from a study of his epistles. His teaching on miraculous gifts is admitted by all of us to have been only for the first century since he also wrote that such supernatural manifestations were to be only a temporary phenomena.

His teaching against marriage, to give a more germane example, is CONDITIONED upon the existence of a particular set of circumstances that he labels "the present distress," i.e., the then current persecution (1 Cor. 7:26, 27). Hence, his teaching on this matter is relevant today ONLY if we are cursed with a similar overt persecution.

For different reasons, a good case can be made that Paul's teaching on long hair is NOT AUTOMATICALLY APPLICABLE TO OUR DAY. I contend that in referring to "nature" Paul is not arguing from what is INHERENTLY wrong, but is arguing THAT THE CULTURE OF HIS DAY THOUGHT IT INHERENTLY WRONG. In defense of this we can introduce the difficulties of the ordinary view, already suggested. However, there is far more to be said in behalf of this unorthodox interpretation: WE CAN PROVE BY SCRIPTURE THAT HAVING LONG HAIR IS NOT INHERENTLY EVIL! Yes, brethren it can be proven!

Hear the scripture and shuck the prejudices of the past, "All the days of his (the Nazarite's) vow of separation NO RAZOR shall come upon his head; until the time is completed for which he separates himself to the Lord, he shall be holy; he shall let the locks of hair of his head GROW LONG" (Num. 6:5). The question I ask is this: Did God command an unnatural hair length? Did the God of nature ORDER what violated the laws of nature? Brethren, I think not. How then dare we say that long hair violates some inherent law of nature and therefore is automatically wrong in all ages?

IS IT WRONG TODAY?

In the light of what has been shown, much of what is argued by brethren on this subject must be scrapped. Long hair is not automatically effeminate. It was not condemned for the rank and file of Israel, unless they happened to be priests. Christ's priestly status provides no evidence for his hair length for he was of a different "order" than the Levites. Paul's condemnation of long hair relates to the culture of his day, not to an unchanging, invariable law ingrained in nature.

Yet, can we go from these facts and conclude that it is alright for a man to have long hair today? I THINK NOT! And this is where my line of reasoning departs from that of others who might present the same arguments given above. We must judge long hair by the culture of today just as Paul judged it by the culture of his day. In the light of OUR culture, does it STILL seem that long hair is "unnatural?"

At the risk of sounding a generation older than my years, let me answer it with the word "yes." In spite of long hair--by 1950ish standards--being fashionable among a growing minority, it still creates revulsion among the majority, including this writer. The long haired Christian male must ask himself: "Is my hair worth the reputation that it gives the gospel which I believe?" At some point even things which are right in themselves need to be rejected in behalf of the souls of others. Is this not one of those cases? Whether it should be or not, long hair IS repulsive to most Americans. Dare we place this kind of needless obstacle in their way? Shall our liberty be used as a stumblingblock to destory the souls of others?

117-A North Robinson Street
Richmond, Virginia 23220

ON ATTENDING DENOMINATIONAL SERVICES

Billy K. Farris

Christians are often invited to the services of denominational churches by their friends and neighbors. Our children are especially urged by their friends to attend services directed toward youth. This raises the question of whether or not Christians should attend denominational services. How do we reply to these invitations? Are there any circumstances under which we could attend a denominational service? How do we answer our neighbors who say, "You want us to attend your services, but you will not attend ours?" Should we allow our children to attend denominational services?

I am sure that most of those who invite us to their services are sincere. They want to be friendly and courteous toward us. And I recognize that they do not have any real concept of the Lord's church. Religion to them is a "just as long as you are honest and sincere" proposition. They feel like we should overlook our differences for the sake of religious peace. I try to appreciate those who are thoughtful enough to invite me to their services and I always hope that their invitation means they are open-minded concerning religious matters.

I believe there are some circumstances under which a Christian could attend a denominational service. But one should realize that he will be expected to follow the order of that service. This raises serious questions about attending such services especially if we would be expected to participate in such a way as to violate the will of Christ. However, if we could attend one of these services without being required or expected to participate in that which violates the New Testament pattern and that our presence is understood to be that of a guest and that we do not necessarily approve of what is taught or done in the service, then I believe a Christian could attend.

After we have attended one of these services, what then? If a friend invited you to attend, seek an opportunity to point out to him what you heard and observed that you believe to be religious error. If your friend is interested in further study, guide him (Acts 8:31). If you

hear and observe that which you believe to be error and have no opportunity to study or question it, why should you want to attend another service? Actually, further attendance could, by your influence, cause someone to follow error.

Christians should not allow their children to attend a denominational service without their presence. It is just too dangerous! Many parents have neglected their own spiritual growth (1 Pet. 2:2) so that they are not able to recognize religious error; certainly their children cannot. There are far too many parents who do not realize the danger in this matter. But it is a fact of life. Denominational doctrine is dangerous because it is opposed to the doctrine of Christ and will damn the soul if embraced (2 Thess. 2:11,12). Children (and adults) have to be taught about denominationalism just as they have to be taught about morality (alcoholic drink, dancing, etc.).

Recently, when a neighbor invited us to attend their services we did one evening. I used the occasion to point out to my child (only the two of us attended) the error that was taught and why we could not support that teaching (2 John 9-11). Christians should realize that they must help their children recognize the religious error that they are exposed to by television, radio, school (religious plays at Christmas and Easter), books, etc. Besides the error that was taught at the service we attended, much error was taught by the service itself:

1. Instrumental music - Does not respect God's silence and adds to what the apostles taught (Eph. 5:19; Col. 3:16,17).
2. Woman preacher - Violates 1 Tim. 2:12 and 1 Cor. 14:34.
3. Contribution taken at each service during the week - violates God's pattern for supporting His work (1 Cor. 16:1,2).
4. Carnal approach - By this I mean that the focus was on that which is sensual and emotional. This is not in harmony with John 6:44,45 and John 8:32.
5. Mourner's bench (altar) - Unknown in the New Testament. We have no right to presume what will please the Lord (Matt. 7:21).
6. Entertainment - Instrumental music (organ, accordion, clarinet) was used as an entertainment feature. Our purpose should be worship (John 4:24).

When Christians are invited to attend services where they will have to compromise truth or where they will have no opportunity to study or question what they hear or observe, then they must decline the invitation. (NOTE: When I say "where they will have no opportunity to study or question what they hear and observe" I do not mean that they would necessarily have to raise questions at the service. If they could that would be good. But I mean when the people or those who invited them will not engage in a study of their questions). When Christians are invited to attend a service on the Lord's day or at a time when other services are scheduled for them, then they must decline the invitation (Heb. 10:25). Those who say, "You want us to attend your services, but you will not attend ours" can be courteously told under what circumstances we might attend and what we ask for ourselves, we are willing to grant to them. And it might be well to remind them that they also say, "It does not make any difference, just as long as we are sincere." But it does matter to us. We have definite convictions, they do not. Therefore, their response is not valid.

Yes, there are some circumstances under which Christians might attend a denominational service, but there are a number of precautions we should take before attending. We cannot, under any circumstances, compromise truth or disobey the Lord. I do not believe we should allow our children to attend any service (revivals, youth services, vacation Bible schools, etc.) without our presence. Even when we are present with them extreme caution should be exercised. There are just too many things that our children would be expected to do where understanding and judgment would be lacking on their part. For example, they may be asked to "testify," "raise their hand if they want to be saved," "go to the altar and pray," sing with instrumental music and a number of other "lawless things" (Matt. 7:21). This cannot be said of our services. Our services are periods of worship for the saints and periods of study for all. We do not ask visitors (non-members) to participate in our services -- they do.

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QUESTION: Concerning Pant Suits

+++++
+
+ "Would all pant suits be considered man's apparel?" +
+ Does the wearing of a pant suit violate what the +
+ scriptures teach concerning modest apparel?" -Ala. +
+
+++++

REPLY:

As we can see, there are two questions involved. We shall answer them separately:

1) "Would all pant suits be considered man's apparel?"
The answer is no. No pant suits which are designed and made for women can be considered as apparel for men. I have never seen a pant suit that was made for man, nor a man that would wear a pant suit!

Some brethren have always objected to women's clothes which are designed similar to men's. Someone needs to tell us where the similarity line is. Many women's blouses are made similar to a man's shirt, as are coats and shoes. At what point do they become wrong? That is a difficult question, but there is a principle that will provide the basis for an answer. That principle is sex identity.

When either men or women dress or adorn themselves so as to blur sex identity, sin is committed. Determining just when this happens may be difficult, but the principle is clearly set forth in 1 Cor. 11:1-16, and it must remain inviolate. The modern pant suit does not violate the principle because it neither looks like men's clothes nor do men ever wear them. They are wholly identified with women.

We need to make a clear distinction between personal preference and scriptural teaching. In most cases, I do not prefer a pant suit on a woman, but when I say it is contrary to the scriptures for her to wear one, I am confusing personal preference with scriptural precept. We must maintain a clear understanding of the difference between matters of OPINION and FAITH.

2) "Does the wearing of a pant suit violate what the scriptures teach concerning modest apparel?" This would depend upon how it is worn, and the attitude of the wearer. Most any attire can be immodest, if it is not properly fitted, styled, and worn with the right attitude. Any apparel that is too tightly fitted, gaudily styled and worn with more emphasis on outer adornment than on inner adornment, is sinful (1 Pet. 3:1-4; 1 Tim. 2:9,10). *That which is covered in such a way as to emphasize it, had might as well be uncovered!* A dress that covers everything but a woman's face and feet is immodest if it is gaudy and she wears it with a materialistic attitude. All attire scanty enough to be provocative is immodest. Pant suits in and of themselves are not immodest.

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- Billy K. Farris

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"The Hour Cometh When Whosoever Kills You Will Think He Is Offering Service to God"

Jeffery Kingry

"For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:3,4).

We often become so enamoured with what we think a passage does *not* teach that we forget what it does say. We try so hard to show the individual nature of Jas.1:27. that we overlook its admonition to *practice* pure and undefiled religion. In like manner, one side reads 2 Cor. 10:3,4 and sees it only as a proof text against a Christian's participation in war, while another side sees an admonition to defend the faith, and nothing more. But what does it *teach*?

Foy E. Wallace, Jr., while writing on the war question, and a Christian's relationship to civil government, made this statement: *"Any religion not compatible with the rights of members of the same society has no right to operate, and should be suppressed, not as a religion, but as an enemy of the liberty and freedom of all the people" (SERMON ON THE MOUNT AND THE CIVIL STATE, p. 121).* This attitude is neither new nor insular. Under Domitian's rule in Rome in A.D. 81, Christianity was declared to be a treasonous religion. Since Christianity forbade the worship of the Emperor, or any false deity, all Christians were declared enemies of the state and fair game for all patriotic citizens of the Empire. It was under Domitian's rule that John wrote from exile in Patmos, "I saw under the altar the souls of them that were slain for the word of God ...and it was said unto them ...rest for a little season until ...their brethren, that should be killed as they were should be fulfilled" (Rev. 6:9-11). A law was made under Domitian that read, *"That no Christian, once brought before the tribunal, should be exempted of punishment without renouncing his religion."* With the union of church and state under the Papacy, religious persecution again took the guise of pious patriotism.

Fundamental believers called Berengarians were persecuted around 1000 A.D. A fundamental group that followed the example set by Peter Bruis of Toulouse was exterminated by the Roman Catholic Church. The rising of the Waldenses, who appealed to the Scriptures for authority in all things, caused the religious order of the Dominicans to be formed by the Papacy in 1147. The sole purpose of this group was to run the infamous Inquisition under which thousands of men, women and children were killed. In the United States, during the Civil War and World War I, those who opposed participation in our country's wars were imprisoned or condemned to death. During World War II we were more civilized. The U.S.A. put all objectors to the war in concentration camps for the duration. In these camps these men were used in starvation experiments, as test subjects for new drugs and as a continuing source of whole blood for the war effort.

We cannot control what the government or the people will do, but we can control our own actions. *Whether a Christian takes a complete pacifist, non-participatory view towards civil government, or a martially nationalistic stance, does ANY Christian have the authority or right to declare any organization, religious or otherwise, a fit subject for physical persecution?*

Man does not have the right to determine for his fellows what they shall or shall not believe. No man has the right to say "no" to any other man. Nor does this authority rest with any group of men. Jesus said, "All authority hath been given unto me" (Matt. 28:18). Even when the apostles were on earth, no man was *required* to believe or practice anything. Every man had a choice, his will was free. It was "he that believeth" or "he that disbelieveth" (Mk.16:16). The choice is believe-salvation and disbelieve-damnation. And damnation does not mean the guillotine, being thrown to the lions, stretched on the rack, imprisonment, or concentration camps. No New Testament church ever silenced a single person by snuffing out his life or his belief.

This is not a straw-man the author has set up to knock down, No Christian this writer has known has yet "rested unto blood striving against sin" (Heb.12:4). The time, though, is not far away for us all, and closer than we think for our young men. While the author served in the military in Viet Nam, many of his views changed towards

the war question. Those Christians who were in the military whom he approached in an effort to find a way out for conscience sake, were unanimous in their condemnation, "You ought to be shot." When the author attempted legal methods to be relieved of duty, he was threatened with a summary court-martial and twenty years in a Federal prison. Later while serving in the field, a similar attempt was made after the author saw some of his efficient handiwork in war, and was answered with the muzzle of an automatic weapon and the threat, "If I hear you talk that way again I will kill you." Of the several young men this author has known who were Christians before the military, three are no longer in the church, one has been restored after three years of separation, and all are morally and spiritually scarred by their experiences.

Any young man who would avoid the demeaning and brutalizing influence of the military, should not have to face the abuse of his brethren as well as the world. The military is an institution as well as the college, the government and the home. If we agree that all institutions are a matter of expediency (and it is doubtful that the military would qualify, for it must first be lawful), then why do we *force* our young men to bind their lives to it? A Christian is not stigmatized, if he does not go to college and earn a degree. A brother is not made the brunt of oppression, if he does not obtain a civil service job. Paul was not penalized because he chose to forgo having a family to preach the gospel. To quote James Needham, "Any time one admits that belief in and support of human institutions is optional, he is obligated to apply to them Paul's rules found in Romans 14."

What does 2 Cor. 10:3,4 teach? Our fight is not one of physical steel and blood, but against all that is evil; with spiritual weapons for a spiritual goal. The tools and weapons of our warfare are truth, righteousness, preparation of the gospel of peace, faith, salvation and the offensive weapon of the Word of God (Eph. 6:11-17). We tear down strongholds but not of brick or stone. Our citadels to seige are "principalities...powers...rulers of the darkness of this world...spiritual wickedness in high places" (v.12). We cannot use the carnal elements of this world to combat something we hold to be wrong, no matter how pious our motives.

Kirkland, Illinois 606146

NOT JUST FOR FUN

SESSIONS IN SATIRE

SPOOFS, GOOFS, AND PROOFS

The Day Brother Tooth Bit Brother Finger

Larry L. Dickens

Once upon a time there was a body. This body had the usual parts that bodies have; i.e., eyes, ears, nose, toes, fingers, etc. Among the many parts were two particular parts; the lateral incisor of the left lower jaw and the third diget of the right hand. For simplicity, we shall refer to these respectively as brethren Tooth and Finger.

Now, brother Finger was a diligent diget, ever working in the body, always ready to come to grips with any problem that came along. Likewise brother Tooth was ever willing to sink himself into any meaty situation for the good of the body. When they had occasion, brothers Tooth and Finger worked well together. Brother Finger more than once cooperated in the brushing of brother Tooth, and brother Tooth was even reported on occasion to help manicure brother Finger's nail when clips were not available. I believe they even recreated together! I seem to recall one occasion on the back nine when brother Tooth chomped heartily on a stick of Dentyne as brother Finger followed through on a fifteen-foot put.

It was on one particular occasion several years ago that these two brethren met once again. Now on that day, brother Tooth did have a soft (or sensitive) spot, since he was not perfect. Likewise brother Finger had a small scab left over from a previous encounter with evil. On that fateful day there arose a particularly difficult piece of meat; so brother Finger gripped tightly at the problematic morsel while brother Tooth zealously sank himself deeply into it. The meat, in addition to being tough, also had a small bone (of contention) hidden inside. Well, as they wrestled with the problem, each with

his own abilities and each from his own vantage point; the bone or maybe brother Finger's nail(or something) pricked brother Tooth's sensitive spot; whereupon Tooth bit brother Finger right on his old scab. Needless to say, brother Finger went away sore and brother Tooth's sensitivity was increased just a little.

It has been a long time since that day. Both brethren are still zealously laboring in the body; each one doing according to his several ability. These brethren are not mad at one another; neither do they fight. Brother Tooth has never participated in any of the biting attacks that have been made upon brother Finger. Likewise, brother Finger has never pointed himself scornfully or accusingly at brother Tooth. Yet it seems that after all this time, they are still a little cool one toward another, each still remembering the day he was hurt a little by the other.

What difference does it make? Well, I'm brother Posterior Papillary Muscle, a small part of the heart; and I, too, have "a condition." But I love both of my brethren dearly and I am broken to see a lingering unpleasant memory between two old friends over a matter, long past over, which was, at best, most difficult. I am also quite confident that our mutual head, Jesus Christ, also must be just a little concerned about the day that brother Tooth bit brother Finger!

*10 Conley Street
Greenville, S. C. 29605*

I JUST LOVE OUR PREACHER

I love to hear our preacher preach;
His sermon's always plain,
I never miss a single one
Except for sun and rain!

*James P. Needham
5-16-71*

Needham's Notes



Escaping the Ordinary

James P. Needham

Modern life can become quite tedious and boring, if we allow it to. One of the besetting sins of our time is the inability to ESCAPE THE ORDINARY. Constantly we are bogged down with bureaucracy, tangled up in red tape, and worried with war. We are deluged with dollars, mortified with materialism, and paralyzed with pride. We get up in the morning, rush to work without breakfast, push and shove all day, fight the traffic to get home to a T.V. dinner and an evening of worrying about what we have to do tomorrow!

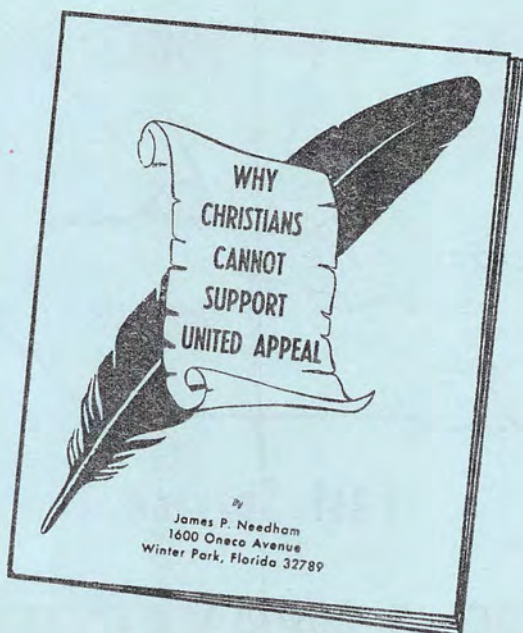


This rat race gets old to adults and frustrates youth. Modern Americans have forgotten how to enjoy life. Youth accuses modern society with having lost its sense of values--of being materialistic. They charge us with hypocrisy because we preach to them one thing while we practice another. They wear "way-out"

hair styles and odd clothes so they will not be identified with their elders.

Everybody is interested in escaping the tedium of the times. There are many ways of doing it. Some adults foolishly "cop out" with alcohol. Many young folks do it with drugs. There are others who do it with religion. Which makes the most sense?





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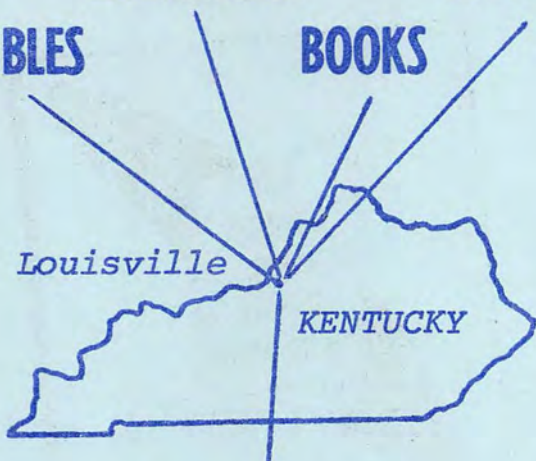
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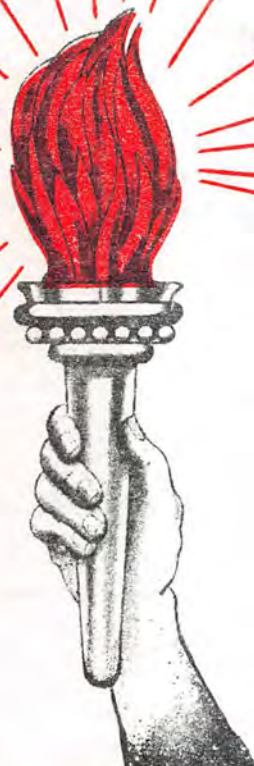
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*"The God of the Great Endeavor gave me a torch to bear,
I lifted it high above me, in the dark and murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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A WOMAN'S WORLD!

*My wife keeps me hoppin'
When I take her shoppin':
"Buy me this, buy me that,"
"A pair of shoes and a brand new hat."*

*Must be some kind of disease,
Wanting one of all she sees!
But if I take no heed to fetch it,
When we get home, I'll catch it!*

*But our children are twice as bad;
They want two of what they've had!
The reason for this, I can discover,
They're both girls like their mother!*

*Guess its really a woman's world,
Dressed up fancy, hair all curled.
Man is doomed to spend his life,
Workin' and slavin' to please his wife!*

James P. Needham, 1959



Editor

James P. Needham

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Billy K. Farris, Publisher

Christians in a Mobile Home Society

The United States of America is the most mobile society in the world, past or present. We probably have more

automobiles, airplanes, travel trailers and pollution than the rest of the world combined. I recently read that the state of California has more automobiles than all of all Europe combined! The church both collectively and distributively suffers in proportion to the mobility of the society in



which it exists. God designed the local church for assembling (Heb. 10:25). The word "together" best describes the most predominant characteristic of the early church. It is in the local church that we enjoy fellowship with fellow Christians. That the dominant idea is that this fellowship should be in a given local church is enforced by the fact that almost all Christians mentioned in the New Testament were identified with some specific geographical location such as Jerusalem, Corinth, Ephesus, Rome, etc.

This being true, the advent of the mobile home and travel trailer has compounded the problem. The popularity of the mobile home is probably due to the large amount of free time in America, the excessive rates at motels, and the fascination travel holds for most people.

We are not saying that mobile homes are all bad (wish I could afford one!). I am saying that the abuse of them is damaging local churches and individual Christians. This can be said of many modern conveniences. A thing is abused when it is allowed to hinder us from the performance of

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our God-given duties. Christians abuse the mobile home and travel trailer when they are constantly on the move; when they cannot wait until Friday afternoon when they can get under way for the week end, never giving any thought to the effects of their frequent absence from the local assembly of Christians.

Travel holds a fascination for most people. Some Americans will deprive themselves of things they need in order to go where they have not been. Many will borrow money and pay high rates of interest in order to make vacation trips to places they have not seen. The "go now, pay later" line from Madison Avenue has caught on in a big way.

There are many dangers connected with the abuse of the Mobile home and travel trailer. It is our purpose to point out some of them with the hope that those who are involved will stop and consider the destination of their present course.

RESULTS OF ABUSING THE MOBILE HOME

1. *Forsaking of the local (home) church:* Notice that I do not say that it leads to "forsaking the assembling," because it doesn't in many cases. Many brethren are very scrupulous about attending Lord's day services while they are away on mobile home trips. I am saying that it leads to forsaking the local (home) church. What benefit is one to a local church that hardly ever sees him? Some say, "But my membership is at home, and I leave my contribution there." That is well and good, but certainly the Lord had more than this in mind when he designed the local church. When one becomes a "drifter," a "member at large" and a "vagabond" for all practical purposes, what benefit is he to his home congregation. I say very little.

2. *Neglecting the spiritual development of the children:* Children of mobile home parents are probably the most deprived spiritually. They are constantly worshiping at a new place, with strange children and teachers. There is no continuity or uniformity in their teaching. They do not identify with any given Bible class, thus they do not enjoy the benefits of friendship with their peer group, and thus are deprived of one of the great blessings of the local church.

The mobile home and travel trailer has now been around long enough for us to witness their damaging results to some families. I recently came in contact with a family whose children had grown up under mobile home addiction. Their children never developed any friends in the home congregation because they were almost never there. They had been kicked around from pillar to post. Now that they are grown, they have almost no interest in the work of the local church. The parents are heart-broken, and powerless to do anything about it. So, they blame the local church for the lack of spirituality of their children. The local church had almost no influence on them because they were seldom there, but it gets the blame anyway!

3. *Burying of personal talents*: One of the purposes of the local church is to harness our personal talents. It is there that we exercise our talents to the profit of all (1 Cor. 12). This can hardly be accomplished when we are constantly worshipping with churches that don't even know of our talents, much less use them. Thus one can almost never be used as a teacher, song leader, elder, deacon, etc. He does little more than warm a place on the pew!

4. *Develops Sunday morning "Christians"*: I have noticed that many families who otherwise would attend all the assemblies at home, will be satisfied with attending only the Sunday morning assembly when on mobile home trips. I do not mean this as a blanket indictment. I know there are notable exceptions. I am saying this is often the case.

5. *Puts pleasure before duty*: There is no doubt that mobile home trips are pleasurable to those who like this sort of thing. There is a tendency to reason that since we have all this money invested in our mobile home, we had better make the best of it. I realize that these two considerations: (1) pleasure and (2) monetary investment form a good basis for rationalizing one's abuse of the mobile home, but we need to take another look. Is it right for us to subordinate duty of personal pleasure? Can we afford to jeopardize souls in the interest of worldly pleasure?

6. *Develops "drive-in Christians"*: It is notable that many church members who are addicted to the mobile home soon become "drive in Christians." That is, they just

drive in to the nearest congregation for the Lord's supper. This becomes the only important part of the service. They feel they have done their duty, if they get the Lord's supper. Forget about the Bible study and the Sunday evening service.

7. *Indiscriminate attendance*: This is tied in with the previous point. Since the Lord's supper becomes the point of emphasis, many otherwise sound brethren get to the point that it matters little where they get it. If getting to a sound church involves too much inconvenience, they will get it at the nearest liberal one.

8. *Forsaking the assembling*: Then upon occasions where mobile home travelers are in an area where there is no church of any kind, they just don't go at all. They excuse themselves by saying, "There was no church close enough for us to attend." It seems never to occur to them that they should have found out about this before getting themselves in that kind of a situation.

9. *Mini service*: Another result of mobile home addiction is conducting a mini service in the camper or mobile home on the side of the road, or in some park. This becomes the solution to the assembly problem. Just pack a piece of unleavened bread and a bottle of grape juice and don't worry about attending the assembly. I am not saying this is not preferable to missing out altogether in some difficult circumstances, but for it to become a mere convenience for people who are bent on pleasure is hardly justifiable.

CONCLUSION: No doubt the Lord wants us to enjoy our earthly existence, provided we can do it without impeding our spiritual progress. He has warned us not to love pleasure more than God (2 Tim. 3:4). Those parents who are addicted to mobile home living on week ends are sowing to the wind, so far as their children are concerned, and will eventually reap the whirlwind (Hos. 8:7). I beg those who are so conducting themselves to stop and take a look before it is too late. It may be later even now than you think. If you can afford to own a mobile home or a travel trailer, or camping equipment, etc. Use it to the fullest, but don't let it come between you and your duty to God and family. We all have certain obligations to the church were we are members, and we cannot please God while failing to discharge them.

THE SACREDNESS OF MARRIAGE

Gene Frost

The marriage relationship is as old as mankind. In the creation the human race was formed as male and female, the one male for the one female. In the union of the pair there is a total commit, a "leaving" of parental care to enter into a new relationship that provides security and care as they "cleave" unto one another. This commitment is so complete that the two are said to be "one flesh," a commitment both in *degree* and in *time* (Gen. 1:27; 2:24).

Marriage may be defined as a covenant confirmed whereby a man and woman commit themselves to the other for life, which relationship affords them the joy of companionship with mutual care and protection.

THE MARRIAGE COVENANT

Before reaching the "one flesh" relationship there first must be an attraction to qualities and interests that each appreciates in the other. This attraction goes beyond physical attractiveness and encompasses the whole personality. This personality attraction begins in friendship. As it deepens there is a realization that companionship is desired to make one's life truly complete; only then is one ready to enter a covenant for a life-time union. It is significant that the word "husband" in many Biblical references is actually the word "friend."

See Hebrew *alluph*, Jer. 3:4--guide: "one familiar, intimate, a friend...a husband is called 'a friend of youth'" (Gesenius).

Hebrew *read* Jer. 3:20--husband: "a companion, a friend...a lover, one beloved" (Gesenius).

Marriage is a joining of two personalities into "one flesh" (Gen. 2:24). This is a relationship so intimate that each personality partakes of or reflects the nature of the other person. The mate is in a sense an extension of his own personality. (How grievous then that a Christian should make the members of Christ members of an harlot! To be joined unto Christ is to be under His divine influence, desirous of reflecting in life His be-

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ing 1 Cor. 6:15-17). How careful one should be before entering a binding union, to determine that his intended possesses those qualities, dispositions, attitudes, and ambitions that he would have to be his own. For his mate is as his own being (Eph. 5:28). In marriage each "cleaves" to the other: literally "to be glued" (Gesenius).

When both parties are prepared to give themselves completely to the other (1 Cor. 7:3,4), to join their fortunes, they must so declare their desire and reach agreement. This agreement as vowed is called the marriage covenant. In the history of marriage, the covenant has been confirmed by various customs. Today the covenant is confirmed by ceremony. Here each openly and unashamedly vows his love and undying fidelity to the other. God speaks of the bride as the man's "companion" and "wife of (his) covenant" (Mal. 2:14).

The marriage covenant is witnessed by God who binds the husband and wife for life. The "Lord hath been witness between thee and the wife of thy youth" (Mal. 2:14). The covenant, then, may be called a BERITH ELOHIM (Hebrew), "a covenant of God." The Psalmist warns of the seductress:

"That leaves the companion of her youth,
And forgets the covenant of her God" (Prov.2:17).

God thus binds: The wife is bound to her husband (Rom. 7:2; 1 Cor. 7:39), and the husband is bound to his wife (1 Cor. 7:27). This joining together is in the mind of God and is not affected by the will of man (Mt. 19:6). The two are bound for life and may be released only by death (with one exception) (1 Cor. 7:39).

VIOLETIONS OF MARRIAGE

Fornication, a general term descriptive of all illicit sexual relations, is a violation of God's design for man and woman. It is an attempt to enjoy the pleasure of conjugal love without the commitment, and being less than what God designed can never experience the joy that attends marriage as God ordained it. It is a selfish expression; it expresses a desire for self-satisfaction without lasting care and concern for the partner.

With every illicit sexual relation, whether pre-marital or adulterous, there is a guilt. The very design of "one flesh" joins the parties in a relationship from which

they can never fully be released. The "reproach shall not be wiped away" (Prov. 6:33). He "Shall not be innocent" (Prov. 6:29). Though God is willing to forgive the penitent fornicator, the situation will never be restored to normal. The exclusive sexual commitment, one male for one female relationship, is forever destroyed. What a price some will pay for a movent's folly!

Divorce is also a violation of the divine will. The one who "puts away" to marry again commits legal adultery, i.e. though the civil law may permit, in God's sight the relationship is illicit (Mt. 5:31,32; Lk. 16:18). In God's sight the two have made their covenant, are bound for life. Therefore if one marries another while his mate lives, he lives the role of an adulterer (Rom. 7:2). Man can violate the marriage, can put away, etc., but he cannot break or dissolve the binding in the mind of God.

The one exception to the life-long binding is divorce by the innocent party for the reason of unfaithfulness to the marital covenant by his mate. The "one flesh" relationship has been despised and harlotry has been added. Wounds have been inflicted which will be carried to the grave. If the oneness is so shattered in the mind of the innocent mate, and the reproach such as will eat as a canker, so that a continued relationship is undesirable, he is permitted to put away the guilty (Mt. 5:32; 19:9). This is not to suggest that God releases the guilty to marry again. One divorced without the cause stated is ordered to "remain unmarried" (Rom. 7:11).

SUMMARY

Marriage is not a mere social institution as viewed by so many--it is a divine institution! God has ordained one right relationship between the male and female. It is designed to complement the needs of each person and promises the greatest blessings when faithfully respected. Let our young people realize the seriousness of marriage so as to prepare themselves for it, that they might make that total commitment in sincere love that can realize the full potential of a happy relationship. If God's will is despised, then prepare yourself for "reproach (that) shall not be wiped away"!

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Treatment of Preacher's Families

Tommy Davis

(EDITOR'S NOTE: The following article by brother Tommy Davis of Tupelo, Miss. is the kind of article that must be read with the understanding that it deals with things which SOMETIMES occur. That the matters described do not represent a general condition is recognized by brother Davis since he says "...in some cases the preacher's family has been mistreated." We want to make sure the reader understands this also. It would be unfair and untrue to intimate that this is a general condition. jpn).

As I preach more and more I hear of faithful churches losing preachers to secular work. I don't know all the reasons why this is the case, but I do know that in SOME cases the preacher's family has been mistreated.

If the preacher's wife wears a stylish, yet modest, dress she is going for the modern and has a tendency toward liberal trends. If she doesn't dress in the latest styles, she is something to be stepped on by some wagging tongues. If she doesn't wear what the other women are wearing, she is a kill-joy.

If her children are not the best behaved anywhere, it causes some to criticize. Some people call the preacher's children "brats" if they are not "decked out" in the latest. If the children snuffle the wrong way, they are quick to jump to conclusions. It ought not to be so!

If the preacher's family finds some clean entertainment, it is usually criticized by some folks because they think the preacher and his family are not supposed to go anywhere. Some even give the preacher's family a cold shoulder when they invite guests. Some folks seem to think the preacher's family has no free time.

If the preacher's children play like the normal children, they are the worst kids in town. The preacher's children are normal just like other children! If they make mistakes, they are said to be wild. If the preacher's children are not just "so,so," they are called "the preacher's kids."

(continued on page 13)

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham, 1600 Oneco Ave., Winter Park, Fla. 32789

QUESTION: WOMEN AND BUSINESS MEETINGS

++++++
+ "Where is the scriptural authority for holding month- +
+ ly business meetings? Why are these meetings closed? +
+ Should they not be open meetings for all members of +
+ the church, when in Gal. 3:28, it says "we are all +
+ one in Christ?" --Ark. +
++++++

REPLY:

As one can see, this reader asks two questions. I shall take them up in the order in which they are asked.

1) "Where is the scriptural authority for holding monthly business meetings?" A business meeting is just what the name says, A MEETING IN WHICH THE BUSINESS(WORK) OF THE CHURCH IS CONDUCTED. The scriptural authority for this is found in both example and necessary inference.

a) Example: In Acts 6:1-7, certain widows were "neglected in the daily ministrations." The apostles called the church together to take care of the problem. The church selected seven men and appointed them "over this business." This is an approved apostolic example of a church business meeting.

b) Necessary Inference: If we did not have this example, there still would be scriptural authority for a business meeting. The fact that the church has work (business) to do which involves the expenditure of funds (1 Cor. 16:1,2; 2 Cor. 11:8; Phil. 4:15), necessitates some process of deciding how, when and where to do so. When we are not told how to carry out a command, any "how" that comports with scriptural principles is authorized. A business meeting where all have a chance to express their desires and take part in the deliberations comports with the scriptural principles of equality, therefore it is a scriptural method.

Now, as to the matter of holding such meetings monthly, this is a matter of expediency. That means, there is choice. A monthly meeting may be sufficient to take care of the business of most churches. In others they may need to be more or less frequent.

2) "Why are these meetings closed? Should they not be open meetings for all members of the church, when in Gal. 3:28, it says, 'We are all one in Christ?'" By closed, our correspondent means "for men only," no doubt. I am frank to say that I don't know why business meetings are closed, but I will take an educated guess. I would suppose brethren have argued like this:

a) Women are not allowed to speak when the whole church is come together into one place (1 Cor. 14:23,34,35).

b) If the whole church is invited to a business meeting the women could not speak. c) Therefore, women are excluded from business meetings.

It is obvious to me that the first two principles are sound, but I am not sure the conclusion follows. One could as well argue that women are supposed to be silent when the whole church is together in one place. The whole church is together in one place when it comes together to worship, therefore, the women are excluded when the whole church comes together for worship.

The fallacy lies in the *assumption* that because women could not speak in a business meeting, they should be excluded from attending it. I say "assumption" because that is what it is.

Another *assumption* is that if women attend business meetings, they will get out of place and begin to speak. This assumption would also exclude them from all other services of the church.

CONCLUSION

It is my firm conviction that no scriptural principles would be violated if women attended the business meetings of the church. There is every indication that they did so in Acts 6. The exclusion of them from our business meetings is a traditional development that has become synonymous with law. Not for a moment could we sanction women's taking a public leading part in a church business meeting, but that they can come, observe, be inform-

ed, and even submit (in writing or through some brother) items for consideration and deliberation, I most certainly believe. If it is right to inform them of business meeting decisions through published minutes, how could it be wrong for them to be present and hear the deliberation and decisions? It is all a matter of how they obtain this information. In published minutes, they receive it by way of the *optic nerve*; if they attend the business meetings, they get it through the *auditory nerve*. There is no logical or scriptural argument that makes one right and the other wrong!

In many places the sisters have to either guess or ask what goes on in the business meeting since many churches don't even publish the business meeting minutes. Well, I will go a step further and say that some churches don't even have business meetings! Some brethren resent the sisters' inquiries about "what went on in the business meeting." They expect them to attend the services, give their money, and take part in the local church program, but never ask any questions or be interested in how and for what the money is spent. It is very obvious that some of our practices need serious study and sensible adjustment.

TREATMENT OF PREACHER'S FAMILIES (continued from page 10)

Sometimes a preacher's family may feel "left out" because some just will not associate with them. They seem to be afraid some "religion" might rub off on them! I know that everyone is not like this, but I know some cases where this seems to be the prevailing attitude. Brethren sometimes *unconsciously* shy away from preachers and their families.

I realize that this isn't always the case in every church, but there is far too much of it. Could this be the reason why brethren refuse to go into "full time" work? THINK BRETHREN! Have we been the cause? Have we hindered the Lord by not helping to support the preacher in his work in every way and remembering that his family has the same needs as any other family--even yours?

NOTE: For more information on these and other problems along this line, please send for brother Needham's book PREACHERS AND PREACHING. It will help in many ways.

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Who Says That It Is a Matter of Judgment?

Jeffery Kingry

Man says that a Christian may kill in war for political causes.-- The Holy Spirit declares "God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

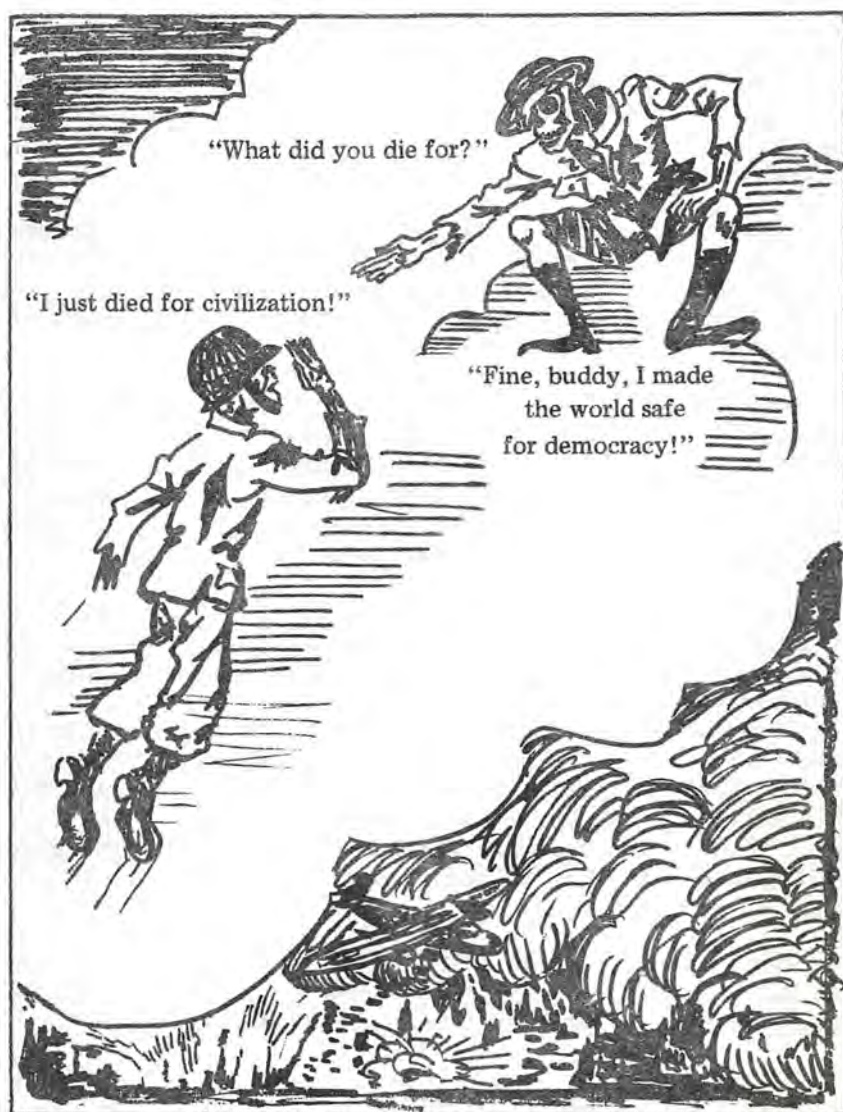
Man claims that a Christian may kill in war or rebellion for economic causes;-- The Holy Spirit declares "For as many of you as have been baptised into Christ have put on Christ...for there is neither bond nor free...for ye are all one in Christ Jesus" (Gal. 3:27,28).

Man claims that the Christian must be in subjection to government even when government requires him to kill in war;-- The Holy Spirit declares that God "hast put all things in subjection under his (Jesus) feet. For in subjection under him...Far above all principality and power and might and dominion and every name that is named... Christ is head of the church and he is the saviour of the body...the church is subject to Christ" (Heb. 2:8, Eph. 1:2, 5:23,24).

Man claims that Christians can join themselves to an organization that demands blind obedience, submission of individual conscience, and joint action with carnal forces-- The Holy Spirit declares "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness...Present your bodies a living sacrifice...unto God...not conformed to this world... Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (2 Cor. 6:14, Rom. 12:1, Rom. 6:16).

Man claims that "It is better dead than Red," and "The best defense is a good offense-- "...The Holy Spirit declares "Ye are the salt of the earth...Ye are the light of the world...save yourselves from this untoward generation...recompense to no man evil for evil...as much as lieth in you live peaceably with all men...be not overcome with evil, but overcome evil with good (Matt. 5:13, 14, Acts 2:40, Rom. 12:17-21).

Man claims that the enemy is to be sought out and destroyed, till the enemy government surrenders-- The Holy



Spirit declares "If thine enemy hunger, feed him, if he thirst, give him drink...dearly beloved, avenge not yourselves, but rather give place unto wrath: For it is written, vengeance is mine; I will repay saith the Lord" (Rom. 12:19,20).

Man says that hatred is a vital part of waging war; and war cannot continue without hatred-- The Holy Spirit declared "let love be without dissimulation. Abhor that which is evil, cleave to that which is good...owe no man anything, but to love one another: for he that loveth another hath fulfilled the law...whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal live abiding in him" (Rom. 12:9, Rom. 13:8, 1 Jno. 3:15).

Man says that war is national defense and the deaths in war are political executions-- The Holy Spirit declares "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (1 Jno. 3:16).

Man says that national government necessitates national war, and that police action is only war on a local scale-- The Holy Spirit declares "Rulers are not a terror to good works, but to the evil...for he is a minister of God to thee for good...a revenger to execute wrath upon him that *doeth evil*" (Rom. 13:3,4).

Man says that it is permissible to violently overthrow a tyrannical or despotic government-- The Holy Spirit declares "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation...honour all men. Love the brotherhood. Fear God. Honour the King; servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (Rom. 13:1,2, 1 Pet. 2:17,18).

Conclusion: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye...we ought to obey God rather than man" (Acts 4:19, 5:29).

Kirkland, Ill. 60146

**PLANNING TO MOVE?
PLEASE NOTIFY US OF ADDRESS
CHANGE IN ADVANCE.**

The Historicity of Jesus Christ

Dudley Ross Spears

Can you prove that Jesus Christ really lived? that He was a real person and not a figment of some fertile imagination? I am sure that you are very able to take your Bible and show that He lived and is the Son of God. But, outside of the Bible, do you have any proof? It may be an exercise in futility to try to prove that Jesus lived outside of Biblical proof, because if one does not accept the Bible, he is not likely to accept any proof that Jesus lived. But there is ample evidence, both within and without the Bible, to prove Jesus to be exactly what He is--the Son of God.

There are numerous atheists and modernists who deny that there ever was such a man as Jesus Christ. They say He was INVENTED by those who have perpetuated the "Christian myth." They are often joined by some religionists who profess to believe in Christ, not as a factual historical character, but as an influence for good in the world. The latter make no more of Him than most people make of "Santa Claus."

There is much proof within the Bible for the historical Christ (if one accepts it as history) but there is also ample proof outside the Bible to show that He existed and is what He claimed to be. His life is so deeply imbedded in the literature, institutions and entire life of the civilized world, that it is a puzzle to stop and analyze all the sources for His existence. Every way we turn, we meet some reminder of Christ. Stop and look at a calendar. It is a mute reminder of Christ, for our whole calendar system stems from His advent into the world. The letters "B.C" stand for "before Christ." Everywhere you see a date, be it on the corner stone of a building, or a check, it stands as a reminder that Jesus lived.

It is good for us to be exposed to the secular sources of evidence for the existence of Jesus as an historical character. Naturally, to the Christian, the Bible is sufficient, but to others it is not. Therefore, let us first look at the Biblical evidence and then at the non-Biblical evidence.

BIBLICAL EVIDENCE

The first Biblical reference to Jesus is in Gen. 3:15.
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"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel!" There are a number of things found in this statement God made to satan.

First, the expression, "her seed" is unique, for it implies that a WOMAN'S seed would produce a child. This is complemented by Paul's statement about Jesus in Gal. 4:4, "But when the fulness of the time was come, God sent forth his Son, made of a WOMAN, made under the law." The only one of whom it may truly be said that he was "made of a woman," and was of "her seed" is Jesus, for He was born of a woman. He had no earthly father. No male seed was involved in producing the child Jesus.

Second, the text in Genesis affirms the sex of the child thousands of years before his birth. The same was repeated in the prophecy of Isaiah: "For unto us a child is born, unto a SON is given: and the government shall be upon HIS shoulders..." (Isa. 9:6).

Third, His humanity is implied in that He would come in human flesh. (See and read John 1:1,14).

There are numerous prophetic utterances relative to His birthplace, His activities, appearance and manner of life found in the Old Testament. His birthplace was Bethlehem and the loyal Jews knew it beforehand (Mic. 5:2). Isaiah gives us prophetic glimpse of His appearance (Isa. 53). It was a thing that caused those heroic prophets to face death and persecution, constantly anticipating with great expectation, the coming of the Messiah. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ did signify, when it testified beforehand he sufferings of Christ and the glory that should follow" (1 Pet. 1:9-11).

The New Testament is a record of His life. The Gospel records of Matthew, Mark, Luke and John all have one grand purpose, vis., proving that Jesus Christ is the Son of God. "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 Son of God" (Jn. 20:30-31). His ancestry is given by Matthew and Luke, tracing it back to Adam through his mother's side and to Abraham through Joseph's side.

Of the flesh He came of the seed of David, but of the Spirit He was declared to be God's Son by the power of

His resurrection (Rom. 1:3,4). His character is seen in 2 Cor. 10:1, and His preaching spoken of in Rom. 15:8. He was sinless (2 Cor. 5:21), and died for sinful man (Rom. 5:8,9). He was raised from the dead as a pledge of our resurrection, and that provided our hope in Christ (1 Cor. 15:1-58; Rom. 4:25; 5:6-10).

EXTRA-BIBLICAL EVIDENCE

There are at least two sources of secular evidence for the historical Christ: *Pagan* and *Jewish*. Looking first at a few of the pagan sources, we quote their words relative to the question of the existence of Jesus as an historical figure.

PAGAN SOURCES

Tacitus was a Roman historian who lived somewhere around the year 55 A.D. through 117 A.D. He wrote: "*In order to suppress the rumor, Nero falsely accused and punished, with the most acute tortures, persons who were already hated for their shameful deeds, were commonly called Christians. The founder of that name, Christus, had been put to death by the procurator, Pontius Pilate, in the reign of Tiberius; but the deadly superstition, though repressed for a time, broke out again, not only through Judea where this evil had its origin, but also through the city (Rome) whither all things horrible and vile flow from all quarters, and are encouraged.*"

Annales 15:44

Next comes a quotation from *Suetonius*, another Roman historian, who lived around 65 A.D. through 135 A.D. He wrote: "*He, Claudius, expelled from Rome the Jews because they were constantly raising a tumult at the instigation of Christus*" (*Lives of the Twelve Caesars*).

Suetonius mistakenly thought Christ was hidden somewhere in Rome incognito and was behind many of the outbreaks against Rome. Christians spoke of Jesus being in their midst in keeping with his promise to them, "Where two or three are gathered in my name, there am I in the midst of them" (Mt. 18:20). This could easily be misunderstood by a Roman spy who listened to Christians talk about Jesus. His statement about the expulsion of Jews from Rome is in keeping with Acts 18:2, which tells of Aquila and Priscilla coming from Rome, "because of the decree of Claudius that all Jews should leave Rome."

Another quotation comes from *Pliny*, the Younger. He was writing to the emperor Trajan, asking advice as to what to do with the Christians in his province. He gives us a valuable picture of the Christians in the opening of the second century. The most significant statement from his letters is as follows: *"They affirmed that the sum of their guilt or error was to assemble on a fixed day before daybreak, and sing responsively a hymn of Christ as to God, and to bind themselves with an oath not to enter into any wickedness, or to commit thefts, robberies or adulteries, or falsify their work or repudiate trusts committed to them: when these things were ended, it was their custom to depart, and, on coming together again, to take food, men and women together, yet innocently."*

Pliny, Letter to Trajan

In reference to the foregoing statement, it is seen that a Roman principality like Pliny thought it odd for people of opposite sexes to gather for any kind of purpose, eat food, and do so "innocently." Considering the orgies and degradations of the Roman gatherings, we can understand how his mind worked. But he does mention Christ and the followers who met in His name.

JEWISH SOURCES

From the Jewish sources, the foremost is Josephus. Flavius Josephus was an Hellenized Jew, born in Jerusalem only a few years after the death of Christ. His birth was about 37 A.D. He was an opponent of the Romans and wrote his early works in Hebrew for the Jews. Later he became a friend and flatterer of the Romans and wrote in Greek. He was a good friend of Vespasian and Titus and through these friendships, had access to the Roman archives. Here is the quotation from Josephus attesting to the historicity of Jesus Christ.

"Now, about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named for him, are

not extinct at this day."

Antiquities of the Jews, Book XVIII, Chapter 3, page 364,
Published by Armstrong and Plaskitt, Baltimore, Md. 1830.

There are those who contest this quotation, alledging that it was added by Christian copyists later. It is to be admitted that there is evidence that some "Christian" copyists added words to the original text of both Antiquities and Wars of Josephus. A Slavonic text was discovered in 1906, in which the above quotation is held to be authentic in that it appears there in the main. The noted Austrian historian, Dr. Robert Eisler, made a detailed study of the Slavonic text and placed his findings in a congress of historians in 1925. Here is a brief summary of his findings.

1. Slavonic text is equal to the original Hebrew text, for it was obviously written for the Jews and not the Romans.

2. Slavonic translators were Christians and added some lines and phrases from the Gospel and Aprocrypha. There is also evidence that they deleted a few words. While it is impossible to supply that which was deleted, it is easy to recognize and remove what they added.

3. After removing all that they added, there remains several passages of great historical importance. In these passages Jesus appears as a worker of miracles surrounded by a great crowd of devoted Jews who accept him as the long-awaited Messiah and oblige Him to take their lead against the Romans. A trace of this revolt remains in Mark 15:7. The revolt was put down by Pilate and the leader crucified. No Christian interpreter or interpolater would have presented the story this way. Therefore, the passage is genuine.

Again, Josephus wrote: *"Festus, now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others."*

Antiquities, Book XX, Chapter IX, page 613

Josephus was describing how Annas, the high priest, seized the opportunity presented by the death of the procurator, Festus, and before the arrival of Albinus, his successor, brought before the Sanhedrin a man by the name of James. In this passage, Jesus who is called, "Christ"

is specifically named as an historical personality.

Another Jewish source of evidence for the historicity of Jesus is the TALMUD. The TALMUD consists of the Mishna (text) and Gamara (commentary) and is a collection of endless oral traditions among the Jews. Although there were deliberate efforts to contradict things stated in the gospels, and even though they were filled with obscenities, they mention Jesus over and over again and testify to His historicity.

There is one Roman source--at least Roman of sorts--that testifies of the existence of Jesus as an historical person. The Catacombs were hollowed out underground passages where Christians found refuge during the Roman persecution. One hundred and seventy-four thousand Christians were buried there. Many of them have over them the inscription, "in Christ," which is silent testimony that refutes the foolish charge that Jesus Christ was a mere myth.

The greatest evidence of all for the historicity of Jesus is the Bible. The impact of the Bible on the world and the influence of the very name Jesus Christ assures us that Jesus was real and that He descended to the world as Deity to save man from sins and that He taught as one having authority. He performed miracles, supernatural acts, demonstrating that He was from above. He was despised and rejected, crucified and buried for no crime or misdeed of His own, but He rose from the dead, established His church, revealed His gospel through the Holy Spirit and now reigns in heaven at the right hand of God. So, shall He come again, as He has promised.

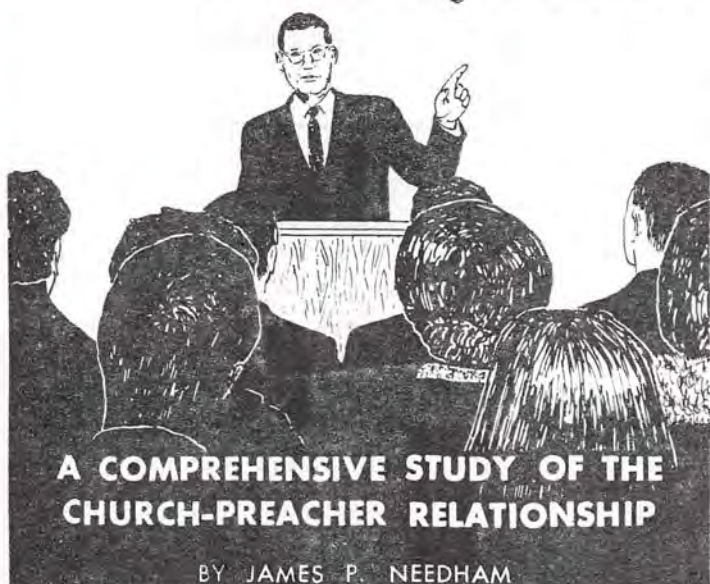
The Christ of History is the Christ of the Bible and one day each of us will behold His glorious return to judge the world in righteousness. Before His judgment seat we will all appear. It behooves us to be ready by living our lives daily in obedience to His will. He demands our faith in Him as the Son of God (Jn. 8:24), our repentance (Lk. 13:3), and our obedience in the act of baptism (Jn. 3:5; Mk. 16:16). Dear reader, have you obeyed Christ? If not, do so now. He also demands our walking in His footsteps. Dear friend, if you have wandered from Him, once having begun the life He orders, come back now while you have time. May God bless those who read these lines which are intended to glorify the greatest person ever to set foot on the earth.

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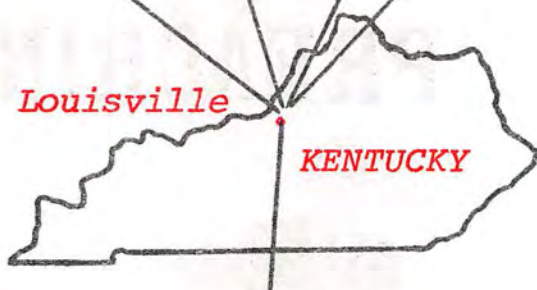
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TORCH

Volume VII December, 1972 Number 12

*"The God of the Great Endeavor gave me a torch
to bear,
I lifted it high above me, in the dark and
murky air."*

--Elizabeth Finley

*We do not write to be understood,
but so we cannot be misunderstood.*

LOOK INSIDE FOR THESE THOUGHT PROVOKING ARTICLES

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JESUS DID NOT LEAVE US ORPHANS

*Jesus did not leave us orphans, desolate,
But gave us love to rule and motivate.
Himself an example for us to see,
A source of strength for you and me.*

*The Spirit to comfort and never cease;
Blessed assurance to bring us peace.
Warnings of woe if we go untoward,
For obedience, blessings, and sweet reward.*

*If life seems dreary and you are depressed;
When the way is rugged and you are distressed;
Just read the word and good heed take,
He'll never leave thee, nor yet forsake.*

James P. Needham, 1-23-65



Editor
James P. Needham

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Billy K. Farris, Publisher

EDITORIAL

James P. Needham



Volume VII Completed

This issue completes Volume seven of TORCH. This means that TORCH has been published for seven years, though not for seven consecutive years. For the benefit of those who might not know the history of TORCH, we will chronicle it for you.

1950--Volume I--The first issue of TORCH was published in July of 1950. It was the brainchild of the inimitable Foy E. Wallace, Jr. He kept the paper alive through only 12 issues. It ceased publication with the Vol. 1, number 12 issue, December 1951. Volume I of TORCH contains what are probably the finest writings of Foy E. Wallace, Jr. The bound volume of that first year of TORCH is a prized possession, and is worth quite a bit of money. It contains some of the most scholarly and profitable material I have ever read. Pretty soon we plan to make this bound volume available again. We believe every reader will want to buy a copy. You must not miss this once-in-a-lifetime opportunity.

1967--Volume II--TORCH reappeared as a quarterly, revived by William E. Wallace (son of Foy) and Billy K. Farris. It was edited by William and published by Billy K. It appeared in its original format: approximately 4 by 6 inches.

1968--Volume III--TORCH was changed to a monthly under the same two brethren who had revived it.

1969--Volume IV--During this volume William Wallace became connected with the GOSPEL GUARDIAN and his pressing duties there forced him to resign as editor of TORCH. Meanwhile, Jack Holt and Harold Fite had started a tabloid paper in the Dallas--Ft. Worth, Tex. area, and arrangements were made to merge it with TORCH with Jack as editor.

1970--Volume V--This was the year of great struggle
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for TORCH. For reasons I shall not discuss here, the paper almost ceased publication again. In the interest of easier production, TORCH took on its present size and make-up at the beginning of Volume V. It has continued as a 24 page monthly with its present format since that time.

1971--Volume VI-- Near the end of Volume V, I realized that TORCH was dead unless something was done. At the request of Billy K. Farris, I had been listed as a contributing writer for TORCH for about a year, and I was concerned about the fate of the paper. I wrote brother Farris and asked if there was anything I could do to help with the paper. He called me a few days later and asked me to become editor beginning with number 1 of Volume VI. I was then an associate editor of TRUTH MAGAZINE, so I resigned to edit TORCH.

We had to do something, and do it fast. So I talked the publisher into a subscription campaign at one dollar per name in all quantities. It was the salvation of the paper. We had a fantastic response. Before long we had garnered almost 2000 new subscribers which gave us the necessary funds to continue. Favorable response to the new TORCH began to pour in. Volume VI was without a doubt the best year for TORCH since it was revived. Brethren all over the country were enthusiastic about it, and began to get subscriptions for us. One person told me she was responsible for getting 65 subscriptions for TORCH!

1972--Volume VII. The year 1972 also has been a good year. We lost some of those dollar subscribers, but then we also kept a good many of them. Our subscription list leveled off following the dollar campaign, but during 1972, it has gradually climbed and continues to increase. Of course, no paper ever gets all the subscribers it wants, but we find our list quite gratifying, considering what we started with only 2 years ago.

In 1972, I sort of lost my editorial rhythm due to the six-weeks Philippine trip. I had to prepare several issues in advance, and have not been able to catch up since returning. Gradually we are getting back to normal, and are looking forward to our very best year in 1973.

As I look back over the two volumes of TORCH which I have edited, I have some satisfying memories. We believe we have published a worthwhile periodical. I took over the

editor's chair without a staff, but with the responsibility to provide 24 pages of material each month. I wrote 40 articles for Volume VI! I produced most of the material for that year. I note that I wrote only about half that many articles for Volume VII. From this point of view, I have eased the work load, but not the responsibility.

It is worthy of note that during these two years TORCH has not been a one-issue publication. (We intend to keep it this way). We have fed a balanced diet! We have tried to face each issue with courage and sincerity. As someone said, "*We have walked on some sacred cows.*" Others have said, "*I don't always agree with you, but I do carefully consider what you say, and admire your courage.*" It has not been our intention to display courage, but we appreciate such observations. We realize that we have at times afflicted the comfortable, and nobody knows better than we that it has not always "set well" with those who "seem to be somewhat" among us. We have been aware of some of the back-stage whispering campaigns some have unsuccessfully tried to mount; the name-calling and the label makers, etc. but none of this moves us in the least. We would feel untrue to our trust and disloyal to our Lord, if we failed to call it like we see it. We make no claim to infallibility, and as a check and balance we have invited our critics to use our space to review what we teach and believe. We don't know how to be fairer than this, do you? We don't hold any religious position we would not change, if shown to be in error, and we certainly don't have anything to hide from open investigation. What we say, we say in the open. We shall not carry on a cloak and dagger campaign against anyone, and shall not be moved by such on the part of those who choose to oppose us. We believe such enemies only compliment our efforts in the eyes of good brethren.

IMPROVEMENTS IN VOLUME VIII

As we have said many times before, it is our constant effort to improve and update TORCH. We have something planned for Volume VIII which will give TORCH a much needed face lift. It will make the paper as professional as the most professional. It is our continuing desire to upgrade the paper and give the reader more than his money's worth. Surely, every reader can agree that we have lived up to this during the past two years.

BOUND VOLUMES

Each year we save enough of each issue to provide a good supply of bound volumes of TORCH for those readers who would like to have them. We believe they contain material that is worthy of future reference. To assist in this we do what I have never known any other periodical to do, namely, provide both an author and subject index. We received good response from this last year, and as you can see we have repeated it this year, with some improvement in the subject index. We hope you will enter your order for your bound volume right away. We also have a supply of past bound volumes so you can complete your set if you desire. Remember that we are soon to make Volume I available again. These are all reasonable prices at \$5. Order from the publisher.

THANKS TO THE PUBLISHER

We all owe the Farris family a dept of gratitude for their untiring efforts in publishing TORCH. It is all done in their basement on their equipment. It is a work of faith and a labor of love. It is a real honor and a genuine pleasure to be associated with them in this work. Our association is pleasant, and the depth of our relationship increases with the passing of time. We believe the Farris are making a tremendous contribution to the cause of Christ through their publication of TORCH. When you good readers write to express your appreciation for TORCH, don't forget the Farris. They are the ones who really put it all together! (Excuse the pun, Bill, Pat, Victor and LaJuana). We say THANK YOU again! jpn

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The Scientific Attitude and the Religious Attitude

Larry L. Dickins

(EDITOR'S NOTE: The following article is written by Larry Dickins of Greenville, S. C. Brother Dickins is a scientist. He holds a Master's degree in Biology. He is at present teaching at Clemson University, and working on his doctorate. We find his article to be very worth while jpn).

The quotes in this article are taken from a current college science textbook. Let us examine what is said and make note of the similarities and differences in the RELIGIOUS ATTITUDE and the SCIENTIFIC ATTITUDE:

What is common to all good scientists is better described as the scientific attitude. This attitude combines a burning curiosity with an honest and open mind and a genuine interest in advancing knowledge.

Many in the religious world today have no curiosity about God's divine book. They have neither an HONEST nor an OPEN mind. The only genuine interest they have is in the success of the "church" ball team and what time the sermon will be over. I believe that all true Christians should have this "scientific" attitude: a burning curiosity concerning divine matters with an HONEST and OPEN mind and a genuine interest in advancing KNOWLEDGE revealed in the Bible and in advancing the cause of Christ.

The scientist must have the courage to uphold his convictions, but also the courage to abandon his theories when they are found wanting.

My, my! and how I remember hearing sermons about the conflict between Christianity and science! Those same preachers who don't have the conviction and the intestinal fortitude to defend their doctrines and unscriptural practices, who would not abandon their own theories and personal opinions if an angel of the Lord wrote the passage of scripture in the sky, those are the preachers who cry longest and loudest about the zeal and the "guts" of the scientific world. It seems to me that the scientific mind and the true child of God are agreed: Have the courage to abandon your own theories when they are found

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wanting.

He must be a skeptic, forever critical of his own work and of that of his fellow-scientists. Even data and interpretations of long standing that have been published in scientific books and journals are sometimes found to be in need of revision and reinterpretation.

Notice, he did not say to be skeptical of that which is known to be absolutely true, such as the known natural laws of God, and those of His divine book. But rather, be critical (constructively) of your own work or that of others. It matters not who wrote it or said it, either dead or alive, or when it was written or said.

The Bible is true and anything that any man may write or say about the Bible may have some error in it. Even commentaries and religious journals of long standing (may be too long) are sometimes found to be in need of revision. The point is: God's book is true; man's writings may or may not be true; so one must be critical when reading such books or papers.

Here is where the true Christian and the scientist differ:

Precisely because scientists are on the frontiers of their fields, they do not know where they are going, and therefore cannot set up surefire ways of getting there.

That sounds like a description of the religious world today including many of my brethren. The saint of God knows where he is going and has the surefire pattern as to how to get there; so all he has to do is follow the pattern.

There are very few differences of attitude between the true scientist and the true Christian. The real problem in our society is that we have a lot of false scientific theories (such as Darwin's theory of evolution) and we are also plagued by literally hundreds of false religious theories and doctrines. Also the devil tries constantly to get us to make a science out of Christianity, and even worse, a religion out of science.

10 Conley Street
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The "Gods" Still Flourish

William James Imrisek

Almost 2000 years ago the Lord's church was begun at Jerusalem. It was one united body of believers. Those who taught other doctrines and caused division within the church were avoided and not allowed to partake in fellowship with the body of believers. However, today we have hundreds of denominations plus division within the Lord's church itself, each claiming to be in fellowship with Christ, yet each teaching contradictory doctrines. Christ brought only one doctrine, not hundreds. Everything we practice and believe MUST be with authority from God (Col. 3:17; Tit. 2:15). When we attempt to serve God in a manner not authorized by Him, we cause division within His church and form denominational organizations which are not in fellowship with Christ.

Today, when we speak of idolatry and idolatrous practices, we tend to think they are limited to the practice of worshiping strange gods, or making images and worshiping them. But is idolatry limited to this?

The word of God tells us that covetousness is idolatry. Col. 3:5,6, "...evil desire, and covetousness which is idolatry, for which thing sake cometh the wrath of God..." Eph. 5:5, "...nor a covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God."

What is covetousness? Webster's Dictionary defines the word "covetous" as meaning "inordinately desirous." Inordinate is simply defined as "not limited by rules prescribed." Therefore, covetousness is the desire to do something which is not prescribed.

The word of God tells us that we must "do all in the name of the Lord Jesus" (Col. 3:17), and with "all authority" (Tit. 2:15). When people desire to worship and serve God in their own way, in a manner not prescribed by God, they are guilty of covetousness which is idolatry. Exodus 20:3,4 reads, "Thou shalt have no other gods before me. Thou shalt not make any craved image or ANY LIKENESS of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Here, a distinction is made between just "carved images" and "ANY LIKENESS." We must not make any like-

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ness. When people claim to worship God but do not do so in a manner prescribed by Him, it is not God that they serve, but rather a "likeness" of Him which, in itself, is idolatry. It is not then God that they worship, but rather their own desires. They have become a god unto themselves. Rom. 16:17,18 reads, "Mark them who cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." When we attempt to serve God in any manner other than that which He has prescribed we serve not God, but rather our "own belly"--ourselves. No matter how good the work is, if it is not prescribed by the Word of God, it is the "good words and fair speeches" of those who teach contrary to the word of God that "deceive the hearts of the simple." Covetousness is the desiring to do something which is not prescribed and thus is idolatry (Col. 3:5).

We must please God in the manner prescribed by Him and if we err in but one point of His word, we are guilty of the whole (Jas. 2:10). We must do all with authority (Tit. 2:15), no matter how good the work might be otherwise. If we err in but one point of the law, we are no longer worshiping God, but rather a "likeness" of Him (Exo. 20:4). We are then serving ourselves (Rom. 16:17). This is covetousness which is idolatry (Col. 3:5).

Because attempting to worship and serve God in any other manner than that which is prescribed by Him is idolatry, we cannot partake in these other manners (1 Cor. 10:20; 2 Cor. 6:14; Eph. 5:7) even if they err only in one point which is being guilty of the whole (Jas. 2:10). Rather, we are told to avoid those who cause division (Rom. 16:17,18), and to them we are to "speak, and exhort, and rebuke with all authority" (Tit. 2:15). We are not to be partakers with them (Eph. 5:7).

Sin is the work of the devil and idolatry is a tool which he employs to draw people away from God. Paul, in his letter to the Corinthians (1 Cor. 11:19) says that there must be heresies and divisions in the world that the ones who are approved might be made manifest. Show yourself approved. Do all with authority (Tit. 2:15); in the name of the Lord (Col. 3:17), which is His word (Rev. 19:13). Anything else, no matter how good its ends might be (Rom. 16:18), is covetousness which is idolatry (Col. 3:5).

Kirkland, Ill. 60146

Where Are Our Prayer Meetings?

John Humphries

It is common to hear of churches starting various programs of visitation, personal work, training classes, etc. only to have the effort die after a short time. Perhaps the reason for failure of many programs of work in churches is the missing ingredient of prayer. Churches plan fine programs that have all the earmarks of success, only to fail after a few months. We must suggest, on the basis of many scriptures, that the absence of fervent, earnest prayer probably was involved in killing the effort. Churches spend much time in planning and little time in praying. Little wonder then, that the work dies!

In the Bible there is much emphasis upon prayer. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6). "Pray without ceasing" (1 Thess. 5:17). "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Lk. 18:1).

DANIEL

Daniel was a man of prayer (Dan. 6:10). He kept the lines of communication up between himself and God. God blessed and protected him as we all so well remember. Prayer was, therefore, an important ingredient in the success of Daniel.

JESUS

Jesus was a praying man. There are numerous references in the Bible concerning Jesus praying to His Father in Heaven. "And when He had sent the multitudes away, he went up into a mountain apart to pray" (Matt. 14:23). "...he took Peter and John and James, and went up into a mountain to pray" (Lk. 9:28). Then there is the great prayer of John the seventeenth chapter. Jesus had a mission of the utmost importance. He was bringing the message of salvation and also dying on the cross to give meaning to the message. Not only, therefore, during His teaching and healing did the Son of God pray, but also in the very shadow of the cross do we find him prostrate in

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the garden (Matt. 26:39).

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Pet. 2:21). Jesus is our example of what it means to love and serve God in an effective way. Surely, then, we need to look to His example of prayer and "pray without ceasing." If prayer sustained the Lord in His work, then we also need the power of prayer in our lives to sustain us.

PAUL

Over and over Paul made reference to the fact that he did much praying. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). "For this cause we also, since the day we heard it, do not cease to pray for you" (Col. 1:9). "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and work of faith with power" (2 Thess. 1:11). Paul not only prayed for others, but he also constantly requested the prayers of others in his behalf. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:18,19). "Brethren, pray for us" (1 Thess. 5:25).

It is easy to see, then, that Paul realized the power of prayer. When Paul faced the work that the Lord laid before him, his plea was, "Brethren, pray for me."

THE CHURCH

In the Book of Acts we see the church of Christ having a prayer meeting time after time. When the Sanhedrin threatened, they had a prayer meeting (Acts 4:23-31). When Jesus was killed and Peter put in prison, they had a prayer meeting (Acts 12:5; 4:12). When the church at Antioch sent Paul and Barnabus on their great preaching trip, they prayed together (Acts 13:3). Thus it goes throughout the Book of Acts.

Do churches today generally place this much emphasis

(continued on page 18)

Ancient Faith vs Contemporary Foolishness

Ron Halbrook

Many of us had pretty well gotten over the initial shock of Pat Boone's bolt into the Fantasy World of Super-changed self-authority. Then, Boom!--a letter or other report revealed that some friend or relative, someone close to home and heart, has taken the same jump. There is a new consciousness, an experience of the frightful reality of it all. We knew brethren were drifting, but this! We knew the roof was leaking, but WHEN and WHERE and HOW did the foundation go? A loved one is gone. But gone where? and why, why, why? Where next are they going? indeed, where are WE going? Pain and sadness are occasions for sober thought.

The letter says something about being "closer to God," "experiencing what the New Testament Christians experienced," "the reality of it" being "difficult to communicate." We are told that any doubts which "come crashing in are of satan and he will do everything in his power to stop you from believing."

Obviously, it is past time for some of us to reflect upon and review our relationships with God. When we receive such letters or person-to-person "explanations," we cannot afford to be stunned into silence. We must not only be able to counter the error *per se*; but also to show that our relationship with God is living and real and assuring, without all the "extras" of the Fantasy World. Be ready! (1 Pet. 3:15).

I. KNOW HIM!

The deepest faith in God is both personal and Biblical. We are close to God through a very simple and Biblical relationship, a relationship initiated and sustained through His word. As His children, we love and obey our Wonderful Father in a fellowship which brings us closer and closer to Him. He daily speaks marvellous things out of His law; we daily talk with Him about our joys and sorrows, responsibilities and privileges, requests and thanksgivings. Whenever we sin against this Father of love, who loves *even me*, we seek His seasons of refreshing, the forgiveness of sins through the blood of Christ (281)

(1 Jn. 1:7). It is a wonderful, growing, loving relationship, wherein we learn even more fully to depend on His absolute faithfulness and recognize His absolute dependability to do ALL HE HAS PROMISED.

God's law and God's love are bound up--THE TRUTH IN ALL ITS PARTS--in the glorious gospel of Christ (Jn. 14:15, 1 Jn. 4:3). Living faith literally and without reservation or exception believes that IN THE GLORIOUS GOSPEL OF CHRIST God has given "ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS" (2 Pet. 1:3). This gospel, which some presume to call "the mere word," is GOD'S DYNAMITE (dunamis=power, Rom. 1:16). Our Father said His word is a weapon of astounding power in Heb. 4:12, even to the extent of "bringing into captivity every thought TO THE O-BEDIENCE OF CHRIST" (2 Cor. 10:4,5)! We are daily clothing ourselves in His word because He has promised that this word is the only armor stamped "MADE IN HEAVEN" for combat with all the powers of hell (Eph. 6:10-18). Thank God for THE GOD-BREATHED WRITINGS--"THEY ARE SPIRIT AND THEY ARE LIFE" (2 Tim. 3:16; Jn. 6:63).

II. PRAISE HIM

Praising God is one of the happiest privileges we have as His children. Praise God, for He begat us with "THE WORD OF TRUTH" (Jas. 1:18). We must be swift to praise God and "swift to hear" God's dynamite--word over and above every voice in heaven or on earth (Jas. 1:19). Praise God by crucifying sin and selfishness and by receiving with meekness "the engrafted word, which is able to save your souls" (v. 21). We must praise God by being "doers of the word" (v. 22). As we praise God and seek in every way to be "blessed" we must look into "the perfect law of liberty" and continue "therein" (v. 25). Knowing that God is dependable and will keep His word, we can even praise Him in knowing we will be judged by this "law of liberty" (Jas. 2:12).

III. DEPEND ON HIM

We can embrace God's every promise, fact and command as being absolutely dependable. The dependable word of our dependable Father is studied with a happy anticipation of having our heart filled with every word of the Spirit, and thus filled with the mind of the Spirit, and thus having the Spirit both LIVE IN and RULE IN our

heart (Eph. 5:17,18; Rom. 8:6-17). Our Father is talking to us right now as we read His heavenly word, telling us that all His holy writings are BREATHED OUT from Himself. We believe our Father when He tells us this breathed-out holy, dynamite-word will give us all the teaching, re-proving, correcting, instructing we need to become mature men of God, "thoroughly furnished unto all good works" (2 Tim. 3:16,17).

Trusting Him, we know the Father fulfilled through the Spirit the promise made by the Son to reveal to the apostles "the truth in all its parts" (Jn. 16:13). Our Father gave the truth line upon line, precept upon precept, bit by bit and part by part in God-breathed and Spirit-supplied words (prophesies, tongues, knowledge). He also confirmed the absolute truth of these divine revelations "with signs following" (see I Cor. 13:8-12; Mk. 16:17-20; Heb. 2:3,4).

The sacrifice of Christ, with all its miraculous prophecies and signs and wonders, is a completed and confirmed accomplishment, needing only our obedient reception that we may have fellowship with God. Even so, the revelation of the Spirit, with all its miraculous prophecies and signs and wonders, is a completed and confirmed accomplishment, needing only our obedient reception that we may have fellowship with God (see Heb. 10:10-12; Jude 3; 1 Cor. 13:8-10 and James 1:25). Our Dependable Father said both events were "once (for all) accomplished facts. One cannot depend on God while teaching that Christ is perpetually sacrificed with attendant miracles OR that parts of truth are perpetually revealed by the Spirit with attendant miracles.

IV. LISTEN TO HIM!

All in this discussion agree that "THE SPIRIT SPEAKETH EXPRESSLY" in the Bible (1 Tim. 4:1). What the Spirit speaketh expressly has been given to the Apostles IN ALL ITS PARTS (or so Christ promised the Apostles by the will of our Father in Jn. 16:13--can we really depend on Him?) Thus, we must weigh all thoughts, emotions, experiences, feelings and attitudes by what the Spirit has expressly spoken. Listening to God and testing all things by what He has said will reveal that some human thoughts are improper, some emotions misleading, and some experiences misinterpreted, some feelings not properly formed or ex-

pressed, some attitudes in need of change.

We hear so many claims to miraculous works leading in so many different directions that we would be drowned in all the conflicting choruses of "Lo, here!" or "Lo, there!" if it were not for the fact that we have in the Bible what "THE SPIRIT SPEAKETH EXPRESSLY." This infallible record of the mind of the Spirit is a test of all the spirits (1 Jn. 4:1,6). Men claiming to be led by the Spirit (visions, dreams, feelings, revelations, experiences, inspirations, healings, etc. are appealed to as proof) often contradict what "THE SPIRIT SPEAKETH EXPRESSLY." The Spirit said expressly that men who command "to abstain from meats" are departing "from the faith" (1 Tim. 4:1-6). There are those (like Ellen G. White, founder of 7th Day Adventism) who claim the Spirit enlightened them to teach that we must abstain from various meats. Which "voice of the Spirit" shall we hear? *Whatever* be the case in regard to White's or anyone else's feelings, dreams, unusual experiences, visions, emotions, or claims to powers, "THE SPIRIT SPEAKETH EXPRESSLY" in the Bible. We can stake our very souls on this which has been completed and confirmed with total infallibility and absolute finality. Neither God nor His Spirit authors confusion and we can depend on His Divine Word, the Holy Writings.

How or through what means God speaks to man has always been a living question. The very Holy Spirit of the true and living God speaks to us today through the EXPRESS WORDS OF THE BIBLE (1 Cor. 2:9-13; Jn. 6:68; 8:47; Acts 20:32,35; 26:25; 1 Tim. 4:1-6; Eph. 3:3,4). Though men maintain to the contrary, the Spirit of God does not speak to us today through popes, cardinals' colleges, creed writers, conventions, "pastors," priests, doctors of theology, human churches, or any other latter day men, whether through votes, resolutions, disciplines, manuals, catechisms, encyclical bulls, decrees (papal or other), golden tablets, angelic appearances, shadows on the wall cloud formations, feelings, emotions, experiences, zodiac signs, black magic, hallucinations, hyponotisms, visions, mushrooms, incantations, concentrated meditations, dreams (day or night variety), telepathy, ESP, clairvoyance, precognition, trances, rappings, Ouija boards, amulets, dice, cards, palm readings, voodoo, drugs, diviners, paintings, sculpture, architecture, *ad infinitum*. Thus the Holy Spirit tells us all God wants us to know

and do in the Bible alone. In the blessed fellowship of our speaking to God in prayer and worship and He speaking to us through His word, there is beauty and glory and rich meaning and life eternal!

V. SPIRITUAL WHOREDOM

Too many professing Christians do not know Him! Praise Him! Depend on Him! Listen to Him! with a consciousness of personal relationship with God. Too many have missed fellowship with God because of the pursuit of worldly wisdom, or the love of riches, or because they are enamored with the styles and tastes and customs and practices of this world. The church has been enamored of the world in general, including denominational concepts. May God humble us all to examine ourselves, for Israel has embraced harlots in her busom.

In many quarters, "to the law and to the testimony" is no longer heard, "if they speak not according to THIS WORD, it is because there is no light in them" (Isa. 8: 20). No longer do supposed members of the Lord's body "ask for the old paths, where is the good way, and walk therein" (Jer. 6:16). Many "gospel" preachers are nothing but smooth talkers who cry, "Peace, peace," "and my people love to have it so" (Jer. 5:31).

Enamored of the denominations? We have borrowed THEIR institutional, organizational and cooperational schemes! THAT is where the "orphan home," "church support of colleges," and similar "issues" have come from!

Enamored of the denominations? THAT is where much of this "they are more spiritual" and "they have 'something' we don't have" thinking has come from, and so the Pentecostal movement has marched right into the church. Now we can "get IT" (some better-felt-than-told, mystical, thrilling something-or-other) just like they have always been able to "get IT." We were sitting ducks for IT, because we have not really lived with God in His own appointed way. We have been "meeting, EATING, and retreating" in self-satisfaction, trumpet-blowing (tremendous preachers! spectacular campaigns! "hey everybody, look at us!"), and cold, unconcerned formalism. We have been sowing to the wind and now are reaping the whirlwind. There has been too much preaching of "Where there is no pattern" and too much emphasis on *big, thrilling, "moving,"*

exciting movements. PENTECOSTALISM IS WHERE THERE IS NO PATTERN AND WHERE THERE IS PLENTY OF THE THRILLING, THE MOVING, AND THE EXCITING!

And the end is not in sight yet. The experiences of others tell us what happens when men get where the thrills are and the pattern is not. Already, one can see very little difference between many so-called Christians and the world, or between many so-called churches of Christ and denominations. And, NOW, with a super-charged self-authority called "getting the Spirit," nothing is left but for many to be "tassed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). And nothing will be left for many others, but to dry their tears, pray to the Father, renew our determination, deepen our relationship with God, and "Forgetting those things which are behind, and reaching forth unto those things which are before....press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14).

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WHERE ARE OUR PRAYER MEETINGS? (continued from page 12)

upon prayer? To ask such a question is to answer it! We recognize the emphasis upon INDIVIDUAL prayer, but why do we not also recognize the New Testament emphasis upon CONGREGATIONAL prayer--the church coming together for the very purpose of praying to God?

CONCLUSION

In this short article we have tried to emphasize that prayer is the missing ingredient in the efforts of many churches of the Lord. It was not our purpose to go into a detailed study of the types of prayers found in the Bible. (Such as prayers of supplication, intercession, vain repetitions, etc.).

Churches need to return to the New Testament practice of meeting for prayer and THEN God will start blessing our efforts to do His work. Remember: "God is still on the throne and PRAYER CHANGES THINGS!

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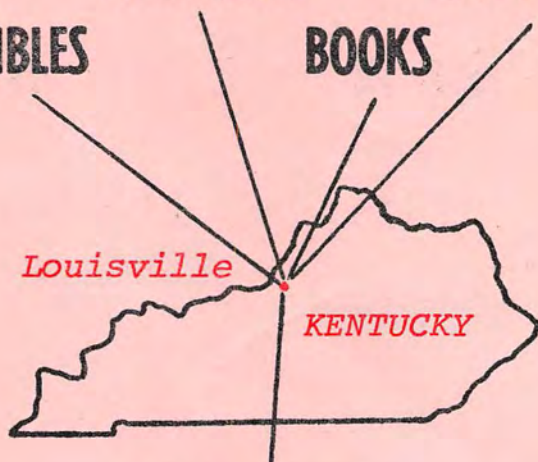
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