

# SEARCHING *the* SCRIPTURES

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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## ARE YOU PREJUDICED?

H. E. Phillips

Prejudice is one of the most dangerous and insidious states of mind among men today. It is a sin against the God of heaven, a destroyer of its victims, and a hindrance to the cause of truth wherever it is found. Every person has some prejudice to some extent regarding some things. He may have a preference for some things, such as foods, clothing, colors, books, etc. These may not endanger his soul in eternity or hurt his personality or influence upon others, but it may deprive him of something he would otherwise enjoy in this life. Prejudice does not always mean that the individual is wrong in his views, but it always means that he does not hold the views out of conviction from real evidence, otherwise it would not be prejudice.

Before going further it may be well to inquire just what **prejudice** is. Our English word is from two Latin words: "prae", before; and "judicium", judgment. Webster's New Twentieth Century Dictionary, unabridged says of **prejudice**: "1. Prejudgment; an opinion of mind formed without due examination of the facts or arguments which are necessary to a just and impartial determination; an unreasonable predilection for or objection to a person or thing. 2. A previous bent or bias of mind for or against any person or thing; prepossession."

Three things may be noted in this definition: (1) An opinion, decision or judgment rendered **without** due examination of facts — not based upon truth. (2) It favors or disfavors a person or thing without real evidence of facts to warrant such a state of mind. (3) It is an unreasonable (without reason) bent or bias of mind either for or against a person or thing.

This word is found in the American Standard version of the New Testament in I Timothy 5:21: "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality." Timothy was charged to observe these things **without prejudice**. W. E. Vine says that prejudice in I Timothy 5:21 denotes pre-judging — to judge be-

forehand. (**Expository Dictionary of New Testament words**, page 204.)

Thayer defines "prokrima" as "an opinion formed before the facts are known, a judgment, a prejudice." (Thayer's **Greek-English Lexicon of The New Testament**, page 540.)

Prejudice does not necessarily mean that the person is wrong in his position, but it does mean that his position does not rest upon facts — real evidence, truth. Prejudice is a conclusion before and without examination of the facts. After the prejudiced conclusion is reached, any facts relating to it must be reformed to fit the conclusion or else ignored. He can not change. That would be inconsistent and contrary to his prejudiced position.

The attitude and action of the scribes, Pharisees, Sadducees and elders among the Jews toward Jesus is a perfect example of prejudice and its consequences. How they could witness his miracles and not believe in him is amazing. Peter said on Pentecost that Jesus was "approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22), but these scribes and Pharisees were not convinced by this. His perfect life did not prove anything to them. He asked these Jews, "Which of you convinceth me of sin?" (John 8:46). The fact that they could not really find anything wrong in his life did not convince them. His teaching was far superior to any other teacher. "For he taught them as one having authority, and not as the scribes" (Matt. 7:29). This did not prove anything to these prejudiced men. The very scriptures they claimed to revere and hold in such high esteem told of Christ. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). They were not convinced by their own revelation from God.

After Christ was crucified and arose from the dead according to the scriptures (I Cor. 15:1-4), the empty tomb which they could neither deny nor explain, was ignored and a lie was invented and circulated to replace this fact they knew, yet refused to accept. (Matt. 28:12-15).

The miracles of Jesus, his perfect life, his superior teaching, their own scriptures, and the resurrection from the dead did not convince these Jews that he was the Son of God. The only explanation is that their hearts were so filled with prejudice that no fact would be accepted by them. Their conclusion

that he was an impostor and blasphemer was not based upon any fact, so they created what "evidence" they needed to try to prove to others that they were right in their charges against Christ. He was charged with perverting the nation, forbidding to pay tribute to Caesar, and claiming to be king himself. (Luke 23:2).

I recently saw a card with the following written on it: "My mind is made up, so don't confuse me with facts." This is exactly the position of the one who is prejudiced. Many who are prejudiced know it, but many do not realize that they are prejudiced. They hold positions, right or wrong, which do not rest upon any evidence from true facts. In spiritual matters the individual without prejudice will walk by the authority of God's word and not by unfounded opinions.

### WHAT PRODUCES PREJUDICE?

Usually prejudice may be traced to early impressions and associates. Parents have a profound influence upon children in forming their views, especially in political and religious matters. Children grow up favoring some positions and opposing others solely upon the grounds that their parents held these positions. Social and economic culture in which one is brought up tends to form his views for and against many things. The very poor may be prejudiced against all who have wealth.

Again, ignorance and superstition may generate prejudice. The less one **knows** about a subject the more inclined he is to become prejudiced one way or the other about it. Superstition hinders the acquisition of knowledge and causes one to become prejudiced because he does not have the true facts in forming his conclusions.

Jealousy and envy will produce prejudice. When Paul and those with him came to Antioch in Pisidia and preached in the synagogue on the Sabbath, some requested that he preach to them again the next Sabbath. When the day came "almost the whole city" came together to hear the word of God. Now then, watch prejudice work and see what caused it. "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**" (Acts 13:45).

Pride and selfishness produce prejudice. A proud and self-centered person will not see with his eyes nor hear with his ears anything that is against himself and his own interests, regardless of the evidence to the contrary. Instead he will see what is not supported by evidence that favors himself and his interests. The effort to justify his actions and words will cause him to act from prejudice rather than truth. Another thing that brings out prejudice and its fruits is the discussion of controversial subjects. A prejudiced person is quick to interpret words, actions, and expressions in favor of his preconceived views and against any other view. Plain, sharp words will stir prejudice to the boiling point. When John the Baptist said, "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3:8), those Jews who thought they did not need to repent because

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they were Abraham's children were angered toward John. Nothing would induce them to repent and be baptized by John.

Jesus invited the wrath of the prejudiced scribes and Pharisees in Jerusalem by his plain and direct words of condemnation in Matthew 15:1-14. Their prejudice would never admit the words of Jesus to be true. Some of the sharpest words to be found in the Bible are recorded in Matthew 23 and directed to the scribes and Pharisees by Jesus. Do you think this plain language changed them? It only increased their prejudice and hatred for the Lord.

Prejudice is produced by prejudice. The person possessed of this state of mind generally appeals to emotional subjects in an effort to sustain his positions because they are not founded in true facts. The appeal to sympathy, hate, fear, etc., are tools used by prejudice to gain a following. Even the word "prejudice" itself is frequently used for the very purpose of creating prejudice. During the political campaign of John F. Kennedy for president the terms "prejudice" and "bigots" were used to create prejudice against those who might vote against Kennedy because he was a Catholic.

Catch phrases are adopted by prejudiced people to create prejudice in others. "Orphan haters," "pattern hunters," "legalists" and such terms are heard by those opinions and views on some Bible subjects rest upon nothing more than prejudice — there is no evidence of truth from the word of God.

In addition emotional stories of suffering, sorrow, sickness and death are told for the purpose of selling views to others when no facts of evidence are available to prove the point. This is characteristic of nearly all denominational preachers.

### WHAT PREJUDICE PRODUCES

Prejudice is dangerous because of its fruits in the hearts and lives of those who are influenced by it. At least four conditions of heart result from prejudice.

1. It produces willful ignorance. A prejudiced person willfully closes his eyes and ears to any facts that go contrary to his preconceived positions. Jesus spoke of this class when he said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them" (Matt. 13:13-15).

These do not see nor hear nor understand because they do not want to. This is ignorance by choice: willfully refusing to see and hear the facts lest they learn the truth and be converted. This is the bitter fruit of prejudice.

2. It allows no change in life. Growth, both mental and physical, is the process of changing. The very reason God gave us the Bible is that man might be changed — turned to God. We must change to please God and be saved when this life is over. Paul told King Agrippa and those with him that when the Lord appeared to him near Damascus for the purpose of making him a witness of the things he had seen and which would be revealed to him, and that he would be sent to the Gentiles "to open their eyes, and to **turn** them from darkness to light, and from the power of Satan to God" (Acts 26:18).

Paul's mission was to make men see the truth and cause them to **turn** — change from darkness to light, from the power of Satan to God.

I hear many today brag about the fact that they have not changed on some controversial Bible subject. This is not a compliment by any means because the evidence in God's word requires them to change if they are in error and they will not. Some frankly admit that they would not change regardless of the evidence. The rich man in hades wanted Abraham to send Lazarus back from the dead to warn his five brothers, but Abraham said of them, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

Prejudice makes a man take a position before the facts are examined. Once he has taken the position, no amount of evidence will change him. The scribes and Pharisees were not changed by all that Christ did and taught. Prejudice hardens the heart to the extent that evidence in abundance will not change it.

3. It makes one dishonest. The individual who is governed by prejudice will be dishonest with himself. He will often realize that the true facts are against him, but he will continue to deceive himself that these facts are not really pertinent to his case. He will be dishonest with others, especially those who try to show him the truth. Prejudice leads one to deliberately misquote, misrepresent and misapply the words of another, and this includes the word of God. He will appeal to matters that have nothing to do with his case, and he knows it. He will even lie to avoid facing the real evidence that proves him wrong. Anything that causes a man to be so dishonest with God, himself and his fellowman has to be a

terrible sin.

4. It creates anger, hatred and murder. This is a serious indictment against prejudice, but the word of God sustains it. Christ was hated by the Jewish leaders of his day because he attacked their prejudice against him and for their hypocritical system of religion. Their anger developed hatred for him unexcelled in history. They lied to Pilate about the charges against him. (Luke 23:2). They demanded his death and finally secured it. The evil hearts of these men who were guilty of crucifying Christ (Acts 2:23) were made so by their prejudice. Their doctrines and conduct were against truth, yet they continued to reject truth and instead contended for their own system of things. Anyone who stood opposed to their prejudiced views was killed if necessary.

Stephen was killed because he taught the truth to the prejudiced Jews. When he stated the truth about their opposition to God and His word as their fathers had done, they gnashed on him with their teeth, stopped their ears, and ran on him with one accord; they cast him out of the city and stoned him to death. (Acts 7:54, 57, 58).

This is what prejudice does for one, and that is the reason we should make a careful examination of ourselves to make sure we are not motivated by prejudice.

#### HOW TO ELIMINATE PREJUDICE

If prejudice is to be eliminated from the heart the individual must do it. No one else has the power to remove it. One must realize that prejudice is willful ignorance and the only way to begin to remove it is to desire the truth which is able to make one free (John 8:32). We must have an honest heart in the search for truth. We must have a love for the truth and be willing to accept it from anyone who can teach us.

First, we must accept the fact that we may be wrong about any matter, no matter how much we have studied the question and searched for the truth. If we reach the point that we feel we can not be wrong, we have cultivated the heart for prejudice. "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5). If you accept the fact that you could be wrong, you will accept the truth when presented if you are wrong.

Next, never accept as final any position until all the facts are in and examined. All too often one will jump to a conclusion after hearing only a small fraction of the evidence. If he concludes that his position is final he probably will develop a prejudice against any other evidence. We should always be ready to receive new evidence, even if it requires us to change our views on the matter. Honesty of heart will allow nothing else.

We must also have the state of mind to be willing to change if we find that we have been wrong on some matter. Unless this is true, the obtaining of new evidence will do us no good. Just remember that God wants us to change (repent) when we learn that we have been wrong. This is true whether it concerns God or man.

Finally, we must take only the word of God as evidence in matters spiritual. We can not allow tradition, opinion, doctrines of men, etc., to govern our

thinking in those things that have to do with our eternal destiny. We must be willing to go to the revelation of God and take all that it contains for us. Let the word of Christ rule our hearts all through life. Do not allow prejudice to hinder your hope of eternal life.

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## ANSWERS

I Peter 3:15

### FOR OUR HOPE

Address questions to:

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**QUESTION** — Do the actions of Jesus and His disciples in Matt. 12:1-13 harmonize with the law of Moses? If so, why did the Pharisees accuse them of violating the Sabbath? Is there an implication here that God's laws can be set aside under some circumstances? If so, how may we determine those circumstances? — M. J.

**ANSWER** — Yes, the actions of Jesus and His disciples do harmonize with the law of Moses. This law concerning work on the Sabbath is clearly set forth in the following references: Ex. 20:10; 35:2, 3; Num. 15:32-36. What the disciples were doing cannot properly be classified as such work. The text shows that they plucked the corn because they were hungry and, therefore, acted in the interest of their physical well being. Such was not toil, labor, or work such as was forbidden in the law. In fact, they were acting in accord with what the law permitted (Deut. 23:25).

Over the years the Jews had come to so define some points of the law as to make them far more limited than the law itself justified — certainly more so than God ever intended. Such were additions to the law and were called "tradition of the elders" (Matt. 15:2). Furthermore, the Sabbath was made for man (Mk. 2:27), and since this was so, all laws regulating conduct on it were subservient to any act of mercy toward man when his welfare was at stake. Thus, the Pharisees were wrong twice. Their charge against the disciples of violating the Sabbath was false. The disciples only violated their perverted view of the Sabbath or their tradition. In the second place, the circumstances under which they plucked the corn demanded precedence over any rule of the Sabbath. A failure of the Pharisees to understand the law in its original intent and purity accounts for their false accusation against our Lord's disciples.

That the rules of the Sabbath were subservient to acts of mercy toward man when his welfare was at stake, is evident from our Lord's appeal to their own law and an experience recorded therein (Matt. 12:3, 4; I Sam. 21:1-7). David and those with him ate shewbread that was lawful only for priest. However, like the rules of the Sabbath, this law became subservient to the imperative need of man. He next cites the priest profaning the Sabbath (at least from the viewpoint of the Pharisees) by kindling the fire and offering the sacrifices required on the Sabbath, yet were blameless. There are some requirements of God which, in exceptional circumstances, obviously take precedence over other requirements under normal conditions. The incident of the priest "profaning the Sabbath" is one of them. Setting aside rules or arrangements of God intended for normal conditions

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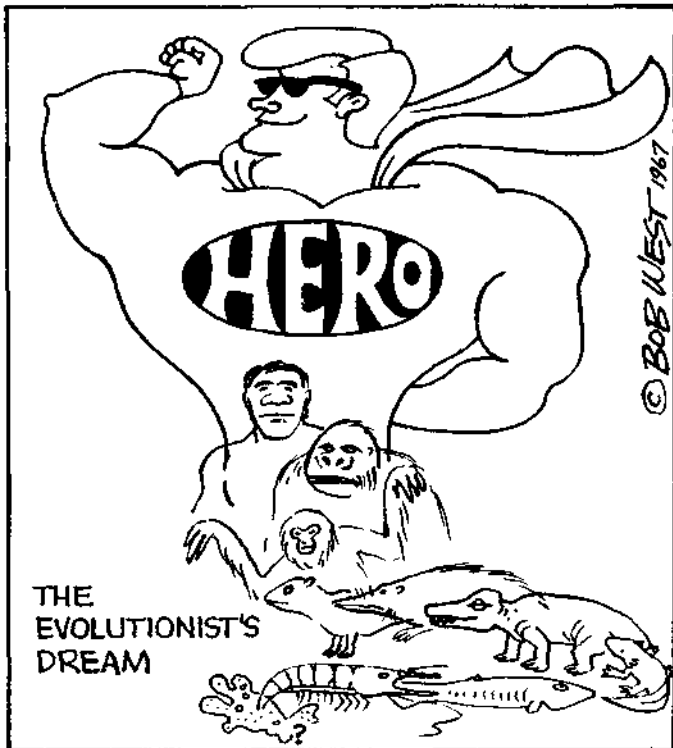
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in order to meet an imperative need of man is another instance. Such is in accord with the law of the Lord concerning the value of human life and the welfare of man. A careful consideration of our text (Matt. 12:1-13) demands this conclusion, especially verse seven. Read again what Jesus said about the sheep that fell into the pit and take a good look at his question: "How much then is a man better than a sheep?" Upon this basis one is justified in not assembling with the saints (Heb. 10:25) in order to minister or render a needed service to the sick.

Let no man, however, use what Jesus taught here to justify setting aside God's arrangements in order to substitute on a permanent basis and under normal condition some other arrangement — even if it be done in the name of human welfare. The circumstance that justifies the exception must not only involve the welfare of man, but must be urgent, imperative, an emergency situation, and, therefore, a temporary thing. All else is without scriptural precedent and is, therefore, sin. The religion of our Lord is not fanatical or cruel. When properly understood it is well-balanced. However, it is not always easy for us to keep our balance in relation to what it teaches.



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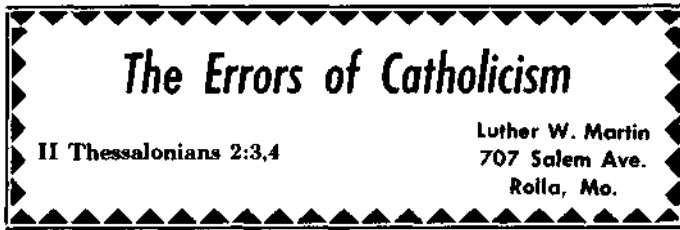
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BECOMING 'UNEQUALLY YOKED'**

One of the greatest problems within the church of our Lord today is the all too frequent instances wherein a Christian young woman or Christian young man selects a life mate who is outside the Lord's family. Paul warned the Corinthians: "Be ye not unequally yoked together with unbelievers . ." (II Cor. 6:14).

In another letter to the Corinthians, Paul wrote: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD" (Emphasis mine. L.W.M.) (I Cor. 7:39). There is no question but what the teaching, practice and contractual requirements of the Roman Catholic Church come under the prohibition and warning of the inspired Apostle. The actual yoke and bondage imposed by Catholicism upon the non-Catholic who would unthinkingly marry a Roman Catholic is clearly shown by the material copied below.

**THE ROMAN CATHOLIC PRE-NUPTIAL CONTRACT**

"Agreement and Promise To Be Signed By The Non-Catholic Party."

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage, and consequent change of status of the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

"1. that I will not interfere in the least with the free exercise of the Catholic party's religion;

"2. that I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;

"3. that all children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;

"4. that I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard;

"5. that no other marriage ceremony shall take place before or after this ceremony by the Catholic priest.

"In testimony of which agreement, I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof."

"....."  
(Signature of non-Catholic party)

**THINGS TO CONSIDER**

(1) The non-Catholic who signs the above agreement FAILS in his or her duty to the Lord. For the New Testament teaches the children of God to in turn teach to others, the will of God their Father.

(2) By executing the above contract, the non-Catholic consigns his or her own flesh and blood to the dominion of the Roman Church during their most formative years. Thus, prohibiting them of the free exercise of their own reason as they grow and develop. They are born into a world of blind obedience and censorship.

(3) If the Catholic spouse dies, the surviving non-Catholic parent is still obligated by this contract to (IN CASE OF DISPUTE) GIVE THE CHILDREN OVER TO THE GUARDIANSHIP OF A ROMAN CATHOLIC!!

(4) By this contract, the non-Catholic agrees to abide by Roman Catholic laws which may be entirely opposed to his or her own will or faith, yet through this agreement, obligates himself or herself to violate their own conscience.

**BIBLE PRINCIPLES TO BE FOLLOWED**

Instead of obeying the commands of men and man-made religious organizations, Christians should at all times obey the teachings of the New Testament.

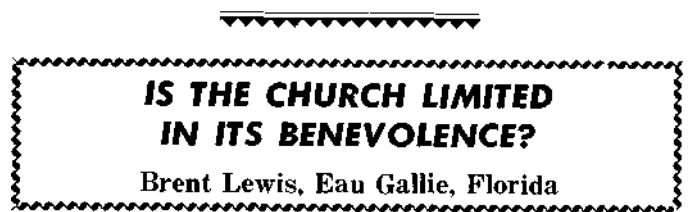
(1) WE OUGHT TO OBEY GOD RATHER THAN MEN (Acts 5:29).

(2) Faith comes by hearing God's word (Rom. 10:17). "...WHATSOEVER IS NOT OF FAITH IS SIN" Rom. 14:23).

(3) HE THAT GOES ONWARD AND DOES NOT FOLLOW CHRIST'S TEACHING DEPARTS FROM GOD. (See II John 9.)

(4) A Christian must WALK BY FAITH. (II Cor. 5:7.) And since faith is based upon the word of God, and the word of God is found in the Bible, then a child of God must conduct himself in accord with Bible principles rather than following the rules, laws and contracts devised by men.

Christians CANNOT sign the Roman Catholic Pre-nuptial Contract and continue to practice Christianity.



It is a sad and disheartening thing to witness some of the things that are being practiced by churches of Christ throughout the land today. Unfortunately, practices which seem wise in the mind

of man have been begun, and then these brethren have sought to go to the scripture to **prove** that what they are doing is right. This is no approach for a true Christian to take; for if we would study what God wants us to do before we adopt such practices, we would not have to twist the scriptures to fit our practices.

Many brethren who espouse these practices use no scripture at all to justify their course of action, but merely appeal to the emotions by making heart-warming, emotion-packed statements. However, some brethren **do** feel a need for scriptural support, and, therefore, in the matter of benevolence, the main standby has been Gal. 6:10, which has been used to cover a multiplicity of error.

However, it is interesting to note in what a predicament these brethren place themselves by using this scripture to prove that the church may send contributions to a benevolent institution and may help anyone whom it sees fit to help. Gal. 6:10 states: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." These brethren say that we are to do good to **all** men; therefore the church can help anyone they please, by taking money out of the treasury and helping non-Christians.

The truth is, of course, that Gal. 6:10 is not addressed to the church (i. e., as requiring "church action"), but is individual in its application, as a casual reading of the context will reveal. Nevertheless, let us grant for the sake of argument that it did refer to the church. With this approach, I would like for you to carefully consider the above reasoning in the light of another passage of scripture.

In 1 Tim. 4:10 we have the exact language of Gal. 6:10 being used. The verse there states: "For unto this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, especially of them that believe." This verse states that God is the Saviour of **all** men! Are all men saved? According to the logic used by some brethren on Gal. 6:10 (that **all men** are to be helped without reservation), then God has saved **all men** — hence, **universal salvation!** We repeat the question — are all men saved? If Gal. 6:10 teaches that the church is to help all men without reservation, then 1 Tim. 4:10 teaches that God is the Saviour of all men without reservation — therefore, **all men** are saved! Surely honest brethren can see that such a position must follow, for **exactly the same language** is used in **both** verses by the **same** writer.

The truth is, of course, that God is not the **actual** Saviour, for all men have not been saved. He is the **potential** Saviour of all men, in that he would have all men to be saved (1 Tim. 2:4) — but he truly sustains a **special** relationship to those that believe, Christians, which is **not** the same relationship as to those who are not believers. Even if we were to grant that Gal. 6:10 refers to the church (which it most certainly does not), we would still have a **special** relationship to those that believe, which is **not the same** relationship as to unbelievers.

Many articles have been written and many discussions held with brethren who feel that the church can and should help anyone and everyone. Clear-thinking brethren have appealed to these men on the

basis of New Testament example. It is strikingly evident that every example of the church doing benevolent work in the New Testament shows that the church was helping saints, and saints **only!** Acts 2:44 — "all that believed;" Acts 4:32 — "them that believed;" Acts 6:1 — "the disciples;" Acts 11:29 — "the disciples;" 1 Cor. 16:1 — "the saints;" and Rom 15:26-27 — "the saints." It is unbelievable that those who are truly honest and sincere can completely ignore the fact that every example of benevolence in the scriptures is to **the saints only!**

However, the very next verse in Rom. 15 — verse 27 — clearly and positively shows to whom the church has an obligation. Verse 26 tells us that Macedonia and Achaia were pleased to make a certain contribution for the poor among the saints at Jerusalem. Then verse 27 goes on to say that not only were they pleased to do it, but that they **should** do it, because they were **debtors** to the saints at Jerusalem? Note — to whom is the church debtor in the matter of benevolence? To **the saints!** Now the reason is also given for their being debtors: "For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things." This is a **conditional** statement — the "if" shows that there are certain conditions that must be met before benevolence can be expected. If the Gentiles, or heathens — those who are apart from things spiritual — become joined to Christ and are made partakers of **spiritual** things, **then** the churches owe it to them to minister unto them in carnal things! Does this sound like the church is to "do good to all men" with no reservation?

How can the forth of this scripture be denied? If one were to tell a child, "If you will wash the car for me I will give you a dollar," it is doubtful that the child would expect to get the dollar if he did not meet the conditions — i.e., washing the car. The child knows that his receipt of the dollar is based upon his washing the car. He is not owed anything until he meets the conditions.

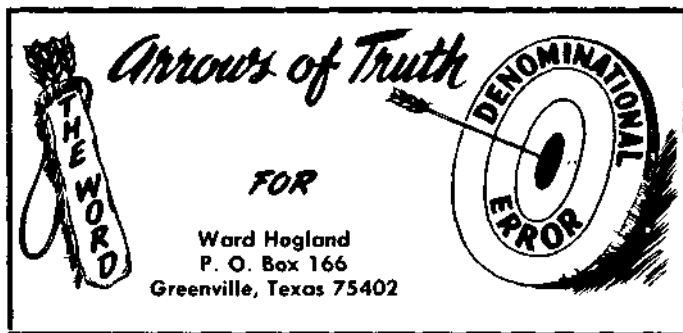
Likewise, if a person is a member of some organization which guarantees its members certain rights, he then can expect to receive benefits from it. If he were to become ill, for example, and be in need of financial assistance, and this was a part of the benefits guaranteed him by that organization — then he would expect to receive such, because he had met the conditions necessary for financial help (being a member). However, suppose a man outside that organization became sick and likewise was in need of financial aid — would he have the right to expect help from that organization? Why, certainly not! Why? Simply because he was in no way affiliated with the organization, and therefore had not met the conditions necessary. And even though he might need help just as much as the man who was a member, he still would not receive it. Now, would this be cruelty on the part of the organization — not helping a poor, helpless, sick man? Why, of course not! They had no obligation to someone outside their organization!

This is the same principle, as I see it, which is expressed in the scripture in Rom. 15:27. Only if men have been made partakers of **spiritual** things, does the church owe it to them to minister to them in carnal things! Brethren need to recognize that there are certain rights and privileges granted to the peo-



pie of God because they **are** the people of God — and may we ever uphold them and continue to thank God for them.

When brethren reach the point where they wish to dole out funds of the church; without regard to the spiritual relationship of the person being assisted, and to every one in every place for every seemingly "good work" — it is at that very point that the life's blood of the church of Christ will begin to drain away and we will become nothing more in the eyes of men and, even more important, in the eyes of God than a sickening, humanistic, "Salvation Army." May the mercy of God and the diligent study of men who love Jesus Christ and the purity of His church prevent this from ever happening!



### BOGARD'S BAPTIST WAY BOOK

Without question, Ben M. Bogard was one of the best known and able debaters among Missionary Baptist. His debates ran into the hundreds and he did more to shape the policy of that group of Baptist than any other man. Several years ago he wrote a book called, "THE BAPTIST WAY-BOOK." In this book, he outlined the general beliefs of the Baptist people. Fortunately, or perhaps I should say unfortunately, he teaches a great deal of truth in the book. I would say that over half of what he says in the book, is the truth. However, we must remember that all churches teach some truth. I would say that eighty per cent of what some churches teach is the truth. It is that small per cent of error that damns the soul. We must remember that only ONE false doctrine will condemn us. Jesus said to the rich young ruler, "**One** thing thou lackest."

On page fourteen of this book, Mr. Bogard proves that he knows more about the organization of the church than some of my brethren. This is what he says: "Baptist regard the scriptures as the only and all sufficient rule of faith and practice. (II Tim. 3:16-17) The Church has no right to change one word of the Scripture. It is the duty of the church to obey the Scriptures. The Scriptures teach that each congregation is entirely independent of every other congregation, and that to each congregation the commission was given. Each congregation is a complete church in itself. It is therefore not correct to speak of 'The Baptist Church.' There is no such thing. There are thousands of Baptist Churches, as each congregation of baptized believers is a church, but these congregations are not combined in any way so as to make the one great Baptist Church. There are many trees in the forest, but there is no such thing

as THE TREE. In speaking of the duties and doctrines of 'the church' we mean any Scriptural church, just as we speak of the duties of 'the husband' or 'the wife'. When we say 'the husband' or 'the wife' we do not mean that there is a great HUSBAND composed of all the husbands, and when we say 'the wife' we do not mean a large WIFE composed of all the wives."

Mr. Bogard is correct in saying the church is to obey the Scriptures. The church has never been the standard of authority. People are heard to say, "The church is doing so and so," as if that would make it right. He is also correct in saying that each church in Bible times was independent. This means that one church should not meddle in the affairs of another church. This means that there should never be a centralization of Power or Authority! Mr. Bogard said that there was no such thing as "The Baptist Church." Now, I have never agreed with any statement more than this one! The Baptist church isn't even mentioned in the Bible. One can't even read of a local congregation of Baptist people, much less a Universal one. Mr. Bogard spoke the truth when he said, "It is therefore not correct to speak of 'The Baptist Church.' There is no such thing."

Mr. Bogard has a lot to say about one great tree, one great husband, one great wife or one great universal church. Part of what he says about this is correct. However, what Mr. Bogard failed to do is to give the scriptures about the church. The word "church" in our New Testament is used in both a universal and local sense. This can be established from the scriptures.

When Jesus said, "Upon this rock I will build my **church**," did he have in mind a particular local congregation? I don't see any evidence of it. He, no doubt, included all his people regardless of their congregational affiliation. God certainly wants every one of his children to be in a local congregation. But I maintain that one could get into the church in a universal sense before he became a part of a local congregation. For example, a man from Texas might obey the Gospel, while on a vacation in the state of California. It isn't likely he would identify himself with a congregation in California, if he lived in Texas. It would be rather difficult to drive that distance for worship! I would agree with Mr. Bogard that the universal church is not a GREAT BIG CHURCH composed of little congregations but rather of INDIVIDUALS who have become Christians. Paul met with the elders of the **church** at Ephesus in Acts twenty. This was a local congregation. Paul wrote to the "**Church** of God at Corinth," in First Corinthians one. In Rom. 16:16 we read, "The **churches** of Christ salute you." This refers to a number of congregations in a given locality. No where can one read, "The Baptist churches salute you." In Heb. 12:23 Paul speaks of "Church of the first Born, which are written in heaven." This, no doubt refers to all christians. The ones who have their names written in heaven.

We can see from these scriptures that the church is spoken of in two senses. First, in the universal sense, and second in the local sense. No earthly organization has been given the church universal. Local congregations are to have elders, deacons, members and preachers. Let us come back to the Bible in all things.



## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.  
Route 6, Box 420, Tampa, Florida

### WORD STUDIES IN NEW TESTAMENT BENEVOLENCE

The purpose of this series of articles is to acquaint the reader with the principal New Testament words that convey the ideas we usually attach to the word "benevolence."

If one limits his study to the occurrences of the English word "benevolence" in the Bible his study is rather limited, for the English versions employ the term only once, I Cor. 7:3 AV.

A proper study of New Testament benevolence seeks two goals: First, a careful determination of the meaning of benevolence in the New Testament; second, a careful determination of the relation of this benevolence to the New Testament church. The present studies deal only with the first of these goals.

#### THE ENGLISH WORD "BENEVOLENCE"

Our English word "benevolence" (from the OF **benevolence**) is from the Latin **benevolentia**. The various English dictionaries concur with Webster's definition of the English "benevolence": "the disposition to do good; good will; charitableness; love of mankind, accompanied with a desire to promote men's happiness."

The adjective "benevolent" is derived from the Latin **benevolens**, that in turn comes from **bene**, "well," plus **volens**, the present participle of **volo**, "I will, I wish." Hence, the adjective denotes the disposition to do good; possessing or manifesting good will toward mankind, and a desire to promote men's prosperity and happiness. The term further denotes the disposition to give to good objects; to be kind; charitable.

The word "benevolence" occurs only once in the English New Testament, I Cor. 7:3 AV. In the Greek text the term rendered "benevolence" is **eunoia**, which is to be defined as "good-will, kindness." The term **eunoia** is found in the papyri, where it denotes the idea of "kindness." In the classical Greek the term **eunoia** also denotes "good-will, favor."

All of this discussion on **eunoia** in I Cor. 7:3 is for nought when one comes to Nestle's Greek Testament, for that text substitutes **opheilen**, "due" for **eunoia**. Our best Greek mms favor the rendering **opheilen**. Only the Textus Receptus, Syriac Version, and other minor witnesses read **eunoia**.

#### THE IDEA OF BENEVOLENCE IN THE GREEK

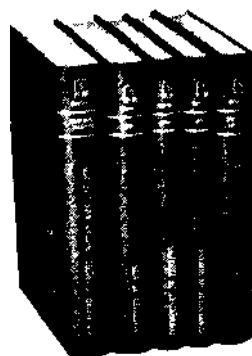
Though the word "benevolence" occurs only once in the English New Testament, the idea conveyed by the English word is found often in the Greek Testament. To be sure, there are expressions in the Greek that convey the idea of benevolence; such as "let us work the good thing . . ." (*ergazometha to agathon*). This expression, found in Gal. 6:10, is translated "let us do good . . ." in the King James Version. At this point I am concerned chiefly not

with the expressions conveying the idea of benevolence, but rather with the Greek words that convey this idea. The words that will be introduced point up the most clearly marked aspects of benevolence in the Greek Testament.

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# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM . . ."—Acts 14:27

**Curtis E. Flatt**, Birmingham, Ala. — I am leaving the College View church where I have been since its beginning nearly six years ago. The College View church consists now of about 230 members with average attendance on Sunday morning of near 300. Seven have been baptized thus far in 1966. I am moving to Birmingham, Alabama to work with the Bellview Heights church. **Franklin T. Puckett** is to follow me at College View church in Florence, Alabama.

**Richard Greeson**, Columbus, Ga. — After being at the South End church for some 15 months we have seen our building completed; had a gospel meeting in which brother **Colin Williamson** preached, 4 were restored, and in the last month 7 have been baptized and 1 restored. We are located near the Ft. Benning Army Base and have seen a large turn over in the past year. We are working to increase the number of stabilized families to the congregation and are hoping the next year we can see our goal reached.

**A. H. Payne**, Jackson, Miss.—There are two faithful churches meeting in the suburbs of Mobile, Alabama. **NORTH** — The church at Saraland, Alabama meets at 706 Shelton Beach Road or Highway 213. These brethren have a nice building that will seat 175 with 10 classrooms. Their attendance will average 100 with a contribution of \$185.00 per week. David Watts is the preacher for this church. Among former preachers have been Hollis Creel, Lynn Headrick, Bill Hall and Roy Crocker. **WEST**—The church at Tillman's Corner, Alabama meets just a few blocks north on Old Pascagoula Highway where it intersects Highway 90 W. Bill Atkins preaches for this church. These brethren have 50 in attendance with a contribution of \$100.00 per week. Plans have been completed for their new building. Two were baptized and three restored in my November meeting with the Saraland church.

**Garrett Timmerman**, Lake Charles, La. — The church in Lake Charles, La. is in need of a full time gospel preacher. The congregation there is capable of carrying on its own worship services and preaching with talent among us. However, we feel that a man who can devote his full energies to the work would go a long way toward the growth of the congregation. If interested, write to me at 513 North Lebanon, Maplewood, La. 70663.

**W. C. Adams**, Montgomery, Ala.—The Prattmont church of Christ of Prattville, Alabama met for the first time in June, 1963 in the home of **James Owens**. This small but dedicated group was made up of members from the Prattville church of Christ. After having met for a few times in the home of brother Owens, the church secured a building on U.S. 31 in Prattville. Due to city development, however, this building was to be demolished. The brethren have now secured and are meeting in a modest building located one and one-fourth miles north of the city on

U.S. 31.

The Prattmont church has conducted two gospel meetings, one with **A. C. Moore** and another with **Frank Smith**, both from Birmingham, Alabama. **Arnold Pledger** from Montgomery, Alabama is presently doing the preaching for this congregation. Although Prattmont has had some adverse conditions under which to work, it has grown strong for the cause of Christ and the future looks bright. When in this area, please worship with us.

**Maurice W. Jackson, Jr.**, Huntsville, Ala. — We have just completed our gospel meeting with **James W. Adams**. The meeting was well attended, and a good atmosphere prevailed throughout. It was truly a rich and rewarding week for us all. His lessons were of the very finest quality and delivered in a dignified, positive, and an effective manner. In addition to the edification of all present, one was baptized into Christ, and one was restored to faithfulness to the Lord. We look forward to having brother Adams back in the spring of 1969.

**Roy L. Foutz**, 407 Avenue H, South Houston, Texas 77587 — During 1966 I preached in nine meetings, all of them in Texas. Six were five-night services, in which I preached on "The Bible vs Evolution." They were in Roseberg, Dickinson, Madisonville, Southside in Beaumont, West Avenue in San Antonio, and Olsen Park in Amarillo. The other three meetings were in Groves (Hogaboom Road), Houston (South Park), and Burnet (Oaks-West). Our work here in South Houston continues in a very encouraging way. One of our former deacons, **Jerry Wilburn**, moved to Rockdale, Texas in August, and is now preaching for the church there. Visit with us when you are in the Houston area.

**C. A. Cornelius**, 4071 East 27th St., Tulsa, Okla. 74114— January 1st will bring to a close two years and four months of work with the East Central congregation. During this time, we feel that much good has been accomplished, in spite of the handicap of several months of illness on my part. The first of last June, I requested that the brethren find a man to carry on the work in my stead, due to my poor health. The man they selected was unable to move here due to former commitments until January 1st or thereabouts, and I agreed to work with them until that date. Since then I have regained my health, and am uncertain that I shall "retire" despite a former decision to do so. I have been preaching more than thirty years, and the contemplation of "retiring" leaves me just a little bit "cold".

For the past few years, due to my receiving Social Security, I have been unable to work with congregations that were unable to fully support a preacher financially, and I am convinced that the arrangement has been productive of good. Here at East Central we have been able to pay off property indebtedness of a considerable amount, and are now engaged in building a new Auditorium that is very greatly

needed. During our work together the visible results of our joint efforts were: 13 restorations, 22 to place membership, and six baptized. Based upon opportunities presented, the indications are for a continued growth in every good way, and for this we earnestly pray. We have not shunned to "declare the whole counsel of God" since we have been here, and I am fully persuaded that the need for down-to-earth, name-calling-preaching, is sorely needed in this skeptical world in which we live. No "middle of the road" attitude, nor the "proper approach" disposition will accomplish the work that so sorely needs to be done. God's preachers need to "PREACH THE WORD", and to preach it in words that can be easily understood, and if our "practice" matches our "preaching", the results will be sure and certain. My plans are indefinite at the present time.

**J. T. Smith**, Oklahoma City, Okla. — After 1 1/2 years with the Rockwell Avenue congregation in Oklahoma City, Oklahoma, I am moving to Dayton, Ohio to work with the Haynes Street congregation now meeting in that city at Haynes and Parrot Streets. However, their meeting there will be of short duration. Their old building at this address is being taken by the State so that a new Freeway, highway #35 from Xenia, Ohio to Dayton, may be completed. There will be an on and off cloverleaf at Haynes and Parrot Streets.

The congregation is moving to a new location just down the street at 300 Haynes Street. They are now in the process of building a new building that will seat approximately 500 people. We hope you will stop and worship with us at this address when you are in that area. The phone number for the office at the church building will be 256-6647.

To all those with whom I have been exchanging church papers, if you have not seen a change of address, would you please continue to send your paper to me at: J. T. Smith, 310 Haynes Street, Dayton, Ohio 45410.

Brother **Bill McMurray**, who formerly worked with the congregation at Rockwell Avenue in Oklahoma City, will be returning to work with them. Everyone there is enthused about his return. It is our prayer that the work at Rockwell will continue to grow. When you are in the Oklahoma City area, why not worship with them.

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### REVIEW OF THE

#### GRIDER-McCAGHREN DEBATE

**J. T. Smith, Oklahoma City, Okla.**

Even though the Liberals have just about quit debating, I was afforded the opportunity of moderating for brother A. C. Grider in the Grider-McCaghren debate held recently in Longview, Texas. The debate came about as a result of two brothers — one in the congregation where Grider preaches and the other a member of the congregation where McCaghren preaches — being willing to discuss the issues, and the one where McCaghren goes accepting a challenge for his preacher to meet brother Grider in a public discussion.

Two of the simplest propositions were discussed that has ever been discussed on the work of the church regarding one church sending to another church in matters of evangelism and the church sending funds to any kind of home.

The first two nights, brother Grider affirmed a negative proposition that simply stated that it was un-Scriptural for one church to send funds to another church for the receiving church to preach the gospel. Brother McCaghren tried for two nights to produce such passages. But, brother Grider categorized the Scriptures the last night on that proposition and pointed out that they fell into one of three categories and had nothing to do with the proposition being discussed. The passages use by McCaghren showed where:

1. One church sent to another church in matters of benevolence.
2. Where a church sent a preacher.
3. Where a church sent TO a preacher.

Of course, anyone could see that none of the passages that were produced by brother McCaghren touched the subject — that is except McCaghren. And, perhaps if the truth was known, he could see it too.

The last two nights of the discussion, brother McCaghren affirmed that churches of Christ could send to a home to care for orphans. But again, brother Grider categorized the passages that were used to try to prove this proposition. The passages used this time showed where:

1. The individual Christian had a responsibility in benevolence.
2. The church took care of ITS OWN needy saints.
3. The church could send to another church so the receiving church could take care of its own members.

So, as brother Grider insisted throughout the last two nights of the discussion, there is not a passage of Scripture in all the Bible that says anything about the church sending to ANY KIND of Home. But, of course, that is what McCaghren was trying to prove. Thus, the last night brother Grider said he was going to cite every passage and give brother McCaghren a point for every passage of Scripture he had cited to prove either of the propositions. Needless to say, McCaghren scored ZERO.

During the course of the discussion, the old silly proposition, presented by brother W. L. Totty to Grider several years ago, was presented by brother McCaghren stating that those who take funds from the church's treasury are sinning and will go to hell. Brother Grider told McCaghren if he could come to Dallas where he preaches and discuss that proposition for four nights he would sign it. Brother McCaghren agreed, and it looks like now that there will be a debate in Dallas sometime in December. Watch for the dates and place. Come and hear brother Grider present the truth on this silly proposition.

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### THE SMITH-CHRISTIAN DEBATE

**A. C. Grider, Longview, Texas**

I moderated in a debate recently in Oklahoma City. The disputants were Brother J. T. Smith, of Oklahoma City and Mr. Carol Christian (Missionary Bap-

tist) of Stillwater, Oklahoma. Pat Murphy, of Oklahoma City, moderated for Mr. Christian. I served in that capacity for Brother Smith.

Good order prevailed throughout the debate. Both speakers conducted themselves as debaters should and we had a fine discussion. It is to be hoped that many more such discussions can be conducted. While the attendance was not what we had hoped for, it is evident that many attended who would not have come for a preaching service. Thus people heard the truth who would not otherwise have had the opportunity.

Three subjects were discussed. The first two nights were given to a discussion of the establishment of the kingdom. Smith contended that the church or kingdom was established on the first Pentecost after the resurrection of Christ from the dead. Christian said it started when Christ first called some of the apostles in Matt. 4.

The next two nights were used in discussing the subject of baptism. It was affirmed by Smith that baptism in water was essential to the forgiveness of sins. Christian said salvation was by faith apart from water baptism.

The final two nights had to do with the final security of the saints. Christian affirmed that a child of God could not so sin as to be finally lost in hell. Smith contended that a child of God could be lost.

J. T. Smith upheld the truth in as able a manner as it has ever been upheld, in my judgment. He answered all of the arguments and also all of the quibbles of his opponent in every situation on every subject debated. And he made good solid arguments that were never touched by his opponent. The truth will never suffer in his hands. Smith has come far and has come fast. I enjoyed the debate and rejoice greatly that we have a man in J. T. Smith who can uphold the truth. I think a lot of good will come as a result of the debate. The people just had to see the truth as it was so ably contrasted with the error that was presented.

### **THE TOTTY-MOSBY DEBATE**

**Ferrell Jenkins, Akron, Ohio**

A debate between brethren W. L. Totty, Indianapolis, Ind., and Ronald G. Mosby, Valley Station, Ky., was conducted in the meeting house of the Louisville Road church of Christ, Frankfort, Ky., December 12, 13, 15, 16, 1966. The brethren at Louisville Road endorsed brother Totty. Brother Mosby was endorsed by the Wright Street congregation. These brethren meet in a rented hall on Lord's days and in the home of the preacher, brother Frank D. Butler, on Wednesday nights (254 Queensway Dr.). These brethren rented the meeting house on Louisville Road for their two nights of the discussion.

Brother Basil Overton, Lexington, Ky., was the moderator for brother Totty, and it was my pleasure to serve in that capacity for brother Mosby. Brother Totty has participated in over a hundred debates; for brother Mosby this was the first public religious debate. Brother Mosby's inexperience along this line was not revealed at the debate and would have been of little concern anyway, for he was thoroughly prepared and has the ability to easily grasp an argu-

ment and reply to it.

### **FIRST TWO NIGHTS**

The proposition for the first two nights concerned the extent of local church benevolence. Brother Totty affirmed the scripturalness of church treasury assistance to non-members. Typically he tried to discuss church relief of "babies" instead of "non-members". On the second night brother Mosby had to affirm a negative proposition, that it is not Scriptural for the church to assist non-members. Major arguments centered around Acts 4:32-34; II Cor. 9:13; Gal. 6:10; Jas. 1:26, 27; 2:2. Brother Totty affirmed that these passages authorized the church to assist non-Christians. Brother Mosby showed that Acts 4 referred to "believers". He showed that II Cor. 9:13 speaks of a distribution (contribution, ASV; **koinonia**, Greek) between the givers and the receivers and pointed out that this relationship can not exist between Christians and non-Christians (II Cor. 6:14, where **koinonia** is translated fellowship). Brother Totty denied this but failed to produce any passages where **koinonia** is so used in the New Testament. Brother Mosby showed that the "term and all" of the passages "prayed". Brother Totty would only let the "them" pray, overlooking the conjunction "and" between "them" and "all". The second night brother Totty became so confused about the Greek word that he belittled his opponent's knowledge of the Greek, while boasting that he had studied it for 8 years. From there on his pronunciation of **koinonia** was so bad that it was difficult to tell what he meant. A few times he even pronounced it "konia". Brother Mosby accepted these insults about his lack of knowledge of Greek in stride and never once revealed to the audience that he held the Master of Arts degree in Greek from the University of Illinois.

Brother Mosby admitted that Galatians was addressed to churches, but showed that the application of many passages was to individuals. He showed that James 1:27 was to individuals and not the church. He asked brother Totty if James was written to a local church, local churches, the universal church, or to the twelve tribes scattered abroad (Jas. 1:1). Brother Totty was so confused that he said it was written to a church four times, to churches three times and to the twelve tribes one time. He said it was not written to the universal church. Mosby showed that the same one who was to KEEP himself unspotted was the one who was to VISIT the fatherless and widows in Jas. 1:27.

To substantiate his affirmation that church treasury relief should not go to non-Christians brother Mosby cited all passages on church benevolence and then appealed to the silence of the Scriptures, showing that when God says nothing man has no right to speak. Totty would not deal with this last point.

### **LAST TWO NIGHTS**

The propositions for the last two nights involved the question of church contributions to benevolent institutions such as Potter Orphan Home. Brother Totty was rarely on the proposition. He preferred to talk about whether babies belonged to God or Satan. Mosby had pointed out that the proposition spoke of "non-members" and he had defined this as those who

have not been baptized. Totty tried to leave the impression with the audience that Mosby (and all "anti" preachers) believed babies would go to hell. He didn't want to tell the audience whether the baby left on the Potter Home steps belonged to God or Satan. Totty asked Mosby what specific thing was wrong with Potter Orphan Home. Mosby answered that it was a human institution unauthorized by the Scriptures just like instrumental music in worship and infant baptism. Brother Totty would not deal with this, but as soon as Mosby mentioned the "thing in the middle" i.e., the human society between the church and the work, he said that the trustees of the local church stood between the church and the preachers house was parallel with the Potter Orphan Home board. Mosby pointed out six differences between the trustees of the local church and the board of directors of the benevolent institution. Totty would not deal with this chart.

Brother Totty kept confusing the human institution with the house and care provided by the institution. Brother Mosby showed that the institution could exist without a house, family or care.

The last night brother Mosby did a masterful job of preaching on the all-sufficiency of the church to do all the work that God has given it to accomplish. He pointed out that the church had no more right to send money to a benevolent institution through which to do its **benevolent** work than to send money to a missionary society or a college to do its **evangelistic** or **edification** work. Here is the chart so that you can see the simplicity and power of the argument.

WISDOM OF GOD		WISDOM OF MEN			
Local Church	}	\$	MISSIONARY SOCIETY	↳	Evangelism
Evangelism		\$	COLLEGE	↳	Edification
Edification		\$	BENEVOLENT INSTITUTION	↳	Benevolence
Benevolence					

Brother Totty would not even look at the charts that mentioned the **Missionary Society**.

**CONDUCT**

The contrast between the conduct of brother Totty and brother Mosby was one of the outstanding things of the debate. Brother Totty sought to badger us throughout the discussion. He wasn't as bad as he might have been, however. On Thursday night Hedge's **Rules of Controversy** were passed out to the audience and brother Mosby charged that brother Totty had already violated all seven of the rules of honorable controversy. Brother Totty did not deny this charge. He could not have afforded to because we had the proof of the charge from the tapes and were prepared to present it to the audience if such had become necessary. Brother Mosby made mistakes but he always corrected them when they were pointed out and apologized whenever it was proper to do so.

Truth will not suffer in the hands of Ronald Mosby. He is a careful student of the Word and knows how to stay on the subject. The only regrets we have about the discussion is that his opponent did not deal more forthrightly with the arguments presented. Brother Totty would often put up a chart that Mosby

had used and pick out some point and talk about it while ignoring the total argument. The first night brother Totty did look at most of the charts Mosby used, but after that he would not do so. On Tuesday evening Mosby used 31 charts; Totty referred to only 16. The third night Mosby used 19 charts in his first two speeches and Totty made no attempt to answer 8 of them. The fourth night Mosby used 20 charts; Totty would not refer to 8 of them. Did Mosby deal with Totty's material? You can be sure he did! Brother Totty only had a fertilizer sack and an empty milk carton. In his final summary brother Mosby told the audience that if they were content with a fertilizer bag and a milk carton instead of the Word of God there was nothing he could do for them.

The attendance was around 300 each night. The church for which brother Butler preaches was edified greatly by the debate and it is hopeful that some will come out of the error practiced at Louisville Road church as a result of this debate. Nothing suffers from honest investigation but error.

It would do one good to hear this discussion in its entirety. The complete debate on four reels of 1 1/2 mil. Mylar (polyester) base tape recorded at 3 3/4 speed may be ordered for \$12.00 from Phillips Publications, P. O. Box 17244, Tampa, Florida 33612.

**O'NEAL-RAY DEBATE**

Thomas G. O'Neal of Murfreesboro, Tennessee and F. L. Ray of Gallatin, Tennessee will engage in a public discussion on February 13, 14, 16, 17, 1967 at the Longview Missionary Baptist Church (Eleta and Spencer Avenues) in Gallatin, Tennessee. The propositions to be discussed are:

"The Scriptures' teach that faith in Christ is the last condition of remission of past sins." (Two nights)

Affirm: F. L. Ray

Deny: Thomas G. O'Neal

"The Scriptures teach that water baptism of a penitent believer is the last condition for (in order to) remission of past alien sins."

Affirm: Thomas G. O'Neal

Deny: F. L. Ray

**"ACTION" AND THE UNIVERSAL CHURCH NO. 2**

**Leo Rogol, Hixson, Tenn.**

Let us read the history of the rise of the papacy and then demonstrate that bro. Lovell is expressing a parallel case.

"For a half century after the death of Christ there was little organization in the Christian movement. The earliest converts saw no necessity for organization . . ." CIVILIZATION: PAST AND PRESENT, Wallbank & Taylor, pg. 230)

"The affairs of the churches were managed by

elders, active men in the congregation who took the initiative in matters of religion." (THE HERITAGE OF THE PAST, Easton, S.C. pg. 403)

Now notice the evolution of an elaborate organization of the church:

"By the second century the offices of bishops and presbyters had become distinct. The bishop had the right to enforce obedience from his presbyters and from other subordinates. . . . New churches were organized in the country adjacent to the mother church . . . were administered by the presbyters responsible to the bishop. Thus an administrative division evolved, called a diocese, under the jurisdiction of a bishop." (Civilization: P.&P., pg. 230)

This is the same trend seen today. Every time sponsoring elders assume a work larger than what belongs to the local church, they become "responsible" for that portion of work given them by elders of the giving church. Thus the elders giving their work over to the sponsoring elders allow them to be responsible, or oversee the work they have relinquished. Then the sponsoring elders are "overseers" of the elders and churches who submit their responsibility to them. But notice again.

"A development of outstanding importance in the organization of the Christian Church was the rise of the **bishop of Rome** to the position of preeminence in the hierarchy of the church. At first Rome was only one of the several patriarchates . . . BUT GRADUALLY THE BISHOP AT ROME WAS RECOGNIZED AS THE LEADER OF THE CHURCH AND ASSUMED THE TITLE OF POPE." (Ibid., pg. 230 — All caps and emph. mine — LR)

Now since they departed from scriptural pattern concerning organization of the church, the Catholic Church had to look elsewhere for its PATTERN. Where?

"In the evolution of an organized hierarchy the Church was indebted to ROMAN GOVERNMENTAL MODELS. In building their organization the Christian officials took over the administrative divisions of the Roman empire and BORROWED MUCH OF ITS LAW." (ibid., pg. 230 — All caps mine, LF)

What a striking similarity? An identical pattern! Ambitious men were no longer content with God's simple plan for his church. They had to subdue and dominate until ". . . GRADUALLY THE BISHOP OF ROME WAS RECOGNIZED AS THE LEADER OF THE CHURCH." Thus he was the head of the **universal church**. In the same manner, men such as bro. Lovell are no longer content with God's simple plan for His church in this age. They have to subdue and dominate until "THE CHURCH . . . LOOKS TO TENNESSEE FOR MUCH OF OUR GUIDANCE AND DIRECTION." And bro. Lovell has: "**Never seen any reason myself to stop doing it**!" Neither has the Catholic church, my deluded brother.

Now as the "evolution of an organized hierarchy" was fashioned after "Roman governmental models" and the Catholic church "took over the administrative divisions of the Roman empire and borrowed much of its laws," so also Lovell and his company have "scrapped" God's plan and devised their own to "**judge us like all nations**" (I Sam. 8:5).

According to Scripture, the church looks to CHRIST for "our guidance and direction." He is the "author of eternal salvation unto all them that OBEY HIM" (Heb. 5:9). We are to be "looking unto JESUS the author and finisher of our faith" (Heb. 12: 2); "And he is the head of the body, the church . . . that in ALL THINGS HE might have the preeminence" (Col. 1: 18). What will it be, brethren — will we "look to Nashville" for our "guidance and direction" or "unto Jesus"? Can we be certain that the guidance and direction" from Nashville will be more perfect and infallible than the 'guidance and direction" from Christ? If the Catholics are wrong for looking to Rome for their "guidance and direction," what makes us **right** by looking to Nashville? Are the elders of the Otter Creek Church (or any other in Nashville) the Vicars of Christ on earth? The Roman Pope claims to be. Here, then, is bro. Lovell's first mistake; he is looking and encouraging all others to look in the wrong direction for "guidance and direction." And if they look in the wrong **direction**, then they are following the wrong course. And remember, whether it is the Herald of Truth in Texas or the Korea work of the Otter Creek church in Nashville, each is indicted for a transgression of God's plan and exists upon an unscriptural foundation. Since their "guidance and direction" does not come from Christ, then they are practicing without His AUTHORITY. This proves how unreasonable is their argument, WHERE THERE IS NO PATTERN.

Never do we read in the entire New Testament that any church looked to ANOTHER CHURCH for guidance and direction. Where is the text that proves such a wild notion as bro. Lovell's? But our brethren seem not much upset because WHERE THERE IS NO PATTERN they look to Nashville and then they have one of their own to compete with God's. According to New Testament patterns, elders were appointed in EVERY CHURCH (Acts 14: 23); Each church was fully organized and equipped to care for its own work (Phil. 1: 1); elders were to "feed the church of God," but only "OVER THAT WHICH THE HOLY GHOST HATH MADE YOU OVERSEERS" (Acts 20: 28) and they were just that—"over-seers" and not "super-overseers" of other "flocks," in addition to that which was "among you." Elders were to "feed the flock of God which is AMONG YOU" (I Pet. 5:2). Each church under the oversight of its elders worked **independently** and separate from churches under the oversight of elders over them. No group of elders was submitted to another group of elders under any type of "sponsoring elders" for any kind of work. Nowhere do we read that elders of one congregation were to "GUIDE" and "DIRECT" the "flock of God" in another locality. They were to care for the flock "WHICH IS AMONG YOU." not in distant regions all over the earth.

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*Evangelist:* Owen J Calvert  
PHONE: 781-2181

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WEDNESDAY BIBLE STUDY 7 30 P M

address or contact  
*Evangelist:* J. W. Evans  
6115 Brandon Av. Springfield, Va 22150  
PHONE 451-4409

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*Evangelist:* Olin Hastings  
PHONE.

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**SEMINOLE CHURCH OF CHRIST**  
meets at  
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BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
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WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* James P. Miller  
James G Walker

## OKLAHOMA CITY, OKLA.

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BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* J. T. Smith  
PHONE: SU 9-1428

## BIRMINGHAM, ALABAMA

**ELM STREET CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

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BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Dennis L. Reed  
PHONE 788-8335

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE CHURCH OF CHRIST**  
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BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

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**GLENWOOD HILLS CHURCH OF CHRIST**  
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BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
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*Evangelist:* J. Edward Nowlin  
PHONE 377-7782

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**HOLLYWOOD DRIVE CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

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MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M.  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* L Earl Fly  
PHONE: 424-2821

## MURFREESBORO, TENNESSEE

**WESTVUE CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
EVENING WORSHIP 7 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Thomas G. O'Neal  
PHONE. 893-3355

## ORLANDO, FLORIDA

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### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 50 A M  
EVENING WORSHIP 7 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Jim Ward  
PHONE: 424-3533

## LOUISVILLE, KENTUCKY

**EXPRESSWAY CHURCH OF CHRIST**  
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EVENING WORSHIP 6 00 P M  
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*Evangelist:* Jas P. Needham  
PHONE: 366-0884

## PASCAGOULA, MISSISSIPPI

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BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 30 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Dick Blackford  
PHONE: 475-9354

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**SOUTHWEST CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE**  
(Coral Gables area)

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BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M.

*Evangelist:* Tom O. Bunting  
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**MONDAY, JANUARY 23, 1967**

- 7:30p.m.      The Inspired Word ..... Jere Frost
- 8:30 p.m.      The Word — Mental And Physical Health ..... Dr. William McElwain

**TUESDAY, JANUARY 24, 1967**

- 9:30 a.m.      God of Creation vs the "god" of Materialis m ..... David Harkrider
- 10:20 a.m.     Modern Theology and God ..... Hiram Hutto
- 11:20 a.m.     The Spiritual House and Spiritual Sacrifices ..... Tom Butler
- 2:20 p.m.      The Living Word on the Living Frontier ..... Sewell Hall
- 3:20 p.m.      The Living God in the Psalms ..... Homer Hailey
- 7:30 p.m.      The Living Word and Living Things ..... Melvin Curry
- 8:30 p.m.      The Profitable Word (II Timothy 3) ..... Granville Tyler

**WEDNESDAY, JANUARY 25, 1967**

- 9:30 a.m.      God of Revelation vs the "gods" of Imagination ..... O. C. Birdwell
- 10:20 a.m.     Modern Theology and the Miraculous ..... Paul Williams
- 11:20 a.m.     The Living Past ..... James Hodges
- 2:20 p.m.      The Living Word on the Living Frontier ..... Sewell Hall
- 3:20 p.m.      The Coming God-King in the Psalms ..... Homer Hailey
- 8:30p.m.      The Word of His Power ..... Curtis E. Flatt

**THURSDAY, JANUARY 26, 1967**

- 9:30 a.m.      God of Providence vs the "god" of Indifference ..... Hershel Patton
- 10:20 a.m.     Modern Theology and Dispensationalism ..... William Wallace
- 11:20 a.m.     Reminiscing With McGarvey ..... Henry S. Ficklin
- 2:20 p.m.      The Living Word on the Living Frontier ..... Sewell Hall
- 3:20 p.m.      The Living God and Prayer ..... Billy Murrell
- 8:30 p.m.      The Final Word ..... Robert Jackson

# SEARCHING *the* SCRIPTURES

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so"—Acts 17:11.

VOLUME VIII

FEBRUARY, 1967

NUMBER 2

## THE EPITAPH OF JESUS

Bob Tuten, Bergen, Norway

It is common among men to engrave epitaphs upon tombstones of deceased loved ones. Usually the epitaph begins with "here lies." Quite different from that of men, Jesus' epitaph was spoken by the angel of God who said, "He is **not** here; for he is "risen" (Matt. 28: 6).

The Resurrection of Christ is the very crux of Christianity. There would have been no Christianity had the Resurrection not been founded and systematized. It is the miracle of miracles upon which the importance of all other miracles of Jesus depend. Is it any wonder then that it is so often the target of sceptics and atheists? Many theories have been advanced to explain away the factuality of Christ's Resurrection.

### ATHEISTIC THEORIES

**The women went to the wrong grave.** It is unthinkable that those so dear to Christ who witnessed His burial (Luke 23:55) could in less than 72 hours forget the place of burial. Even if that was possible there were far too many eye-witnesses to the empty tomb. Certain women found it empty (Luke 24:3); Peter and John found it empty (John 20:4-10); the Angels testified it was empty (Luke 24:5-7); the guards reported it empty (Matt. 28: 11); and the Sanhedrin testified to its emptiness by inventing a libellous theory to explain why it was empty (Matt. 28:11-15). No, the women did not go to the wrong tomb. Jesus lived upon the earth, died and was buried in a new tomb. The following Sunday the tomb was empty. Something happened to the body. What?

The disciples stole **the body**. Oddly enough, the first theory advanced by anti-christs to answer the problem of the missing body of Jesus is found in the Bible itself. "Say ye His disciples came by night and stole the body" (Matt. 28:11-15). How could such a lie possibly be believed by anyone? If the guards who became "as dead men" (v. 4) were asleep, as they themselves falsely testified, then it follows that they were the least qualified to explain the missing body. Yet, "the saying was spread abroad among the

## *Our Thanks to Many*

We are grateful to so many for their response to our suggestion that the readers of Searching The Scriptures send in four subscriptions with their own. Many more than we expected did just that during the month of January. We hope many more will do the same. This is a way you can help us teach the truth to others. Four subscriptions (or renewals) with your own subscription advanced for one year for only \$10.00. This is not much, but it will do so much good through the year. Why not do this today? Send us a club of five subscriptions for only \$10.00.

\* \* \*

We wish to express our sincere thanks and appreciation for a number of good men and women who have, some of them, from the very first sent Searching The Scriptures to several for a year or more. Some of them sent 36 subscriptions for \$5.00 per month; some sent 75 subscriptions for \$10.00 per month; and a few sent 120 subscriptions for \$15.00 per month. Several have ordered bundles sent to them to be distributed as they desired. The bundle rate is the same as above. Our sincere thanks to these men and women for their help in the circulation of Searching The Scriptures.

Jews, and continueth until this day" (v. 15). Whatever one chooses to say about Christ's disciples, they were not liars. They were all reputable men with the exception of Judas. Joseph of Arimathaea, in whose new tomb Jesus was buried, was "of honorable estate" (Mark 15:43), "a good and righteous man" (Luke 23:50). If the disciples of Jesus took the body by planned deception, they did not know what use to make of it until fifty days later. The disciples did not steal the body of Jesus.

**The Swoon theory.** This is the only theory advanced which does not admit the Lord actually died. Some have dared to claim that Jesus did not die at all but only swooned away, was buried but later left the tomb of his own strength. Even David Strauss, who did not believe in the Resurrection, repudiated

such a fanciful idea in his book, **The Life of Jesus For The People**. Strauss said, "It is impossible that one who had just come forth from the grave half dead, who crept about weak and ill, who stood in need of medical treatment, of bandaging, strengthening, and tender care, and who at last succumbed to suffering, could ever have given to the disciples that impression that He was a conqueror over death and the grave — that He was the Prince of Life — which lay at the bottom of their future ministry." If Jesus did not die while upon the cross, then when did He die? If He was only in a swoon and managed somehow to roll away the heavy stone in His weak and wounded condition, why did not His disciples show pity, sympathy and administer first aid? Instead they rejoiced and boldly preached the Resurrection with enthusiasm. Jesus simply was not buried while in a swoon. He died. His side was pierced while He was still on the cross and "straightway there came out blood and water" (John 19:34). It is suggested that the water must have come from the water filled pericardium membrane which surrounds the heart thus making death certain.

**The enemies of Jesus stole the body.** Such would have defeated the very purpose of placing guards before the tomb. The enemies of Jesus were trying to prevent an opportunity for the disciples to claim Jesus had risen, not provide them with one. Surely, if the enemies had taken the body, they would have produced it on Pentecost when three thousand were baptized upon their faith that Jesus had risen from the dead. The enemies did not take the body of Jesus.

**WITNESSES OF JESUS' POST-RESURRECTION APPEARANCES**

Jesus' appearances after His resurrection from the grave furnish overwhelmingly abundant evidence of Christ's Resurrection from the dead. Jesus was seen by certain women who found the empty tomb (Matt. 28:1-10); Mary Magdalene at the sepulchre (John 20:1-8); the Apostle Peter (I Cor. 15:5); two disciples on the way to Emmaus (Mark 16:12-13); ten apostles and other disciples (Mark 16:14-18); several disciples by the Sea of Galilee (John 21:1-23); the apostles and 500 brethren (Matt. 28:16-20; I Cor. 15:6); James (I Cor. 15:7); apostles at Jerusalem (Luke 24:50-52). In no other realm than religion could intelligent men and women reject the reliability of such evidence. Christ's appearances were of great variety. They occurred at different times, different places, to different people who heard Him say different words and saw Him do different things. This evidence constituted facts seen with the eye, touched with the hand and heard with the ears (I John 1:1).

**CONCLUSION**

All the atheists, sceptics and modernists throughout the history of man on earth will never silence the proclamation of the fact of the Resurrection of the Lord Jesus Christ from the dead. The N.T. church of Christ exists today and will continue to exist because of this fact. Truly the Resurrection is the cornerstone of Christianity. By it Christ is declared to be the Son of God with power (Rom. 1:4). As the "first fruits of them that sleep" (I Cor. 15:20) he offers to all obedient believers assurance of victory over death. Well did the Apostle say, "because if thou shalt confess with thy mouth Jesus as

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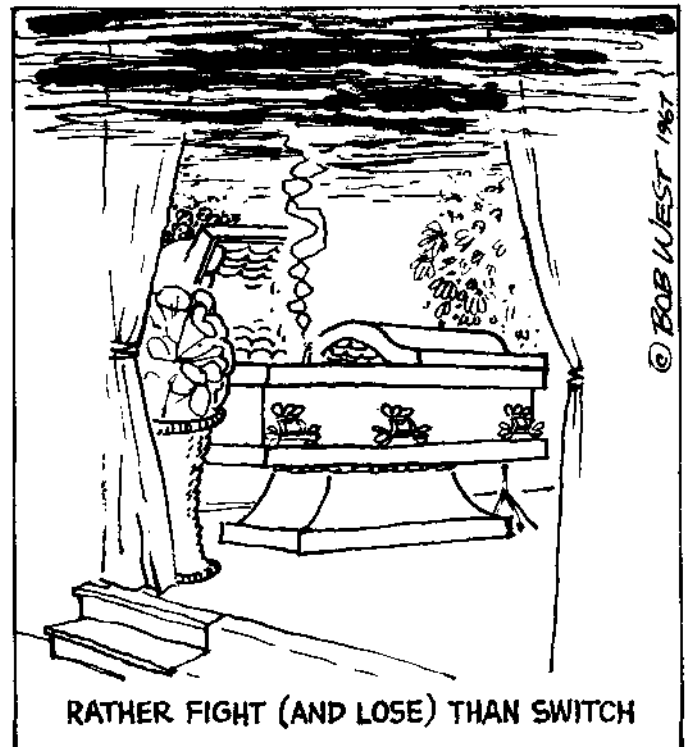
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Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). The epitaph of Jesus is simple, yet is of great magnitude. "Why seek ye the living among the dead? He is not here, but is risen." To those faithless seekers of pleasure only in this life we would simply ask the converse of this — Why seek ye the dead among the living?

**Our Religious World**



**RATHER FIGHT (AND LOSE) THAN SWITCH**

# Editorial . . .

H. E. PHILLIPS

The monthly publication you are now reading is devoted to a sincere and unbiased desire to search the inspired word of God in an effort to separate truth from error. Our Lord said, "And ye shall know the truth and the truth shall make you free" (John 8:32). Our souls are purified in **obeying** the truth (I Peter 1:22). The Holy Spirit said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Verse 6 of the same chapter says, "We are of God: he that knoweth God heareth us (apostles); he that is not of God heareth not us. **Hereby know we the spirit of truth, and the spirit of error.**" We are to test the preachers and teachers whether they are teaching the truth, and the only standard is the word of God — what the apostles taught as they were guided by the Holy Spirit.

No man or group of men are allowed to decide what truth is. No editor, paper, school, church, board of directors or eldership may determine what is truth and what is not truth. Only the inspired word of God can do that. Each individual must study for himself to learn, believe and obey the truth as it is taught in God's word to be made free from sin.

**Searching The Scriptures** was born January, 1960. We began with the honest desire to study the word of God by the printed page with all who would read and study with us. We belong to no group of men. We are not for sale to any man for any price, because we realize that our souls, as well as the souls of others, are at stake. What is more important than the destiny of the souls of men for whom Christ died?

The men who write regular sections in this journal were asked because we believe they are honest, sincere students of the Bible who will write their articles in an effort to exalt the word of the Lord above all human wisdom, and do so in love for truth and the souls of men. We believe also that they will write without fear or favor toward any man or group of men. Each man is free to write without editorial censorship, and we intend to keep it that way!

In the first issue of **Searching The Scriptures** we set forth the only policy we intended to follow: "We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper." This is still our objective. However, we are not bound to be in agreement in all respects with any one who writes in this paper. In that same editorial we said: "We do not become obligated to personally endorse everything that may appear in this publication. Each writer will be responsible for his own writing."

We intend to continue to publish "both sides" of any controversy, but this always presents some problems for the editor. How long should a given subject be discussed? Whose articles shall be published when we have several on hand on the subject? How can we be fair to all concerned? These are but a few of the matters to be decided in controversial subjects. We have, however, adopted a guide line by which some

of these questions can be decided. We will not publish any sarcastic attack on the personal character of anyone. This does not mean that a man's false teaching will not be exposed in plain words and the false teacher identified. We will not publish long, rambling and verbose articles that confuse rather than teach. We will not publish unsupported charges against anyone. If you want to expose the teaching or practice of someone whose influence upon brethren may be dangerous, by all means write it. But be sure to provide us along with the article the proof of the evidence. Last, and most important, we will not publish anything that is not designed to expose error and immorality and teach God's truth to the end that all readers will be edified. We seek to edify all who read this journal. We may not always accomplish that, but we sincerely seek to do so.

We are not afraid of controversy and will meet error wherever we find it. In the fear of God we intend to be no respecter of persons in this matter. We do not intend to compromise truth for any price. We want to do all the good we can and no harm at all. May God help us to be faithful to His word, open minded to receive divine truth, unashamed and unafraid to boldly speak His word, and give Him glory for all good done to the very end. So be it.

H. E. Phillips  
James P. Miller

## GAL 6:10- INDEPENDENT OR COLLECTIVE FUNCTION?

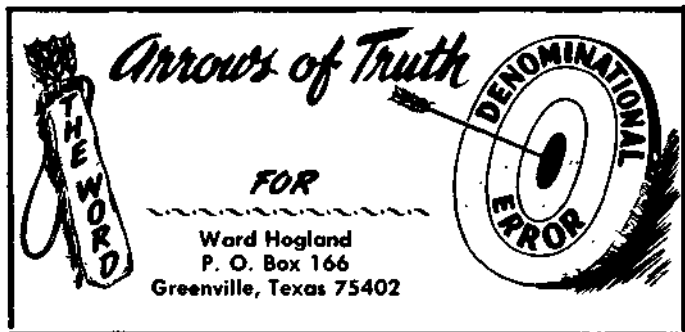
L. A. Mott, Jr., Wayne, Mich.

Please consider the following contribution toward the effort to answer the above question.

The subject under discussion, in metaphorical language, is sowing and reaping. This is clear in verses 7 and 8. But it should be noted that the same metaphor is used in verses 9 and 10, and the subject is the same. The latter verses only translate the metaphor into literal terms. Consider verse 9: "in due season we shall reap." Now consider verse 10: "as we have opportunity, let us work that which is good," etc. "Opportunity" is translated from the same Greek word as is rendered "season" in verse 9, and the thought is that as there will be a reaping season, so there is now a sowing season. The "well-doing" of verse 9 and the working good of verse 10 is the literal language which defines the sowing. The reaping is the reception of eternal life (verse 8).

We can now settle the issue suggested in our title by asking a question: Is the **reaping** to be done on an independent or a collective basis? Are we to be judged in groups or as independent entities? No one will miss the point here. We all know the judgment will be "single file." Consider verse 5: "For each man shall bear his own burden."

That settles the question. The sowing is done on the same basis as the reaping. Therefore, the sowing — "well-doing" and working that which is good — is something to be done by disciples of Christ on an independent basis, according to this context. Other passages will discuss their collective functions. This one does not.



### BOGARD'S BAPTIST WAY BOOK-NO. 2

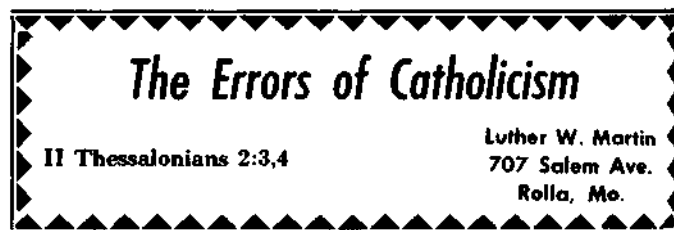
This is the second in a series on Mr. Bogard's Baptist Way Book, published back in 1945. Mr. Bogard, the champion among Baptist preachers of his day, teaches a great deal of truth in his book. However, once in a while he slips in some Baptist doctrine, incompatible with the word of God. On page 18 while writing on "The way of church policy" he says, "The conclusion is clear. It was to 'the church' that the Commission was given. It is therefore the duty of the congregation to do all that the commission enjoins. The congregation is the unit in all the work contemplated in the commission. There is not the slightest hint in the New Testament of there being authority on earth above a congregation of baptized disciples. Where we read of 'elders that rule well,' the literal rendering is the 'elders that lead well.' The 'elder' or bishop, which are the scriptural terms for the pastor, is a leader of his flock over which the Holy Spirit has made him overseer. But he leads by teaching, by example, and not by authority. To exercise authority is expressly forbidden by our Master. Matt. 20:25-26: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.' In I Peter 5:3: 'Neither as being lords (masters) over God's heritage, but being examples to the flock.'"

Mr. Bogard says the commission was given to the church. This isn't quite correct. It was given to men who later became members of the church. However, we have other scriptures which teach that the church did send forth the gospel by sending out preachers. Paul said, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). This shows that churches supported Paul while he preached the gospel at Corinth. There was direct contact between Paul (the preacher), and the supporting churches.

Mr. Bogard made a scriptural blunder when he quoted scripture about the elders of the church and then applied it to a local preacher. Notice his shift from the **plural** to the **singular**! He gave us scripture about the elders (plural) who rule well. Then he says, "The 'elder' or bishop, which are the Scriptural terms for pastor, is a leader of his flock — ." Notice the shift to the singular. Mr. Bogard, and his people feel that the preacher is the "pastor" of the flock. They feel that terms like "bishops," "pastors," etc., refer to the local preacher. The truth of the matter is that one cannot read of "the elder of a church" or "the pastor of a church" but rather a plurality of such men. It is true that sometime an elder will

preach for a flock. However, even then, he is not "the pastor" but rather a pastor just like the other pastors of the flock. It is much like, "John the Baptist." Nowhere in the Bible does one read of "a Baptist." John was called "the Baptist" because he baptized people. A Baptist preacher once told me that "John was a Baptist and when he baptized Jesus that made him a Baptist." I then asked, "If a doctor doctors a patient will that patient become a doctor because he was doctored by a doctor?" That ended the conversation.

Mr. Bogard tells us that to use authority is expressly forbidden by the Master. I must agree that the type of authority used by the "Princes of the Gentiles" is forbidden by the Scriptures. However, Paul told Titus to "rebuke with all authority" (Titus 2:15). This shows that all authority is not expressly forbidden. The word "authority" like many words has different meanings Paul wanted Titus and all other preachers to use the Word of God with full Authority. As long as a man stays within the confines of God's word he may speak with authority.



### A TYPICAL LETTER FROM A ROMAN CATHOLIC

We sometimes wonder just what our nation would be like if we had no freedom of worship as our Constitution GUARANTEES us. If Pope Leo XIII had his way, and his followers were in the majority, then the following principle would be enforced:

"...IT IS QUITE UNLAWFUL TO DEMAND, TO DEFEND, OR TO GRANT UNCONDITIONAL FREEDOM OF THOUGHT, OF SPEECH, OF WRITING, OR OF WORSHIP, AS IF THESE WERE SO MANY RIGHTS GIVEN BY NATURE TO MAN..." (Taken from Leo XII's Encyclical on Human Liberty.) The above quotation substantiates exactly and completely the charge that the Roman Church is just as dangerous and detrimental to our nation's freedoms as is the Communist movement. The above statement calls for (1) THOUGHT CONTROL, (2) ORAL CENSORSHIP, (3) WRITTEN CENSORSHIP and (4) SPIRITUAL REGIMENTATION!

The writer of an approved Catholic Dictionary stated: "THE INALIENABLE RIGHT OF ALL MEN TO WORSHIP GOD ACCORDING TO THE TEACHING OF THE CATHOLIC CHURCH." (Definition of Catholic 'freedom of Worship').

That's quite similar to a Russian election in a satellite country . . . free balloting, the right to vote . . . but only one candidate's name on the ticket.

## LETTER FROM A STRANGER

Today, we received a letter from a gentleman who has read some of our articles on the subject of Roman Catholicism. We have never met him, but his letter was of a far higher type than many we have received from Roman Catholics. However, even this more refined epistle was quite descriptive. We copy below, some of the phrases used in describing the religious paper in which our articles appear: (1) "... conglomeration of falsehood ..." (2) "... slanderous material... malicious purvey-ors of prevarication."

(3) "... journalistic trash based on ignorance or prejudice ..."

(4) "... put the hate sheet where it belongs — in the garbage can!"

Those are some samples of expressions contained in an average "refined" letter on the subject. Of course, those that come to my desk that are less refined, I would not or could not quote for publication.

## A RAT-POISON EPISODE

Some of my associates have known of this occurrence, but several years ago, while presenting daily gospel broadcasts on the local radio station, an enthusiastic Catholic listener sent me a note along with a brand new package of rat-poison. The note asked that I take the poison; "take all of it, for we won't miss you one little bit." Well, I didn't even take the note very seriously ... let alone take the poison. But it still points up the thought. .. what would our nation be like IF we did not enjoy the right, privilege and freedom to worship as we each conceive to be right?

We have been asked: "Did you turn over the rat poison and note to the Postal Authorities or the F.B.I.?" Our reasoning has always been that the person who actually signs their name to a letter or package will do you no harm, while the one so cowardly as to be afraid to sign his name, would be afraid to do any harm . . . therefore, no report was ever made to the authorities.

However, the problems and privations that gospel preachers face today in the United States are nothing compared to those found in Catholic dominated lands. And, the problems of preaching the truth in Catholic dominated nations is slight compared to the dangers and tortures faced by the Apostles and teachers of New Testament days.

Those of us who teach the truth simply need to press the truth home all the more. We need to do as Jude wrote . . . "CONTEND EARNESTLY FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS..." (Jude 3).

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## COMMENTS TO EDITORS

*(A few days ago a friend asked me why I did not publish adverse and critical comments in this section. Some time ago I stated why we did not do this. People usually do not object to favorable comments being printed, but they do not want critical comments published. This is shown by the fact that they usually write without signing their names to the letters. The ratio of critical comments to favorable comments is about 1 to 100. If you want to say anything about this paper or the editors, say it! We will publish it if you tell us to do so. The only requirement we make is that the comments be about the average length of those appearing in this section, and that you sign your name to the letter. We will not publish anonymous comments. — Editors).*

"Let me encourage you that you may ever teach in this paper only that which you can find authority for in the New Testament." — Grady Bailey, Erwin, Tenn.

"We want you to know how much we enjoy your fine paper. We have been receiving it about three years now." — Mrs. Woodrow Newton, Jasper, Tenn.

"One of the best papers published." — Charles E. Beaty, Houston, Texas.

"We have only been taking your paper for a short time and really enjoy it. Keep up the good work." — Howard Mathieson, Finksburg, Md.

"Just a note to send our new address and say we really enjoy reading the paper. Keep up the good work." — Wayne Sullivan, Pretoria, South Africa.

"We enjoy Searching The Scriptures very much." — Mr. & Mrs. W. B. Stinson, Columbia, Tenn.

"You have done an excellent job in editing and writing for Searching The Scriptures, and I hope that your health will permit you to continue in this effort in the future." — Earl Fly, Jackson, Tenn.

"I enjoy Searching The Scriptures so much that I do not want to miss a single copy." — Mrs. Rose E. Jonas, Palmetto, Fla.

"Several friends who read my copy each month enjoy your paper as much as I." — Lillie Love, Trenton, Fla.

"First of all I would like to say that I enjoy reading your paper..." — James P. Alexander, Hermitage, Tenn.

"We do not subscribe to your paper, but we have received many copies and have enjoyed it with your teaching and the soundness of God's word." — Marcus & Estelle Pardue, Birmingham, Ala. (A friend sent it to you — Editor.)

"I continue to enjoy Searching The Scriptures. It is a good paper. You are teaching the truth and that is the thing we all need." — James A. Walker, McMinnville, Tenn.

"I still enjoy your paper and do not want to do without it." — Ida Holt, Lynn, Ark.

"Keep up the good work as it is much needed." — Mattie Baker, Baileyton, Ala.

"Ruth and I enjoy your paper so much that I hope to place them in the library for my grandson, Stanley Luke Caldwell, as each bound addition come



out." — Mrs. C. G. Caldwell, Sr., Manchester, Tenn.

"I want to commend you and brother Miller for the good work you are doing, and I trust the good Lord will give you many more years to teach His Word." — W. L. Foshee, Bowling Green, Ky.

"You are doing a fine work in publishing Searching The Scriptures. May God give you both long lives in His service." — Mrs. Opal L. Smith, Tampa, Fla.

"I can't tell you how much I appreciate the fact that we still have brethren who will contend for the faith. I appreciate the work you are doing. After my family and I left the liberal church, my people turned against us. Believe me Searching The Scriptures has been a great help in supplying ready answers for those who oppose us." — James R. Burroughs, Inks-ter, Mich.

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## "ACTION" AND THE UNIVERSAL CHURCH NO. 3

Leo Rogol, Hixson, Tenn.

### CAMPBELL AND LOVELL — SAME VIEWS BUT DIVIDED

Bro. Lovell made another statement we wish to consider at this point which is identical to the reasoning of Alexander Campbell and which led to the formation of the Missionary Society that DIVIDED THE CHURCH scarcely one hundred years ago. Notice what Lovell said:

"... there is no local church that can alone fulfill all of the commandments for the univer- sal church, yet. . . every church has the whole world obligation and responsibility." Notice how this compares with Campbell's arguments shown in the following quotation:

"Throughout the land he (Campbell) believed there were a thousand or more local congrega- tions vehemently crying for some means of co- operating their efforts. Many people appeared to believe that if they had such an organization as would unite their combined efforts, they would carry everything before them. Campbell. . . also believed that some sort of organization was necessary to prevent the restoration movement from going into retrograde.

"His reasoning was 'that the church in the aggregate has the responsibility of converting the world.'" (THE SEARCH FOR THE AN-CIENT ORDER, West, I. Vol. 1 ppg. 168-169) As in the days of Campbell they thought "if the) had such an organization as would unite their combined efforts, they would carry everything before them" so bro. Lovell said, "we are especially interested in helping the gospel to be preached in all the world." Now this is fine and one who would disagree with this point would not be much of a Christian. But then he said that "every church has the whole world obligation . . ." and "Once our knowledge covers this fact we will be ready to take our place a the universal church for a universal cause." Thus he shifts from "every church" with regard to the "obligation" of "helping the gospel to be preached," to "our place as the universal church for a universal cause." To strengthen his cause for the "universe church" he argues that "great men of the Gospel Advocate have been telling the world that we are the people who speak as the oracles of God." An "For more than a half century up here at David Lipscomb College and in every pulpit today of every church of Christ in Nashville (what about the rest of the country? LR) we declare to all that we speak where the Bible speaks and are silent where it is silent. . ." Again, "if there is a city on earth which might be called the Jerusalem of this age, it would in my opinion be Nashville."

Since "great men of the Gospel Advocate had been telling the world ..." (I suppose they are doing their bit for the "universal cause" of the "universe



church") and "up here at David Lipscomb College we declare we speak where the Bible speaks ..." and Nashville is our modern "Jerusalem" we find the same attitude that not only led to the formation of the Missionary Society because "the church in the aggregate has the responsibility of converting the world," but the very same attitude and principle that gave rise to the Papacy of which we spoke earlier. At least Campbell was more consistent: he argued for the church universal with regard to "converting the world." Bro. Lovell has, not only the church universal, but throws in the Gospel Advocate "telling the world," and "David Lipscomb College . . . declare we speak where the Bible speaks . . ." and all this is our modern "Jerusalem." Next we might hear that Goodpasture, Collins, Pullias, Baxter, North, etc., are the "apostles" in our modern "Jerusalem."

Now if Campbell was WRONG in seeking to activate the church universal then by what reasoning is Lovell RIGHT in seeking the same? If Campbell's argument was instrumental in the formation of an ecclesiastical body which is contrary to scriptural organization and government of the church, then by what token is Lovell right in his reasoning which is contrary to scriptural organization and government of the church?

If this practice promoted by Campbell was the CAUSE OF DIVISION then because it was unscriptural, and resulted in the formation of the denomination called the Christian Church, does bro. Lovell stand divided from those digressives while at the same time he endorses the VERY SAME PRINCIPLE AND PRACTICE THAT CAUSED DIVISION? If bro. Lovell will admit this caused division THEN, why is he pressing the very same issue among churches of Christ TODAY to the point of division? If Campbell and his followers were wrong in dividing the church then over those issues, who is wrong, or guilty, for dividing the church today over the VERY SAME ISSUES WHICH BRO. LOVELL IS PRESSING TODAY? Or will bro. Lovell deny there is any difference or division between him and those of the Christian Church? Either he will have to renounce his present position which is the very same that caused division in Campbell's days, and stand divided from the Christian Church, or he will have to admit the Christian Church is right in its position (which is the same as his) and "join" himself to that body. Which will it be, bro. Lovell? Campbell reasoned that "the church in the aggregate has the responsibility of converting the world" and bro. Lovell speaks of "Action by a universal church for a universal cause" because "there is no local church that can alone fulfill all of the commandments for the universal church . . ."

The very error that Campbell made was that the "church in the aggregate" should function and be organized. This is bro. Lovell's error when he speaks of "A Universal Church for a Universal Cause."

## NOTICE

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## THE STATE OF AMERICAN CHURCHES

Herschel E. Patton, Lawrenceburg, Tenn.

(Radio sermon delivered over radio station WDXE in Lawrenceburg, Tenn. 9/18/66)

In last week's Wednesday edition of the Nashville Banner, there was an article by Bob Bell Jr., the popular church news editor of the Banner, dealing with the concern of "laymen" for the church. This article contained some observations that I think are worthy of our consideration.

In the first place, let me say it is unfortunate that the distinction of "clergy" and "laity" or "laymen" has come to be manifested among believers in Christ. This distinction has become pronounced as men applied their wisdom and satisfied their pride in organizing believers and setting up ecclesiasticisms. The New Testament teaches that all disciples of Christ are one, and while some may serve in various capacities because of special talents, all are still just servants of the Lord and brothers and sisters in Him. No one person, or group of persons, has the authority to make laws, determine faith, or decide the practices of God's people. Jesus Christ is the head of His church, the King of His Kingdom, and all directions must come from Him, through the inspired Word (Eph. 1:20-23, Col. 1:18; I Pet. 4:11).

Mr. Bob Bell begins the article under consideration with the question: "Just what is the state of American churches today?" He then proceeds to reveal the feeling and concern of members in contrast with that of their leaders. From the standpoint of "top leaders" in the churches, Mr. Bell says the almost unanimous cry is: "the church is in revolution and must change or die." A popular expression among some is "be on the march." He suggests that these leaders have been talking to themselves so much that they've convinced each other of what they're saying, but that members wish these leaders would quit trying to "whip up concern" for they are not buying the idea of "change just to be changing," or I might add, marching just to be marching.

Anyone who has but casually glanced at today's religious world knows that changes are everywhere apparent. Officials in large denominations are changing long standing beliefs and practices, rewriting their creeds, and entering fields of activity that in times past were never thought of as church functions. And, these changes are being made in concession to the desires of a changing, and loose society.

While the church of Christ has no central headquarters or officials who hand down decrees and orders for saints or congregations, I must confess that there are some today among my own brethren who are affected with this spirit, and fancying themselves great leaders, they seek to lead brethren and churches in changes that are completely foreign and contrary to the doctrine of Christ.

In days past brethren were content to follow scriptural instruction whereby parents provided spiritual, physical, and academic training for their children (Eph. 6:4), but today churches are urged to assume

this educational responsibility by building and maintaining colleges and universities for such. The Head of the church, Jesus Christ, instructs his disciples to visit the fatherless and widows in their afflictions (Jas. 1:27) and churches to relieve widows indeed (I Tim. 5:16, Acts 6:1-5), saints in need (Acts 2:44-45, Rom. 15:25-28), even sending relief to saints in distant places, delivering the aid "to the elders" where the need existed (Acts 11:29-30). But, today, churches are urged to subsidize institutions and incorporations that care for children, elderly people, unwed mothers, etc. — sending to these institutions instead of sending to the elders of a church where need exists. Whereas the Bible teaches, and brethren acquiesced in days past, that the church is a spiritual body engaged in the work of saving and ministering to souls; today there are those who urge a change that would allow the church to provide social needs in the form of recreational and banqueting halls, play grounds, and camps. Some are no longer content for each church to do its own evangelizing in a gospel meeting, or by press and radio, functioning as the independent body the New Testament teaches each church is, but must have "campaigns," and projects, involving a union of numerous churches. Even the old time chapter and verse — Bible filled — preaching has been changed to a softer more philosophical approach.

These, my friends, are just some of the changes that are so apparent in today's religious world, and even among many of my own brethren.

Mr. Bell says, according to his own private survey, some people feel that "there are certain basic Christian principles that are just as up-to-date today as they were 2,000 years ago when they were first enunciated by Jesus Christ," and these are very concerned about this mad rush for "change."

It is suggested that the promoters of change today often "have harsh words for church members who won't change anything, classifying any criticism as being inspired by extremists," but Mr. Bell suggests concerning this that "their fellow members who remember back to the days of wagons recall how, on a downgrade, a chained wheel that was completely immovable seemed the most useful purpose of preventing runaways and wrecks."

My friends, I make no apology for taking the chain of God's word and doing my best to lock some wheels in the church that have headed downgrade and running roughshod over Bible truth toward complete wreck or apostasy. Promoters may call me an "extremist," "radical," "anti," a chronic objector, or by any other uncomplimentary term, but being determined to "abide in the doctrine of Christ" and contend for "the faith," I assure you, the chain will continually be applied to runaway theories and practices.

Mr. Bell, in his article lists five complaints — or things about which he says there is great concern on the part of those he describes as "laymen." I would like to mention these five things, with a few comments.

1. **"The trend toward personal power by people who are supposed to be working for the church."** This objection, according to Mr. Bell is to certain officials who declare themselves spokesmen for their denomination. Mr. Bell's findings indicate that some people still do question the right or authority of men

to make some of the changes they recommend. The majority of religious people today, particularly the denominational world, are perfectly willing for appointed officials to tell them what to believe and practice. Even in the Lord's church, it is not uncommon to find some relying upon their favorite preacher or religious magazines to tell them what is right or wrong. But, in spite of this popular attitude, the Bible still says that Christ is the head of the body (Col. 1:18) and has "all authority" (Matt. 28:18) and that man must not go beyond or change His truth (II John 9:10, Gal. 1:8-9), but "abide in the doctrine" — doing all things "in the name of — or by the authority of — the Lord Jesus Christ" (Col. 3:17). This teaching, when impressed upon hearts, will always be a chain on the wheel of authority usurped by men. Thank God for all those who still want to apply this chain!

2. Concern exists among members because they **are left out and are not "in the know," learning only the things about their church that their officials want them to know.** Obviously, this is a condition in the denominational world where boards and officials have been set up. In the church of the New Testament no officials exist, other than Christ the head, and His will is in the revealed scriptures where all can see and know. He did ordain that there be elders in each local church (Acts 14:23, Tit. 1:5) to "oversee" or "tend" the flock (Acts 20:28, I Pet. 5:2), but arbitrary ruling on their part is strictly forbidden (I Pet. 5:3).

3. People are said to be concerned about **the tendency of officials to automatically classify any criticism as being inspired by extremists.** This is a tendency manifested in almost every realm, and by people of every age. People in New Testament times classified John the Baptist an extremist because of one type of action and Jesus an extremist in the other direction (Matt. 11:18-19). When one, inflated with his own greatness, promotes some cherished things and there is objection, instead of giving proof for his action, if he could, he just ridicules his objector, brands him with some uncomplimentary epithet, and goes his merry way. This action is found in religious circles as well as in political and theological realms, and is rightly resented.

4. Mr. Bell points to **"the steam-roller tactics of some to force all Protestants into a super-church,** which has many so-called "laymen" concerned. He says they regard it as a move for power. All of us are aware of the efforts and speeches having to do with ecumenical movements, all designed to form some kind of union of churches. Such is, of course, a reach for power. The Bible teaches unity, not union. If all people humbly submitted themselves to the reigning Christ, following only his teaching, there would be a oneness of mind, judgment, and action (I Cor. 1:19, Eph. 4:1-5), and no ecclesiasticalisms or combines with steam-roller tactics that ignore personal faith and conviction.

5. **The rapid turnover of preachers** is suggested as a concern of many church members today. This they attribute to the "ministry as a vocation" attitude which moves preachers about for financial and "position" considerations rather than engaging in a dedicated work of conviction. I believe that all will admit that this, too, is a just complaint. The commercializing and position jockeying of preachers is not only

a disgrace but contrary to everything recorded in the scriptures concerning evangelists and their work. My friends, it is refreshing to me to learn from this article by Mr. Bell that there is a wide-spread concern and objection on the part of religious people to power seeking religious leaders who seek to change the age-old truths and practices of God's word to conform to a pleasure-seeking, proud, headstrong, rebellious generation. I try to preach a positive gospel, sowing the seed of God's word and cultivating that which results from this sowing, but when designing men who have embraced worldly wisdom and human philosophy try to move the church away from Bible truth to their man-made doctrines and practices, there is no course left for gospel preachers but to lock these runaway wheels with the chain of God's word. This, of course, stirs the "ire" of the promoters and causes them to go about spouting epithets of "extremists," "legalists," "antis," etc., but it will save the church from apostasy and souls from spiritual wreck.

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# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

## COMER TO GO TO AUSTRALIA

Brother Harold V. Comer of Brownsburg, Indiana, has decided to go to Australia to preach the gospel. This is a big decision, and he made it only after much study and prayer. He and his wife believe that this is a field of labor where workers are greatly needed. And Harold believes he can do good there.

We want to recommend Bro. Comer as a faithful gospel preacher who can be depended upon to do a very fine job of preaching the gospel in Australia. Bro. Comer is known and loved by us for his work's sake. He is a man of deep conviction and great faith. He is an inspiration to those who work with him. The work he has done at Brownsburg has been outstanding. Largely through his faithful life and teaching, the church has combined a rapid growth with a steadily advancing soundness of position. The liberals had a strong influence in the congregation when he moved there. Now the congregation has taken a strong, sound position.

Bro. Comer is, therefore, a man of proven ability. He is of a vigorous age (32); his wife and three children are in good health. We know of no one better qualified to do this work, and we unhesitatingly recommend him to the brotherhood. He plans to leave in April and is now seeking his support, work fund and travel fund. Contact him at: P. O. Box 184, Brownsburg, Indiana. He will give a full report of funds received and expended.

Paul K. Williams, Plainfield, Indiana  
 Ferrell Jenkins, Indianapolis, Indiana  
 Harold Tabor, Indianapolis, Indiana  
 William Lewis, Indianapolis, Indiana  
 Wm. E. Wallace, Indianapolis, Indiana  
 Gary L. Ruddell, Indianapolis, Indiana  
 Loren Raines, Indianapolis, Indiana

## THE SEARCH FOR TRUTH IN NIGERIA

Wayne L. Payne, Poteau, Okla.

It is almost an oddity today to find a people searching for truth, and especially is this so when this quest is en masse. Yet it is happening. It is happening in Nigeria, West Africa. Nigerians will gather in large crowds on the street corners and there stand for hours listening to the gospel being taught, and asking questions pertaining to their souls salvation. Accounts have been received of their even standing in the rain to listen to God's word. They are eager to receive tracts, the crowd surging forward to take them from the teachers' hands. They are eager to sign up for the Bible correspondence courses, and Nigerians are being converted by the score. It is a wonderful thing.

There is one trouble in Nigeria though, there aren't enough capable people to carry the gospel throughout this land. They need and desire help in the preaching of the gospel of Christ. And the Lord willing my family and I will supply part of that help. We (including my wife Lois and our three girls)

have set our tentative date of departure for July of this year, but to make it a reality we need your help. We can't go without your help, and we are trusting that you, our brethren, are interested enough in saving the lost to see that our needs are met.

We must raise approximately \$550 a month for personal support, plus \$100 a month for house rent and expenses. Yes, expenses are high in Nigeria, from two to three times what we enjoy in the United States. We will have to raise, in addition to our monthly support, approximately \$6,000 for travel and work funds since our return passage must be guaranteed before we can leave. Yes, this is a lot of money, but considering the results which have been realized of the work in Nigeria it is very little indeed. There is no better place in the world at this time where we could spend our money and our energy. Will you help us to help the lost in Nigeria? We pray that you will. Contact me at this address:

504 S. Front St.  
 Poteau, Okla. 74953  
 Phone 647-3546

## IN APPRECIATION

I would like to express my sincere thanks and appreciation to all who have written me after reading the notice of the death of my wife, which appeared in a recent issue of The Gospel Guardian. It is encouraging and comforting to hear from brethren where I have preached in by-gone years, and whom I have not seen in many years. It is good to know that one's work is remembered and appreciated.

For over seven years I have lived and preached here in Concord, California. The church here has from its very beginning stood firm for the truth of the gospel. This congregation is not ashamed or afraid to oppose the doctrines of men from within and without.

Voyd N. Ballard P. O. Box  
 21316 Concord, California  
 94521

## BOZARTH-FIKES DEBATE

**PUBLIC DEBATE BETWEEN** Elvis Bozarth, preacher at Grand Avenue church, 3679 W. Grand Ave., Chicago, Ill. 60651, and Windell R. Fikes, preacher at Elmhurst church, Elmhurst, Illinois **MONDAY, MARCH 13, 1967, GRAND AVENUE BUILDING, 3679 W. Grand Ave., Chicago.**

"It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries in support of the Herald of Truth radio program and other similar radio programs."

**AFFIRMATIVE:** Windell R. Fikes

**NEGATIVE:** Elvis Bozarth

**TUESDAY, MARCH 14, 1967** — same location

"It is contrary to the Scriptures for churches of Christ to contribute funds from their treasuries in support of the Herald of Truth radio program and other similar radio programs."

**AFFIRMATIVE:** Elvis Bozarth

**NEGATIVE:** Windell R. Fikes

**THURSDAY, MARCH 16, 1967, Oakdale church building, 1054 W. Oakdale, Chicago**

"It is in harmony with the Scriptures for churches of Christ to build, maintain, and supply orphan homes such as Boles Orphan Home."

**AFFIRMATIVE:** Windell R. Fikes

**NEGATIVE:** Elvis Bozarth

**FRIDAY, MARCH 17, 1967, same location**

"It is contrary to the Scriptures for churches of Christ to build, maintain, and supply orphan homes such as Boles Orphan Home."

**AFFIRMATIVE:** Elvis Bozarth

**NEGATIVE:** Windell R. Fikes

Time: 7:45 P. M. each date. Each speaker will have two thirty-minute alternate speeches on each proposition.

**Wilmer Libby**, Houlton, Maine — I have been preaching the gospel for about ten years, six of these at Danforth, Maine. I drove here to Houlton from Brewer, Maine, a distance of about 125 miles for six months before coming here May 1, 1966 to live and work for the Lord. I have received partial support and the remainder of my living I earned by working part time as janitor at the Aroostook General Hospital. This arrangement does not leave time enough to do all the work that needs to be done here. The need is great and I need to devote all my time to preaching and teaching. To do this I need \$250 to \$300 more per month. I pay my own utilities and rent and have less than \$200 promised for this year. There are nearly 10,000 people within this area and out of these we have averaged 12 for worship since May 1. The church at Danforth will give me recommendation. Write to **Earl Spooner**, care of the church of Christ. My address is, Box 660, Houlton, Maine 04730.

**Vaughn Green**, Route 10, Gainesville, Ga. 30501 — The Enota church of Christ in Gainesville, Georgia is looking for a gospel preacher to labor full time with them. If anyone is interested, please contact me at the above address. My phone number is: 404 — 536-4095.

C. W. Edwards, 323C Webber St., Sarasota, Fla. 33580 — The church of Christ in Osprey, Florida is looking for a gospel preacher to labor full time with us. My phone is: 924-0904, or contact **Don Keele**, Osprey, Florida, phone 966-2255.

**Preacher available:** Mature man (age 39) with elementary teaching certificate. Desires to locate where he can help struggling congregation unable to pay full support. I preach the "whole counsel of God." Must be able to locate teaching position in town where congregation is located. Write: Marshall Norman, P.O. Box 472, Excelsior Springs, Missouri 64024.

**Charles F. House**, San Luis, Ariz. — The church property at San Luis R. C. Sonora, Mexico became nationalized, which means that now San Luis is recognized by the Federal and Local governments of Mexico as a church, with all rights, as provided under their constitution. The work in Mexico is very

slow and very difficult. A church building is very necessary as an aid to the native evangelists, since the Mexican people, due to their experience with the Roman Church, and until taught differently by means of the gospel, still consider the church building "holy," and the place where God, Christ, and the Holy Spirit dwell. To all the churches and all the individuals who have helped all of the evangelists, we express our deep appreciation. Three faithful evangelists are in need now. Can the church where you worship help directly to these men? I will be glad to furnish the details. Write me at P.O. Box 641, San Luis, Arizona 85349.

### WE WILL GO, SEND US!

To my brethren in Christ,

The lord willing, and we live — Shirley, I and our three sons will be in Bergen, Norway, Sunday, June 11, 1967. We are looking and planning ahead in faith. Our youngest son David (who was born in Canada) is being naturalized so that we can receive passports. The necessary preparations are being made for the move. Our departure date from New York is set for June 9, 1967. The decision is definite We are studying the language as much as time will permit.

I consider it a privilege and an opportunity to carry out the command to "go into all the world" and look for it to be an experience that will enrich our faith. It also affords **you** another opportunity to fulfill the Lord's command to "teach all nations" having fellowship in the gospel with us.

Due to the nature of the move plans have to be made well in advance. With our departure in the early part of June our invitation to you is urgent. We are in need of our living expenses and travel fund. Will you have fellowship in the gospel with us?

I have corresponded with brethren in Norway for about five years, having been deeply interested in the Lord's work in Scandinavia; particularly Norway. Having intended to go now for some time, the time has come I feel I must go! Brother Bob Tuten, who has been there for four years, will be back in the States by June 6, 1967. This will leave the Thornhills alone in Norway as the only American evangelist. We are placing ourselves in the hand of God that He may use us in this work if it be His will.

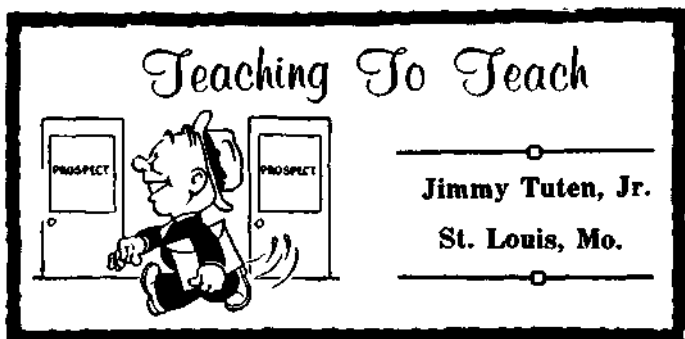
I cannot say what the fruits of our labor will be, or how successful our work. I can only assure you that I shall proclaim the true gospel of Jesus Christ and God will give the increase. I can promise you that we shall do our very best!

Since the departure is set and time is short; if you plan to help in this work contact us now: Tom O. Bunting, 2410 S.W. 14 Street, Miami, Fla. 33145.

Personal references: The editor of this paper. The faculty of Florida College. Harris Dark, Murfreesboro, Tenn., or Robert Jackson, Riverside Dr. church of Christ, Nashville, Tenn.

Faithfully,  
Tom Bunting

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### THE COTTAGE MEETING TEACHER

New Testament Christianity has always been faced with a tremendous problem. That problem is simply one of communication. Most of the world turns a deaf ear to the plea of God who calls upon them to repent (II Pet. 3:9). Those who love the Lord continue to cry pathetically, "Lord, who hath believed our report" (Rom. 10:16)? Though God stretches out His hand in mercy and grace, He does so to a disobedient and gainsaying people (Rom. 10:21). God loved the world and gave His Son that the world might through Him be reconciled to the Father (Jno. 3:16; II Cor. 5:18-19). Jesus knew that His mission was to be lifted up that He might draw all men unto himself (John 13:32). Having accomplished the will of God, Jesus ascended to the right hand of the throne of God. But He did not go to the Father until after He had given a commission to preach the gospel to all nations (Matt. 28:18-19). Since the gospel is the power to save (Rom. 1:16-17), God's people must deliver that message. Unless they do so, they fail in their God-given duty. As Christians committed to loving obedience, we cannot but do what our Lord wills with all diligence. One of the ways of fulfilling this duty is through personal work. One facet of personal evangelism is the "cottage meeting." In this writing, the cottage meeting teacher is under discussion.

### AVERAGE TALENTS

D. L. Moody once said: "If the world is going to be reached for Christ, I am confident it must be done by men and women of average talents." This applies to the role of personal work. One of the blunders made by Christians today is that of assuming that only the thoroughly prepared and highly trained personnel are effective as personal workers. Since the average person does not have time to acquire this skill, the fulfillment of this duty of teaching others is left to others. This results in one's excusing himself or herself, while at the same time feeling an obligation to teach. This creates a feeling of frustration. This is a serious mistake for it has been demonstrated many times that some of the most effective workers in this respect have come from men and women who were not skilled in the sense of proficiency. They were simply average Christians with reference to education and skill, who possessed a degree of tact and ability, and who were willing to "go, stand and speak" (Acts 5:20).

In this age of specialization, brethren have allowed the defeatist attitude to engulf them. The task before us is that of arousing an awareness of the fact

that one can teach and that with little preparation in the art of teaching, one can be an effective teacher in propagating the gospel from house to house (Acts 5:42; 20:20). This writing is designed to point out some of the requirements needed in order to teach in personal evangelism. Teaching is serious business, for the teacher comes under "heavier judgment" (James 3:1-2). Churches of our Lord need more and more individuals to take an interest in personal evangelism. But at the same time, they should do so with full recognition of the fearful responsibilities resting upon those who teach. What are some of the requirements for teaching in cottage meetings?

### THE TEACHER MUST HAVE THE RIGHT ATTITUDE

Right attitude must begin with oneself. There should be a willingness on the part of the teacher to make preparation for the greatest of all tasks. Just as Jesus selected twelve men and spent months training them for their work, so training and preparation should become a part of the personal worker's life. At times this may become tedious. It is often accompanied with discouragements. But nothing should dishearten the teacher.

Preparation should include such things as basic rudiments of teaching, a thorough study of the first principles of the oracles of God, and a desire to acquire experience in the word of righteousness (Heb. 5:11-14). There is no greater way to "study to show thyself approved of God" than in preparing to teach others (II Tim. 2:15). It is not necessary to commit volumes of information to memory. Knowing how to rightly divide God's Word is by far more important than tedious hours of memorization. After all, the teacher does not wish to impress the prospect with his personal abilities. His goal is to convert the sinner to Christ! When one prepares properly and appropriately, feelings often described as "buck fever" and "stage fright" are eliminated. Confidence and assurance in oneself is produced. The teacher with a Bible and no knowledge as to how to use it is much like a young intern with a satchel of tools and no experience in the use of them. Who would trust oneself in the hands of such a person?

In addition to preparation, the teacher should desire to develop patience. This is a vital characteristic for two reasons: (1) Due to many failures and disappointments, there are times when discouragements are great. Patience will help one not to "give up and quit." (2) It will greatly aid one's relationship to the prospect. A teacher should learn never to strive with his prospect (II Tim. 2:23-26). He should not allow unimportant matters to dominate the class. It is not the function of the tutor to brow-beat the prospect, nor deal in trivialities. The teacher is to bear witness for truth in the courtroom of the world. He is to make arguments in contending for the faith, while at the same time avoiding the alienation of the prospect's heart (Jude 3). The teacher should not act as judge and jury, nor pass out sentences upon the prospect. Judgment belongs to God (Rom. 2:16). Be patient with your prospect at all times. You can do this only if you have the proper attitude toward him.

Then there is one's attitude toward the lost. If the compassion and love for the lost does not reside in the heart, then the most important, compelling force is absent. Without it, one will never win souls (John

15:13). One would do well to ponder the principles of Ezekiel 3:16-2]. In every bodily temple, there is a soul that will spend eternity either in heaven or hell. Woe unto that one who refuses to warn the wicked of his way! Try to place yourself in the position of the lost, and as you do so, think of your own relationship to the Lord. Would you be a Christian today if someone in times past had not shown an interest in you?

### **THE TEACHER MUST BE ALERT TO DISCOVER POSSIBILITIES**

In order to keep a well-planned cottage meeting program moving onward and upward, the teacher should always be alert to discover the many possibilities that lie before him. It is not the lack of opportunities that cause failure, but negligence with reference to those opportunities that present themselves. The teacher should be keeping in mind at all times the progress of any prospect with whom he may be in contact. This should be done with a view toward setting up a study with him at a future date. A good teacher always knows ahead of time where he plans to have his next study. More will be said about this particular point later in this series of articles. However, alertness does not end with seeking out prospects. Possibilities with reference to improving the class in progress, and even making the lessons more applicable would also be included. One's relationship to the prospect is another area demanding attention. All of this requires constant alertness.

### **THE TEACHER MUST HAVE THE PROPER MOTIVE IN MIND**

The immense value of teamwork is seen in the example of the disciples of the Lord going out "two by two" (Luke 10:1-11). Team work offers experience and training to those who wish to learn more about this type of work. The skilled teacher can do much in this direction by having the less experienced accompany him in his work. Five teams working in this manner can soon develop five other teams. In addition to developing teachers by giving them actual experience, there is the "moral support" factor. Also many a teacher has been helped out of a "pinch" by the companion whose knowledge came in handy at the right time. In case of illness, or some other factor, the assistant can always fill in and keep the class moving. A word of caution is appropriate at this point. Be sure to have a clear understanding as to which of the two will teach, avoid disagreements in the presence of the prospect, and have a perfect understanding as to the function of each member of the team. Failure to abide by these simple rules results in confusion which could very well destroy the confidence which the prospect has in the teacher. This could lead to the prospect's complete rejection of truth.

### **CONCLUSION**

Do you believe that the gospel is the power of God to save sinners? (Rom. 1:16-17). Is it your personal conviction that you have an obligation to teach people the truth and win them to Jesus? If so, do more than merely talk about personal work (James 1:22; Rev. 22:14; Matt. 28:18-19). Go to work now. May your soul find no rest until you have done all you can do to lead someone to Christ. If the world is to be

converted to Jesus, it will have to begin at home by people like you and me. We can do it, but there will have to be a starting place. The starting place is the sinner friend nearest you and the time is now. "He that winneth souls is wise" (Prov. 11:30).

### **WHERE ARE YOU?**

William C. Sexton

2718 Renick, St. Joseph, Mo. 64507

November 27 through December 2 last year, I preached in a meeting for the congregation meeting at 1031 3rd Ave. in Grinnell, Iowa. These brethren stand for the truth on Institutionalism and Centralized Control. They have experienced some very disturbing times over the last few years. There seems to be some very sincere and dedicated people in this congregation. They are looking for a sound man to work with them. They can only partially support him. As far as I know these brethren and one other group are the only ones in the state set to defend the FAITH once delivered. Can you assist them?

I would like to hear from any sound brethren in the following areas: northwest Missouri, northeast Kansas, southwest Iowa, and southeast Nebraska. Surely, there are brethren in these areas who are concerned about standing for the truth of God's word, and are aware of the disturbing and disrupting forces at work among God's people today. We are seeking those who are aware of these things and have the courage to stand up and oppose them.

I can assist some small groups in these areas, if they need me. I could hold some short meetings or conduct some Bible Studies this spring and summer. I shall give Bible authority for all that I teach and practice, and shall ask for such from all. If I can help call me — 816-Ad 3-3214.

The congregation at 10th and Lincoln here in St. Joseph is having good attendance this year. We trust that it shall continue, and we shall see men and women obeying their Lord in baptism, along with others growing in grace and knowledge of the Lord.

I preached for the congregation meeting at 1802 Jackson Street in Beatrice, Nebraska, February 7. These brethren are small in number, but strong in determination to stand for the truth. They meet in the basement of brother R. C. Richardson's house. These brethren are looking for someone to work with them. Anyone interested should write brother Richardson. I urge any brethren in this state who are concerned about standing for the pure word of God, to meet and worship with them; study the problems that are facing God's people today. They are asking men and women in that area to "Prove all things; hold fast that which is good." (I Thess. 5:21). They meet for their mid-week service Tuesday at 7:00 p.m. They would appreciate anyone coming and investigating the things they preach and practice. Beatrice is some 50 miles from Lincoln, and there seems to be a few there who will stand for the truth. Where are you? Can you help? Your services would be appreciated!



When vacationing, traveling or moving -



# WORSHIP WITH THESE CHURCHES

## BIRMINGHAM, ALABAMA

**PLEASANT GROVE CHURCH OF CHRIST**  
meets at  
**PARK RD., PLEASANT GROVE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Owen J. Calvert*  
PHONE: 781-2181

## BRADENTON, FLORIDA

**WEST BRADENTON CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Olin Hastings*  
PHONE 746-0305

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE CHURCH OF CHRIST**  
meets at  
**143rd ST. & NO. MIAMI AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Bobby Thompson*  
PHONE: 685-3203

## ORLANDO, FLORIDA

**HOLDEN HEIGHTS CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 50 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Jim Ward*  
PHONE: 424-3533

## TAMPA, FLORIDA

**FOREST HILLS CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 00 A.M.  
MORNING WORSHIP 9 50 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: H. E. Phillips*  
PHONE: 935-3691

## TAMPA, FLORIDA

**SEMINOLE CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: James P. Miller*  
*James G. Walker*

## DECATUR, GEORGIA

**GLENWOOD HILLS CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: J. Edward Nowlin*  
PHONE: 377-7782

## LOUISVILLE, KENTUCKY

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## ORGANIZED EFFORT

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In an article of the *Gospel Advocate*, of August 13, 1964, Ross W. Dye urged "organized efforts by the church to meet the needs of men." The article went on to name the needs of men as being related to "crime, divorce, hunger, child care, unwed mothers, juvenile delinquency and numerous other problems."

In "social gospel" terms of reference, "the church" means all of the local churches of Christ the world over — the **universal church**. Hence, organized effort on the part of the universal church would mean the founding of some institution which could co-ordinate the efforts of all of the local churches of Christ, since the New Testament furnishes **no pattern** for such organized effort. The largest and only organized unit of the church of Christ according to the New Testament pattern is the local congregation. Its elders are limited to oversight of "the flock of God which is among you" (I Pet. 5:2), leaving no authorization for any eldership to oversee any person or activity outside their own congregation. Since the elders compose the only overseeing power in the church, and they are limited to their own congregation, who is to direct this new system of "organized efforts?" Is Ross Dye suggesting that we leave the New Testament pattern and organize something foreign to the New Testament?

Consider the following: the above-stated "needs of men" are every one a result of disregard for God's Word. "Crime" is violation of civil law, which man must be subject to (Romans 13). "Divorce" stems from violation of God's law (Mt. 19:9), even when obtained on the grounds of unfaithfulness allowable by the Scripture. "Hunger" results when men will not work to have to give to the needy (Eph. 4:28).

"Child care" is necessary only when children are abandoned by those responsible for them (I Tim. 5: 8-16). "Unwed mothers" are sinners who have committed fornication and must reap what they have sowed (I Cor. 6:16-18; Gal. 6:7). "Numerous other problems" arise from disregard for God's Word. If this seems to be an over-simplification, just ponder it a while.

Now, to boil Brother Dye's proposal down to its unsightly dregs, here is what we have: he was advocating in the *Advocate* that churches of 'Christ should violate God's Word by organizing human institutions through which to activate the church universal so as to meet the needs of men which result from violations of God's Word. According to his standard, violations of God's Word create a need for further violation of God's Word; and by further violation of God's Word, he hopes to remedy the former violations of God's Word. Verily, this is the modern, social gospel way for **Satan to cast out Satan!**

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"Back to the Bible!" "Back to Jerusalem!" "Back to a thus saith the Lord!" "We speak where the Bible speaks and are silent where the Bible is silent!"

We recognize the foregoing expressions and slogans as having been a vital part of the restoration movement. These slogans are good because they are scriptural. The scripture authorizing these is found in I Peter 4:11a and is thus stated: "If any man speak, let him speak as the oracles of God.. ." We might say that this was the battle cry of the pioneers who fought sectarianism relentlessly in their efforts to restore the church of Christ in its ancient purity.

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Because they occupied a position of **truth** they were not afraid to challenge error in its own citadels. They called for unconditional surrender to the King of Kings. Under such conditions the church of our Lord grew both in spirit and in number.

It is sad to observe in our generation that the battle cry has been diluted by the ideas of vain-glorious men from within the body of Christ. What has happened to the proclaimers of our day? Is the plea "we speak where the Bible speaks" no longer effective and true? Is it any less needed now? Has error been completely overthrown except for a few minor skirmishes? Is it just possible that some can no longer use the slogan because they no longer "speak as the oracles of God"?

It is evident that in many places today that the latter is true. What has started some on this digressive pathway? On every hand we hear the boast of how the church has grown. It is true that a good number of baptisms are taking place. But the members are very often not taught to "observe all things" commanded of the Lord. As a result, we are overstocked with spiritually underfed church members who in turn go out to convert others to this sickly state of affairs only to make the church weaker and weaker.

Little or no consideration is given in some quarters today as to whether a thing is scriptural or not. Some even dare to suggest a laxity in God's plan permitting us to operate without a pattern. We need to get back to our plea to "speak as the oracles of God." We are in dire need of preaching again the pure gospel of Christ with the Jerusalem ring to it. Again we need to remember that it is the gospel of Christ that is the power of God unto salvation — nothing more and nothing less (Romans 1:16). Some today try to "hot-dog" folks into the church, some try to "ping-pong" them in, some try to "youth-camp" them in, some try to "prestige" them in, some try to "gimmick" them in with their "slides of the holy land," and on and on we go with the devices of men. When all this is done it is still the gospel which, when believed and obeyed (Heb. 5:9), will save the souls of men. Let us not be afraid of being "old-fashioned" when we say "we speak where the Bible speaks" but when we say it, above all, let it be true.

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# SEARCHING *the* SCRIPTURES

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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MARCH, 1967

NUMBER 3

## DAVID AND INSTRUMENTAL MUSIC

H. E. Phillips

A few days ago my brother, Charles E. Phillips, gave me a tract written by P. W. Hayes of Lake Wales, Florida, entitled: "Where Was David?" This small tract was written to prove the use of instrumental music in worship to God. My brother had a long talk with this Christian Church preacher about this subject, but did not convince him of his error. I wish to examine some of his points in this tract for the sake of any who may not understand the nature of the arguments made by these people.

Hayes states that Jesus mentioned in Luke 24:44 three common divisions of the Old Testament: Law, Prophets and Psalms. He then says: "It is generally accepted that when Moses and Elijah appeared on the Mountain, one represented the law and the other the prophets. **Why did not someone represent the Psalms?**"

Any argument that is based upon "it is generally accepted" is not worth the time it takes to make it. "It is generally accepted" that the word "baptism" includes sprinkling and pouring water upon a person as well as burying one in water, but does this prove it to be true? The very thing that P. W. Hayes must do is **prove** that the appearance of Moses and Elias with Christ at the transfiguration represented the law and the prophets. If he cannot prove this by the word of God his argument based upon it is worthless.

But even if he did this, the voice from the cloud said, "This is my beloved Son, in whom I am well pleased; **hear ye him**" (Matt. 17:5). This says nothing about hearing David. How does one get David into this passage?

Hayes says further: "When a party makes a will and then later makes a new will there is nothing to hinder them from incorporating some of the provisions of the old into the new. When this is done they become as binding as any of the new provisions."

This is exactly right. However, it is also true that when one makes a new will and **omits** some provisions in an old one, the former provisions are no part of the new one. Hayes must prove first that the Psalms have been incorporated into the new Testa-

ment, and then he must explain how he takes the instruments of Psalms and eliminates the burning of incense and animal sacrifices. These are a part of Psalms also. "Remember all thy offerings, and accept thy burnt sacrifice; Selah" (Psa. 20:3). "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar" (Psa. 51:19). "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah" (Psa. 66:13-15).

Either the Psalms are a part of the New Testament or they are not. In the words of Hayes in this very paragraph from which I have just quoted: "To discount them because they happened to be a part of the Old would be foolish. It would be an attempt to question the power and authority of the one who made the will." Every argument Hayes will make from Psalms to prove instrumental music in worship today I will make for the burning of the incense of rams and the offering of animal sacrifice.

The writer then quotes Colossians 3:16 to the effect that the apostle Paul said to teach and admonish one another "in **psalms**, hymns and spiritual songs singing with grace in your hearts to the Lord." He argues that some "wish to cloud the issue" by claiming the word **psalms** means "a spiritual song." No, this is not the case so far as I am concerned. But Paul did say in this passage what to do with the "psalms" — "**singing** with grace in your hearts to the Lord." He did not say "**play**." But if the word **psalms** demanded **playing**, which it does not, the instruments are specified and must be used. In Psalm 149:3 the dance, timbrel and harp are specified as instruments. In Psalm 150:3-5 the trumpet, psalter, harp, timbrel, dance, stringed instruments, organs, loud cymbals, and high sounding cymbals are specified. Do these people use all these instruments specified? It is as wrong to substitute or omit the instruments specified as it is to substitute or omit what is specified upon the Lord's table. If not, why not?

Hayes says that some of his opponents cite John 10:34 as proof that the psalms were a part of the law. The passage says, "Jesus answered them, Is it not written **in your law**, I said, Ye are gods?" In Psalm 82:6 the language is: "I have said, Ye are gods; and all of you are children of the most High."

Hayes says: "This is a mistake, for the verse

reads, 'I have said, ye are God's; and all of you are children of the Most High.' Notice the past tense, 'I have said,' using a quotation found in the law. In Deuteronomy 14:1 we have the verse referred to in both John and Psalms: 'Ye are the children of the Lord your God.'

Let me place in parallel these three verses and you judge which is the quotation. John 10:34 says, "Jesus answered them, Is it not written in your law . . ." Now what does Jesus say was **written** in your law?

John 10:34 — "I said, Ye are gods?" Psalms 82:6 — "I have said, Ye are gods; . . ." Deut. 14:1 — "Ye are the children of the Lord your God; . . ."

In the first two statements the only difference is that one additional word is found in Psalm 82:6 — the word "have"; otherwise the statements are identical. But only two words in Deuteronomy 14:1 are found in either of the first two statements — "Ye are."

There are at least two serious errors in this argument. First, all Jesus said was written "in your law" was, "I said, Ye are gods?" Nothing in these verses in John say, "Ye are the children of the Lord your God." The last part of Psalm 82:6 does say, ". . . and all of you are children of the most High," but Jesus did not quote this as a part of what he said was "written in your law." The only statement for which we are to look that Jesus said was "written in your law" is "I said, Ye are gods?" These words are certainly not found in Deuteronomy 14:1 or any other verse in the Old Testament.

In the second place, Hayes misquotes Psalm 82:6. He says, "This is a mistake, for the verse reads, 'I have said, ye are God's; and all of you are children of the most High.'" He made it appear that the meaning is that "you belong to God" by saying "ye are God's." This is a perversion of the verse, either deliberately or ignorantly.

John 10:34 speaks of something written in the law, and Psalm 82:6 is the only place where these words of Jesus are found. It must follow that Psalms was included in the law.

The New Testament or covenant, all of it, must depend upon the death of the one who made the testament. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:16,17). The Testament under which we now live, called the second (Heb. 8:7), the new (Heb. 8:8,13), a better testament (Heb. 7:22), did not become effective until after Christ died. Whatever part of the Old Testament that became a part of the New must be stated in the New.

This New Testament could not become effective until after the resurrection of Christ and his ascension to the right hand of God. The conditions of this new covenant demand a belief in the resurrection of Christ (1 Cor. 15:1-4; 14-17; Rom. 10:9, 10). One could not believe this fact until after it happened.

In addition to this, Christ had to become a high priest before the law was changed. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). But Christ could not be a priest on earth. "For if he were on

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earth, he should not be a priest, seeing that there are priests that offer gifts according to the law" (Heb. 8:4). Christ had to become a priest before the law was changed, and since he had to ascend to the right hand of God before he was made a priest, the new law could not be in force before this time.

Christ would rule when he sat upon his throne, and he would also "be a priest upon his throne" (Zech. 6:13). When Christ began to rule he was the high priest upon his throne. From all this we learn that the new covenant was not in force until after the death of Christ, the resurrection of Christ, and after he was made Lord upon his throne and became priest. The Psalms were in existence and in force before all this took place, and not one word in the New Testament indicates that the 150 Psalms were made a part of the New Testament.

Hayes says further, "Now we ask any thinking Christian, **Why did not David** appear on the Mount of Transfiguration? The answer is simple. The Psalms were not done away with but are to be used in the New Testament church to **'teach and admonish.'**"

I would like to know how Hayes knows David represented the Psalms anywhere. Every student of the Bible knows that he did not write all the 150 Psalms.

In the introduction to Psalms by Henry and Scott, Volume 3, page 92, I counted 13 different writers assigned to many of the Psalms and in addition the term "Various" was assigned to the rest. 82 are said to have been written by David in this volume.

Albert Barnes in his introduction to Psalms said: "So many of them, however, are the composition of David, that it is customary to speak of them as 'The Psalms of David,' though it is probable that not much more than half of the psalms in the collection were written by him. Of the one hundred and fifty comprising the collection, according to the enumeration in the Hebrew manuscripts, not quite one-half are usually ascribed to him."

Barnes, ascribes Psalm 90 to Moses. If Hayes' reasoning that the appearance of those with Christ on

the Mount of Transfiguration represents the law and prophets, it just could be that Moses also represented the Psalms, since he wrote one of them. This is the reasoning of Hayes, not mine.

In *The International Standard Bible Encyclopaedia*, Volume IV, page 2488, concerning the authorship of Psalms: "(4) Testimony of the titles as to authorship. — (a) *Psa. 90* is ascribed to Moses, (b) to David 73 pss are ascribed, chiefly in Books I and II."

The entire argument of P. W. Hayes for the musical instrument in worship is as illogical and unscriptural as the argument of a Methodist preacher for sprinkling infants. He starts with the assumption that David represented the Psalms, Moses the Law, and Elias the Prophets on the Mount of Transfiguration. This he could never prove by the word of God. He then assumes that the absence of David at the Transfiguration indicated that the Psalms were a part of the New Covenant. This he could never prove by God's word. Finally, he assumes that musical instruments are to be used on the basis that they are found in Psalms, but incense of rams and animal sacrifices are not to be used even though they too are found in the Psalms.

The last statement by Hayes in his tract tells his attitude toward the whole matter. "How happy I am that David did not appear on the Mount of Transfiguration." He wants the instrument in worship to God and is happy that David did not appear on the Mount to take away the Psalms. When a man wants to see something, he sees it; if he does not want to see, he does not see.

---

## ***A GREAT WOMAN HAS FINISHED HER COURSE***

**H. E. Phillips**

On the morning of February 21, 1967 I received word that "Nannie" Heist had passed from this life. Only a few days before I had been by the house to see her and that familiar, warm smile greeted me even though she was very weak. She had been ill for some time and welcomed the end when it came.

"Nannie," as she was so well known by so many people, lived with her daughter and son-in-law, Elizabeth and Harry W. Pickup, Sr., in Temple Terrace, Florida. She was born in New Middleton, Tennessee 87 years ago, and through the years had grown to be one of the greatest examples of a Christian I have ever known. I have known her for many years and have never been with her five minutes without getting a little closer to God and greater encouragement to do the will of God. She was that kind of a person. The greatness of her life as a child of God reflects in her children, grandchildren and great grandchildren, as well as thousands who have come in contact with her through the years.

There are some Christ-like traits this good woman developed that each of us should strive to attain. She was a woman of unwavering faith in God and His word. Her convictions did not depend upon what others said or thought; she settled every question by what the word of God taught. She knew what she believed and why.

"Nannie" was a kind and understanding woman. To me she always displayed a smile and tone of voice that reflected a tender and understanding heart. She was stern with error and had no sympathy for compromise, but her warm smile and encouraging speech would lead those around her to a closer walk with the Master.

My sister in Christ was a patient and enduring woman. She was patient in her suffering so long before she was released from that body of clay. It takes a deep faith and a lot of patience to endure a long period of suffering in body without complaining. This she had learned to do.

She had an unwavering hope in Christ. She believed the promise of God that there was a rest for God's people, but she knew that this hope was based upon an obedient faith in Christ and his word. She continually tried to be obedient to all that the word taught to the very best of her understanding.

To me her life as I knew it could be told in the words of the Holy Spirit regarding some of the people of God in days past. "And being not weak in faith . . ." (Rom. 4:19); (she) "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20); "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20); "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished by course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8). "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

On Friday morning, February 21, the funeral services were held in Tampa, Florida. The aged body in which that noble spirit had dwelt for 87 years was laid to rest until the resurrection. The funeral was rather unusual in that it was characterized with joy mingled with sorrow. The joy which she wanted on this occasion rested upon the great hope which she and all present had because of her faith and life.

Her great grandson Harry Pickup III directed congregational singing of several songs. Her grandson, Harry W. Pickup, Jr., spoke from the word of God on the attributes of greatness. Homer Hailey and Griffin Copeland directed the hearts of all present in prayer to God. Her son-in-law, Harry W. Pickup, Sr., one of the greatest men I know in the kingdom of Christ, spoke of faith as it is revealed in the word of God and as he knew it in the life of "Nannie" Heist. He stated that these arrangements had been made by "Nannie" before she died.

Elizabeth Pickup, the daughter of sister Heist and wife of Harry Pickup, Sr., is among the most noble and godly women I have ever known. Her life and faith is like that of her mother: strong and unwavering.

To Elizabeth and Harry, their children and grandchildren we extend our sincere and deepest sympathy in their loss — and our loss — and share with them



the joy of the hope in Christ Jesus. As we steadily walk the road of life and come into the shadows of night, may our lives be such that we can enter the valley of the shadow of death without fear and with all hope and joy. My wife and I are richer and better because we knew "Nannie" Heist for many years.

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.  
Route 6, Box 420, Tampa, Florida

### BENEVOLENCE NO. 2 CHRESTOTES

The Greek noun **chrestotes** may be rendered by our English word "benevolence." In this term there is no idea of harshness or bitterness, inasmuch as these qualities are laid aside because the love of self is swallowed up in a greater love. Our English word "benignity" translates **chrestotes** in the Rheims Version. Probably our English word "kindness" is closer to the true meaning of **chrestotes**. The verb form of the noun is rendered "kindness" in I Cor. 13:4 (literally, "love is ... being kind"). Thayer defines **chrestotes**, "moral goodness, integrity," (Lexicon, p. 672). The noun occurs ten times in the Greek Testament. These occurrences, including derivatives of the noun, are the following: Rom. 2:4, 3:12, 11:22, II Cor. 6:6, Gal. 5:22, Eph. 2:7, Col. 3:12, Tit. 3:4.

### AGATHOSUNE

The noun **agathosune** is best translated "goodness," in the sense of active goodness or beneficence. Its use may be seen in Rom. 15:14, Gal. 5:22, Eph. 5:9, II Thess. 1:11. It stresses conduct; whereas **chrestotes** stresses disposition. **Agathosune** is **chrestotes** in action. On the other hand, **chrestotes** is potential **agathosune**. The four occurrences of the latter term are those cited above.

According to Thayer, **agathosune** occurs only in Biblical writings, but Moulton denies this assertion and says it is of no weight inasmuch as any writer was free to coin an abstract of this sort. Notwithstanding this assertion of Moulton, Liddell and Scott give no classical Greek occurrences of the term nor does Moulton cite any "profane" use of the abstract **agathosune**. It is true that **sune** as a suffix is often attached to various Greek nouns (for instance, **dikaiosune**, "righteousness"), but the fact remains that whether a man was "free to coin any abstract" or not, we do not have uses of **agathosune** outside the Greek Testament.

### EUDOKIA AND EUNOIA

The former word denotes particularly, "goodwill," "kindly intent," "benevolence." Thayer remarks that this term is unknown in profane writings, and Moulton concedes that the term is "apparently confined to Jewish and Christian literature" (*The Vocabulary of the Greek New Testament*, p. 260).

The term **eunoia** occurs only once in the Greek Testament (excluding the occurrence in the Textus Receptus in I Cor. 7:3). This single occurrence is Eph. 6:7. Here the term is also defined as "goodwill," "kindness." It is difficult to see the shade of difference in the nouns **eudokia** and **eunoia**. Both terms employ the adverb **eu**, "well" in their compositions. But the former term attaches to this adverb the verb **dokeo**, "seem," "think," "will," and the latter term attaches to the adverb the verb **noeo**, "to perceive with the mind."

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## The Errors of Catholicism

II Thessalonians 2:3,4

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### CATHOLICISM'S OPPOSITION TO THE ENGLISH BIBLE

In the year 1380 A.D., John Wycliffe completed the very first translation of the Bible into the English language; and, even though Wycliffe's version was translated directly from the Latin Vulgate, (the church of Rome's favorite), a Roman Catholic Council condemned Wycliffe for his effort.

Wycliffe died in 1387, but some 23 years later, his library was burned. Still later, 41 years after his death, the Council of Constance ordered his remains to be dug up, burned, and his ashes were scattered in the River Swift, in order that the English reading and speaking world would have no shrine or tomb before which any homage could be paid.

One hundred and forty-six years after the first appearance of Wycliffe's translation, another scholar translated the New Testament into the English language, taking it directly from the original Greek language. This man was William Tyndale, and the year was 1526 A.D. Tyndale's effort at translation was a direct result of a dispute with a somewhat bigotted Roman Catholic priest, who reviled the Bible and exulted in the scarcity of copies. Tyndale had stated that, "With God's help, he would make the sacred volume so abundant in England, that every plough-boy might read it." He kept his word!

Tyndale published his first version from Antwerp, with the help of John Frith and William Roye. Strype reports that the uproar was awful, which arose in England when the Tyndale translation arrived. The Roman Catholic priests knew how little the doctrine and practices of the Roman Church were supported by Holy Scripture; and, to quote one English writer, "If the Ark of the Covenant was admitted, Dagon must fall."

The Catholic Hierarchy in England at first secured the services of a merchant, who went around and secretly purchased and destroyed as many copies as he could find. But, with the funds collected from the sale of the books, the printers simply put out improved copies and editions. However, when this came to the ears of the Catholic prelates, they saw to it that humiliating penances and heavy fines were assessed against those who circulated the New Testament in English. Those who learned its contents and proclaimed them to the people were burned at the stake.

Tyndale's brother along with two assistants who circulated copies of the English Testament, were fined the amount of 18,840 pounds. Today, this would equal \$52,752 in U.S. money. In addition, these men who opposed the wishes of the Roman Church were placed on horses; each man facing the horses tail, with as many of the banned New Testament fastened to their clothes as possible. They were then taken to a public place at Cheapside where they were forced

to throw these New Testaments into the flames with their own hands.

William Roye escaped to Portugal although his "escape" was not for long. The Catholic Inquisition caused his body to be burned.

John Frith went into England from Antwerp that he might "set abroad the mercy of our Lord and Saviour Jesus Christ." Only a short time elapsed before he was placed in the stocks at Reading. He was released at the request of a school master who had heard him praying aloud in excellent Latin. But he was again imprisoned and condemned by Bishop Stokesly and Bishop Gardiner.

A young man by the name of Hewet, a tailor by trade, had let it be known that he agreed with John Frith as to his religious views. Therefore, Hewet was rounded up along with Frith. They were both bound at the same stake and committed to the flames of Catholicism. As the people watched this horrible spectre, a priest warned the crowd not to pray for the two burning men, "anymore than you would for a dog."

As the flames progressed, John Frith smiled and prayed for those who had committed him to the flames. He joyfully declared that he suffered for the sake of Christ. Frith's last earthly remarks were to the effect that he was thankful that the flames had been carried by the wind, so that the torture of his young friend, Hewet, had been shortened.

William Tyndale was first strangled and then burned at the stake near Antwerp, on the charge of HERESY! Tyndale's last words were, "Lord, open the eyes of the King of England!"

It is also interesting to note that non-Catholic Bibles were publicly burned by some Roman Catholic priests at Champlain, New York, as late as the middle of the nineteenth century.

## "ACTION" AND THE UNIVERSAL CHURCH NO. 4

Leo Rogol, Hixson, Tenn.

### THE CAUSE: "EVERY CHURCH" OR "UNIVERSAL CHURCH" — WHICH?

It would be amusing to consider what bro. Lovell meant about fulfilling "all the commandments for the universal church." Of course, since he already proposed "Action by a universal church for a universal cause," this must be HIS answer how to fulfill "all the commandments . . ." This is CATHOLICISM pure and simple! This would mean, then, for one eldership to assume the oversight of all the churches, or the church universal as "**its program** having to do with mission work **in the world.**" And that is what bro. Lovell is contending for. Again we must know that this principle by which the elders of the Otter Creek church in Nashville are assuming the oversight of "mission work in the world" as "their program" (**sponsoring** elders) is the very same principle by which the elders of the Highland church in Texas are promoting such a nation-wide

arrangement as the Herald of Truth. Only the Highland elders claimed it was strictly a "local" work whereas bro. Lovell is bold enough to be honest about the whole thing — it is action intended to make the church universal to operate. This principle holds true for any type of "sponsoring" arrangement made anywhere. In reality, this is even more deadly than Campbell's cry for "cooperation" for this is but the initial step in the evolution of the hierarchy in which "the bishop of Rome was recognized as the leader of the church and assumed the title of pope."

Further, if every **church** has a responsibility (and we claim this is true) then why not allow every **church** carry out its responsibility separate and apart from any organizational ties with a **sponsoring** church? Where do we read that elders of one church "sponsored" something for another church? How can every church carry out its responsibility while at the same time it submits its work to the oversight, supervision, "guidance and direction" of the sponsoring church such as the Otter Creek in Nashville? Lovell proved his inconsistency when he spoke of the Otter Creek church "on THEIR PROGRAM having to do with mission work in the world." QUESTION: If the "mission work in the world" is "their program" (Otter Creek), then wherein lies the responsibility of "every church?" Toward the "whole world" or toward the Otter Creek church which has assumed the "responsibility?" If Lovell is promoting the Otter Creek church to sponsor or assume this "responsibility" then why speak of "EVERY CHURCH" having the whole world obligation and responsibility? How utterly senseless it is to speak of the **Otter Creek church** with regard to **their program** having to do with "**mission work in the world,**" ask churches to "turn their gifts over to the treasury to be forwarded to the elders of the church SPONSORING the project . . ." and yet speak of "every church" having a **responsibility**. If the Otter Creek elders are SPONSORING this work, is not, then, the Otter Creek church RESPONSIBLE? Can we imagine anyone **sponsoring** something without receiving or assuming **responsibility** for it? That is the very sin of SPONSORING CHURCHES — it takes away the RESPONSIBILITY bro. Lovell claims EVERY CHURCH is to have with regard to the work God gave it!

Just how does every church have the world-wide responsibility? According to Lovell, if every church had the whole world responsibility, then since Texas is a part of the whole world, the church in Nashville is "responsible" for the work there. And that would mean that the church in Texas is "responsible" for the work in Nashville, which would mean, that while the elders at Otter Creek are **sponsoring** the Korean work as "**their program**" the church in Abilene (for example) is **responsible** for it because Nashville certainly is in this "whole world." And if you may think this is ridiculous, it is only because of the proposition set forth by bro. Lovell concerning **every church** having the "whole world obligation and responsibility."

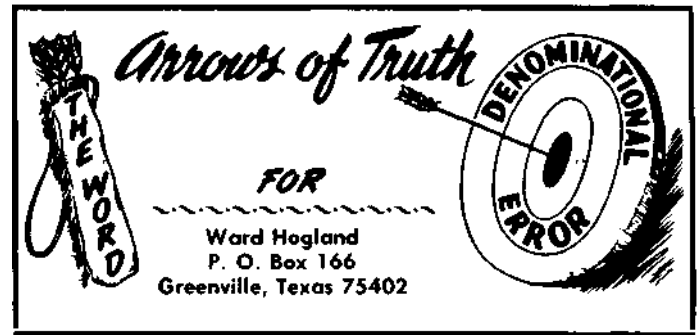
We have the right to know just where does the Bible teach that "every church" has the whole world "obligation and responsibility?" In what sense does he mean this? Did the Jerusalem church have the "whole world obligation" at Antioch, for example? When the church in Jerusalem was scattered by per-

secution (Acts 8:4) it was "scattered abroad." Where did they go? So "THEY THAT WERE SCATTERED WENT EVERYWHERE." Did the Jerusalem church go to Antioch? "Now they WHICH WERE SCATTERED ABROAD . . . travelled as far as Phenice and Cyprus AND ANTIOCH" (Acts 11:19). It was not the Jerusalem church which came — it was scattered. Some went one place, some another; hence it was individuals who came to Antioch. Now if the church (Jerusalem) functioned here in connection with any "whole world obligation" as some would need to suppose and endorse what they teach, then we have a LOCAL CHURCH (one of the "every church" of Lovell's assumption) functioning as a universal church AFTER IT WAS SCATTERED ABROAD and after the members of the Jerusalem church went EVERYWHERE.

A great number believed at Antioch, and as a result, the Antioch church was established. (Strange that this church could be established in those days without some "sponsoring elders" (or apostles) from Jerusalem "guiding" and "directing" this "project" as their "program of work." Maybe these brethren knew something bro. Lovell either didn't know or forgot.) No, the Jerusalem church did not function here in view of any so-called "whole world obligations," but rather the Antioch church functioned and fulfilled its obligation with regard to its mission IN THAT AREA.

In Acts 11:22 we read that the "tidings of these things came unto the ears of the church which was at Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch . . ." Now we know that the "scattered" of the Jerusalem church "came to Antioch" to preach the gospel which resulted in the establishment of the church there. Did the Jerusalem church "sponsor" a campaign at Antioch when they sent Barnabas there? What verse tells us they did? What verse tells us which church, or churches "forwarded (their gifts) to the elders of the church SPONSORING THIS PROJECT" as Lovell proposed churches ought to with reference to the Otter Creek church and their program of work in Korea? They didn't receive a dime (Jerusalem brethren) but sent BARNABAS, A MAN, A CHRISTIAN, A GOSPEL PREACHER, not \$\$\$\$ (money) to the Antioch church! This writer was just recently "sent" to another place to preach in a series of gospel meetings. But as in the case of the Jerusalem church, the church to which I went did not receive money from other churches to SPONSOR their work. Neither did the church from which I was "sent" collect money from all over to sponsor their efforts to "send" me.

Consider the work at Philippi. After the church was fully organized with its bishops and deacons (Phil. 1:1) it carried on its work in view of its "obligations" and "responsibility" there. Each church was organized and fully equipped, according to its capacity to take care of its "obligation" in the area it existed. Thus, when all churches throughout the world carried out their duties in their respective places, then the "whole world obligation" was met and satisfied, and without a single instance where one church sponsored "their program" having to do with mission work in the world. Thus the "whole world obligation and responsibility" was fully met Why not the same today?



**"THE LEMMONS-LOVELL EXCHANGE"**

We use the words "liberal" and "conservative" to describe the two groups of the split, which has taken place within the confines of the church, during the last two decades. Some take offence at such words but until someone comes up with a better way to describe the groups, I shall continue to use them.

Where human beings are involved, it is inevitable that certain problems will arise. This is true among the ones who stand opposed to centralized control in all its forms, as well as the ones who have brought their innovations into the church of our Lord. Sometimes the "liberals" will play up the problems of the "conservatives" in order to gain ground. One should not be deceived, because it is not all peace and tranquility in the liberal camps. They are having their problems over the Holy Spirit and how fast the church should be led into apostasy! Some want to put on the brakes, while others want to accelerate. They are divided into two basic groups. First, we might call some of them "conservative liberals." Then another group might be called "extreme liberals." It is a well known fact that brother Reuel Lemmons likes to keep his foot on the brake and allow these encroachments to come in rather slowly. On the other hand, brother Jimmie Lovell wants to go all the way and do it now! It was bound to happen — they clashed. In brother Lovell's paper called "Action," he prints an article by Lemmons and then takes him to the spiritual woodshed. Actually, these men are both right and wrong. Lemmons is right to try to stop some of the innovations but wrong in that he is inconsistent. Lovell is right to point out the inconsistencies but wrong in taking the church into complete apostasy. Brother Lemmons, in his article took his usual "middle of the road" position but in the latter part of the article, cracked down on institutionalism and made it look like something one might see in "Searching the Scriptures" or the "Gospel Guardian."

He said, "Post-war climate in the church has produced unusual tensions. It has been one of our aims to bridge the polarities which this age has erected between brethren insofar as is possible. The need of our century, and more precisely of our decade, is for men who are dedicated to the closing of wounds and the bridging of gaps. Debates and arguments between brethren are presented in terms of irreconcilables. Liberals or legalists, love or justice, conformists or non-conformists — these are the polarities between which brethren are being asked to choose. Radicals may express disdain for us for not choosing

the ditch on either side, but none of them can successfully glory over having proved that the middle of the road between these extremes doesn't please the Lord. A clear choice, alas, is not always as easy as the polemicists would make it appear, and if the church is ever to find any salvation from the tortured position in which it finds itself crucified, it will surely not be in a clear choice of one of the poles, but by a transcendence of them. If we are to survive we must continually search for the truth which always lies somewhere between the extremes.

"One of the battles to which we must commit ourselves is in the insistence that the church be allowed to remain the church. It must continue to be the pillar and ground of the truth. It must be maintained as God's only glorifying institution. Institutionalism seems to be especially popular, and brethren seem to have the idea that the church by itself, and in itself, is helpless or weak, and that we must organize some special, hard-core group, with a name and title befitting its special function, to do the work of the church. Brethren who are calling attention to the germ of apostasy before it grows its head and horns are doing the church a service. They bring down upon themselves the wrath of the promoters of projects, but brethren, they have a valid point. Why can't brethren, and young people especially — work in the church as the church, and let the church and not a 'corps,' and 'exodus' or an 'operation' get the credit?"

I want to thank brother Lemmons for saying that some of us are doing the church a favor by calling attention to the "germ of apostasy" before it grows its head and horns. He says we have a VALID point! I wonder how far brother Lemmons thinks it will have to go before one can see its horns? Frankly, I believe they have been in existence for several years.

Evidently brother Lovell didn't like the "tone" of brother Lemmons' article, so he had to reply. As all liberals, he COULD NOT meet the arguments so he pointed out some inconsistencies on the part of Lemmons. He said, "Reuel, I feel you stopped too soon. You might have included the Firm Foundation Publishing House, Tipton Orphan Home, Vacation Bible School, Abilene Christian College, Pan-American Lectureship, Preston Road School of Preaching, Ladies Bible Class, Ibaraki Christian College Foundation and dozens of other such projects, but I certainly do not mention these to take away the great words of wisdom you have spoken above even though I find some of them very difficult to follow."

Now if brother Lovell found that brother Lemmons had spoken "words of wisdom," why would he find it difficult to follow? Does he mean that he doesn't want to follow wisdom? Or could he mean that he did not understand what brother Lemmons was talking about? I doubt it. Brother Lovell pulled out an old trick by grouping a number of things together which are not parallel. He mentions Ladies Bible Class along with Tipton Orphan Home, and anyone who can see through a step ladder, knows they are not parallel. Some of the things he mentions I know nothing about. For example, I don't know what that Pan-American Lectureship is; or Preston Road School of Preaching is not too clear. As Reuel says, the church has started so many "corps," "exodus," and "operations" that I can't keep up with them.

Gentle reader, brother Lemmons knows we are drifting. Even brother Lovell said he spoke "words of wisdom." In another article brother Lovell said, "I would hate to have a dog that did not bark a little now and then." Well, I want to say, that if he is a watch dog, I want him to not only bark a little, I want him to BITE!

Brethren, just a little barking will not stop the innovator.

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

— II Pet. 3:17

Thomas G. O'Neal

318 King's Highway

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### THE NEED FOR DEACONS TO BE INFORMED

Not only is there a need for elders and evangelists to be informed both concerning the problems that confront them and what the Bible solution to those problems is, but the deacons are likewise in need of being informed concerning the problems that face them and the Bible solution to them.

The Bible mentions the work of deacons, Phil. 1:1. Many believe the first deacons in the church are found in Acts 6. The Holy Spirit gave the qualifications for them in I Tim. 3. From these verses we learn that there were a plurality of them in each congregation. The work was that of service in a special way. Just as Satan has certain ways to deceive the other children of God, he has ways of seeking to capture the deacons.

(1) One way that the Devil seeks to trap the deacon is by making him think that he is a ruler in the congregation. In fact, there are some churches whose rulers are the board of deacons. Such an arrangement is a perversion of New Testament teaching. The role of a deacon is to serve not rule. But if Satan can get the deacons to thinking that they are not being considered in certain matters and can get them to seek to rule over the congregation, then he has accomplished his task. Deacons need to be informed of this device of Satan's.

God has appointed elders over congregations to rule. Acts 20:28 shows that elders are to oversee the church of God. I Pet. 5:1-4 shows that elders are to have oversight of the church where they are members. I Tim. 3:4-5 and Heb. 13:17 show that the elders are to rule in the congregation. I Pet. 5:3 shows that elders are not to be lords in the sense of dictators over the church. Elders are to rule with diligence (Rom. 12:8). When deacons begin to rule the congregation, they have become guilty of perverting the work God gave them to do and are doing the work that God gave elders. If Satan can get them to rebel at what God has ordained, his purpose is accomplished.

(2) Another problem that the deacons need to inform themselves about is that of failing to serve. Satan tried to get elders not to watch over the flock and rule it and he likewise tried to get deacons to

fail to serve. Both of them are designed by Satan for the very same reason. From time to time the church needs service and often deacons sit down on the job. How many times have you seen several of the deacons get the jobs done that were theirs to do while one deacon failed to even begin to perform his task. If Satan can get the deacon to fail to serve, he has been a success so far as that man is concerned. Satan can then work on another.

(3) Often in congregations deacons are called upon to serve as the treasurer of the church. Again Satan is ready to work here and the deacon needs to be informed about his activity. Satan can place the temptation before him that he needs to borrow some of the money in order to get through some tight spot or difficulty. Of course, Satan intends for the deacon to repay the amount borrowed, but then he needs to borrow more and more until Satan has influenced him into borrowing from the church until he does not have the ability to repay. Of course, Satan is having him steal the money but he is telling him that he is only borrowing it and he can repay any time. II Cor. 8:21 shows that we should provide things honest not only in the sight of God but also in the sight of men. My experience has been that those who serve as treasurer of the churches where I have preached have prepared detailed reports of the financial condition of the church and presented them from time to time, usually each month. Deacons, or anyone else, who take care of the Lord's money should be informed of the efforts of Satan along this line.

(4) Another trick that Satan will pull and deacons need to be informed about it is getting them to really desire to be an elder. Someone has said that the stepping stone to being an elder is being a deacon. Often those serving as deacons are later made elders in the church. However, this does not necessarily have to follow. But here Satan can really work. One has served as a deacon for several years and Satan places in his head the idea that he needs to be an elder. He will be shown by Satan that he is not being advanced in the church as rapidly as he is in his business. He may have had several promotions in his business but no one has even thought that he should be considered as an elder. Satan gets to work on this situation, causing him to want to be an elder and often he will circulate among the members of the congregation in an effort to gain support to put himself in as an elder. Often, brethren are slow to see through a situation of this kind. If one has conducted himself properly before his brethren demonstrating (not in the modern way) before his brethren his character and love and concern for the Lord's church, be he deacon or not, in time the congregation will want him to serve as an elder. They will recognize his ability as a leader and will see that his ability is put to work in the Lord's cause. Paul said in I Tim. 3:6 that an elder was to be "not a novice" and gave the very reason for such as "lest being lifted up with pride he fall into the condemnation of the devil." One who is in need of further maturing can allow himself to become puffed up and come to a fall if he is placed into the eldership from the deaconship immaturity.

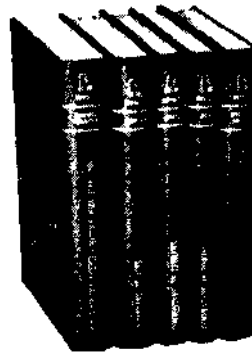
Again, I recognize the impossibility of touching all dangers and problems that the deacons will have to

guard against, but let these be suggestive of some. In your private study, you the reader, can add others.

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# The News Letter Reports

"... THEY REHEARSED ALL THAT COD HAD DONE WITH THEM . . ."—Acts 14:27

**Ralph Joiner**, Punta Gorda, Fla. — I began work, on a full-time basis, with the congregation here the second Sunday in January. I had been preaching for them for some time while supporting my family in secular work. This is my first experience in devoting my full time to preaching. The work in Punta Gorda is a difficult work. We suffered badly when the liberal element decided to start a congregation some five miles from here in Port Charlotte. Being supported by Texas, they were able to erect a fine new building and bring in a preacher while we have contented ourselves with the old frame building in which we worship. They were able to woo many of our members away. To date all efforts to restore them have failed.

**Douglas M. Black**, P. O. Box 627, LaFayette, Ga. — As of May 23 I will be free to work in another area. We will be completing our second year at LaFayette about that time, and I feel it will be good to make a change then. LaFayette is located in Northwest Georgia, and it is 25 miles south of Chattanooga, Tennessee. Faithful churches are not too numerous in Georgia. However, in the last five or six years several sound congregations have sprung up over Georgia, and the northwest area has really seen an increase in loyal groups. It really has been a privilege to be involved in such growth. The brethren in LaFayette, of the Daugherty Street church, are busy in a program of teaching in homes two to three nights a week. With such zeal the Lord's kingdom can grow. Our attendance and membership show steady increases.

In addition to the regular work with the Daugherty Street church, I have been blessed with introductions to a large number of people who live in a farm community between LaFayette and Chickamauga. One man of this group has been baptized as a result of our teaching him. We have services in his home every Sunday at 3:00 p.m. and on Thursday evenings. There are other Christians who meet with us from that area. We are teaching about ten or more denominationalists in these services besides their children. I will be preaching in a summer tent meeting scheduled for this area.

Since we have been blessed with such a fine group of people with which to work, it is indeed difficult for us to consider a move. However, we feel a change will be best at this time. I will be available any time after May of this year. Anyone wishing a reference on me may write to **Paul Brock**, P. O. Box 257, Ft. Oglethorpe, Georgia 30741.

**Earl Fly**, P. O. Box 57, Jackson, Tenn. — Our work here continues to make some progress, though slow. We have had 12 additions since I moved here last June, but some have moved to other areas to work, so our number has not increased much.

**Edward Fudge**, Abilene, Texas — I am preaching for a small group of Christians in Sweetwater, Texas as I finish my school work at Abilene in May. This small group, consisting of one family and one lady in addition to myself, are trying to be just what the Lord wants us to be. We are having several visitors. North Park church in Abilene is helping me financially. This group is a very dedicated and hard-working group of Christians. If larger assemblies worked as hard as this group, much more would be done. There is a great need for someone to move here and work full time in the gospel. If anyone desires information about the work, please contact **Hoyt Houchen**, **Arvid McGuire**, or **Stanley Lovett**.

## PREACHER WANTED

A gospel preacher is needed at a small church on the outskirts of Cincinnati, Ohio, on or before June 1st. Financially able to support full time effort. Please contact Charles Proctor at 6538 Donjoy Drive, Cincinnati, Ohio 45242 or call 891-1250.

**Charles F. House**, San Luis, Ariz. — **Luis Trevino**, a young native evangelist with whom I work, has been away during the month of January. He has been in meetings in the Rio Grande Valley of Texas, plus the adjoining state of Tamiipas. He is due to return February 5th, Lord willing. In his absence, **David Arellano**, **Apolinar Franco**, and **Charles House**, evangelists of the church have been conducting the regular four public services in the building, plus the one regular service being conducted on a farm weekly. Brother **Luis Trevino**, Box 348, San Luis, Ariz. 85349, lost much of his support in December. He and his family are trying to live on \$100 per month. If anyone can help him on a regular basis, please contact him. He is a worthy young man.

## NOTICE

The church at 34th Street in Winter Haven is looking for a full-time preacher. The Lake Wire church in Lakeland, I believe, will assist in the weekly support of a faithful man. If interested please write to **Ronald Henderson**, 1580 Tate Avenue, Bartow, Florida 33830. **Harold Dowdy** was in a meeting at Bartow for the first 12 days of March.

**James L. Denison**, Box 481, High Springs, Fla. — In February, 1967 I began work with the Santa Fe Hills congregation in Alachua, Florida. This congregation serves the Alachua and High Springs area. We are located two miles north west on highway 441. When in this area worship with us.

Choice L. Bryant, McMinnville, Oregon — John H. Beebe (recently moved to Tucson, Arizona) will do the preaching in a meeting in McMinnville, Oregon, March 19-26. On April 2 I will begin, working locally with the East Belmont Avenue church in Fresno, California, having moved from the work here in McMinnville.

Harold Heaton, Daytona Beach, Fla. — On February 8th my wife, myself and three other couples met in one of our homes and started a faithful congregation here. The two congregations in this area, Holly Hill and the new Benville Road (formerly known as Bay Street) congregation are modem. We realize that this is a great responsibility, but we feel that we should stand for the truth. We pray God that we will do this and we feel that He will help us in this undertaking.

We are all working people. None of us receive large salaries, so our contributions will be small. We began meeting in our homes, but now have a building that will suit our purposes and will seat 100 people or more. It is the recreation center in a fairly large subdivision here. At the morning service of our first Lord's day brother Max Gregory preached and brother Banning from Ohio at the evening service. Others from Eau Gallie will be helping us in preaching. We are meeting at Winston Park Recreation Center, 1200 block south Nona Road, Daytona Beach, Florida. We meet at 10:00 a.m. and 6:00 p.m. Sundays, and at 7:00 p.m. on Wednesdays. My phone number is 253-5229.

Eugene W. Sikes, Charleston, S. C. — The West Side church of Christ in Charleston, South Carolina is growing steadily. However, there is a real need for a preacher to devote his full time to this work. Financial support is available. Anyone interested should contact me at 1048 Keats Road, Charleston, S. C. 29407.

M. Fred Stacey, West Point, Miss. — A new congregation standing for the New Testament order of work and worship is now meeting in Ft. Walton Beach, Florida. This is the only congregation in the Elgin Air Force Base area believing in the all-sufficiency of the Bible and church to do what Christ authorizes it to do. Anyone who knows of others in this area who are of like mind, please have them contact John F. Glass at 393 Oakland Circle, Ft. Walton Beach or Charles J. Elyard at Route 1, Box 272, Niceville, Florida.

Leo Rogol, Hixson, Tenn. — I will be in a gospel meeting with the Highway 72 church of Christ, Stevenson, Alabama from April 17th through 23rd. Services will be at 7:30 each night (Central Standard Time). These brethren would greatly appreciate your support by your attendance during this meeting if it is possible for you to come.

This is a new congregation which started the latter part of last year. At present there are about 25 to 30 worshipping at this place as the result of their determination to stand against the present day evils among many churches of Christ. Stevenson is located about 80 miles north of Huntsville and about 5 miles

south of Bridgeport on highway 72. The building is located between Bridgeport and Stevenson about three miles south of Bridgeport on the left going south toward Stevenson.

Robert D. Davidson, Sr., New Carlisle, Ohio — Jimmy Thomas of Columbia, Tennessee starts a meeting in New Carlisle, Ohio on February 13 through 19th. This is brother Thomas' first meeting in this area and we are looking forward to the good that can be done. The congregation meeting at 235 Funston Street in New Carlisle is striving to live and work by New Testament pattern. I have been with the congregation for 1 1/2 years and have seen considerable growth in spiritual zeal and stamina. Attendance averages for worship services on Sunday are in the 70's. There have been 3 baptisms and 14 restorations during this period. Each week our bulletin "The Sword" is forwarded into over 300 homes including 150 local homes who perhaps have never been acquainted with the gospel. We are trying to cover the city by taking a section every six weeks and sending the bulletin to homes in that area.

Charles Degenhart is in need of \$250. support per month to labor with the church at Canyonville. For the past few years the church at Canyonville has been afflicted by false teaching. Brother Charles Degenhart has been here for the past six months and has helped us work out our problems. He is sound in the faith and is doing a good work and wants to continue here. This is a difficult area, but the work is beginning to show progress. If you are able to help, contact brother Degenhart at P. O. Box 773, Canyonville, Oregon 97417. Signed: Arthur Pack, Howard Barlow, D. C. Shipman, Winford Frunk.

Flavil F. Wallace, Pontiac, Mich. — We are a small congregation of 25 members who have been meeting together since May, 1962. We purchased a lot which had a small dwelling on it and this building was used until it was condemned by the Building Inspector as a Public Meeting Place. As a result of this we were forced to build, and a building 30 x 50 was erected with a seating capacity of 125, six class rooms and a study.

The Gingellville congregation is the only sound congregation in Pontiac, the nearest being about forty miles and within a radius of some one hundred and fifty miles there are only six congregations with a total membership of about two hundred. Of the six, only two have preachers located with them. This area has many large liberal congregations which number hundreds of members.

Brother J. B. Grinstead of Columbus, Ohio is interested in locating here and helping us if support can be obtained for him. If interested, please contact me at 4193 Baldwin, Pontiac, Mich. 48055 and I will put you in contact with him. We will appreciate your consideration in this matter.

Ronnie P. Sadorra, Manila, Philippines — On December 1 through 4 the Piy Margall church of Christ held a four night gospel meeting. The speakers were: Rafael Aquilar, Romero Estalilla and Atty. Celso Dacanay. There were four baptisms and two others desire to be baptized this week. We are also opening



classes in Bible for college level this semester and offer free Bible correspondence course.

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## JOHN T. LEWIS

Herschel E. Patton, Lawrenceburg, Tenn.

At ten o'clock on Friday morning, February 17th, "the wheels of weary life stood still" for brother John T. Lewis, veteran preacher of the gospel for more than half a century in Birmingham, Alabama. The end came at the home of his brother, Frank Lewis, of Almadale, near Murfreesboro, Tennessee at the age of 91 years. Brother Lewis had been ill at the home of his brother for about two months.

The body was taken back to Birmingham where a funeral service was conducted at the Ensley church building at 1:30 o'clock Sunday afternoon. Brother A. C. Moore, former preacher for the Ensley church, spoke words of praise and comfort to an overflow crowd.

Another service was conducted at the Almadale church of Christ building in Tennessee at 10:30 a.m. Monday, February 20th by A. C. Moore and this writer. The body was then laid to rest in the family cemetery, next to his beloved "Mrs. Lewis," who preceded him in death by about ten months.

At the suggestion of several preachers present, the following is, in substance, the words I spoke to the overflow crowd gathered at the Almadale church building in Tennessee just prior to the burial of this great man.

As a Christian and as a gospel preacher, I feel very humble standing here before the body that once contained the spirit of such a noble and outstanding soldier of the cross. At the same time, I am greatly honored to be asked to say a few words on this occasion when we have come to put away the body of brother John T. Lewis for the resurrection.

Brother Lewis was already a man seasoned with age and experience, with a great record behind him, when I came to know him intimately some 25 years ago. I lived in Birmingham, Alabama, which may be described as his special field of labour throughout his evangelistic life, for a number of years. During those years I became very close to brother and sister Lewis, and this closeness, respect, and love has continued to this day. His work, character, and influence will continue to live in my life, as in the life of many, many others as long as we live.

There are three expressions which I think briefly epitomize the whole of his earthly pilgrimage — "Blessed Life," "Blessed Work," and "Blessed Death."

The life of brother Lewis, which stands forth as an inspiration and example, was no accident. It was the result of a deep-seated faith in God and His word, a keen sense of responsibility, and abounding love for God and his fellow man.

The benevolent spirit of brother and sister Lewis can be personally attested by numerous widows, orphans and destitute people. His help to others . . . his sacrifices to obtain property and buildings in which to worship are things that are known and remembered by many.

The character of brother Lewis was always above

reproach. No one could ever accuse him of taking advantage of them, of engaging in malicious slander, of being morally loose, or of failing to meet his obligations. His conduct was always such that no unfavorable tales followed him wherever he went. He was always positive and firm in his actions and speech. His firmness, his positive declarations, and sharp rebukes, considered by some as almost cruel, were nevertheless given in love and with a desire to help.

The home of brother and sister Lewis was never blessed with children. But they loved and had great interest in children. He recognized the potential of children and taught, encouraged, and warned them in the ways of God. He had little patience with parents who failed to train and discipline their children as wisdom and God's word directs. Many children have benefited from his teaching and generosity. He believed in schools for boys and girls where the Bible is taught and a Christian influence is found, not as adjuncts of the church but of the home, and he gave much to such endeavors.

The work of brother Lewis was the noblest of all work — an evangelist or minister of the gospel of Christ.

The prominence of "the faith" in Birmingham, Alabama is largely a testimony to the work of brother Lewis. He has preached all across the United States. His pen has been powerful in writing for numerous religious papers and in the publication of books. He believed in a "thus saith the Lord" and would not give place, no, not for one hour, to the promoters of human wisdom and traditions whether these arose from among his own brethren or from the false religionist around him. By public preaching, public debating, writing, and private teaching he "preached the word, was instant in season and out of season, reprov'd, rebuked and exhorted with all longsuffering and doctrine." For his noble works, which do follow him, many rise up and call him blessed. And, among these are gospel preachers in particular like myself who have been helped and encouraged so much by his work.

The great esteem in which brother Lewis is held, and the faithfulness of the Ensley church in Birmingham in caring for him in his old age are testimonies to his life and work.

The death of brother Lewis is blessed both as to its nature and the state into which it brings him.

Death did not come to him as a surprise, or shudderingly as it does to others. For a long time brother Lewis has viewed with calmness and even joyful anticipation his release from this world. He could, and often did, speak of it freely. This became ever more so after we buried his beloved "Mrs. Lewis" about ten months ago. Her going made the other side even much more attractive than it already was.

Besides release from the ailments and infirmities of old age, the glorious prospects of the beyond actually beckoned to brother Lewis and he was willing and anxious to go. The prospects that enticed him, and that he ever labored to present to others are expressed in these verses —

"In my Father's house are many mansions: if a were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

"For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

Daniel well expressed the prospects of brother Lewis, and all other faithful laborers for the Lord, when he wrote—

"And many of them that sleep in the dust of the earth shall awake — to everlasting life — And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2-3).

Thank God for brother Lewis, for his life, for his work, and for the glorious hope he has and that many others have because of him.

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### BOOKS BY W. CURTIS PORTER

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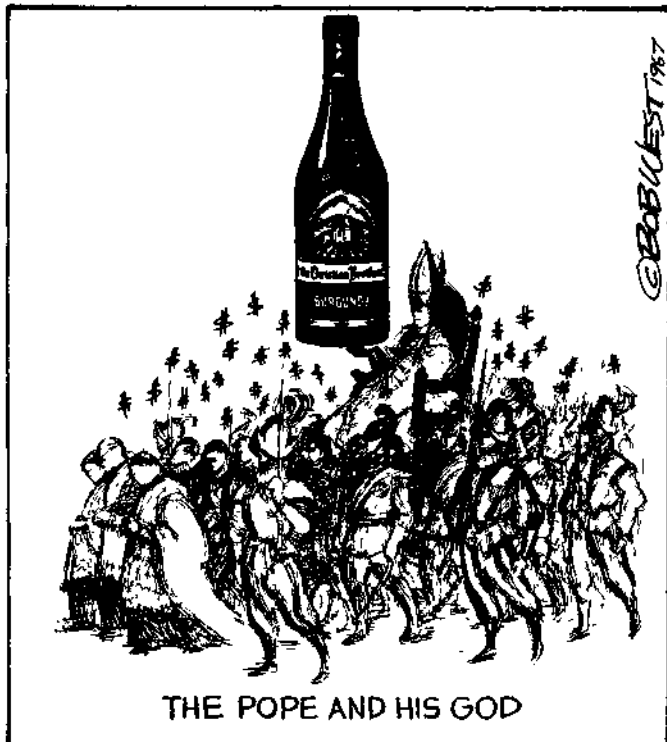
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### INMAN-WILLIS DEBATE

**Parkersburg, W. Va.**

Clifton Inman and Cecil Willis discuss the Herald of Truth and Orphan Homes.

September 19-23, 1966 **Four reels — \$12.00**

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**Dayton, Ohio**

Clifton Inman and Cecil Willis discuss the Herald of Truth and Orphan Homes.

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### LITTLE ROCK DEBATE

**Little Rock, Arkansas**

Dr. James D. Bales and Dr. Jack Wood Sears vs. Dr. Carl Sagan, Dr. Ernan McMullin, Dr. Thomas K. Shottwell and Dr. R. C. Lewontin discuss Creation and Evolution. Questions from the audience answered.

June 28, 29, 1966

**Three reels — \$9.00**

### GRIDER-McCAGHREN DEBATE

**Longview, Texas**

A. C. Grider and H. C. McCaghren discuss churches sending to another church to preach the gospel, and churches supporting orphan homes.

November, 1966

**Four reels — \$12.00**

### MOSBY-TOTTY DEBATE

**Frankfort, Kentucky**

Ronald Mosby and W. L. Totty discuss church support of non-members and orphan homes.

December 12-16, 1966 **Four reels — \$12.00**

### BOZARTH-MIZELL DEBATE

**Chicago, Illinois**

Elvis Bozarth and William Mizell discuss church support of those who are not Christians and orphan homes.

December 5-9, 1966

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### GARNER-HOGLAND DEBATE

**Lakeland, Florida**

Dr. Albert Garner and Ward Hogland discuss instrumental music in worship. Baptism for remission of sins, church membership, and apostasy. April 6-17, 1964  
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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Owen J Calvert  
PHONE: 781-2181

## TAMPA, FLORIDA

**FOREST HILLS  
CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 00 A M  
MORNING WORSHIP 9 50 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

## MURRAY, KENTUCKY

**WEST MURRAY  
CHURCH OF CHRIST**  
meets in  
**S. 18th & HOLIDAY DR.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 10 50 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 00 P M

*Evangelist:* Aude McKee  
PHONE 753-7769

## WASHINGTON, D. C. AREA

**ANNANDALE, VA.  
CHURCH OF CHRIST**  
meets in  
**BELVEDERE SCHOOL  
6540 Columbia Pike**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

address or contact

*Evangelist:* J. W. Evans  
6115 Brandon Av. Springfield, Va. 22150  
PHONE: 451-4409

## BRADENTON, FLORIDA

**WEST BRADENTON  
CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Olin Hastings  
PHONE 746-0305

## TAMPA, FLORIDA

**SEMINOLE  
CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* James P. Miller  
James G Walker

## OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE  
CHURCH OF CHRIST**  
meets at  
**920 N. ROCKWELL AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Bill McMurry  
PHONE SU 9-1428

## BIRMINGHAM, ALABAMA

**ELM STREET  
CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Dennis L Reed  
PHONE: 788-8335

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE  
CHURCH OF CHRIST**  
meets at  
**143rd ST. & NO. MIAMI AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

## DECATUR, GEORGIA

**GLENWOOD HILLS  
CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 7 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* J Edward Nowlin  
PHONE: 377-7782

## JACKSON, TENNESSEE

**HOLLYWOOD DRIVE  
CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* L Earl Fly  
PHONE 424-2821

## MURFREESBORO, TENNESSEE

**WESTVUE  
CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 45 A M  
EVENING WORSHIP 7 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Thomas G O'Neal  
PHONE 893-3255

## ORLANDO, FLORIDA

**HOLDEN HEIGHTS  
CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A M  
MORNING WORSHIP 10 50 A M  
EVENING WORSHIP 7 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Jim Ward  
PHONE 424-3533

## LOUISVILLE, KENTUCKY

**EXPRESSWAY  
CHURCH OF CHRIST**  
meets at  
**4437 SOUTH 6th STREET**

*Schedule of Services*  
**LORD'S DAY**

MORNING WORSHIP 9 00 A M  
BIBLE STUDY 10 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Jas. P Needham  
PHONE 366-0884

## PASCAGOULA, MISSISSIPPI

**25th STREET  
CHURCH OF CHRIST**  
meets at  
**1.3 Mi. from Hwy. 90 on  
Chico Rd.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 30 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Dick Blackford  
PHONE: 475-9354

## MIAMI, FLORIDA

**SOUTHWEST  
CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE  
(Coral Gables area)**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 A M  
EVENING WORSHIP 6 00 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Tom O Bunting  
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**3915 FRANKLIN ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 00 A M  
MORNING WORSHIP 10 00 A M  
EVENING WORSHIP 6 30 P M  
WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist: D. W. Claypool*  
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All men have sinned (Rom. 3:23), and therefore are in a state of condemnation (Rom. 5:18; 8:1). This is what makes the blood of Christ so precious — because it is only through His blood that man can escape an otherwise hopeless state. Thus, the circumstances of man's condition fender the blood of Christ of inestimable value—it is "precious."

Christ's blood is also precious because of its ing power. "Knowing that ye were redeemed, not ... with silver or gold . . . but with precious blood . . . even the blood of Christ" (I Pet. 1:18-19). From this passage we learn that it is out of the question for man to be able to purchase his redemption with riches. Furthermore, the Hebrew writer tells us that it cannot be effected with the blood of animals (Heb. 10:4), but only through Christ's blood (Heb. 9:11-12). This is because His blood, and it alone, has purchasing power; thus, Paul tells the Ephesian elders to "feed the church of the Lord, which he purchased with his own blood" (Acts 20:28). This is why the blood of Christ is "precious" — it only possesses the value necessitated to negotiate man's redemption with God.

Christ's blood is precious because of its redeeming, cleansing power. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:7). "For if the blood of goats and bulls . . . sanctify unto the cleanness of the flesh how

much more shall the blood of Christ. . . cleanse your conscience from dead works to serve the living God?" (Heb. 9:13-14). Only the blood of Christ can effect the purity of man before God and, therefore, provide man's fellowship with God.

The value of the blood of Christ may again be seen when we contemplate its pacifying power. "For it was the good pleasure of the Father . . . through him to reconcile all things unto himself, having made peace through the blood of his cross" (Col. 1: 19-20). His blood brought peace between Jew and Gentile. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ" (Eph. 2:13). His blood reconciles man to God — man who has broken God's law and stands with a conscience pricked with guilt.

The precious worth of Christ's blood is manifested by the boldness with which the Christian is supplied. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way" (Heb. 10:19-20). It makes it possible for us to be sons of God, and therefore approach Him as ones expecting an inheritance, we "who in time past were no people, but are now the people of God" (I Pet. 2:10).

The preciousness of His blood is demonstrated in its overcoming power. "And they overcame him because of the blood of the Lamb" (Rev. 12:11). Yea, through His precious blood, and it alone, can we overcome the power of Satan and his kingdom, the world — and even the fear of death. With what assurance may we sing, "There Is Power In the Blood!"

Finally then, the tremendous worth of the Saviour's blood may be viewed in its song-inspiring power, which leads the creatures in heaven to "sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Rev. 5:9-10).

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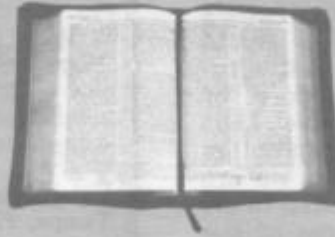
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# SEARCHING *the* SCRIPTURES

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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## SCRIPTURAL PRECEDENT

L. A. Mott, Jr., Wayne, Mich.

The past few years have brought forth quite an abundance of material on the significance of apostolic examples. Extreme views have been asserted by some who seem bent on finding some justification for the church to function in about every way except as the church functioned in apostolic days. Brethren anxious to preserve apostolic Christianity in the present age have risen up against these views. I am not sure we have always given the right answer to them, however. Please consider this paper as a contribution to the effort to find the truth on the subject.

### SIGNIFICANCE OF SCRIPTURAL PRECEDENT

It has been said that scriptural precedent, or apostolic example if you please, indicates liberty of action or freedom to act rather than requirement to act in agreement with the precedent; or: what we may do as distinct from what we must do. This writer sees no error in this position as such. I believe it states exactly the truth about the significance of scriptural precedent. A scriptural precedent establishes authority for action today; it indicates freedom or liberty to act as did those involved in the precedent.

**Example.** If someone should question my right to receive support from various churches, as I do, I can establish my right so to do by making an appeal to scriptural precedent. God has shown his approval of such action in II Cor. 11:8 and Phil. 4:15-17.

As I see it, our objection to the Liberal position should not be lodged against the view that scriptural precedent only indicates freedom of action. Rather, it is where the Liberals go from there that leads from the "old paths." See below: "The Liberals' Error."

### JESUS' USE OF SCRIPTURAL PRECEDENT

Jesus used scriptural precedent to establish the right of his disciples to act in a certain way in Matt. 12: Iff. A consideration of such a passage will reveal the proper use of scriptural precedent.

The disciples were picking and eating grain on the sabbath day. The Pharisees charged that they were violating the sabbath. In order to show the divine approval of the disciples' conduct Jesus appealed to scriptural precedent — an instance in the life of

David involving the same basic principle as the present case. The thought is, if David was right, then the disciples were right. In this instance, justification of the conduct of the latter is found not in a direct divine order for men so to behave but in an approved scriptural precedent.

Scriptural precedent should be used in the same manner today. We may find no specific instruction in the scriptures directing us to do a certain thing. But if we can find where someone has done this thing with divine approval, we have a precedent showing that God is pleased with such action.

### ANOTHER EXAMPLE

Consider Heb. 7:11-14. The writer shows that Jesus could not have been a priest under the law of Moses. A change of law was necessary to the priesthood of Jesus.

Why? Because the law presents no precedent for a priest from any tribe except Levi. Notice verse 13 in particular. The writer points out that no man from the tribe of Judah "hath given attendance at the altar." Is he not saying that there is no precedent in the law for a priest from Judah?

I submit that if such a precedent could have been found, then Jesus could have been a priest under the law (so far as the **qualifications** are concerned), even in the absence of direct instruction. The precedent would show the divine approval.

### THE LIBERALS' ERROR

The Liberals are correct in some of their statements about scriptural precedents; it is not an error to explain the significance of the scriptural precedents as simply showing liberty of action — what we may do; what we are free to do. So far so good. But then they get off the track, and defend and engage in activities for which there is no scriptural precedent and therefore no liberty of action. They turn to the scriptures and see what we are given the freedom to do, and then do **something** else — something authorized by no precedent nor by any other indication of the divine will.

Example. Scriptural precedent establishes the right for churches to send wages to a preacher in the field. But where is a scriptural precedent showing authority (or liberty of action, if you will) for churches to send funds to a sponsoring church? None can be found. Therefore, this is done without divine authority and approval. It is not wrong because there is a scriptural precedent of churches sending to a

preacher. It is wrong because there is no precedent for churches sending to a sponsoring church. If there were such a precedent, then both practices would have express divine approval. But as the case actually stands, the precedents for "direct support" of the preacher are the only precedents we have. Thus we have a case in which that which we may do becomes that which we must do; that which we are free to do becomes that which we are required to do. The Liberal attitude is the direct reverse of the scriptural view. The Liberals see that there is no precedent for something and then do it anyway. But in a similar case, the writer of Hebrews, in the absence of a precedent in the law for a priest from Judah, concludes that therefore Jesus could not be a priest under the law of Moses; a change of law was necessary to the priesthood of Jesus.

**DIVINE REVELATION**

It seems to me that two questions will establish the truth on the subject. First, does scriptural precedent reveal the will of God? Is it a part of the divine revelation of the divine will? According to Jesus' usage in Matt. 12: Iff., we can only say that it is.

Second, is revelation complete? Do we, in the New Testament, have a complete revelation of the will of God? If so, then when we gather all the direct instruction and all the precedents together into a whole we have a complete revelation of the areas in which God wants us to act. Beyond this we must not go. Outside this sphere we cannot stray without incurring the divine displeasure.

As the present writer views the matter, the current Liberal thinking must fit into one of two categories; i.e. it is either akin to (1) the attitude of the latter day or continued revelation groups who think not all of God's will is contained in the Bible; or, and even less honorably, (2) the thinking of those who believe all of God's will is contained in the Bible but presumptuously and obstinately refuse to respect that will by submission and obedience, in order to walk in the ways of lawlessness according to the lusts of the human heart.

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*Editorial . . .* H. E. PHILLIPS

**"GIVE BOOK, CHAPTER, AND VERSE"**

I recently received a very fine letter, dated February 16, 1967, with a renewal for another year of Searching The Scriptures. The brother who wrote the letter asked me to answer some questions, which I am glad to do, regarding cooperation through institutions like Searching The Scriptures. This gentleman signed his letter but asked that his name not be used. I will gladly respect his request. I ignore unsigned letters. If one is too cowardly to sign his name, I have no respect whatever for anything he may have to say. Into the trash can it goes!

I quote here the portion of the letter that pertains to his questions:

"Is it scriptural for Christians of different congregations to cooperate religiously through private financial institutions such as 'Searching The Scriptures?' Show by the Bible that the early Christians practiced such cooperation or institutionalism. Give book, chapter and verse. 'Isn't this type of cooperation or institutionalism a threat to the local autonomy of congregations? What is going to keep local congregations from looking to Tampa, Florida for direction? Isn't this another step toward digression?"

"I am a so-called liberal. I believe the conservatives are guilty of some of the things they profess to be against.

"I enjoy reading your paper." There are six matters to be considered in answer-ing this fine letter: (1) Is it scriptural for Christians of different congregations to cooperate? (2) Can they cooperate through private financial institutions such as Searching The Scriptures? (3) Show by the

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Bible where early Christians practiced such cooperation or institutionalism. (4) Isn't this type of cooperation or institutionalism a threat to local autonomy of congregations? (5) What is going to keep local congregations from looking to Tampa, Florida for direction? (6) Conservatives are inconsistent — guilty of what they oppose.

1. Is it scriptural for Christians of different congregations to cooperate?

"Cooperate" simply means to work together (II Cor. 6:1). A "Christian" is one who belongs to Christ — a child of God; a member of the body of Christ, which is the church (Eph. 1:22,23; Col. 1:18,25). Christians are such 24 hours a day, seven days a week, and fifty-two weeks a year. Two Christians from different congregations may work together, not as churches for the body of Christ (church) is not one member but many (I Cor. 12:20), but as individuals in the realm of individual responsibility.

There are different realms in which a Christian is to do his work in obedience to God. He has an obligation in the family realm but he is still a Christian (Eph. 1:1,2; I Tim. 5:8,16), in the civil realm (Rom. 13:1-7), in the business realm (Eph. 4:28; James 4:13), in the social realm (Rom. 12:17-21), and in the church assembled for worship and edifying (I Cor. 11:17-34; 14:26-28).

I doubt that anyone would dispute the scriptural right of two Christians from different congregations to cooperate in the business world. But what about religious matters?

This is a broad term and may include anything that is taught in the word of God. To others it may involve only those things that have to do with worship to God. If the broad sense of the word is meant, then every phase of a Christian's life is involved. This includes his entire life in all relationships. If the idea of worship only is meant by "religious", any two Christians in the same assembly are cooperating in one assembly. However, if teaching the word of God by two or more individual Christians is the specific thing in mind, we can show that two or more individuals worked together in teaching God's word. Whether they were members of the same congregation in a given city or not makes no difference because they acted as individuals and not as churches.

In Acts 8:4 the church in Jerusalem was scattered abroad and "went every where preaching the word." Philip went down to the city of Samaria and preached (Acts 8:5). This was not a church but an individual. Saul of Tarsus went to Damascus to bind Christians and return them to Jerusalem. The Lord appeared to him and after three days in Damascus a man sent by God told him what to do to be saved — become a Christian (Acts 9:6-18; 22:16).

Barnabas and John Mark went with Paul on the first preaching journey from Antioch. John left them in Perga in Pamphylia and returned to Jerusalem (Acts 13:13). After completing the journey Paul and Barnabas returned to Antioch (Acts 14:26,27). In Acts 15:22 the apostles and elders at Jerusalem sent Barsabas with Silas back to Antioch with Paul and Barnabas. When they decided to again visit the brethren and Barnabas wanted to take John Mark,

Paul refused. The result was that Paul took Silas (Acts 15:36-41).

Here is cooperation between two individuals (not churches) who went out to preach the gospel of Christ. Acts 16 contains some of the inspired history of their work.

Was Paul a member at Antioch? Silas was sent back to Antioch with Paul from Jerusalem. Was he a member at Jerusalem? If so, we have two members from different congregations cooperating in a religious endeavor (preaching the word). I do not believe it can be proved where Paul was a member; he was an apostle and had "the care of all the churches" (II Cor. 11:28). I am not sure where Silas was a member when he was chosen by Paul to work with him, nor do I think it is necessary to know. We do know that two individual Christians can work together (cooperate) in preaching the gospel, whether from Jerusalem or Antioch.

2. Can they cooperate through a private financial institution such as Searching The Scriptures?

Searching The Scriptures is not much of a **financial** institution. The paper has operated at a loss every year of its existence. This, however, does not answer the question. Since Christians as individuals can work together in teaching the word of God by any available means of communication, the written page may be scripturally used.

An institution is something instituted or established. It may be of human origin (created by man) or of divine origin (created by God). A Christian may institute something and use it to do what God told him (not the church) to do. For example, two Christians may institute (set up or establish) a bicycle factory and use the product they build to obey the Lord and "go" preach the gospel (Mark 16:15).

There is a vast difference between a Christian and a congregation. Two Christians may own and operate a commercial publishing company and publish Bibles for financial gain, but a church can not scripturally do so, even though it may **purchase** the Bibles to be used in the course of its work.

Searching The Scriptures is nothing more than a publication on a monthly basis, sold on subscription basis to help pay for the printing and mailing cost, to teach lessons from God's word. There is no corporation, no organization in the legal sense, not listed as a non-profit organization (although it is non-profit), and does not solicit or accept contributions from churches. This paper consists of nothing more than two preachers using this means of communication, with the help of a number of other preachers and others who write without charge, to try to spread the word of God and encourage people to "search the scriptures" daily to learn the truth of the gospel.

3. I am asked to show the Bible chapter and verse where early Christians practiced such cooperation or institution. I have given chapter and verse for Paul, Barnabas and Silas on two occasions traveling together and working together (cooperating) in preaching the gospel. First, however, I should like to explain that "cooperation" and "institutionalism" are by no means synonymous. Cooperation means to work together. Institutionalism is that which is related to instituting or establishing a thing. An insti-

tution may or may not involve cooperation. These two words have no more in common with each other than the words "fire" and "water." When Paul and Barnabas cooperated in preaching the gospel in Acts 13 and 14 they did some sailing in a boat that was "instituted" — created (Acts 13:4). They used this institution (boat) a part of the time they cooperated with each other in preaching the gospel. The same is true of Paul and Silas.

4. Is this type of cooperation a threat to local autonomy?

How in the world could the local autonomy of any congregation be affected when we do not call upon any church to contribute to this effort, nor do we interfere in the affairs of any church?

Autonomy means "self-rule" or independently governed. No church has anything to do with Searching The Scriptures, and I can assure you that Searching The Scriptures does not interfere in any way with the function of any local church. No, this type of cooperation is no more a threat to local autonomy than the cooperation of Paul and Silas in preaching the gospel.

5. What is going to keep local congregations from looking to Tampa, Florida for direction?

The simplest and most direct answer I can give is, **We Will**, if you mean by "Tampa, Florida" **Searching The Scriptures**. We are going to teach the word of God as best we can, and if Christians or churches are shown to be in error, it is the word of God that directs, not "Tampa, Florida." We vigorously oppose anyone taking Searching The Scriptures or any other human publication or man as divine authority. We encourage all to search the word of God for divine truth.

6. The gentleman who wrote this letter concludes by saying, "I believe the conservatives are guilty of some of the things they profess to be against." I have no doubt that this is true in many cases. Sometimes it is done in ignorance and sometimes for other reasons.

I can only speak for myself. I try to be consistent with what I believe and teach from the gospel of Christ. If I learn from the word of God that I am wrong on any subject, or acting inconsistently with what I preach, I will change immediately. Will you do the same?

On the matter discussed in this article there is no contradiction between what I preach and practice. Let me say again that I appreciate the fine spirit of the brother who wrote and the good letter regarding the subject just discussed. I wish more had the mind to discuss questions of difference and search for the truth in God's revelation.

## ANSWERS

I Peter 3:15

## FOR OUR HOPE

Address questions to:

Marshall E. Patton  
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I have on hand a number of questions concerning the "covering" of I Cor. 11:1-16. Knowing that brother Phillips was working on an arrangement for some exchange articles by representative men with opposing views, I have deferred dealing with the matter. However, since the delay has extended itself beyond what was anticipated, I feel that circumstances demand at least brief comments in this column and a clear statement of my position. I am sure all look forward to a more extensive treatment of the matter when the articles mentioned above appear.

Let it be understood by all that I have some of the dearest of friends and closest of fellow workers who hold opposite views from mine on this matter. I would not suggest much less encourage anyone to violate his conscience in the matter. I am persuaded that tolerance should be exercised among brethren while we all continue to study the issues objectively. It is a matter in which one stands or falls to his own master (Rom. 14:5), therefore, let us not judge one another (Rom. 14:13). It is an individual matter and ought not to be made a test of fellowship.

The primary issue involves whether or not what Paul bound on the saints at Corinth in these verses relative to covering the head was bound on saints everywhere and for all time. It does not meet the issue to appeal to I Cor. 1:2, for it is obvious that some things in the epistle have specific application.

For the sake of brevity and the unanimity that already prevails we may pass over some things, namely, the divine order of God over Christ over man over woman. This order of authority has been ordained of God and prevails for all men for all time and, therefore, must be respected by all.

The use made of the "covering" of our text **signified** respect or lack of respect for this divine order (verses 7-10). Now, pertinent to the issue is this question: **Why did the covering of our text signify such?** The real issue cannot be decided until this question is answered in the light of truth. Was it because of Roman decree? Was it because of a universal decree of the Almighty God? Or, was it because of local usage or custom? Remember, the question is not Why did the Corinthian Christians use the coverings as these verses direct? God commanded it — we know that! But, Why did the covering of these verses signify what it did? This is the question! I affirm that it was because of local usage or custom. Therefore, while the divine order, respect for it, and submission according to that order is binding universally, that by which such is signified is not so binding. If it signified such then, not because of a universal decree of God, but because of common usage or local custom, then it

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follows that such is signified now according to common usage or custom and not necessarily in the same way it was then. Hence, the importance of the pertinent question above. In proof of the position affirmed, I submit the three following reasons:

1. Because of the distinction made between the coverings of verses four and six. In verse four Paul said concerning the **man**, "kata kefalein ekown" ("having his head covered"). Thayer defines "kata," "A preposition denoting motion or diffusion or direction from the higher to the lower; as in class. Grk., joined with the gen. and the ace." "Kefalein" means the head. "Ekown" means "having" or "wearing." Hence, the literal meaning is, "having (something) down the head" (W. E. Vine). Berry's Interlinear of The Greek New Testament translates it, "[anything] on [his] head having." Young's Analytical Concordance says, "To have on the head." From this we see that while the veil is included it also admits other headgear, thus, making it **generic**. It forbids man wearing **anything** on his head while "praying or prophesying."

In verse six Paul said concerning the **woman**, "kata kalupto" ("let her be covered"). In Greek prepositions are used in composition with verbs to heighten or make more intensive the action in the verb. Hence, in this instance the covering is made intensive, and, therefore, becomes **specific** so that the covering must **fully** cover. Accordingly, Young's Analytical Concordance so defines "kata kalupto": "To cover fully." W. E. Vine says, "to cover up (kata, intensive)." Thayer says, "to cover up . . . to veil or cover one's self: I Cor. 11:6." Thus, in order for women to meet the demands of this verse she must use a covering that goes **down** far enough to **fully cover** (not necessarily the face, but the head). If just anything would suffice, then Paul should have used a generic expression as he did when speaking of the man in verse four. Paul wrote in recognition of the common usage or custom by which the order of authority demanded was signified in Corinth. The headdress of men varied, while women wore only the veil to signify submission. Thus, Paul's instructions conformed to **local custom** and its significance.

2. Because of the meaning of the word "nature" in verse fourteen. The point of Paul's argument in verse fourteen is that of **consistency**. If long hair was a shame for man, so was the artificial covering under consideration. However, to prove that it was a shame, he appealed to common usage or custom — not to a universal decree of God or to a permanently fixed thing.

There are three possible meanings for the word "nature" in our text: (1) That which is **inborn** (Rom. 2:27). If this be the meaning in our text, then woman is constituted physically by creation so as to have long hair and man by comparison short hair. This, of course, is not always so. Many men would have longer hair than many women, if it were allowed to grow. Furthermore, this is not its meaning in verse fourteen. (2) That which is done from **habit** (Eph. 2:3). Some things by practice become a part of our nature — we may call it second nature. This, however, is not its meaning in our text. (3) That which is according to **native conviction** (I Cor. 11:14). Robinson's Greek English Lexicon of the New Testament, in commenting on the meaning of "nature" in verse fourteen, says, "Spec, a natural feeling of decorum, a native

sense of propriety, e.g. in respect to national customs in which one is born and brought up." Thayer says, "the native sense of propriety." Both use the word "native" in the sense of environmental circumstances. Hence, to prove his point Paul appealed to what seemed right to the Corinthians according to what they were used to or their environment — what seemed right according to the practice where they were born or brought up — their nativity. Thus, it was a "shame" for man to have long hair, not because of a universal law of God, but rather because of **custom**.

3. Because of verse sixteen — What it teaches. Three things are significant in this verse: The word "seem," the phrase "no such custom," and the word "custom" itself.

Paul did not say, "if any man is contentious," but rather, "if any man **seem** to be contentious." There is a difference. Neither did Paul say, "if any man **among** you be contentious." It, therefore, admits the possibility of his being elsewhere. If Paul, for example, were not conforming to these demands in Judea or somewhere else, yet demanded it of those in Corinth, he would appear contentious — as a crank or unreasonable man — in demanding of them what he himself did not observe where he was. I believe this is what Paul meant. In justification of himself and others elsewhere, he said, "We have no such custom, neither the churches of God." They did have the custom in Corinth and could not signify the divine order of authority demanded without observing it.

Please notice that while most translations insert the word "other" before "custom," there is nothing in the original Greek text to justify it. A literal translation is as the King James Version reads. Hence, when Paul said "We have no such custom" he meant the one bound on them. The sign which existed by custom in Corinth did not prevail everywhere else and conformity to it would not signify the same thing everywhere.

Furthermore, the meaning of the word "custom" confirms this. The word translated "custom" appears only one other time in the New Testament: "But ye have a custom, that I should release unto you one at the passover: . . ." (Jno. 18:39). Young's Analytical Concordance defines the word to mean "a common usage." W. E. Vine says, "a custom, a customary usage." It is not the word used to denote a custom or usage prescribed by law. If Paul meant to bind what he calls "custom" on all men everywhere for all time as that prescribed by the law of God, he used the wrong word. This, of course, means that the Holy Spirit was in error in this instance.

Thus, Paul concludes this discussion in defense of himself and others elsewhere who might appear contentious to the Corinthians in demanding of them something they were not themselves observing. He and the apostles had not received such to be delivered to churches in general as a thing characteristic of and essentially a part of Christianity. Rather, it applied only where such custom signified the divine order of authority that must always be respected.

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### THE FINGER-BONE OF SAINT ANNE

Devotion to the Catholic mythology of "Sainte Anne" goes back in Canada to the time of the founding of "New Frances." It was in the 1650's that the first settlers in what is now called the parish of Sainte Anne de Beupre, decided to build a house of worship. Accordingly, land was donated for the construction site of a Roman Catholic Church building. On March 13, 1658, a missionary came to select the actual site of the building, and to "bless" the foundations of the proposed chapel. This chapel was by general consent of the Catholic settlers of the community, to be dedicated to Sainte Anne . . . who according to apocryphal literature was the mother of Mary, the mother of Jesus Christ. Thus, Sainte Anne, to the devout Roman Catholic, was Christ's grandmother.

Now, according to the Catholic Encyclopedia, that very day of the "blessing" of the foundations of this chapel, Sainte Anne showed how favorably she viewed the undertaking by healing Louis Guimont, an inhabitant of Beupre, who suffered terribly from rheumatism of the loins. The Encyclopedia states: "Full of confidence in St. Anne, he came forward and placed three stones in the foundations of the new building, whereupon he found himself suddenly and completely cured of his ailment."

The Catholic Encyclopedia continues: "For two centuries and a half the great wonder-worker has ceaselessly and lavishly shown her kindness to all the sufferers who from all parts of North America flock every year to Beupre to implore her help." \*

.. . On either side of the main doorway (of the church building. L.W.M.) are huge pyramids of crutches, walking-sticks, bandages, and other appliances left behind by the cripples, lame, and sick, who, having prayed to St. Anne at her shrine, have gone home healed.

"The canons of Carcassonne, at the request of Monseigneur de Laval, first Bishop of Quebec, sent to Beupre a large relic of the finger-bone of Sainte Anne, which was first exposed for veneration of 12, March, 1670, and has ever since been an object of great devotion. Three other relics (pieces of bone. L.W.M.) of the saint have been added in later times to the treasures of this shrine. In 1892 Cardinal Taschereau presented the Great Relic to the basilica, the wrist-bone of St. Anne. It measures four inches in length, and was brought from Rome by Msgr. Marquis, P.A." (Pages 539-540, Vol. I.)

### CONCLUSION

Thus, from the pages of Catholicism's official and authentic Encyclopedia, the idolatry, mythology and superstition of that religion can be demonstrated.

The Bible itself does not give the name of Christ's grandmother, either maternal or foster-paternal. When people fell down before the Apostle Peter, he reprimanded them with the words: "Stand up; I myself also am a man" (Acts 10:26). Yet Roman Catholicism not only venerates (anonym for "worship." L.W.M.) the grandmother of Jesus, but also venerates or worships the bones of her wrist and little finger. How revolting!

Such a practice comes as near imitating the ancestor worship of the Orient as anything this scribe has observed.



### BENEVOLENCE: No. 3

#### PHILANTHROPIA

Thayer defines **philanthropia** as "love of mankind," "benevolence." Moulton observes that the word is best understood in the sense of "kindness," "humanity," rather than "philanthropy," or "the love of mankind" in general. In the classical Greek lexicons the noun does not occur. The word occurs only twice in the Greek Testament: Acts 28:2, Tit. 3:4; however, the adverb **philanthropos**, "humanely," "kindly" occurs in Acts 27:3. Here it is said that Julius treated Paul "philanthropically."

I see no reason for departing from the obvious derivation of **philanthropia** to render the term "humanity" rather than "love of mankind." True, Moulton cites the papyri where certain passages are translated "kindness" (**philanthropia**), but the good deed could have arisen from a "man-love."

#### AGATHOS

The adjective **agathos** denotes moral goodness. However, the term is used in the neuter to denote goods, or riches. In this sense it occurs as **to agathon**, "the good thing." This neuter use is not unknown in the papyri, for Moulton cites its occurrence where it means "blessings and possessions."

The occurrences of **to agathon** in the Greek Testament are very numerous. The expressions "good work" (**ergon agathon**), "the good thing" and "the good things" (**to agathon** and **ta agatha**), occur in various ways in ninety-six different passages in the Greek Testament.

Just one outstanding example of the use of **to agathon** is Gal. 6:10 where Christians are admonished to do good (literally, "work the good thing") to all men; especially to those of the body. Evidently, in this passage, **to agathon** signifies an outward or physical support, an aim, or blessing.

#### EPARCHEO

Apparently **eparcheo** is derived from the verb **archo**, which denotes having sufficient strength or unflinching strength. The strengthened verb **eparcheo**

(from *archo plus epi*) denotes "to ward off or drive away." A secondary sense involves the idea of aiding or giving assistance.

The term occurs only three times in the Greek Testament: I Tim. 5:10, 16, and in all of these instances the term has to do with the support of widows and widows "indeed." It is to be noted particularly that Paul makes a distinction between the *eparcho* of the individual and the *eparcho* of the local church. He says that the church is not to be "charged" with widows who have other means of support.

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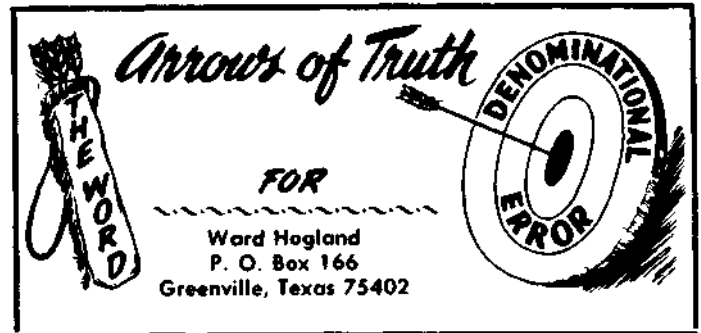
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Several years ago Mr. Bogard published a little booklet which he called, "Campbellism Exposed." Mr. Bogard and others down through the years have insisted in calling us Campbellites, even though they have been corrected dozens of times. The Church of our Lord was planted on American soil before Alexander Campbell ever set foot on this side of the ocean. Baptist preachers know this but continue to insist that Alexander Campbell started the Church of the Lord. I believe it was the late W. Curtis Porter who said, "Any person who calls us 'Campbellite' is either ignorant or low down mean."

On page twelve Mr. Bogard talks about what he calls a CONTEMPTIBLE GRIN, which he says all Campbellites have. This grin seems to bother most Baptist preachers. He says, "Campbellites everywhere have a contemptible grin that nobody else in the world has. That which is characteristic of them everywhere can't be a happen so. Just dispute the Campbellite doctrine at any point or preach heartfelt salvation in their presence, and at once they begin to grin. Nobody on earth has that grin except Campbellites. I began to notice it many years ago in Kentucky. I wondered if it was not just a local matter produced by ill-breeding. But I went to Tennessee and found the same grin. Then I went to Missouri and there they also had the grin. Then I moved to Arkansas, and still they grinned. I then went to Texas and Oklahoma and the grin abides. There is something in the Campbellite doctrine that produces it. You can dispute with Methodist, Presbyterians, Catholics, Mommons and Infidels and you will never see that grin. But even the boys and girls among Campbellites have it. The grin shows a mingled feeling of contempt, insolence ill-breeding, ignorance and wickedness, a combination to be found in nobody else but Campbellites."

Thus, Mr. Bogard, let the little grin get under his skin. I doubt that I would have admitted, to the public that such a small thing would have merited a chapter in my book. I have often wondered what Mr. Bogard and other Baptist preachers want us to do when false doctrine is being preached. It seems they would prefer to be slapped than to see us grin. I always thought it was nice to see a person grin a little. Mr. Bogard says that even the boys and girls grin. Yes, that is right. They have been taught the Bible and know when a man begins to teach false doctrine.

If Mr. Bogard wonders why we grin I will give him a sample out of his Way-book. On page seventy-five he has an article on the ordination of preachers, which would cause any man, with Bible knowledge to grin a little. As a matter of fact it might cause him to burst into a full grown laugh! He says, "The method of ordaining preachers is to invite a council of preachers

— a presbytery — and the church through the council examines the candidate for ordination concerning his call and qualifications for the gospel ministry. After a careful and prayerful examination, which would fittingly be accompanied by fasting, if the presbytery deems its candidate worthy of ordination, the church is notified. Then the church by vote, receives or rejects the report of the presbytery, as it may choose, the entire responsibility for the ordination being in the church. If the church accepts the report of the presbytery, the ordination follows, which consists in prayer and the laying on of the hands of the presbytery"

It is surprising to see how much false doctrine a Baptist preacher can put in a short article. Then he wonders why we grin. Mr. Bogard and other Baptist preachers do not know what "Presbytery" means. He said it was a group of preachers! This would cause any Bible student to grin. The word in First Timothy 4:14 is "Presbuterion" and refers to elders in the church. The word, I believe, is only used three times

in the New Testament. In Acts Twenty, the same men were called elders, "Presbuterous" overseers, "Episkopous" and were told to feed, "Poimainein" the flock (Acts 20:17-28) W. E. Vine in his word studies says on page twenty-one, "In the Christian churches, those who, being raised up and qualified by the" work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the terms bishops, episkopoi, or overseers, is applied (see Acts 20, ver. 17 with ver. 28, and Tit. 1:5 and 7) the latter term indicating the nature of their work, presbuteroi their maturity of spiritual experience."

I have no objection to a man fasting, but to make it part of an ordination service is false doctrine. Mr. Bogard tells us that a church by "Vote" has the right to accept or reject the ordination of a preacher. I deny that a church has a right to say whether or not a man can preach. It is true that a local congregation can keep his off their property but that is a far cry from saying that he couldn't preach elsewhere. This puts authority in the church instead of the Bible. The Catholics have made this blunder for years. Let us come back to the Bible in all things.

## Our Religious World



### "ACTION" AND THE UNIVERSAL CHURCH (No. 5)

Leo Rogol, Hixson, Tenn.

Since, as bro. Lovell stated, "there is no local church that can alone fulfill all of the commandments for the universal church . . ." then it must be, as he also stated that only the "universal church" can carry out the "universal cause." The "cause" exists only by reason of "commandments for the universal church." Hence the "action" by the "universal church." But we ask, how does bro. Lovell propose to do this and yet stay in harmony with the will of God, or "Speak where the Bible speaks" as he claims "here at David Lipscomb college and in every pulpit today of every church of Christ in Nashville" it is being done or declared at least "for more than a half century?"

When he spoke of "Action by a Universal Church for a Universal Cause" there were some things he should have considered very carefully. **Action** is motivated by a **cause**; the **cause** necessitates **action**. But the **cause** is determined by **commandments**; it exists only because the commands are given to stimulate the cause into action. Since the UNIVERSAL CAUSE motivates the UNIVERSAL ACTION, it is carried out by the UNIVERSAL CHURCH and thus must be under the oversight of UNIVERSAL ELDERS. How can the **cause** be universal, the **action** be universal, the **commandments** be universal, the **church** be universal and the elders in connection with

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all of this be LOCAL??? Bro. Lovell is setting up a UNIVERSAL BISHOP by his theories. If this is not the same cry for "cooperation" made by Campbell because "the church in the aggregate has the responsibility. . ." then pray tell, what is it?

Again notice: ACTION demands planning, work, the receiving and distributing of funds. All of this ACTION demands oversight. And since elders of the church have OVERSIGHT over any ACTION necessitated by COMMANDMENTS with regard to a given CAUSE, then to what degree or extent is the CAUSE, then to the same degree the ACTION is carried out. Therefore to the same degree or extent the OVERSIGHT BY ELDERS is involved.

Since ACTION demands all this, and since we all know that elders are to "feed the flock," they are "over you in the Lord" (I Thess. 5:12), they have "the rule over you" (Heb. 13:7 — though some of my so-called conservative or "sound" brethren try to deny this), then they are to oversee the ACTION undertaken by the church "which is among you." But now, if it is as bro. Lovell put it, "action by a universal church . . ." his argument, to be consistent with all that is involved in ACTION would DEMAND UNIVERSAL BISHOPS HAVING OVERSIGHT OF THE UNIVERSAL CAUSE OF THE UNIVERSAL CHURCH BECAUSE OF UNIVERSAL COMMANDMENTS. It must of necessity demand universal oversight. You simply cannot activate the universal church, to carry out "commandments for the universal church" without universal oversight over the "action." Either the "cause," the "action" and the "commandments" are carried out on the local level with its elders restricted in their oversight to the "flock" which is "among you" or the "cause," etc., carried out by the universal church must be under universal elders.

Thus, such an application of principle would make the words of Paul to "take heed . . . to the flock, over the which the Holy Ghost hath made you overseers, to feed the church . . ." to have an entirely different meaning than what elders and preachers have been preaching and teaching for generations. What would bro. Lovell think all this meant?

First, "the flock" would not be the local church but the universal. "Over the which the Holy Ghost hath made you overseers" would not limit their oversight to, or within the local church, but as bro. Lovell put it, "Action by a Universal church." Had God intended that the universal church be activated or carry on any function, he would have made it after the order of the CATHOLIC CHURCH!

### **NEEDED: A UNIVERSAL CHURCH TREASURY**

Not only is Jimmie Lovell's dream of an activated universal church dangerous and unscriptural, but his method of promoting or "activating" this work is equally unscriptural. But as brethren are willing to give to support so many unscriptural "causes" of various sponsoring churches, so also bro. Lovell is confident brethren all over will come to the assistance of his "universal cause," for he said: "I know from years of experience of raising money for church work that our people will give." So because of his "experience" he proposes a plan so "scriptural" that "NO MAN LIVING CAN PUNCH AN UNSCRIPTURAL HOLE IN IT." But we shall learn

that his "scriptural plan" is shot through and through with "unscriptural holes" and nothing scriptural is left about it. But of course, if brethren are no longer concerned with what is right or wrong, why be concerned about operating such schemes in the first place? When one ignores or rejects scriptural authority in one given area it is no difficult task to get around anything and everything they want to oppose to put their "cause" in "action."

Notice his method of meeting this "whole world obligation and responsibility." He said, in the same paper, "I know that the dollar per member plan (Miss a Meal — LR) will work — we are already seeing it work. Right now in Korea we need close to \$260,000 and in June we hope to bring another issue of ACTION asking that every member give his dollar— no more. In this way not a church treasury will be touched or budget disturbed" (Emph. mine — LR). Now let us see where some "unscriptural holes" can be "punched."

We can be a bit curious to know just how all this will work — carrying on a world-wide "obligation and responsibility" as "their program of work" (Otter Creek church) without "touching" or "disturbing" the CHURCH TREASURY OR BUDGET? If not a CHURCH TREASURY will be touched, then WHOSE treasury will be "touched" or WHOSE BUDGET will be "disturbed?" WHO IS FINANCING this work? Brethren, we have something with a "new twist." For years one human organization after another has been begging, soliciting funds from churches here and yon for this "good work" and that, and now a HUMAN ORGANIZATION IS FINANCING A CHURCH WORK! Although the Otter Creek church is SPONSORING the Korean work as THEIR PROGRAM, they need Lovell's paper, ACTION, to campaign for money.

Thus it is not EVERY CHURCH "co-operating" to meet "the whole world obligation," but now we have the church — and ACTION! The work is supervised by the Otter Creek elders, the financial drive, or campaign, is made and directed by bro. Lovell's ACTION so as not to "touch the church treasury," and WOMEN are employed to solicit and collect these funds. Bro. Lovell said: "I believe we could find five or more ladies in every church who would solicit the dollars from each member for these world-wide, all church needs." So now Lovell is soliciting for ladies to solicit funds for "church needs." He urged: "Become an 'AA' — Action Assistant — and join hands with us (ACTION), some of the leading elderships of the nation . . . as we wage war on the Devil." (Some fight!.. If this is a CHURCH NEED, then it requires CHURCH ACTION. But bro. Lovell believes in doing big things in big ways . . . a church need, a campaign by ACTION, and money collected by ACTION Assistants — WOMEN — all of which involves the organizational function of the church!

Since bro. Lovell stated that ". . . not a church treasury will be touched or budget disturbed," these ladies, "ACTION Assistants," who will collect these "Miss A Meal dollars" will "turn their gifts over to the treasury (ACTIONS) to be forwarded to the elders of the church sponsoring this project." WE REALLY HAVE A CONFUSED "EXPEDIENCY." The church is sponsoring the project, ACTION operates this collection drive, and "ACTION Assistants"



# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

are collecting the money for ACTION, which in turn will be "forwarded to the elders of the church sponsoring the project." QUESTION: Why not simply let the women of each congregation collect and forward these funds directly to the sponsoring church — if they are so concerned with "expediencies?" Since they no longer are concerned with a scriptural collection (I Cor. 16) one would think they would at least find a less confusing way to practice an expediency! Truly, their "expediency" is very "inexpedient." We just wonder how long it will take for women in various congregations to constitute a BOARD OF DEACONESSES?? We also wonder, if this money will finally reach the elders sponsoring "THEIR PROGRAM OF WORK," where will this money be placed so as not to "touch" or "disturb" their church treasury? They must, of necessity, have another treasury, not the church's, so the church treasury will not be "touched."

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## PREACHER WANTED

A gospel preacher is needed at a small church on the outskirts of Cincinnati, Ohio, on or before June 1st. Financially able to support full time effort. Please contact Charles Proctor at 6538 Donjoy Drive, Cincinnati, Ohio 45242 or call 891-1250.

W. C. Hinton, Jr. 715 Sunny Dell Dr., Clermont, Fla. — The time for us to return to our labor in Japan is upon us and we find that our support is, at this writing, \$280.00 a month short of what we know will be our needs in that country since we have spent four years teaching the Word there. Are there not interested brethren and congregations that will rise up in response and say that we will help to reduce this amount by \$25, \$50, or a \$100 a month? We have tried in every way to economize, in order not to be a burden on the brethren, but there is a point beyond which we cannot go. Nancy shops in wholesale areas, freezes foods, and provides mostly Japanese type diets. We have lived in a condemned house for two years. We take our things to the West Coast via a U-Haul trailer to meet the ship. Thus, we fail to see why brethren should not see that our needs are met and assist us in this work. It should be noted that as far as I know, we will be the only fully conservative preacher among 100 million people or say one half of the population of America. We are to leave August 3rd from San Francisco to be in Japan for three years. Those interested in seeing our needs met please contact me at the address below. We earnestly solicit your prayers.



Del Rio Meeting House

Robin Willis, Tampa, Florida — The Del Rio church of Christ moved into its new building on the corner of 50th Street and Sligh Avenue on the first Sunday of February, 1967. Everett C. Mann is the evangelist here and is doing a very splendid job. We cordially invite brethren to visit with us as you have opportunity.

Truman Smith, Akron, Ohio — The Thayer Street church of Christ in Akron, Ohio will be engaged in a gospel meeting June 12 through 18 with Brother W. L. Wharton, Jr. of San Antonio, Texas doing the preaching. Services nightly at 7:45.

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## PREACHER WANTED

The 9th Avenue church of Christ in St. Petersburg, Florida desires to contact a preacher of the gospel who may be interested in moving to labor with this church. Fred Liggin, Jr. is now with the 9th Avenue church but plans to go back to Africa January 1, 1968. This congregation plans to help him in this work. We can provide adequate support for the right man. Please contact Lano Mosley, phone: 894-0360 St. Petersburg, or Bob Keannerer, phone: 347-980 St. Petersburg, Florida. The church building is located at 1315 9th Avenue north, St. Petersburg, Florida.

Tom Bunting, Miami, Fla. — Last night I received a telephone call from Claremont, New Hampshire telling us of the passing of Wilmer Libby. Brother Libby passed away suddenly March 9, 1967. He was a gospel preacher, a native of the state of Maine, and to my knowledge the only preacher in the state of Maine trying to hold the line against digression

and seeking the "old paths."

Brother Libby loved the Lord and was willing to be a "tent maker" if necessity required in order to preach the gospel of Christ.

My first and only acquaintance with brother Libby was during a gospel meeting I had at Milbridge, Maine in May 1966. He drove the 200 miles from Houlton to Milbridge and it was a great encouragement to us in the meeting. Since then I have kept up with him through mutual friends. I believe truly a soldier of Christ has fallen. The faithful brethren in Maine shall miss him.

## A REVIEW OF GUNSELMAN

Ronnie P. Sadorra, Manila, Philippines

Douglass Gunselman, a school director of Philippine Bible College, Quezon City, published an article entitled "When To Train Preachers —Why?" which appeared in the **Firm Foundation** of June 29, 1965 and was published in our **Manila Messenger** on August 7, 1966. It contained many indictments against the Filipino people in general and the Filipino Christians in particular. Many brethren believe that Gunselman has judged the Filipino maliciously and in so doing he has made himself guilty of conduct unbecoming a foreigner in this country who claims to be a preacher of God's word. In the interest of truth we offer a review of the article.

Gunselman said: ". . . We do not understand that we have so many good things in the States. We don't think of ourselves as rich, or as having reached Utopia. But things in the States are so much better, that once a Filipino has 'tasted' the good things, he is seldom completely happy in his native land again. His resentment of his comparative position takes many forms. At least nine out of ten are useless to the church when they return from having been overseas to school. . ."

We can count by the fingers the few Filipino members of the church who have gone to the States to study. We know most of them. Among those who have returned, we do not know of anyone who is not happy in his native land. Will Gunselman name one? Moreover, he claims that nine out of ten are useless to the church. After six months in the Philippines has he met those who have returned and has he become familiar with their work to enable him to pronounce such harsh judgment? In fairness to those who are now laboring in the Lord's church in this country, will Gunselman name those who are useless? Some have said that Gunselman must be suffering from some kind of complex or is laboring from some kind of illusion to make such irresponsible statements.

Gunselman says further: "Culturally, it is a mistake to send students to the States. Nearly every Filipino tries to build himself an empire. He wants others around him that he can command. His culture teaches him to 'use' people, if he can get by with it."

This is a libellous utterance, wildly hurled at the Filipino people. Where did Gunselman study Filipino culture? Who are the Filipinos he has associated with and observed? After six months in the Philippines, Gunselman thinks he is in a position to judge

us. Who is he? A superman with super intelligence? Or an American in a foreign land disguised as a preacher and pretending to be a Christian?

He says: "Some go to the States to make contacts to raise money for their empire. Christianity is just the method used. Many fine Christian people have been 'taken in' this way."

This is a serious accusation against Filipino members of the church. It depicts the Filipino Christians referred to as being so materialistic that they are pictured as swindlers preying upon their American brethren. One must have a solid foundation of facts before making such statements. Will Gunselman substantiate his claim by naming the Filipinos he has known as such and the fine Christian people who have been "taken in" this way?

To our knowledge no American was ever asked by any Filipino to come to our country to preach. Yet every American who has come has been extended the traditional Filipino hospitality. To every American missionary the Filipino Christians have extended the right hand of fellowship. To every American effort to spread the gospel, Filipino cooperation has been offered. In many instances, the American brethren who have been among us have erred. Sometimes their conduct has been wanting in spirituality. But the Filipino brethren have always been understanding. We have not failed to manifest our gratitude for the American effort, money and means brought to this country in the furtherance of truth. But for us to be accused of being ambitious, materialistic and swindlers, we might just as well not be brothers in faith at all.

Again he says: "Never send money directly to any Filipino, or any other Oriental. It is a bad mistake. It is not a matter of dishonesty. It is a matter of approach, which we find difficult to understand. What we call lying, stealing and misappropriation of funds is looked upon very differently by them."

We believe that no American is obligated to send any money to any Filipino. No Filipino has any right to ask any American for any money. The extending of financial aid must be voluntary on the part of the American as the giver. It must be accepted with due gratitude and responsibility by the Filipino. We believe that any Filipino who is not responsible enough to be sent money directly from an American is not responsible enough to preach. We do not subscribe to the idea of an American missionary receiving money for Filipinos in the same way as we do not subscribe to the practice of having mission boards and institutionalism. A Filipino who can not be trusted to receive money directly should not be trusted to preach directly.

It is adding insult to injury for Gunselman to impute upon the Filipino Christian a low standard of morality to say that we cannot see alike what is stealing, lying or misappropriation of funds. Certainly, an elementary knowledge of the Bible or even common sense will let us know that what stealing is to an American is also stealing to Filipino. Lying to a white American is also lying to a brown Filipino. Misappropriation ??

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## DEBATE IN BIG "D"

J. R. Snell, Grenada, Miss.

The Kaufman Highway church building in Dallas, Texas was the scene of a debate February 6, 7, 9, 10. The disputants were A. C. Grider, preacher for the Greggton congregation in Longview and H. C. McCaghren, who preaches for the Kaufman Highway congregation. This was the second debate between these brethren in recent months, the first being held in Longview.

The propositions for this discussion respected the object of congregational benevolence. The wording was, "It is in harmony with the scriptures for the church to take money from its treasury to buy food for hungry destitute children." Brother McCaghren was in the affirmative the first two nights. Brother Grider affirmed the last two as the proposition changed in wording to express, "It is contrary to the scriptures —."

The first two nights McCaghren presented thirty odd passages of scripture in affirming his proposition that the church could support children. These respected, in the main, what he referred to as the principle he was defending. They were: Matt. 5:16, 44-47, 48; 10:42; 25:35; Mark 16: 15-16; Acts 8:1-4; 20:7; Rom. 1:7; 7:4; 12:4-5, 20; 15:18; Gal. 6:6, 10; Eph. 2:15, 16, 19; 4:15-16; 5:19; Col. 3:17; II Tim. 2:2; Heb. 3:6; Jas. 1:18, 19-22, 25, 27; I Pet. 2:21.

He affirmed that we must example Jesus, thus love "our enemies." When questioned, he noted there were some enemies the church could not help. Those so classified were denominational orphan homes because they teach error, lazy saints and false teachers. Thus, by McCaghren's own admission all who teach error are excluded from church benevolence. Only saints are free of error thus saints are the only object of church benevolence. This Grider repeatedly and adequately showed.

Brother Grider in his negative speeches showed that of the thirty odd verses used by the affirmative only two dealt with the subject of church benevolence, Acts 11:29 and I Cor. 16:2. The object of one being BRETHREN and the other SAINTS.

Grider paralleled McCaghren's proof for the church support of children with the Methodist preacher's proof for sprinkling babies. He said, McCaghren reads thirty verses that fail to mention church benevolence and two which note the object of church benevolence as saints and brethren. He concluded the church can help children. The Methodist reads thirty verses which fail to mention baptism and two which note that men and women were baptized. He concludes infants must be baptized.

The last two nights brother Grider in the affirmative cited every passage in the New Testament dealing with church benevolence. They were: Acts 2:44-45; 4:34-35; 6:1-16; 11:27-30; Rom. 15:25-31; I Cor. 8:4; 9:1-15; I Tim. 5:16. He noted that in these passages the collection was: (1) Raised for saints; (2) Sent to saints; (3) Accepted by saints; (4) Supplied the want of saints. The conclusion was that the church must help everyone it is commanded to assist and leave off those for which there is no authority.

Brother McCaghren, during the discussion, admitted there is no authority for elders overseeing a

home. By this he is placed in opposition to a great part of his own brethren west of the Mississippi River. He thus sanctions those homes under a board of directors, like Boles, and condemns as being without authority those, like Sunny Glen, which are under elders. These brethren who advocate benevolent institutions need to get together. A debate between them would help to find what they do believe. Grider showed that since McCaghren said the church could not support error and since homes under elders were wrong then according to him the church could not support a home under elders.

Attendance for the debate was estimated from 300 to 500 each night with the first night the largest. There were more than 50 conservative preachers in attendance one or more nights with perhaps as many as 30 every night. The liberal brethren were noticeably in absence with perhaps no more than a dozen attending in all.

The courtesy of the Kaufman Highway brethren was all that could be desired. The discussion was orderly and enlightening bringing all we trust to fuller understanding. Brother H. C. McCaghren, one of few men willing to defend his position in these matters, is to be commended for this. He is an able debater and did as well as any I have heard in defense of his position.

Brethren who are agreed in their opposition to church support of benevolent societies have in the main feared the "saints only" proposition. Such should not be the case. This is what the Bible teaches so we ought to stand on it. I humbly suggest that when an opportunity to teach is afforded we ought to grasp it and not be too concerned about prejudicial and ambiguous wording of the proposition. Truth has nothing to fear. Let us contend for it. If we must discuss "saints only," the object of church benevolence, to teach our brethren let us be at it. Such is in reality a "back door approach" to the support of benevolent institutions and both areas of discussion revolve about scriptural authority.

The opportunity to serve as moderator in this debate for brother Grider was an honor. He upheld the truth in a splendid way and good was done. Nothing else can result when the Word is preached.

(Tapes of this debate may be obtained from Phillips Publications, P.O. Box 17244, Tampa, Florida 33612. The price for the four nights — four reels — is \$12.00.)

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**Major Wallace H. Little**, Clark Air Base, Philippine Islands — I have been threatened with "disfellowship" — their word, not mine, by the church at Clark Air Base, Philippine Islands. (By the time you read this, it will probably be an accomplished fact.) This church is liberal in its understanding and application of the scriptures to its beliefs and practices. Most of the members here believe that it is acceptable to God for the local church to support secular organizations out of its treasury as a means of accomplishing its work. This attitude is manifested by this church's use of the Philippine Bible College which is located at Bacuio City to train native preachers, when this school is "sponsored" by the church at Englewood, California church, and financed by other churches in the United States. In this, the church here is bidding

godspeed to evil (II John 9-11). Additionally, this church provides monetary assistance to the church at Tachikawa, Japan, for its annual "Far-east Fellowship." Further, the Clark Air Base church buildings and grounds are owned by the Englewood, California elders, and that church "sponsors" the work here. Functionally, the Clark AB church does not have elders, but does operate under the "committee" system. In theory each committee is set up to investigate and advise the church collectively, but factually, each committee "has the oversight" of its area of responsibility. This last statement was made to me twice by the head of one of these committees, the last time in the presence of four other members, and none disagreed with him.

Since my arrival here on 19 July, 1966, I have been trying to teach brethren the truth on institutionalism. As I have not been allowed to teach as part of the regular teaching program of the church here, I have used the only other method which was available to me — teaching from house to house. But even so, this thing was not done secretly or in a corner. I have had a number of lengthy discussions with Charles Davis, the local preacher, and my position is clearly understood by most, if not all of the brethren. The reactions to my teaching have been few: a few brethren, including brother Davis, have been violently opposed to me teaching on institutionalism under any circumstances. Most of the remainder of the brethren are indifferent to it, and refuse to discuss it (II Thess. 2:10-12). Some know the truth, and won't stand for it (John 12:42, 43).

On Thursday evening, 10 November, 1966, I was asked to meet with the Education Committee. I was, by this group, offered the opportunity to teach a class as part of the regular program of the church if I would cease teaching anything at all on institutionalism. I refused. For the next four hours, the meeting resembled an Ecclesiastical Heresy Trial more than anything else. During this, brother Davis several times informed me that if I didn't cease "sowing discord among the brethren," I would be "disfellowshipped." I asked him which charge he would bring — moral misbehavior or causing offenses contrary to doctrine. He elected the latter, and "justified" his selection by his charge that by my teaching, I am "sowing discord among the brethren," and trying to "split the body of Christ." Evidently he has forgotten that one local church is not the body of Christ (Matt. 16:18, Eph. 4:4-7), and that the division of the local church at Corinth which Paul condemned in I Cor. 1:10-13 was over human opinion.

Brother Davis further threatened that if I tried to separate myself from this local group here, I would also be "disfellowshipped" for "dividing the body of Christ." This was a remarkable display of carnal power (pressure tactics) from a Christian, and he needs to study and meditate upon the meaning of II Corinthians 10:4-5. The other members of the same committee did not dispute his conclusions nor disagree with his pronouncements.

I continued to try and teach brethren the truth on this business, but with little success. So, on 15 February, 1967, a few of us separated ourselves from this idolatry and those who practice it (II Cor. 6:17) because we could no longer worship with the Clark AB church of Christ in spirit and truth (John 4:24)

and work with a group which refused to restrict itself to faith in its work.

I have since written to each adult member here whose address I was able to get, offering to study with them on these things.

I strongly urge any Christian coming over here to avoid the apostate Clark Air Base church of Christ. A small group of faithful brethren are meeting in a private home, and I recommend that any of you who are coming over and love the Lord to come and meet with us. I can be contacted at any time during working hours at extensions 46251 or 49187 on Clark Air Base, and after duty hours at telephone number Balibago 1492-R2 (local address. 359 Sierra Madre, Clarkview). If anyone who reads this has relatives or friends already stationed here at Clark who are members of God's church. I urge you to try to persuade them to leave the digressive group before they lose their souls. Pray for the spread of God's truth, and that we here might be faithful in our part of spreading and standing for that truth.

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Brent Lewis, Eau Gallie, Florida

"And so I saw the wicked buried, who had come and gone from the place of the holy" (Eccl. :10).

The Grim Reaper, death, is indeed a busy worker, and funerals are by no means an uncommon sight. Yet, some funerals are different than others. I know of no gospel preacher who relishes the thought of preaching any funeral, but there is no doubt that some funerals are not as difficult as others.

The best situation is that in which the person who has passed away has been a firm and faithful child of God. This provides both hope for the deceased and comfort to those who love him. Next in difficulty would probably be the funeral of a person who has never become a Christian. What can you say? There are no words of hope, no true words of comfort to be offered.

But, without doubt, the most difficult, discouraging, saddening, and futile circumstance of all is to try to preach the funeral of one who is an erring child of God, who has made shipwreck of the faith. Yes, some funerals are infinitely more sorrowful than others because of the character of the life that has been lived. "Blessed are the dead that die in the Lord" — and yea, cursed are they who die apart from Him.

In the verse above there is a burial contemplated. There is always something mournful about a burial, whether the body is that of a prince or a pauper. But the writer says, "I saw the wicked buried." It seems that there are some these days that never see the **wicked** buried — they always seem to be turned into saints, either immediately before or after death (I haven't figured out yet!). This reminds me of the little girl who was walking through the cemetery with her mother, and after seeing the epitaphs, said, "Mother, where are all the bad people buried?" From

man's common attempt to eulogize every person who dies, one might get the idea that there are no bad people that die. But one has merely to turn to this passage, or to the sixteenth chapter of Luke to find the funeral of such a one.

The wise man issues a solemn warning to us in this verse, for he says about this wicked one who was buried that he "had **come and gone** from the **place of the holy.**" That is, he had seen him going and coming from the temple, the house of prayer, just like the just and righteous and holy did.

They came and they went, and they went as they came — and they were buried as wicked persons. I saw the wicked buried who had come and gone from the communion table, from singing songs of praise to God, from praying long prayers — yea, this is no uncommon sight! Many in the Lord's church "come and go," and go as they come, from the house of God — never worshipping — thinking that their **coming** and **going** is all that is needed or required!

And it may well be that many churches are largely responsible for many that are buried as **wicked** — because the wicked have come and gone and failed to hear the true gospel preached in its power, purity, and simplicity. Some come and go through the force of habit, having been trained to do so from childhood. Others do so because it helps their respectability in the eyes of men; others to make a display of themselves. But a few do it because they both love and fear Jehovah God.

Brethren, unless our **coming** brings us to Jesus Christ, and our **going** takes us out of this life into His eternal service, what shall it profit ?

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

MAY, 1967

NUMBER 5

## **LONG LIVE THE PROOF TEXT!**

Brent Lewis, Eau Gallie, Fla.

It is obvious to all who are aware of the problems in the Lord's church that a great deal of these problems have stemmed from the fact that a majority of preachers have changed their approach and method of preaching. Whereas preachers used to produce book, chapter, and verse for their teaching and practices, many now appeal to prose, poetry and opinion.

I think it worthy of note that in the book of Acts, which relates the accounts of the labors of some of the first gospel preachers in the church, that they gave a proof text for everything that they expected men and women to believe and accept. They were dealing many times with the Jews, who believed the Old Testament scriptures and, thus, they referred to these scriptures as proof to substantiate their preaching of the gospel of the Messiah, Jesus Christ.

For generations the Jews had impatiently awaited the coming of the Messiah, and now the great day had arrived. Yet their hopes had not been realized, because the One Sent from God was unfortunately not the one of their dreams. The manner of His coming was not as many had expected and, alas, multitudes of His own people derided Him, rejected Him, and finally even engineered His death. Confronted by the bold declaration of the apostles and others that "Jesus is the Messiah," their natural reaction was, "Give us the proof!"

Their own preconceived ideas regarding the Messiah could not easily be placed aside as they listened to the fervent preaching of the early evangelists. How could the Old Testament teaching on the Christ — the Messiah — be reconciled with the life and works of the carpenter from Nazareth? That was a problem which the early preachers had to face. They were making great claims for Jesus, and there was only one way to substantiate them — by showing from passages and texts in the Old Testament that the very details of Jesus' life had been foretold within its pages.

A simple glance at Peter's sermon on the day of Pentecost will reveal how they met the challenge. Peter wishes to show that Christ's resurrection was

in the divine plan of things. This he does by appealing to Psa. 16:10 — "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption" (Acts 2:27). Also the exaltation of Jesus was foretold in the Old Testament, as is clear from Psa. 110:1 — "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet." This verse is quoted by Peter in Acts 11:34-35.

Thus, proof texts were used freely by preachers and writers. Some parts of the Old Testament were particularly valuable in substantiating truth. We find Paul addressing the Jews at Antioch, quoting Psa. 16:10 to substantiate the fact of the resurrection (see Acts 13:35). Peter writing in I Pet. 2:6 quotes Isa. 28:16, "Behold, I lay in Zion a chief cornerstone," to uphold the fact that Christ is the chief cornerstone of the church.

When the evangelists wrote their account of the gospel, proof texts were freely incorporated into the narrative of their works. Mark, for example, right at the beginning of his account of the gospel (Mk. 1:2), quotes Mal. 3:1 to show how God had spoken beforehand of the preparatory work of John the Baptist. Matthew in particular made great use of the Old Testament in penning his account, quoting from it some forty times. Many of these texts are mentioned by the evangelists to support the facts they give and to reveal the divine purpose behind Christ's life. For example, the thirty pieces of silver are shown in Matt. 27:9 to have been foretold by Jeremiah. There can be no doubt at all that these proof texts carried a good deal of conviction to the Jewish readers.

Now, all of that has been said to say this. Early gospel preachers and writers appealed to scripture to support their claims. Those who profess to preach the gospel today would do well to imitate them in this regard. We cannot expect men and women in the world to believe what we teach religiously unless we offer book, chapter, and verse. Neither should those in the church who are satisfied to continue onward beyond the doctrine of Jesus Christ be at all surprised when there are those who demand, "Give us the proof!" to support their innovations, for "it hath been so from the beginning" — and rightly so.

## COMMENTS TO EDITORS

"Your work is very good, may God continue to bless you with the paper." — Gamond W. Holmes, Worth, Ill.

"I appreciate your sincere efforts which are shown in your paper and know that words can not express the good that is being done through your efforts." — Robert D. Davidson, Sr., New Carlisle, Ohio.

"Searching The Scriptures continues to be one of the best. Keep the good work going." — Sam W. Garrison, Nashville, Tenn.

"We have enjoyed Searching The Scriptures for some time and hope to see more good articles about the false teachings that have worked their way into the church ..." — Allen D. Harper, Russellville, Ark.

"We appreciate the good work you are doing. I enjoy reading Searching The Scriptures." — H. A. Mobley, Loveland, Ohio.

"Keep up the good work." — Dorris C. Mann, Birmingham, Ala.

"I still believe your paper is of exceptional value to the brotherhood. It is particularly valuable to me (and others) in areas like this which are so shot through with liberalism. Without articles and news such as you publish, I would find it difficult indeed to remain abreast of the situation in the church at large. Further, I like very much the material you publish. It provides much good information for study and meditation. I believe, however, that the feature I appreciate most is the absolute frankness with which Searching The Scriptures speaks. No one need ever be in doubt how a writer stands on the subject of his writing. Keep up the good work." — Major Wallace H. Little, APO, San Francisco, Calif.

"Keep up the good work in Searching The Scriptures. You are doing a fine job." — J.T. Smith, Dayton, Ohio.

"All the articles are very timely. I enjoy them very much." — Alberta Cameron, St. Petersburg, Fla.

"I want you to know that I appreciate more than words can express the work that you are doing for His cause. May God give you strength." — Jimmy Tuten, Jr., St. Louis, Mo.

"Keep up the good work you and brother Miller are doing." — Wallace Whitehorn, Athens, Ala.

"You and brother Miller are doing a wonderful job with Searching The Scriptures. I enjoy every issue ; keep up the good work." — J. F. Dancer, Jr., Louisville, Ky.

"Have received my first copy of Searching The Scriptures. It is an excellent, well edited publication. I shall recommend it to my friends." — Claude Truex, Brawley, Calif.

"I enjoy the paper very much and thoroughly endorse the way you present the truth." — Dale Barnes, Beaver Dam, Ky.

"You have done an excellent job in editing and writing for Searching The Scriptures, and I hope that your health will permit you to continue in this effort in the future." — Earl Fly, Jackson, Tenn.

"I think you and brother Miller are doing a wonderful job editing this paper." — Mrs. J. B. McIntruff, Rector, Ark.

## Searching The Scriptures

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## Editorial . . .

### MR. INSIDE AND MR. OUTSIDE

James P. Miller

In March of 1958 H. E. Phillips and I published the first copy of Florida News Letter. A project of this kind had been contemplated for several months. The churches were making progress in Florida and we felt that some kind of publication that would tell their story would do good. Little did we dream that with this little four page paper we were starting a venture that would result in a major monthly that would be read all over the world.

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

This has been a happy combination through the years. The paper has grown and the task has become heavier for brother Phillips almost every month but my work stays the same. It takes both kinds of work to make a paper grow. The editor who sits at the desk has to have unusual ability in so many ways. He has to be a scholar, diplomat and linguist willing to give long hours to the production of a creditable product. On the other hand every journal needs some one who is in demand among brethren and who gives a good

part of the year to travel and meetings to represent the paper before the brotherhood. I have felt that this is one of the reasons why some of the journals among us have had such a difficult time. They did not have a preacher of sufficient stature who went in and out among the brethren.

As brother Phillips turned to the office and I to the brotherhood our little beginning with **Florida News Letter** grew and prospered. Within a matter of months we had a circulation well in advance of ten thousand copies. Encouraged by this success, in October of '58 we changed the name to give the paper greater range and called it **The Southeastern News Letter**. The first issue carried an article on brother W. A. Cameron, and as strange as it may be, the last issue in December of 1959 closed its pages with the story of his death.

As the readers of this journal well know in a period of 13 months in the summer of 1965 and 1966 I had major debates with both Wallace and Woods. Both of these discussions went even better than I had hoped and they were rewarding experiences that the history of the church will fully evaluate in the years to come. I am glad that our Heavenly Father saw fit to permit them to come to pass and for his help and strength to enable me to be one of the disputants. As fine as all of this is debates of this magnitude that affect the future of the church are great emotional trials for me. There are some who seem to enjoy debating. I have never been one of them. With the Lord's leading I have been involved in thirty or more through the years but I have never liked the strain and pressure of any of them. I have and will continue to defend what I understand to be the truth, but I am saying this to make this observation. After the debate with Woods and the writing of the lengthy review that followed in the November issue I just "sorta" cut the switch. Some have asked and others wondered why I have not had more articles in **Searching The Scriptures** and I have the idea that it worries brother Phillips a little.

It is wonderful to state that in the ten years we have been working together we have never had a misunderstanding of any kind or an unkind word ever spoken. As far as I know we come as near agreeing on every verse of scripture as it is possible for two men to do. We believe, speak and practice the same things. So until I can get the old typewriter oiled again the many wonderful writers will continue to fill the pages of **Searching The Scriptures** and I will work for the paper everywhere I go. Mr. Inside and Mr. Outside are still hard at the task with the help of many wonderful brethren over the world. In conclusion I will make to the readers the same promise I have made to brother Phillips and to my wife every day, "I am going to do better."

#### BIBLES AND BOOKS

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books? We can get any book in print for you.



#### MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM NO. 4

In last month's article I discussed the Java man, Peking, Neanderthal, and Cro-Magnon creations in the Chicago Natural History Museum. I pointed out that they were **built** and **arranged** to prove the ape origin of man or that they both have common ancestors.

Notice what the Museum's literature says about how some of these "men" actually looked. "The Neanderthal men were five feet and three inches tall, heavy, barrel-chested and not as erect as man." "No other museum in the world presents such a complete and vivid picture of the lives, cultures and physical characteristics of the prehistoric ancestors of the human race — we have learned what they looked like from their bones ..." "The Cro-Magnon people were tall, erect, with well-shaped heads and attractive **features**" (White, page 27, 31, 33).

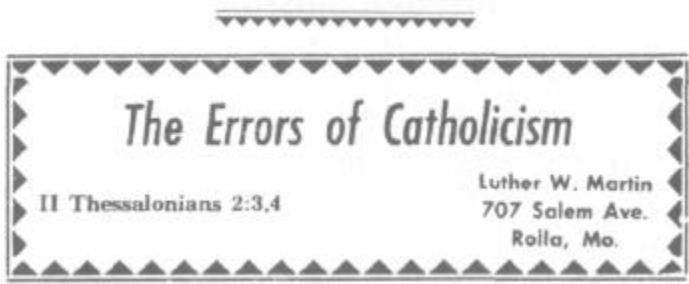
In view of the Museum's deceiving exhibits (such as Fossil Man) and in view of their misleading and false statements made in their booklets, it is amusing to read of their shock at the hoax of the Piltdown "man" (as they explain why he is **not** in the array of fossil men), "whose **repulsive Simian** features were familiar to a whole generation of school children and their scandalized mothers throughout the world" (White, page 25).

If "Piltdown" was ugly and his **features** repulsive, no one is to blame but the Evolutionists, for he is exactly what they built and was molded as they desired. But I believe "Piltdown" is every bit as handsome as "Java" (just get some reference book and look at both of them). In their original progressive sequence (while Piltdown "existed"), "Java" was first — most ape-like — and Piltdown next — less ape-like. Another point to ponder is this: outside of the deliberate "aging" process done by Dawson and as far as the original basic fossil "finds" are concerned, "Java" has no more right to be in the display than does "Piltdown."

What do some of the best known anthropologists honestly say about all this? George Simpson says, "Accurate restorations of extinct forms from one or a few fossil bones are simply not possible. Such supposed ability is folklore." He is "appalled that some anthropologists have been quite willing to reconstruct a **face** from a partial cranium, a whole skull from a piece of lower jaw and so on."

Boyd says that "any idea that human prehistory can be reconstructed from an examination of fossil remains is a will-o'-the-wisp"; and Dr. E. A. Hooten says, "These alleged restorations of ancient types of

man have very little, if any, scientific value **and are likely only to mislead the public.** We have no knowledge of their hair forms, hair distribution, pigmentation and the details of such features as I have mentioned. So put not your trust in 'reconstruction.' " The same great and honest anthropologist says, "You can model on a Neanderthal skull either the features of a chimpanzee or those of a philosopher." Surely in view of these statements, which could be multiplied greatly, one must admit that deceptions are found in this Museum.



### **AUTHORITY IN RELIGION**

The source of **AUTHORITY** in religion has been a "bone of contention" for many centuries. Of Christ, the elders and Jewish priests asked: "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). In His last instruction to the apostles, Christ stated: "All authority has been given to Me in heaven and on earth" (Matt. 28:18). Further, Christ taught... "The word that I have spoken, the same shall judge him (mankind LWM.) in the last day" (John 12:48). John also was inspired to write: "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Paul also wrote by inspiration saying: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (II Tim. 3:16-17).

From the above cited passages, we learn several salient points: (1) The question of **AUTHORITY** in religion divided people in the time of Christ... simply because some were not willing to accept the authority of Christ. (2) Christ was given, and now possesses **ALL AUTHORITY** in religion . . . this left **NO** religious authority for the Jewish priests **THEN**, and it leaves **NO** religious authority for mere men, today. (3) Christ's authority is manifest through His word, His teaching and that which He promised the Holy Spirit would teach to the apostles. It is on the basis of the words that Christ taught that all men are to be judged. Christ's word, His teaching, is found in the New Testament. (4) Although the New Testament does not contain a description of everything done by Christ, nevertheless, the N.T. does contain **ADEQUATE** information to produce **SAVING FAITH** (i.e., obedient faith) . . . and after all, isn't that our goal? . . . That we may have life (eternal life) through His name? (5) The Scripture was

given man in order that he will be adequately furnished to every **GOOD WORK**. Thus, Christ's authority is made known through the inspired Scriptures.

### **CATHOLICISM NOT CONTENT WITH CHRIST'S AUTHORITY!!**

Even a hasty investigation of Roman Catholic teaching will soon show that the Church of Rome is not content with the New Testament as manifesting Christ's authority in religious matters. B. L. Conway in **The Question Box**, wrote: "The Bible itself is but a dead letter calling for a divine interpreter;..." (Page 76). Yet, another Catholic author states: "We have no other records of the exact words of Christ save those contained in the New Testament" (Radio Replies, Vol. III, Rumble and Carty, page 128). Thus, jointly, these Catholic writers assert that Christ's words are a **dead letter**, and we have no other source of His exact words.

These Catholic writers would have us believe that the New Testament requires an "infallible interpreter" for it ever to be anything other than a "**dead letter**." Of course, they assert that the Roman Catholic Church is that "infallible interpreter."

### **ASK ANY PRIEST HOW MANY PASSAGES CATHOLICISM HAS INTERPRETED?**

First: I have never found any **TWO** Catholic priests who agree as to the exact number, and just **WHICH SCRIPTURE PASSAGES** have been accorded an "infallible interpretation" by the Roman Church. I would be happy to compile a list of such replies if any readers of this journal would care to question the priests in their community... preferably, get the priests to write down a list of the exact chapters and verses that have been "interpreted" by the Roman Church in her infallible teaching capacity.

Second: As a starter, I am indebted to brother Arvid K. McGuire, now of Huntsville, Alabama, who secured a written statement from a Catholic priest **while** brother McGuire was at Kirkwood, Mo. In his written reply, the priest listed the following as having been "infallibly interpreted" by the Roman Church: Council of Trent, 1545-1563, defined John 3:5, John 20:22f, Luke 22:19, and James 5:14ff. Council of the Vatican, 1870, defined Matt. 16:16 and John 21:15. The priest who compiled the above list was John T. Fitzsimmons, Kirkwood, Mo.

Third: Please note that only six passages of the Holy Bible have been supposedly "interpreted infallibly" by the Roman Church during her several-century existence. Hence, it is obvious that she places little significance in the study of the Bible, **OR**, that there are really not very many passages that require deciphering.

### **CATHOLICS ARE NOT ALONE IN REJECTING SCRIPTURAL AUTHORITY!!**

Roman Catholicism accepts the following sources of religious authority:

- (1) Biblical passages that she has "interpreted."
- (2) Oral tradition, supposedly handed down by the "Church Fathers."

(3) Decrees of Ecumenical Councils binding on the entire church.

(4) Decrees of the Popes when speaking *ex cathedra* to be bound upon the entire church on matters of faith.

(5) Papal Encyclicals (only those that fit the qualifications given under number 4 above).

(6) Canon Laws, over 2,400 of them, many of which apply to different groups among the Catholic Church membership.

### NON-CATHOLIC RELIGIOUS GROUPS FOLLOW CATHOLIC PRACTICE IN REJECTING SCRIPTURAL AUTHORITY!!

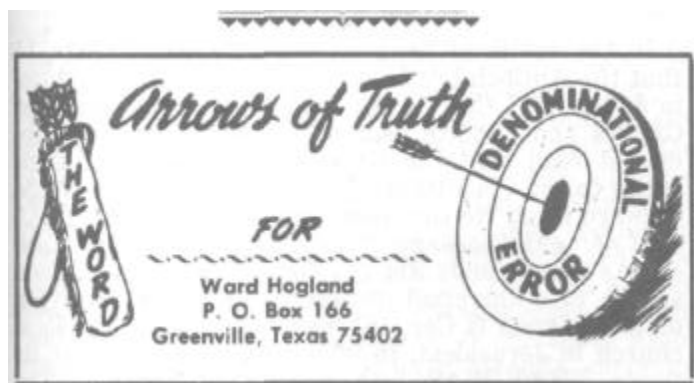
(1) Accept only those Bible passages that agree with their pet projects.

(2) Misapply other Bible passages in order that the force of their teaching is by-passed.

(3) Oral tradition . . . "our parents did these things, therefore, we can." Or, "the brethren have been doing it, therefore it's all right."

(4) Reducing the Bible to simply a book of broad general principles, rather than accepting it as instructions from God.

(5) Yielding to the pressures from existing evangelistic and benevolent institutions "among us," whose money supply would vanish if Christians and congregations continued to abide by Scriptural authority for their practices.



### "A ROUND-UP AT TALCO"

The church at Talco, Texas isn't too large but they put on a big show back in April. I say a show because that is exactly what it was. I received an announcement of the festivities and was both amused and shocked. On one side was a picture of the church building and its services. On the other side they told of this "Round-up for Christ" which was to be conducted the latter part of April. It is indeed interesting to notice how far some churches have gone into digression. It reminds me of the race to the moon — one nation is afraid another will get there first. Some of my liberal brethren are evidently in a race to see who can bring a new innovation into the church of the Lord first.

The following things were listed as a part of the show put on by the church of Christ at Talco. (1) Barbecue — all invited. (2) Speaker — Bob Davidson, former captain of Abilene Christian College football team. (3) Feats of magic by Hoti. Such ef-

fects as sawing a woman in two and eating razor blades. (4) Campout — bring only your bedding. This will be supervised. (5) Breakfast. (6) Short Bible class. (7) Crafts — make items to take home. (8) Lunch. (9) Games — activities for all age groups.

As I look over the above items sponsored by the church at Talco I notice that the only thing listed as **SHORT** is the Bible class! I told some of the brethren this was the reason a church could be led into such foolishness — they have had too many **SHORT** Bible classes. This is the social gospel gone to seed. Many people wonder what the social gospel is; if they will take a long hard look at the above they will know. Notice everything listed (with the exception of one or two) has to do with the **BODY** and not the **SOUL**. It appeals to the **PHYSICAL** but not to the **SPIRITUAL**. When the church begins to appeal more to the bodies of people than to their souls, it has given up the truth and has put itself in competition with the entertainment world. First, it is unscriptural and second, we do not have the facilities to compete with Disneyland or Six Flags Over Texas. God never intended for the church to go into this business.

Gentle reader, imagine if you can, the church securing the services of a magician to swallow razor blades or saw on the body of a woman. How far will brethren have to go before some of these brethren will wake up? Did our Lord die for a church to put on such a show? What has crafts and barbecue to do with the salvation of the soul? Money from the treasury of the church may be used scripturally for only three things. First, preaching the gospel; second, edification of the saints, and last, benevolence among poor saints (Phil. 4:15-17; II Cor. 11:8; I Cor. 16:1-2). If the Bible authorizes using the money from the treasury for anything else I have failed to find it. When brethren begin to use the money of the Lord for such things as crafts, barbecue and feats of magic they have completely abandoned the faith.

I want it understood that I have nothing personal against my erring brethren at Talco. I pray that they will give up these false doctrines and return to the Lord. Sectarianism is indeed making its inroads into the church of the Lord. Many other examples could be given but I trust this will cause brethren to prayerfully return to the ancient order.

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H. E. Phillips

### **"ACTION" AND THE UNIVERSAL CHURCH (No. 6)**

Leo Rogol, Hixson, Tenn.

### **Bro. Lovell Violates the Scriptural Plan for a Church Treasury**

Is he no longer concerned with what constitutes a **SCRIPTURAL PATTERN** for collecting funds? Do we find anything likened to "ACTION Assistants" in the New Testament collecting "Miss A Meal Dollars?" Where do we find anything in the New Testament likened to bro. Lovell's ACTION to campaign for funds for any **church needs or "their program of work?"** Why knock the Catholics for their various schemes of raising money for their church needs if we lack as much scriptural authority for our method of collecting money? We read where one church forwarded funds to **ANOTHER CHURCH** (in the realm of benevolence), but no separate organization ever collected funds for **ANY CHURCH**, or "forwarded" funds to any church. Where do we find in I Cor. 16 or any other passage in the New Testament a **HUMAN ORGANIZATION** collecting and forwarding funds to a church? Name the passage, please. We read in I Cor. 16: (1) "concerning the **collection**;" Paul had "**given order** (is this not a command?) to **THE CHURCHES**;" (2) "Upon the **first day of the week** ..." ("lay by him in **STORE**") (the common treasury — of the church).

Bro. Lovell's scheme violates every principle laid down by the inspired apostle with regard to a scriptural pattern as to: (1) the organization — the giving or collection was restricted within the church; Lovell adds another organization; he adds ACTION to "**THE CHURCHES**;" (2) the **DAY**, (first day of the week) these collections are to be taken. If this is done on "the first day of the week" in "the church," then what business do ACTION Assistants have in taking up collections in the assembly? And if they collect funds through the week they violate the **DAY** Christians are to "lay by him in store." These funds are not collected in the church, but Lovell has ACTION "forwarding" "their gifts" to the "elders of the church sponsoring this project." Brethren, these Orphan Homes, etc. soliciting for "fifth Sunday contributions" is no greater violation of the pattern concerning the treasury of the church than Lovell's plan. And yet bro. Lovell said no one could "punch an unscriptural hole through it."

Since "there is no local church that alone can fulfill all the commandments of the universal church," then the present-day needs as visualized by bro. Lovell have outgrown the treasury of the local church. Therefore, of necessity, this also involves the need of a **universal church treasury**, under the oversight of universal bishops necessitated by "Universal Action by a Universal Church." Of course, the sponsoring type operation of work is already demonstrating this, but by no means does it make it right.

In the realm of benevolence, we read in Acts 11 that the Antioch brethren sent relief to the brethren in Judea. In I Cor. 16 we read that the churches of Galatia and Corinth sent aid to Jerusalem. But we do not read that the Galatian churches sent their funds to the Corinthian church, which in turn would forward them "to the elders **sponsoring** this project." Just name the passage that authorizes this, bro. Lovell. As these funds did not come from one common source, or a universal treasury, so also the **receiving** of these funds (I Cor. 16) was restricted to the local church in Jerusalem, to which **each church** sent its funds. **THAT WAS THE STOPPING POINT!** The Jerusalem church was not a banking institution or a treasury house to **RECEIVE** funds from various churches to hold in store until in their wisdom, by their choice and authority or "direction" and under the **oversight of the elders** they saw fit to **DISTRIBUTE THE FUNDS THEY RECEIVED TO OTHER CHURCHES**. The giving and receiving were on the local level, with a direct connection between the giver and the receiver.

But at best this in no wise establishes a pattern for receiving and distributing funds in the realm of evangelism. For example, simply because a dress and a pair of pants are items of clothing to be worn, a **pattern** for a dress is not a pattern for a pair of pants. Who would want to wear a pair of pants made from a pattern for a dress? We simply do not read of any **church** sending funds to **another church** for the purpose of **sponsoring world evangelism**. We do have **example** (a pattern) where PAUL "robbed other churches, taking wages of them ..." (II Cor. 11:8). (He was not a "church" as some would indi-



cate by their present-day "reasoning.") The day we can establish a pattern in the realm of evangelism for one **church** to send to another **sponsoring church** is the day we can address the Otter Creek church as "brother Paul."

Thus, since "the church still looks to Tennessee for much of our guidance and direction" and bro. Lovell has "never seen any reason . . . to stop doing it," then it is an easy matter for him to speak of "Action by a Universal Church for a Universal Cause." Once he gets brethren to "digest" this unscriptural nonsense he will find no difficulty in setting up universal elders under the guise of "sponsoring elders" and consequently a universal church treasury. If he can activate the universal church, then he can likewise establish a "universal treasury" to finance a "universal cause." No, all this has not happened — yet. But remember, in the days of Paul, when some brethren wouldn't dream of setting up a "universal bishop" over the "universal church" Paul said: "FOR THE TIME WILL COME when they will not endure sound doctrine . . . AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH AND SHALL BE TURNED UNTO FABLES" (II Tim. 4:4). If this happened to the church of Christ THEN, it can happen now.

#### IN CONCLUSION

At the beginning we made mention that a little over fifteen years ago the sponsoring type program of work known as the Herald of Truth appeared to be such a harmless and innocent thing. As we see its influence and pressure increasing and spreading, we may well see that such schemes are becoming nightmares for Bible-loving, God fearing Christians. The propaganda and pressure closed the eyes of those who looked in wonder at these things. Thus they were shut to the reality of danger that lurked behind the veneer of innocence because its outward label was painted, "A Good Work." Since this was a "good work" many did not realize the danger it posed to the safety and purity of the church of our Lord. Ambitious churches and elders were steadily assuming the roles of sponsoring churches, sponsoring elders and they seemed only sincerely interested in a worthy "responsibility and obligation."

But the road of institutionalism and super-organization, sponsoring churches upon which many churches of Christ are travelling today is leading right back to Rome. And yet, many of the brethren who could not see the dangers lurking in the dark corners of super-organizations are swiftly swept in the current toward total departure into Romanism. And because of this, the greater the innovations, the less is heard the voice of opposition of those who thought the day would never come that the church would be in the danger of apostacy. Each appeal such as "Action by a Universal Church for a Universal Cause," the trend of "the church (looking) to Tennessee for much of our guidance and direction . . ." hastens the speed of travel toward such a system as Catholicism. How sad to see so many brethren who claim to oppose errors of sectarianism without the church stand completely apathetic to sectarianism within the church! Each campaign for Christ, every dollar sent to the sponsoring elders of the Herald of

Truth, every dollar collected by "ACTION Assistants" and forwarded to the Otter Creek elders sponsoring their "universal cause" brings us that much closer to the reality of a universal bishop, a universal treasury and the destruction of the God-given right to self-government, or local autonomy of every congregation of God's people on this earth.

Yet many of these brethren will write volumes of articles warning us of the impending threat of Catholicism as it makes inroads into our sacred religious heritage — our freedom to worship God as He wills. They warn how Rome is exerting her best talents and efforts to crush this privilege — to destroy our rights to worship as Christians. And yet, they uphold in the church of Christ the very thing they oppose from without. The pressure by such ambitious men as bro. Lovell is destroying the right of each church to be self-governing; to look after and care for its own work. Such schemes seek to crush, control the equality, responsibility and FREEDOM given by God among individual congregations.

We need not only to be conscious of the threat of Catholicism in this nation, but we need to be equally, if not more conscious of the seed of Catholicism IN THE CHURCH. As such a road upon which many of our liberal brethren are travelling brings them closer to Rome, it will eventually and inevitably lead many church members to hell. One cannot walk the road to Rome without finding himself, at the same time, on the "way, that leadeth to destruction" (Matt. 7:13).

If you think many are not headed in that direction, if the threat of CATHOLICISM is not found **in the church**, then what does it indicate when brethren campaign for and promote ACTION BY A UNIVERSAL CHURCH FOR A UNIVERSAL CAUSE?" What does it indicate when men like bro. Lovell are encouraging churches to look to "Tennessee for much of our guidance and direction?" If this is not CATHOLIC, then pray tell, what is? And remember, Lovell is not the only one to embrace and endorse such dangerous and evil schemes. Right behind him is Alan Bryan and also John Allen Chalk who is now the featured speaker on the Herald of Truth sponsored by the Highland church of Christ, Abilene, Texas. And behind them is an army of elders and preachers who promote, endorse, encourage one sponsoring arrangement after another.

One who speaks out against such digressive trends is viewed as an "alarmist," an "agitator," etc. But are not the accusers equally "alarmed" and "agitated" as they speak out against these very same things found in the Catholic church? Why, then, should one not be alarmed and agitate to his fullest ability the sound of warning against Catholic practices **within the church?**

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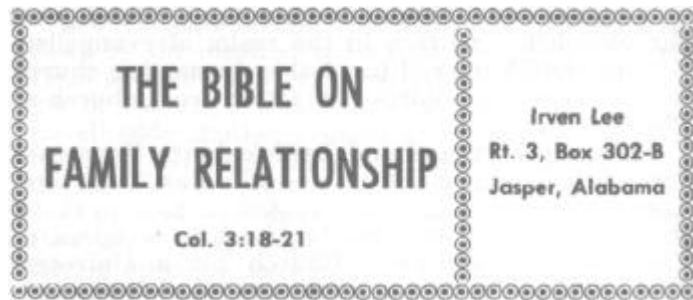
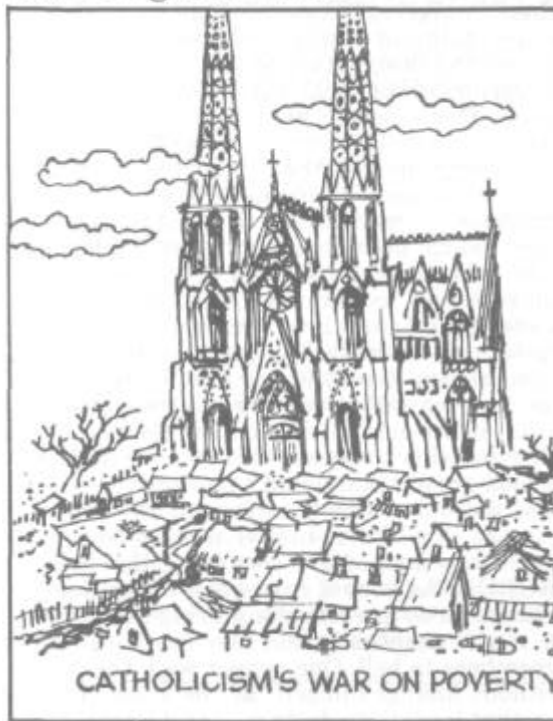
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### Our Religious World



### LOVE OR LUST

Love suffers long and is kind, the apostle said. (I Corinthians 13:1-8.) There is not much love evident in our world, if unselfish kindness is an essential characteristic. Popular songs are love songs, or are they? Many writers of short stories and fiction books build their themes around struggles of lovers, or is it love? Aged women are needed who are capable and willing to teach younger women to love their husbands and to love their children. (Titus 2:3-5.) This teaching is neglected, evidently, for many seem not to know anything about love as described in the Bible.

The woman who is subtle and given to flattery may tempt the young man who is void of understanding. He may call this love when it is provoked lust and temptation. She may lead him along in the path toward hell and FORCE him to his spiritual destruction, while he follows as an ox that is being led to the slaughter house. (Please read chapter seven of Proverbs. Note the word "Please.")

Lust and love are as opposite as the poles. Love is an unselfish interest in others that reaches out to do them good. Lust is a selfish desire for satisfaction of the carnal nature. Love begets love. We may love one because he first loved us. It is God's love and His goodness that lead us to Him. (I John 4:10; Romans 2:4.) When love reaches out it blesses. When lust ! conceives, it brings forth sin and death. (James 1:15.) Man may be lured and enticed by the unholy ! charms of the "strange woman," or the man may entice some unfortunate soul, but the same man or woman was created to be in the image of God. The Gospel should be preached to these creatures of God that it might have its ennobling influence before they become slaves of corruption. Please read the last half of the second chapter of second Peter.

The pleasures of sin are deceitful and are but for a season. This is certainly true of the sins of sex that are so common in every generation. The pagan Roman empire was impure, but so is modern America. The last half of the first chapter of Romans and other inspired accounts of the pagan world seem modern in application.

The Bible has several listings of sins, any one of which will prevent one's entering into the heavenly reward. Listed first in such catalogs is fornication or some related sin. This is true in almost every such passage. (See Galatians 5:19-21; I Corinthians 6:9, 10; Colossians 3:5; and any parallel passages you can find.) Sins that destroy homes and self-respect are not little misdemeanors.

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The Bible uses the words "unclean" and "filthy." It speaks of corruption as the harvest or as the master one serves. (Ephesians 19:29; 5:4; Galatians 6:7, 8; II Peter 2:19.) Think of the significance of the words "unclean" and "filthy." Even present public usage includes the word "dirty" in regard to some minds and conversations. The inspired advice is to "Flee fornication." (I Corinthians 6:18.) The context of this verse singles this sin out as being more grievous rather than less destructive than other common sins.

The degrading influence of the Kinsey report, university professors who publicly recommend pre-marital sex relations, Hollywood's powerful means of spreading its degradation, filthy literature, the breaking down of respect for the Bible, much that is falsely called music, and the mad rush for money on the part of parents give some answer to the question of why so much lack of fidelity in marriage. The complete failure of one marriage out of three, the alarming spread of venereal diseases even in this day of the miracle drugs, the frustration and mental sickness of this sedative pill generation, and the abundant harvest of illegitimate children and delinquent youths answer in some measure the question as to what the results of this promiscuity are. The public needs to be aroused to the destruction this sin can bring to the souls of the guilty. The ultimate fall of our nation is related to this sin which destroys the home. Can our nation long stand if this sex craze continues to spread?

Let those who claim to be Christians be Christians. Our world needs to see examples of purity, modesty, and fidelity. Homes where love abides are like oases in the desert of a lust driven mob. Followers of the Lord are to have no fellowship with the UNFRUITFUL works of darkness, but rather reprove them. (Ephesians 5:1-11.) There would be fewer people suffering physical and mental maladies now, and fewer people in hell later if more were done by parents, preachers, teachers and people everywhere that know right to teach the beauty of holiness and the uncleanness of sin.

People hunger for the love of the type the parents should show the child, or that Christians should have for the brethren, or even for their neighbors. Heaven's love for man remains the wonderful marvel of the ages. The removal of lust and selfishness that love might take their place could do much to prepare the many for heaven, and, as a by-product, remove much of the disease, remorse, sorrow and corruption of a strife torn world.

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# The News Letter Reports

"... THEY REHEARSED ALL THAT COD HAD DONE WITH THEM . . ."—Acts 14:27

## WALTER N. HENDERSON

Thomas G. Butler, Lakeland, Florida

"Know ye not that there is a prince and a great man fallen this day in Israel." These words are descriptive of Walter N. Henderson, whose body was laid to rest in the Neunanaville Cemetery near Alachua, Fla., May 7. Brother Henderson was born in Madison, Fla., Feb. 1, 1907, and reared in a very large family. His early life was spent in an agricultural environment where he learned to work hard and toil long hours. This experience served him well as a laborer in the kingdom of God. He never was in a hurry, but was always busy about his Father's business.

Walter received his education in the common schools of his day and through long hours of diligent private study. He knew the Bible well and was a teacher unexcelled. He was a gospel preacher who never deviated from the truth for any reason or for anybody. His life was pure and without blemish. His influence for soundness of the -faith was and is felt over a large area as he had served a number of churches as local evangelist.

I thought Walter Henderson's wisdom to be great and sought his advice and opinions a number of times. We have been together a great number of times when churches were in difficulty. Always he was practical, charitable and wise in every decision that he made. My respect for him was as high as heaven, my confidence in him was unlimited and my love for him knew no bounds. Truly, Walter Henderson was a man of God.

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**Horace Hartsell**, Boca Raton, Fla. — We are starting a sound work in Boca Raton, Florida. The temporary meeting place is 115 N.W. Palmetto Park Road. This is near the 7-11 store, two blocks west of U.S. 1. Anyone in this area is invited to meet with us. Any students planning to attend Florida Atlantic University in the future should know that there will be a sound congregation with whom to worship. My phone number is 395-9385.

**W. L. Wharton** of San Antonio, Texas will be the speaker in a gospel meeting with the church at 3514 W. North Avenue, Stone Park, Ill., May 17-21 and with the church in Albion, Michigan, May 29-June 4.

**Glenn L. Shaver**, Oak Lawn, Ill. — I am in my third year with the church meeting in the Burbank Manor section of Oak Lawn, a suburb of Chicago, and plan to move back to my native state of Arkansas this summer. The church here would appreciate hearing from any sound and faithful gospel preach-

ers that interested in the Lord's work in this area. Write to: church of Christ, 8230 S. Laramie Avenue, Oak Lawn, Ill. 60459, or call Area Code 312-422-4713. I am moving back to my home county (Randolph), Pocahontas, the county seat. The church started meeting there last November as the problem of Institutionalism, etc. They have purchased lots near the city limits on Highway 90 N.E., and plan to build this summer. They have asked me to come home and work with them. It will be necessary at the present for us to raise all of our support and moving expenses. Hence, any church or individual that can help us will be greatly appreciated and fully acknowledged. Brethren, pray for us. I am now out of the hospital and able to hold some meetings this year. We will need 600.00 per month which will serve to pay our rent, utilities and salary. We will also need about \$300.00 to pay our moving expenses from Chicago to Pocahontas.

## PAUL WILLIAMS TO GO TO SOUTH AFRICA

For over fifteen years my wife and I have been extremely interested in the work in South Africa. Ten years ago we tried to go, but a combination of factors prevented our getting there. Recently Bro. **Gene Tope** visited us and took away all our excuses for not going now; so, God being our Helper, we have decided to go in December of this year.

We intend going to Johannesburg, where there is only one very small white congregation controlled by the liberals. The city of Johannesburg has 500,000 white people and 500,000 black people in it. Bro. Tope tells us that there are vast areas of this great city, where the gospel has never been preached. We will live and work among the white people. We will also have opportunity to preach to the blacks both in the city and in the native areas away from the city. Since the people of South Africa speak English, there will be no language barrier. And since the climate is mild and the education and health facilities are excellent, we will be able to remain longer than the two years that evangelists going to the tropical areas of Africa stay. We intend staying in South Africa four years.

My wife and I will both be 37 years old when we leave. We have five boys. The oldest two are Christians and should be a great help in our work. All of us are in good health. I was advised by some when we desired to go ten years ago that I needed more preaching experience and the experience of working with elders. Well, that experience has now been acquired. And I feel that I am now in the most productive years of my life. I sincerely believe that we will be able to do much good in preaching the gospel in South Africa.

We are seeking monthly support, travel fund and a work fund. Since I am writing this just five days after we made our decision to go, we have none of the money at this writing. I confidently expect brethren to fill these needs, for I have become increasingly impressed with the willingness of faithful churches to support evangelists preaching everywhere in the world.

Paul K. Williams  
412 Lawndale Dr.  
Plainfield, Ind. 46168  
Phone 839-0174

**Earl Hartsell**, Leesville, La. — After two years of labor with the Leesville church we plan to move to Alexandria, Louisiana this summer to start a new congregation there. We made the decision to move to Alexandria because we feel that the need is much greater there. Alexandria is in the center of the state and there is no sound congregation within 60 to 100 miles in any direction from there. We know that this task will not be easy but we believe it is the Lord's will that here be a faithful church there.

If anyone reading your paper should know of anyone who lives there or is moving there who would I join in this work, please let me know. You may know of some service man stationed at England Air Base nearby. You may write me at this address: Earl Hartsell, P.O. Box 335, Leesville, La.

**Kenneth R. Camp**, Gen. Del., Black Rock, Ark. — Brethren who cherish the "Old Paths" continue to strive for the cause in Pocahontas, Ark. Since Oct. 1966, we have been meeting in an abandoned store building on Highway 90, near the high school, with attendance ranging from 35 to 50.

We have purchased a well located acre on the western edge of town and hope to erect a building in the near future. We also hope for a full time evangelist by mid summer if support can be raised.

We would appreciate the efforts of the reader in contacting friends and relatives in the area of Pocahontas and urging them to meet with us. Those traveling are urged to plan a stop with us.

Any inquiry regarding the work in Pocahontas is welcomed and we should like to receive bulletins from any and all who can send them.

**Jimmy Tuten, Jr.**, St. Louis, Mo. — I will be with the Greenwood church, Greenwood, Arkansas, April 28 through May 5. **Harry Pickup, Jr.** will be with the Spring & Blaine church May 14-21. Two weeks ago two were baptized and one identified at Spring & Blaine.

**W. C. Hinton, Jr.**, Clermont, Fla. — On August 3rd we will be getting a last look at San Francisco, the Golden Gate Bridge as we pass under it and out to sea where we pass close to Alcatraz and then the water only surrounds us for the 14 day voyage on the S. S. President Cleveland. To date we are assured of only \$380 per month and thus are very interested in knowing of brethren who would like to join with us in the task that lies ahead in Japan. We ask that

you prayerfully consider what you can do to help us be maintained in Japan for the next three years in order that we might teach them more. It might be well to note that when we return we will be the only fully conservative preacher working among 100 million people or one-half the people in America. My address until August will be: **W. C. Hinton, Jr.**, 715 Sunny Dell Drive, Clermont, Fla. 32711.

**Thomas G. O'Neal** had a religious debate with F. L. Ray in Murfreesboro, Tennessee, April 17, 18, 20, 21, at the Westvue church building. The first two nights Ray affirmed that the Baptist church was scriptural in origin, doctrine and practice, and was established during the days of Jesus Christ on earth. The last two nights O'Neal affirmed that the church of Christ was established on Pentecost after the resurrection of Christ and is scriptural in origin, doctrine and practice. The tapes of this discussion are available from Phillips Publications, P.O. Box 17244, Tampa, Fla. 33612. The four nights' discussion will be \$12.00, recorded on four tapes.

**Ralph R. Givens**, Susanville, Calif. — One has recently been baptized. I will be in a meeting with the church in Novato, California May 14-21.

**John W. Pitman**, P.O. Box 103, Fayetteville, Ark. 73701 — Any church in the state of Arkansas who is in need of a preacher I would consider the work. I am now preaching with the small church at Georgetown, Arkansas, but we do not have support. The work is good and we enjoy it. We would like to stay but we need support. Eleven were baptized in January and two were restored. The contribution pays for a 15 minute radio program each Sunday morning. I can be contacted at the above address.

**James L. Denison**, Box 481, High Springs, Fla. — I closed a weeks meeting with the church in Marietta, Florida on April 30th, resulting in one baptism and three confessions of wrong. This was my second meeting for 1967. Brother **Billy Duncan** of Trenton, Florida will hold our meeting at Santa Fe Hills on May 15-21.

**Guy McDaniel**, Muscle Shoals, Ala. — Brother **A. C. Grider** of Longview, Texas will preach in a gospel meeting at Southern Blvd. church of Christ in Sheffield, Alabama, June 5-11. Services will be at 7:30 each night. Brother **Baxter Rose** of Muscle Shoals, Alabama will direct the congregation singing. All in this area are invited to attend.

**Larry A. Bunch**, Palmetto, Fla.—Need a preacher? Any congregation needing someone to conduct a gospel meeting, please contact Larry A. Bunch, 1613 5th St., Palmetto, Fla. 33561. I can come anytime except June 5-9 and the latter part of July and the first of August, unless some congregation in Oklahoma wants a meeting about that time. **Edwin Hayes** will be in a meeting at Palmetto October 1-7, 1967.

**Frank Ingram** — Bro. **Sam Binkley** held us a meeting here in Blue Ash, Ohio, the last of April. He

brought forth splendid gospel lessons and two precious souls were added and the church strengthened. Fifty-three souls have been added in my work in the past four years. Beginning May 21 I will be preaching for the church in Brownsburg, Ind. My new address will be, P.O. Box 184, Indianapolis, Ind. 46112.

**PREACHER WANTED**

The Loveland Heights church of Christ is in need of a full time preacher to begin work in the fall of 1967. This congregation meets in a new building and is able to fully support a preacher. Present membership is over one hundred. If interested, please contact W. McVey, 1566 W. Loveland Ave., Loveland, Ohio 45140.

**B. G. Hope**, 213 E. 12th St., Bowling Green, Ky. — The members of 12th St. and the citizens of the community had an unusual opportunity from March 26-April 2 at which time Bro. **Clinton Hamilton** lectured and preached the Gospel of Christ at 12th St. church of Christ. He lectured from Monday through Friday on the following subjects: The Living God and God Is Dead Controversy, The Bible, the Christian and Science, Creation or Evolution, The New Morality, License, Responsibility and Intellectual Freedom. On the Sunday preceding the lectures and on Saturday night and Sunday following the lectures he preached five powerful sermons. Among the sermons was one on the Home, the Bible and You. Bro. Hamilton was invited to speak before two colloquia at Western University arranged by the philosophy Dept. We were impressed by the interest of the young people, some not even members of the church. I know of no one who can deal with these subjects more effectively than Bro. Hamilton. It is my personal feeling that these lectures should be presented all over the country. Our young people are interested in them. They have honest questions that need honest and Scriptural answers. Eternity alone will determine the good that was done while he was here. We are grateful to him.

**Gilbert W. Holt**, Clarksville, Tenn. — The South Clarksville congregation had its beginning the first Sunday in November, 1965 with eleven people. Since that time the congregation has made much progress. In June of 1966 I moved here from Cambridge City, Ind. to work with these brethren. We are now meeting in our new building. We have a radio program Monday-Friday from 1:00 to 1:15 P.M. Our average attendance for the month of March was 78. This is the only congregation in Montgomery County, Tenn., that has taken a firm stand against Institutionalism. If the readers of Searching The Scriptures know of men who are stationed at Fort Campbell, Ky., who want to worship with a congregation that is insisting upon Bible authority for all we do, please send us their names and addresses and we will be glad to call on them.

Church of Christ, Clermont, Florida — Due to the fact that the present preacher, **W. C. Hinton, Jr.**, is leaving in July to continue work in Japan, we are interested in securing a faithful preacher to labor

with us. There is good opportunity for growth and the 35 members, meeting in their own building, have no internal problems and work together well. A preacher's house is provided. We are located 20 miles due west of Orlando, Fla., the "action center of Florida." If interested in working with the brethren at Clermont, please contact **Turner Hogan**, 1115 Chestnut Street, Clermont, Fla. 32711, phone 394-4474.

**PREACHER WANTED**

A gospel preacher is needed at a small church on the outskirts of Cincinnati, Ohio, on or before June 1st. Financially able to support full time effort. Please contact Charles Proctor at 6538 Donjoy Drive, Cincinnati, Ohio 45242 or call 891-1250.

**PREACHER WANTED**

The 9th Avenue church of Christ in St. Petersburg, Florida desires to contact a preacher of the gospel who may be interested in moving to labor with this church. Fred Liggin, Jr. is now with the 9th Avenue church but plans to go back to Africa January 1, 1968. This congregation plans to help him in this work. We can provide adequate support for the right man. Please contact Lano Mosley, phone: 894-0360 St. Petersburg, or Bob Keannerer, phone: 347-980 St. Petersburg, Florida. The church building is located at 1315 9th Avenue north, St. Petersburg, Florida.

**JACKSON-CRAFT DEBATE**

**Marshall E. Patton**

On the nights of February 13, 14, 16, 17 it was my privilege to moderate for brother Maurice W. Jackson, Jr. of the Stevens Avenue church in Huntsville, Alabama, in his debate with Mr. Richard C. Craft of the First United Pentecostal Church, also of Huntsville. The debate was conducted in the buildings of both churches — two nights each.

This discussion was well attended by the brethren of each of the men. Of course, our brethren outnumbered the others, but Mr. Craft's people were well represented each night — several coming from distant places. We had brethren present from a large area including a number of preachers as well as others from Birmingham and other North Carolina cities, Georgia and Tennessee. Excellent decorum prevailed throughout the debate.

The issues involved the Godhead, Holy Spirit baptism and miracles. Mr. Craft ran the usual course on the Godhead and did a fair job of representing the position of his brethren. As a speaker he was bold, somewhat fluent, but left much to be desired from the viewpoint of his knowledge and use of grammar. On the Holy Spirit Mr. Craft had very

little to present either affirmatively or negatively. He continually reverted back to the Godhead proposition and used most of his time the last two nights on the Holy Spirit proposition trying to patch up his failure on the Godhead issue.

Brother Jackson prepared himself thoroughly for this debate. He presented some of the best material I have heard on the subject matter, especially the Godhead. He could not get Craft to stick with the Holy Spirit proposition. However, in spite of this handicap, he did an excellent job of setting forth the truth on this proposition. Brother Jackson had his material well arranged and presented it with force, clarity, and effect. While this was his first debate of consequence, his conduct was as that of a veteran. The brethren who heard the debate were well pleased with and deeply grateful for the excellent job he did.

Brother Leonard Tyler and brother Colin Williamson assisted in a very fine way as time keeper and operator of the overhead projector and charts respectively. A good system was employed throughout in the use of the charts and projector so that neither side lost one minute of time during the whole debate.

Brother Jackson proved himself to be an able defender of the truth. He is worthy of confidence and will do an excellent job when and where ever called upon.



#### WORD STUDIES IN NEW TESTAMENT *BENEVOLENCE: No. 4*

All students of the New Testament church are well acquainted with a ministry of benevolence extended toward the poor saints in Jerusalem during the close of Paul's third mission tour. Collections were taken from numerous churches and delivered by Paul and others, in Jerusalem when, in that city, Paul's mission labors as such ended. No study of New Testament benevolence could afford to overlook the various terms that are used in connection with this great Judean relief. In addition to these terms there are several other words that occur in especially outstanding passages. They also should be considered in this study.

At this point, then, the Judean relief will be studied first; then the other words that have been mentioned.

#### KOINONIA

It is stated in Acts 2:42 that the Jerusalem church continued in **koinonia**. In most English translations this word is rendered "fellowship." According to Moulton the term is used in profane writings to denote the closest of all human relationships; e. g., the marriage contract. (**Vocabulary of the Greek New Testament**, p. 351.) But what is the significance

of the term in Acts 2:42? Obviously, it is not there signifying the marriage contract. If I count correctly the word **koinonia** occurs nineteen times in the Greek Testament: Acts 2:42; Rom. 15:26; I Cor. 1:9; 10:16; II Cor. 6:14; 8:4; 9:13; 13:14; Gal. 2:9; Phil. 1:5; 2:1; 3:10, Philemon 6; Heb. 13:16; I Jno. 1:3, 7,6.

The word **koinonia** appears to convey at least three different meanings: first, the share which one has in anything (II Cor. 13:14); second, intercourse, intimacy, fellowship (Acts 2:42, but I am not at all certain that this passage so uses the term); third, a benefaction jointly contributed (Rom. 15:26).

**Koinonia** and kindred words are basically opposed in meaning to **idios**, "one's own." The root of **koinonia** and kindred terms is **koinos**, "common." The Jews used this term in contrast with **hagios**, "holy." That which was **hagios** was set apart for God's use, while that which was **koinos** was common, or for man's use (provided it was not "unclean").

It seems to me that **koinonia** clearly denotes a physical contribution or alms in Rom. 15:26; II Cor. 8:4; 9:13; Phil. 1:5; and Heb. 13:16. Liddell and Scott define the term "charitable contribution," "alms," and cite Rom. 15:26 as a case in point. (**Lexicon**, p. 970.) What this contribution consisted of, I do not know. The passages cited from Romans and Corinthians as denoting alms, all refer to the collection taken for the poor saints in Jerusalem. The reference in Phil. 1:5 is probably to Paul's support by the Philippian church, Phil. 4:15, 16. The reference is general in Heb. 13:16.

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*Evangelist:* Owen J. Calvert  
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EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Olin Hastings  
PHONE: 746-0305

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**NORTH MIAMI AVENUE CHURCH OF CHRIST**  
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**143rd ST. & NO. MIAMI AVE.**

### *Schedule of Services* **LORD'S DAY**

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MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

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MORNING WORSHIP ..... 10:50 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Jim Ward  
PHONE: 424-3533

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**FOREST HILLS CHURCH OF CHRIST**  
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**1011 W. LINEBAUGH AVENUE**

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MORNING WORSHIP ..... 9:50 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

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**ROME AVE. & WISHART BLVD.**

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MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* James P. Miller  
James G. Walker

## DECATUR, GEORGIA

**GLENWOOD HILLS CHURCH OF CHRIST**  
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WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

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WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Jas. P. Needham  
PHONE: 366-0884

## MURRAY, KENTUCKY

**WEST MURRAY CHURCH OF CHRIST**  
meets in  
**5. 18th & HOLIDAY DR.**

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BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 10:50 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:00 P.M.

*Evangelist:* Aude McKee  
PHONE: 753-7769

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**ROCKWELL AVENUE CHURCH OF CHRIST**  
meets at  
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BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Bill McMurry  
PHONE: SU 9-1428

## JACKSON, TENNESSEE

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meets at  
**H'WOOD DR. AT HATTON**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

## PASCAGOULA, MISSISSIPPI

**25th STREET CHURCH OF CHRIST**  
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BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:30 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Dick Blackford  
PHONE: 475-9354

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meets at  
**CORNER LAKE WEIR & CONANT AVENUE**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:45 P.M.

*Evangelist:* Ramie Rhoden  
PHONE: 781-5704

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### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Dennis L. Reed  
PHONE: 788-8335

## MURFREESBORO, TENNESSEE

**WESTVUE CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Thomas G. O'Neal  
PHONE: 893-3355

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MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
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## GLORIFYING AND GLAMORIZING SIN

Donald R. Givens, Novate, Calif.

'Let us get rid of this silly idea called 'sin'.' "We must be free to act as we please." "If you like it — then it's right." "All rules and restraints of morality are out-dated." "We need a new code of morals to fit our advanced sophisticated age."

These are some of the ideas we are hearing today. This generation has decided that we need a "new morality." In the newspapers, in the movies, on the radio and television today we hear the cry for a "new and sophisticated code of morality." And we are seeing the results of this loose and "unrestrained think-ing" also. Crimes of all types are rapidly increasing; divorces; and illegitimate births are multiplying; and never before has this nation seen sin glorified and glamorized as it is now. I am a young man but I have seen our country decline morally even in the last few years. Why, for example, things are shown on television now that even a few years ago would have never been filmed, much less accepted by the public. But now we wink at the sins exhibited and call the sinners "swingers." If you are not revelling with the "swingers" you are a "square." Today we see such repulsive and revolting, lascivious and lewd programs I as "Shindig" and "Hullabaloo" and many other programs which feature teenagers (and even supposedly "mature"? **adults**) going through all sorts of torrid, sensual, and suggestive movements and bodily contortions. It is nothing but sin glorified and glamorized. No wonder some teenagers act the way they do if they have such programs as this to feast their minds and eyes upon. (We can be thankful that there are many fine teenagers who are Christians and who act like such and refuse to be led by the revellings of the sinful.)

It is not a problem of immorality that only teenagers have succumbed to. Oh no, many, many adults are also crying for a "new morality" and freedom to sin as they please.

But friend, let it be truthfully said that this "new morality" is NEITHER "NEW" NOR "MORAL." It is **nothing but the OLD IMMORALITY!** This old immorality is on the increase. We can look into the Old Testament and see the sinful condition of Israel as she turned away from the true and living God and became a harlot. Wickedness was glorified and glamorized back then just as it is today. Notice some passages from Isaiah:

"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward" (1:4).

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (5:20,21)

Does this sound like a description of our own age?

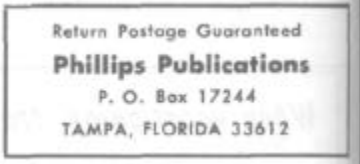
Listen also to some passages from Jeremiah:

"How can I pardon thee? thy children have forsaken me, and sworn by them that are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses; they were as fed horses roaming at large; every one neighed after his neighbor's wife" (5:7,8). Looks like Judah had some of the same morality

problems that the United States has! Listen again:

"For from the least of them even unto the greatest of them everyone is given to covetousness, (how true this is in the 20th century! drg) and from the prophet even unto the priest everyone dealeth falsely ... Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush" (6:13,15).

Again, how very aptly this describes our generation. We have become so used to sin that no longer are we



ashamed and no longer do we blush. Grandmother would have certainly blushed; mother might have blushed a little: but daughter is one of the "sophisticated swingers" and she does not blush at all! But listen again to the very next verse:

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths; where is the good ways: and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein" (6:16).

Yes, the way of Jehovah, the "old paths" is the good way! If we will walk within the old paths we shall find rest for our souls. But, just as Judah did, the people of today cry: "We will NOT walk therein!" Today sin is glamorized by making it attractive and enticing. Certainly there are "pleasures in sin," but remember it is only "for a season," and that the "wages of sin is death."

Women dressed (and undressed!) in immodest apparel is one enticement that is used very frequently to sell the public everything from automobiles to hair-oil.

All that many individuals want out of life is a "thrill" and a "fast buck," and they will sink to any depth to get it.

But no matter how much we glorify or glamorize sin—it is still actually ugly, repulsive and soul-damning. You will go to hell if you succumb to the "thrills of sin." The devil loves to have people cry for "uninhibited and unrestrained morality" and "free love." Satan must be gloating, clapping his hands, and shouting for glee as he observes his converts trying to tear down God's laws of morality presented in the Bible.

Do not be fooled! Righteousness is the way of courage, conviction, and eternal reward. Immorality is the way of eternal doom.

May we never, never forget that "Righteousness exalted a nation; But sin is a reproach to any people" (Proverbs 14:34).

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# SEARCHING *the* SCRIPTURES

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

JUNE, 1967

NUMBER 6

## DENOMINATIONAL STATUS FOR "CHURCHES OF CHRIST" ACHIEVED

Brent Lewis, Eau Gallie, Florida

It has long been the observation of the editorship and contributors of this journal that the liberal movement in the church of Christ was well on its way to securing status as a denomination among other denominations. It appears to this writer that this has, in effect, already been achieved. One has merely to witness the recent article by Leroy Garrett reprinted in the **Gospel Guardian**, Vol. 18, No. 44 (March 16, 1967) indicating the "New Look (denominationalizing, BL) In the Church of Christ," to find indications of this. Or, read the tract, "Emergence of the 'Church of Christ' Denomination," by David Edwin Harrell, Jr.

Now comes an article in **Christianity Today** (Vol. XI, No. 12, March 17, 1967, p. 44) about the liberal movement of the "Church of Christ." **Christianity Today** is a "conservative" Protestant or denominational magazine. It seems that they had a reporter to cover the Abilene Christian College lectureship in Abilene, Texas, held in February of this year. It has this to say about the lectureship:

"Partly because there is no hierarchy whatever and no denominational conventions, the annual lectureships at the churches' twenty colleges have gained considerable significance. The Abilene lectureship, the most famous, draws together members as diverse as conservative Reuel Lemmons and arch-conservative-tuned-liberal Carl Ketcherside. Lemmons is editor of **Firm Foundation** in Austin, Texas, and Ketcherside is editor of **Mission Messenger** in St. Louis. They wield great power, since the churches' journals, though themselves independent, are the only tangible factors holding the movement together."

The article is entitled, "Reviewing The Restoration at Abilene." A description of the "Church of Christ" was given the reporter (Marquita Moss) by an ACC professor. "When you talk about the

Churches of Christ, what you describe depends on where you are,' said Dr. Abraham Malherbe, an ACC Bible professor educated at Harvard Divinity School. 'It is a pluralistic group, really.' "

Reuel Lemmons was there as the "conservative":

Lemmons, who states his convictions in nineteenth-century language and distributes them throughout the "brotherhood" in his monthly journal, fears that "a small number of well-educated men have imbibed the liberal ideas of Protestantism" and that "they are in some positions of influence among us ... Especially are they attracting the young mind of the church." Carl Ketcherside represented the "liberals" and, among other things, "he concluded that the movement divided 'when we ceased to love one another ... and not over the issues.' "

The article states, "Another editor, Leroy Garrett, professor of philosophy at Texas Woman's University, holds similar views. His journal, *Restoration Review*, has become the organ of expression for 'a brighter-minded younger set, with Ph.D's more often than not,' he claims."

Dr. John C. Stevens, assistant president of ACC, explained this new, denominational church of Christ:

The complexion of the church is changing, he declared. "So many people in the congregation are well educated and efficient in business, they are requiring the same of the church." He sees the church becoming more concerned with problems of community welfare — breaking down racial barriers; establishing community centers, homes for unwed mothers, and orphan-care centers; and placing greater emphasis upon mission methods. The article continues:

One of the churches' most successful community-welfare projects is a community center called "The House of the Carpenter" in Boston's South End. Supported by the Brookline church of Christ, the workers are primarily graduate students at Harvard, MIT, Boston University, and Boston College. This inner-city project has drawn several hundred poverty-stricken children into annual summer camps, craft classes, remedial school classes, Bible studies, and a generally expanded world.

Currently, the most popular method of send-

ing new people to an area lightly populated with church of Christ members is what is known as an Exodus movement. An entire community of believers moves to an area rather than relying on an individual missionary.

What does this group at Abilene predict for the future?

The next area of innovation, predicts a young missionary from Perth, Australia, will be in learning how to apply the old doctrines to a rapidly changing world. "Our fathers learned how to apply these Scriptures, and it worked," said Ron Durham. "We've grown fast. But the world is changing, and old methods and approaches to applying those scriptures don't work."

So, there it is — the **new** "church of Christ." It is being led by a brighter-minded younger set with Ph.D's in Divinity from places like Harvard Divinity School and others. As the congregations attract well-educated, efficient businessmen, this is what they expect of the "church."

Above all, it must be "up-to-date," whether it is **scriptural** or not. It must be on a par with **other** denominations. And it involves being recognized by a denominational publication, like **Christianity Today**.

To justify departures from the old parts we simply learn how to "apply" the old doctrines to a rapidly changing world. "Old methods and approaches" just don't work.

Brethren, can you not see that this **modern denomination** is a departure from the faith? It is another apostasy of the Lord's people. "A Modern Church For A Changing World" is an old, old story, brethren — but it is not **The Old, Old Story!**

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## Editorial . . .

### MORE ON "GIVE BOOK, CHAPTER, AND VERSE"

In the April issue of Searching The Scriptures I answered a letter concerning cooperation of individual Christians in doing the work of God. The gentleman who wrote this letter sent me another requesting additional information on one point. I here copy his letter and briefly respond:

Brother Phillips:

I appreciate your answer to my question in the April edition of Searching The Scriptures. I know that you put a great deal of effort into it.

My basic question was and still is: Is it scriptural for Christians of different congregations to cooperate? You gave book, chapter and verse to show that Paul, Barnabas and Silas cooperated but you said you couldn't prove by the bible that they were from different congregations and this was not necessary anyway.

Does this mean that we have to have scriptural precedent for what churches do but we do not have to have scriptural precedent for what individuals (sic) Christians do? Do we have to have a pattern for what churches do but not for what individual Christians do in the realm of religion? Do we have to have bible authority for what churches do but not for what individual Christians do?

Your attention to this question will be appreciated. I know that you are a busy man but this is a serious question for me. I think there are questions worthy of consideration from both

conservatives and liberals.

Thanks.

\*/s/  
\* \* \* \*

It is admitted in this letter that I gave "book, chapter and verse" in the April editorial to show that Paul, Barnabas and Silas cooperated in preaching the gospel of Christ. But the point was that I could not prove that they were not from the same congregation. What difference does it make whether they were from the same congregation or not? They were not acting as churches but as individual Christians. The only time it would make a difference about being from the same congregation is when the church is acting and not individuals.

I said on page 3 of the April issue: "Here is cooperation between two individuals (not churches) who went out to preach the gospel of Christ. Acts 16 contains some of the inspired history of their work." When the brother asked me, "Do we have to have a pattern for what churches do but not for what individual Christians do in the realm of religion?" he overlooked the fact that this question was answered in the passages he said I used to prove that Paul, Barnabas, and Silas cooperated in preaching the gospel. This is the precedent for individuals (not churches) to cooperate. I do not see how being members of the same congregation affects in any way the cooperation of individuals. Paul, Barnabas and Silas did not constitute a congregation as they went through the country preaching the gospel of Christ. I suppose the answer to this would lie in fact that there is a difference between churches acting and individuals acting.

I also said on page 3: "There is a vast difference between a Christian and a congregation. Two Christians may own and operate a commercial publishing company and publish Bibles for financial gain, but a church can not scripturally do so, even though it may purchase the Bibles to be used in the course of its work." Now what difference would it make whether these two Christians are from the same congregation or not? The operation of the commercial publishing company would be the cooperation of two individuals, not a church. The Bible precedent, pattern and authority for individuals (Christians) working together is found in James 4:13: "Go to now, ye that say, To day or to morrow we (plural) will go into such a city, and continue there a year, and buy and sell, and get gain." These two Christians can go into a city and publish Bibles for gain, but churches cannot do so scripturally. Searching The Scriptures comes in this class. Two preachers (with the help of many others) are working together in publishing Bible teaching by selling books, tracts, a paper and even selling Bibles for gain (???). James 4:13 is Bible authority for it.

Both individuals and churches must have authority for what they do, but in some cases the individual is permitted to do what the church is not permitted to do. Being members of different congregations in no way affects the authority for the action of the individual.

#### WOMEN AND GOOD WORKS

I am requested to answer the following question:

"Can a woman perform **all** good works in the church or should she **join** the girl scouts (club) to perform?"

I am not sure that I understand all that may be involved in this question. It seems rather obvious from plain statements in the word of God that one can do all that God identifies as good works without being in any club or lodge of any kind. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16,17).

It will be noted that we are created in Christ Jesus "unto good works. . ." and these good works are ordained by God. The second passage shows that the scriptures will completely furnish the man of God "unto all good works." In addition to this, the Spirit by Paul said: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). Glory is given to God by Christ Jesus in the church, and this is throughout all ages.

A woman can perform **all** good works that are ordained by God in the church — in Christ or in his body, which is the church — without belonging to any club or lodge on earth. Christians may belong to some organization in line with some endeavor apart from the work of the church, depending upon the nature and purpose of that organization. However, this is never necessary to do **all** good works that God has ordained for us to do. A Christian may belong to some educational organization or business organization for the promotion of his obligations in these fields, but he does not need to belong to these to do **all** good works which God has ordained for us to do. All of it can be done in Christ, in his body, which is the church.

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**QUESTION** — How does one show that I Pet. 3: 18-20 offers no support to the Catholic doctrine of purgatory? Who were the spirits in prison? Where and when were they preached to? — D.L.

**ANSWER** — The verses in question read as follows: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." In answering the above questions I would like to reverse the order somewhat and take the last first and the first last. The answer to the first question can best be understood and appreciated by following this order.

The identity of the spirits in prison may be established from verse twenty: "Which sometime were disobedient (The A. S. V. says "that aforesaid were disobedient"), when once the longsuffering of God waited in the days of Noah." They were the wicked antediluvians. There is no way to make the language include anyone else. The word "prison" simply identifies the abode of these spirits at the time Peter wrote the epistle, namely, Hades or the realm of departed spirits. The abode of wicked spirits after their departure and before the judgment is often pictured under the figure of a prison (2 Pet. 2:4; Jude 6).

The question of **where** the preaching was done is perhaps the most difficult of all. It can hardly be answered with certainty until it is determined **when** the preaching was done. Each depends upon the other and each throws light upon the other. Whatever answer is given must harmonize with all else revealed in the word of the Lord. Negatively, it should be observed that nothing in the text **demand**s the conclusion that the preaching was done **while** the spirits were in prison. In fact, the fair import of the language would cause one to conclude that the preaching was done "in the days of Noah, while the ark was a preparing." Peter simply speaks of them as they were when he wrote (spirits in Hades) and not as they were when the preaching was done (disobedient people in the days of Noah). Remember, the Spirit of Christ was in the prophets of old testifying beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11). Noah was a preacher of righteousness (II Pet. 2:5) and

through him Christ preached to the wicked before the flood.

It is thought by some that Christ went and preached to spirits in Hades (the realm of departed spirits) while his body was in the tomb. Based upon this concept follows the Catholic doctrine of purgatory. That this view is in error is evident from the following: (1) There is nothing in the text or elsewhere which affords proof of this position. It is a mere **assumption**. (2) The spirits preached to were disobedient in the days of Noah. Why, then, would Jesus preach only to this limited number while in this realm of departed and disobedient spirits? Why not preach to all of them? Would not this make Him a respecter of persons? Yet, the Bible plainly says that He is not (Acts 10:34). (3) The view that Christ preached to such with a view to saving them contradicts all those passages that teach that at death our destiny is sealed. Judgment, remember, is based upon the deeds done in the body (II Cor. 5:10). (4) Furthermore, this view contradicts the lesson taught by Jesus in Luke 16:19-31. There is a great gulf between the righteous and the wicked in Hades over which none can cross — they are eternally separated. Nothing done after death can change the eternal destiny of man (Heb. 9:27). The doctrine of purgatory is wholly without scriptural foundation.

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## The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolla, Mo.

### COMMENTS ON THE SUBJECT OF BAPTISM— BY A ROMAN CATHOLIC SCHOLAR

Author's note: The following quotation is taken from the pen of an eminent Roman Catholic scholar of the 19th century, John J. I. Dollinger. He was ordained a priest in 1822. In 1823, he became professor of ecclesiastical history and canon law at Aschaffenburg. In 1826, he became professor of theology at Munich, where he spent the rest of his life. He died in 1890.

Although a Roman Catholic, he was unfavorably impressed by the promulgation (1854) of the dogma of the Immaculate Conception of the Blessed Virgin, and he disliked the attitude of the zealots for the restoration of the temporal sovereignty of the pope.

In August, 1870, after the Vatican Council passed the Papal Infallibility dogma, Dollinger headed a protest by 44 Munich professors, and convened a congress at Nuremberg, which issued a declaration adverse to the Vatican decrees. The archbishop of Munich called upon Dollinger to submit. However, Dollinger answered on Nov. 28, 1871, that the Vatican decrees were opposed to Holy Scripture, to the traditions of the Church for the first 1,000 years, to historical evidence, to the decrees of the general councils, and to the existing relations of the Roman Catholic Church to the state in every country in the world. "As a Christian, as a theologian, as an historian, and as a citizen, I cannot accept this doctrine."

From Dollinger's book entitled "The First Age of Christianity and the Church," we copy the following: "As first Christian Baptism commonly took place in the Jordan; of course, as the Church spread more widely, in private houses also. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with Him to a new life: Baptism is a 'bath.' Of the Ethiopian's baptism it is said, that both he and Philip went down into the water and so the Evangelist baptized him.

"There was no long preparation for Baptism; only the universal condition of faith in the kingdom of God and its Founder was required. The Apostles had no hesitation in admitting multitudes to the sacrament who knew very little of Christian doctrine, whose faith was but a very undeveloped sentiment, rather a desire than a fixed consciousness. The act of baptism took place by question and answer. The

postulant was asked if he renounced Satan and gave himself to Christ? Thence St. Peter says that as of old the believing and the unbelieving were separated by the Flood, which to the former brought salvation and was a seal of Divine grace, so now is Baptism not a cleansing of bodily filth but the answer of a good conscience toward God.

"There is no proof or hint in the New Testament that the Apostles baptized infants or ordered them to be baptized. When the baptism of whole households is spoken of, it is left doubtful whether they contained little children, and whether, if so, these also were baptized . . ." (Pages 324-325).

At the time Dollinger authored the book from which the above quotation was taken, he was in full and complete communion with the Roman Catholic Church. It is obvious, however, that his scholarly views did not agree with the teachings of the Catholic Church.

## COMMENTS TO EDITORS

"The brethren continue to be encouraged and edified by Searching The Scriptures. Keep up this effective work." — Dick Blackford, Moss Point, Miss.

"I do enjoy the paper so much and it has been of tremendous help to me. May God bless your work." — Mrs. S. E. Rae, Tampa, Fla.

"We enjoy your paper very much." — Mrs. J. E. Posey, Apple Valley, Calif.

"In my humble judgment a failure on the part of brethren to read and study, in the light of Bible truth, such thought provoking lessons as are published in Searching The Scriptures and other similar publications edited and published by our brethren is one of the reasons why the church in many places is taking and has taken on the new look as brother Leroy Garrett recently wrote. I commend the editors and their contributors for the wonderful job you have been doing, since the very first issue, in upholding truth; the faith of any Christian will be strengthened by reading and studying those things which are written; it is certainly a source of encouragement to me and I am happy to attach my check to cover 4 subscriptions and renewal of my subscription for another year." — J. G. Savage, Lewisville, Texas.

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"We look forward to receiving Searching The Scriptures each month. The paper has meant more to us over here than when we were in the States and I enjoyed it there. May the Lord continue to bless you in your efforts to teach His word through the printed page." — Wayne Sullivan, Pretoria, South Africa.

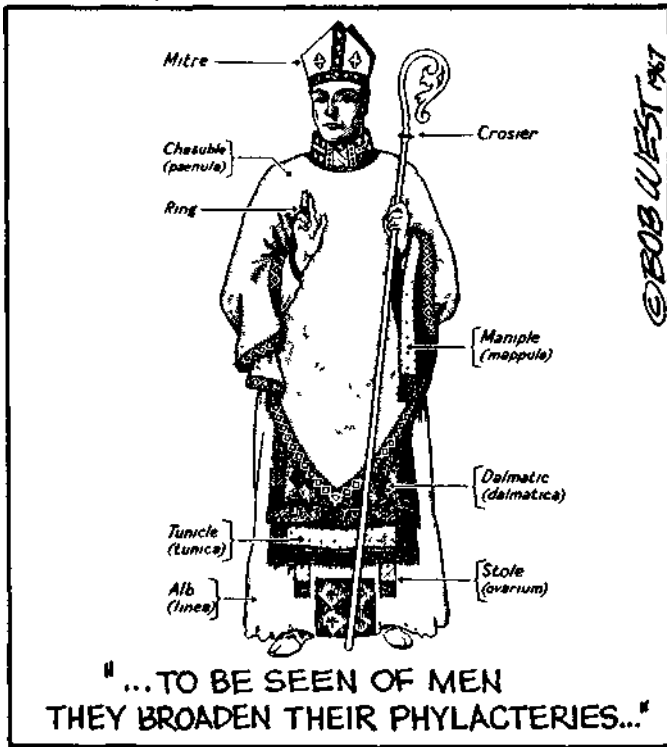
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## Our Religious World



### JESUS' CAUSE IN THE SALT LAKE CITY- OGDEN, UTAH AREA

George T. Eldridge, West Terre Haute, Ind.

This writer and his wife worshipped with the church in Roy, Utah, on Sunday, May 1, 1966. Roy is between Salt Lake City and Ogden. This is the **only known** congregation walking in "the old paths" in the entire state of Utah which has approximately 891,000 people. I preached the morning and evening lessons. The church was meeting in the home of brother and sister Charles Baugh.

The first meeting as a church was in the Baugh's home on October, 1965. The last meeting in the Baugh's home was on June 12, 1966, because a building more suited for services had been rented in Kaysville. The building is The American Legion Hall, Post 82.

Every church in the Salt Lake City - Ogden, Utah area has accepted one or both aspects of the twofold apostasy that has engulfed many churches of Christ today. The twofold apostasy is (1) church maintenance of human institutions and (2) The Herald of Truth. Examples of human institutions are asylums for children and old-folks. Christians that do not believe in and accept the twofold apostasy must sear their conscience and souls in order to stay with an existing congregation.

Five families with thirteen children or eleven Christians wanted "the answer of a good conscience toward God." They, therefore, disassociated themselves completely from the church in Clearfield.

The five families did not act hastily. Much prayer and talking was done before they completely left the

church in Clearfield. The eleven Christians started a church only after it was evident to all honest seekers and practitioners of truth that Clearfield was not going to reject the twofold apostasy!

The trend of the Clearfield church was seen after the gospel meeting of brother Eural Bingham. His meeting was held in August, 1964. Brother Bingham's lessons, conversations, and behavior were in complete accord with the Bible. The majority of Christians disagreed with brother Bingham and did not appreciate his presence. The direction of the Clearfield church reached its pinnacle of no return when brother Elvis Bozarth was refused permission to hold a gospel meeting in the summer of 1965.

"Majority vote" kept brother Bozarth from holding the meeting. "Majority vote" clearly revealed that brother Bozarth was rejected for two reasons. Brother Bozarth stands for the Bible which is against the twofold apostasy and brother Bingham gave brother Bozarth the address of the church.

"Majority vote" is unknown to God's Word. The prayer and hope of the eleven Christians is that Clearfield will "stand . . . and ask for the old paths, where is the good way; and walk therein, and . . . find rest for . . . THEIR (placed here by G. T. E.) souls." These Christians stand ready to discuss differences and work for the Bible solution.

The Clearfield church is the only congregation in Davis County. The Salt Lake City church is the only congregation in Weber County. Identification could not be made with any of the existing churches. The Salt Lake City and Ogden churches are just like Clearfield. None are **patterned completely** after the N. T. nor do they desire to be under the authority of Jesus Christ. All are doing things that are foreign to the Bible.

Hearts of Christians are saddened as Jesus Christ is rejected as the sovereign ruler and saviour of His people and church. The grief is sharper when one realizes that Clearfield was not supporting the twofold apostasy financially when these five families had to leave. Her financial condition would not permit such.

The church in Kaysville is making a request. Would a gospel preacher come quickly to the heart of Mormon Country and help us establish and build the Lord's cause in Utah? The preacher must "make tents" to support himself and his dependents or find churches and Christians with our help that will support him. This congregation has much spiritual strength and is willing to pay a minimum of \$20.00 per month toward an evangelist's wage. No preacher will have to work long at "making tents" before the church will be paying a very suitable and liveable wage.

Are there any families with the abilities of Aquila and Priscilla? You are also asked to move to this spiritually void area and work vigorously sowing the seed of the kingdom.

The three counties of Davis, Salt Lake, and Weber have the glazed asbestos-white humps of the Rocky Mountains lingering in the distant horizon. Better than 50 per cent of Utah's total population of 891,000 people are concentrated in these three counties. The three counties still have much land for houses and industry. More Mormons are found in these three

counties than any other single area in the world. These three counties form the bulk of a beautiful green, desert-like, and canyon-filled valley.

Salt Lake County with its approximately 330,000 people is the largest populated county in Utah. Salt Lake City with its estimated population of 200,000 people is Utah's largest populated city. Salt Lake City fascinates one with its unexpected complex; Temple Square, New England houses, blue-chip company names, "Biblical reminders", and spires that dominate the city.

Temple Square is the headquarters of the Mormon Religion. It is found in the heart of Salt Lake City downtown business district. Tree-lined streets fan out from Temple Square. Any street east, west, north, or south is numbered from Temple Square. For example, 55 South 45 West means fifty-five blocks south of and forty-five blocks west of Temple Square.

Temple Square is a ten acre block of land. A high-walled fence completely surrounds the ten acre block of land. Inside the high-walled fence, there are beautifully landscaped grounds and solid, majestic buildings. You will find the granite Temple, whose entrance into is permitted to only certain Mormons, the historic Tabernacle, the statue of the Angel Moroni standing on the highest of The Temple's six spires, the Assembly Hall, monuments such as The Sea Gull, a museum, a Bureau of Information, and the Oldest House in Salt Lake City under Pergola.

The name "Beehive" is used all over Salt Lake City as well as the state. It is even part of the state seal which has in its center a shield upon which appears a "Beehive." The nickname of Utah is "The Beehive State." Many businesses have "Beehive" as the first word of their name such as Beehive Laundry. The prominence of the word "Beehive" is due to Brigham Young.

Young's house was named "The Beehive." "The Beehive State." Many businesses have "Beehive" as Young's house had an ornate pewter "Beehive" door-knob with a silver bee on top. **Deseret News**, the afternoon newspaper, means in **The Book of Mormon** language "Honeybee" and symbolized industry. A glorious field of "Beehives" appears on the rug in the Victorian lobby of the church-owned white brick hotel, just across from Temple Square.

Salt Lake City has excellent transportation facilities, scores of neighborhood shopping centers, brand name department stores, leading and well known chain stores in all fields, The University of Utah, fine elementary and secondary schools, and diversified employers.

The smoke stacks of industries such as Kennecott Copper, Hercules Powder, Boeing, and Litton can be seen from any high point in the valley. As this tells, Utah's heaviest concentration of industrial plants in around Salt Lake City.

Weber County with its population of about 112,000 is the second largest populated county in Utah. It contains Ogden which is the second largest city in Utah, with a population of approximately 75,000. Ogden has Weber University, a state supported institution, and many diversified and brand name consumer businesses and employers as does Salt Lake City.

The federal government as an employer in this three county area has (1) Hill A. F. Base, (2) Ogden Supply Depot, and (3) a new Internal Revenue Center.

Utah ranks fourth among the eight mountain states in number of tourists per year. Sights to see are many and varied. For the people that enjoy fishing and hunting, Utah is the place.

There is a heavy concentration of industry in the Salt Lake City-Ogden area. New industries are moving in every year. Utah is one of six states where economic expansion has been dramatic in recent years. There are not any signs that the dynamic pace will slowdown. Most of this economic growth will be and has been in the Salt Lake City-Ogden area. This is a major reason why people are moving into the three county area every day.

The bulk of the inflow of people are not Mormons. This heavy influx of people is slowly reducing the percentage of Utah's total population that are Mormons. Today, it is estimated that 55% to 65% of Utah's population are Mormons. Years ago, approximately 85% were Mormons.

No word has to be spoken about the climate of the three counties. A wonderful spring, summer, fall, and winter is enjoyed. The climate and the mountains are other reasons that draw people to this area. A visit to the three county area will win most people to become Utahians because few areas of the U. S., if any, have what is found here.

Utah's public policies, entire economy, and social outlook reflect Mormon ideals. The Mormon principles of thrift guides state spending, which is on a "pay-as-you-go-basis." Utah has a retail sales tax as well as a personal income tax.

The national average of state and local spending on relief was rising by 40% in the decade that ended in 1963. Utah reduced relief spending by 25%. A Mormon on relief is not a common occurrence. Utah's per capital expenditure in 1963 was \$6.83, less than two-thirds of the national average.

Spending on schools is high. This is based on Mormon belief that "the glory of God is intelligence." Utah leads all other states in the proportion of young people who graduate from high school, enroll in college, or pursue scientific careers.

Employers generally rate Utah high on industrial productivity and low on absenteeism. Utah's crime rate is well below the national average. Salt Lake City in 1965 did not report any juveniles who were arrested for murder, rape, or narcotic offenses.

An obstacle facing Christians is getting to know Mormons through social means. Such exist because Mormons are busy working for their beliefs and their preference generally for each other in business.

The space between the two giants, Ogden and Salt Lake City, is attracting a great number of the newcomers and those tired of city life. This is Davis County which has 268 square miles as its land area and an estimated population of 70,000 people. Examples of the growing cities are Roy, Clinton, Clearfield, Layton, Washington Terrace, Sunset, and Kaysville.

It is in Davis County that the New Testament seed can find the "good ground." The "good ground" is beckoning for the savior of mankind. Jesus Christ

can be established here. His Word can grow in the "good ground" provided that there are Pauls and Aquilas and Priscillas who will move here soon and sow Jesus Christ in the "good ground." Who will answer the call?

(Note: The church asked that I write this article. Brother Charles Baugh at 4935 S. 2450 W. or P. O. Box 191 in Roy, Utah furnished and verified the facts concerning the churches. His phone number is 825-0141.)

## THE NEED FOR MISSIONARY WORK IN VENEZUELA

Tahani Pascual

(Miss Hazel Fern Evans, speech teacher at Florida College, Temple Terrace, Florida, sent me the following article written by one of her students in a speech class. She sent the following note concerning this student: "Tahani Pascual is a freshman in Florida College. When she came to college she was a Catholic. After studying for a short time she became a member of the church of Christ. Tahani worships with the University church in Tampa." — Editor.)

Oh help me, help me! That is the cry of my heart. Will no one help me to take the faith to Venezuela.

When I returned home for the vacation I realized the tragedy of my people. Eight million souls lost or on their way to perdition. Four hundred years of Catholic predominance, more or less 20 years of denominational influence, one Liberal Church of Christ which is not even the true faith.

It may be from a strange selfishness that I want to convince you to go to Venezuela and preach the gospel. It is because of the, maybe to you, uncomprehensible suffering of my heart as I walked the populated city, realizing the hopeless condition of those that surrounded me. I wanted to tell them, all, what I knew and felt; but it was impossible and sometimes even prohibited or frowned on.

The superstition, the idiocy, the ignorance of the people and then the exploitation by the Catholic Church was infuriating and pitiful. This was seen in the higher social class but aggravated in the poverty stricken class, where traces of African and Indian superstition mixed with the Catholic doctrine. Praying to the saints to win the lottery for them; worshipping the many statues of saints, Jesus and Mary, when even the Catholic Church affirms they serve as reminders and not idols. Can you imagine tying up a saint's image, or locking up the wooden idol until it promises one that he will win the lottery or that it will cease raining or insure rain? It may sound funny, but it is pitiful.

Something has got to be done, and it is your duty to do it. You are a Christian; share your blessings with your brothers and sisters in Venezuela. If you knew the suffering, the misery, you would not close your ears and hearts to my plea. Listen, hear what I have to say.

It will not be easy, no, and courage is needed and strength and faith. If you go, help will be given you,

not only by God who is always with us, but others who may not be Christians will open their doors to you. The tragedy is that most are humble, good, hard working people who strive for a piece of bread to eat and send their children out to beg; but their bondage to ignorance has been long. I also will be there and my family.

Jesus Christ ordained this to his apostles, you also should obey Christ's command, think of the children; you are needed in Venezuela: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you: and lo, I am with you always to the close of the age."

As the little children who beg for bread on the streets say: "Dios te bendiga y te lo pague en el cielo."

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## PUBLICATIONS

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### LITTLE ROCK DEBATE

Little Rock, Arkansas  
June 28, 29, 1966

1ST NIGHT: "Resolved that Genesis provides the most probable explanation for the origin and nature of the universe."

AFFIRMATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas.

NEGATIVE: Dr. Carl Sagan, Dept. of Astronomy, Harvard University and Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University. One hour of questions from audience answered.

2ND NIGHT: "Resolved that the Theory of Evolution has been scientifically established."

AFFIRMATIVE: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago and Dr. Thomas K. Shotwell, writer for Solsbury Laboratories.

NEGATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas. One hour of questions from audience answered.

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### BALLARD-O'NEAL DEBATE

Murfreesboro, Tennessee June  
13-17, 1966

FIRST TWO NIGHTS: "The scriptures teach that baptism in water is for (in order to obtain) remission of sins."

AFFIRMATIVE: Thomas G. O'Neal, Christian

NEGATIVE: P. D. Bollard, Baptist

LAST TWO NIGHTS: "The scriptures teach that a child of God (one washed in the blood of Christ) can not so sin as to be finally lost in hell."

AFFIRMATIVE: P. D. Bollard, Baptist

NEGATIVE: Thomas G. O'Neal, Christian

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### GRIDER-McCAGHREN DEBATE

Longview, Texas  
October 17-20, 1966

FIRST TWO NIGHTS: "The scriptures are violated when one church sends funds to another church in order that the receiving church may preach the gospel over the radio, T.V. or conduct a meeting."

AFFIRMATIVE: A. C. Grider NEGATIVE: H. C. McCaghren

LAST TWO NIGHTS: "It is in Harmony with the scriptures for churches of Christ to send funds to a home in order that an orphan child may be adequately cared for."

AFFIRMATIVE: H. C. McCaghren

NEGATIVE: A. C. Grider

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### MOSBY-TOTTY DEBATE

Frankfort, Kentucky  
December 12-16, 1966

1ST NIGHT: "It is scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church."

AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 2ND NIGHT: "It is not scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church." AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald

Mosby 3RD NIGHT: "It is scriptural for a local church of Christ to make contribution to a benevolent institution, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: W. L. Totty

NEGATIVE: Ronald Mosby

4TH NIGHT: "It is not scriptural for a local church of Christ to make contributions to benevolent institutions, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: Ronald Mosby

NEGATIVE: W. L. Totty

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### DODGE-WILSON DEBATE

Payette, Idaho  
January 30-February 2, 1967

FIRST TWO NIGHTS: "The Kingdom, which is God's government, was established in the year 1914 A D - AFFIRMATIVE: Charles C. Dodge, Jehovah's Witness NEGATIVE: John W. Wilson, Christian

LAST TWO NIGHTS: "The Scriptures teach that man has a soul or spirit which is immortal."

AFFIRMATIVE: John W. Wilson, Christian

NEGATIVE: Charles C. Dodge, Jehovah's Witness

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### BRITNELL-STATEN DEBATE

Little Rock, Arkansas  
December 6-10, 1965

1ST NIGHT: "The scriptures teach that one is forgiven of alien sins, saved or born again, at the point of faith when he obeys the command, Believe on the Lord Jesus Christ, which takes place before and without water baptism."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

2ND NIGHT: "The scriptures teach that water baptism for a penitent believer is essential for the forgiveness of alien sins or conversion."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

3RD NIGHT: "The scriptures teach that the church or kingdom was established or set up before Pentecost in Acts two."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

4TH NIGHT: "The scriptures teach that the church of Christ (the kingdom) was established on the first Pentecost following the resurrection of Jesus Christ."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

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### CROWE-SMITH DEBATE

Oklahoma City, Oklahoma  
May 20, 21, 1966

BOTH NIGHTS: "There is an exclusive and binding pattern in the New Testament for the work and worship of the church which is violated by taking money from the first day of the week contribution to build and maintain kitchens and fellowship halls for the purpose of providing facilities for the church to have social meals."

AFFIRMATIVE: J. T. Smith

NEGATIVE: Glenn Crowe

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# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM . . ."—Acts 14:27



**Walter N. Henderson**

Walter N. Henderson passed from this life May 4, 1967 as the result of a heart attack. He was buried in Neunanaville Cemetery near Alachua, Florida, May 7, 1967. He was 60 years of age.

I first met brother Henderson in 1946 when he was preaching at 9th Avenue in St. Petersburg, Florida and I was preaching in Clearwater, Florida. Since that time I have learned to know him well and love him much. His work speaks well for him. He will be missed by brethren who knew him. Our sympathy goes out to his wife and children in their loss.

H. E. Phillips

Charles F. House, San Luis, Arizona — Brother Filiberto Jimenez who preaches at Sonoyta, Mexico, along the far western U.S.-Mexico border, is in need of immediate support. Brother Jimenez once preached for the Assembly of God denomination throughout Mexico. He was educated in their denominational seminary and was once offered the entire country of Guatemala for this denomination, but refused. He obeyed the gospel of Christ on December 28, 1964. He was baptized at the 5th Avenue church building in Yuma, Arizona by Andres Gutierrez. Later his wife was also baptized into Christ.

In June, 1965 he moved with his family to Tijuana B.C., Mexico (just south of San Diego, Calif.), a city of 250,000 with no faithful church of the Lord, but where five liberal churches are found. We went to help them for four or five months. During this stay two of Filiberto's teen-age children obeyed the gospel.

The 50th & University church in San Diego helped him some for several months at that time. Due to crowded conditions in school and his children could not get in school, they returned to Mexicali where his children could get into school. From November, 1965 to March, 1967 they were members at Mexicali.

On March 12, 1967 brother Jimenez took the responsibilities of an evangelist at Sonoyta, Sonora, Mexico. He and his wife have eight children. Between March 12th and April 30, 1967 he received a total of \$65.00 support. He tries to make a living selling patent medicines in the town where he lives, but it is practically impossible.

He is standing for the truth and will not accept support from liberal churches anywhere. This man is worthy and is in immediate need of \$200.00 per month regular support. Please contact him direct: Filiberto Jimenez, P. O. Box 47, Lukeville, Arizona 85341.

## SISTER SEEKS BROTHER WHO IS A GOSPEL PREACHER

J. B. Grinstead, Columbus, Ohio — Mrs. Judith Malngren of 289 Dakota, Columbus, Ohio would like to get in contact with her brother, John W. Stacy. Mrs. Malngren says she has not heard from her brother for seven years and only knows that he is a gospel preacher. If you know this brother, please contact his sister at the above address, or write: J. B. Grinstead, 3372 Camp Chase Drive, Columbus, Ohio 43204 before July 31, 1967. After July address me at: 5 Mohawk Avenue, Fernglen Manor, Glen Burnie, Maryland, 26061.

## CHURCHES RECONCILED

Notice to brethren everywhere:

Identical letters were exchanged Sunday, May 21, 1967 relative to the division (both real and otherwise) that has been existent for over 4 years in Wichita Falls, Texas between the two congregations, Floral Heights and Westside. Both groups of brethren asked the other to forgive them and pray with and for them that the cause of Christ might be furthered.

Brotherly,

/S/ Gerald Goodson, evangelist at Westside /S/  
Donald Willis, evangelist at Floral Heights

J. Edward Nowlin, Decatur, Ga. — Harold Tabor of Indianapolis, Indiana just closed a good meeting with us. One has been baptized since the meeting closed, and the work here goes well.

## REPORT ON THE NORWEGIAN WORK

**Bill Pierce, Hillsboro, Ohio**

Through the financial help of interested brethren, it was my privilege to visit Norway last month for

the purpose of preaching in a Gospel meeting. The Bob Tutens and the Tom Thornhills are the two American families now working in the city of Bergen. It is their desire and intention to invite from time to time, those who have formerly worked in Norway to hold meetings for the encouragement and growth of the work. Large daily announcements in the local paper and passing out 2,000 copies of their paper "Tilbake Til Bibelen" (Back to the Bible) were used to prepare for the meeting. As a result of their preparation, we had 44 visitors to our meeting and some of these came more than once. There was an average of 27 children to their Bible classes while I was there. They usually average from 30 to 35 each Sunday. Unfaithful members as well as prospects were visited. Several heard the Gospel in its purity for the first time and new contacts were made.

After the meeting in Bergen, this writer along with brethren Tuten and Thornhill visited the city of Stavanger. I had lived in this city while in Norway in an effort to establish the Lord's church. Before I returned to the states last summer, it was necessary to withdraw fellowship from a Norwegian brother, Olaf Reinholdtzen, who was to carry on the work after I left. The reason for withdrawal was due to his forsaking the assembly and for his failure to follow Matt. 18:15-17 in solving a serious domestic problem. Recently it was reported in different papers that brother Reinholdtzen was a faithful Christian, that there was a true church in Stavanger and that the future looked bright for the church there. Having knowledge to the contrary, it was our desire to talk with brother Reinholdtzen to see if there had been any repentance on his part. We did talk with him and we learned that he is not conducting services and that the last four he had conducted, no one had come. Brother Reinholdtzen still needs to repent and until he does, he should not be supported in his work by faithful brethren. It was our hope and prayer that he would repent, that he could be recommended to brethren as faithful, but our visit proved otherwise. Pray for him that he might see his error before it is too late.

The brethren in Bergen are doing a good and faithful work. The Tutens are soon to leave Norway after almost four years of continuous work. Bob and Marian are to be commended for their faithfulness, patience and love toward this work. They will move to Warner Robins, Georgia the first of August. The Thornhills will continue there after they leave. It was a pleasure to become acquainted with Tom and Carol. They are doing fine in the language and from my association with them, it is my feeling that they are well suited to the Norwegian work. Tom Bunting and family will soon move to Bergen to work with them. Brother Bunting is a faithful Gospel preacher and needs your financial help. He is still lacking support and travel funds. If you can help him, contact him at: 2410 S. W. 14th St., Miami, Fla. 33145, before June 9th, or after this date at: Natlandsveien 84, Bergen, Norway.

The Lord answers prayers, pray for the faithful in Norway!

## "WE ARE WELL ABLE TO TAKE IT"

(Numbers 13:30)

**Bob Tuten, Natlandsv. 84, Bergen, Norway**

In the year 1490 B.C. the Israelite nation, weary with wandering, encamped at last in the desert of Paran at Kadish. The long-awaited time to take possession of the promised land of Canaan had finally become reality. The congregation proposed that spies be sent out (Deut. 1:22) and Jehovah commanded Moses to send spies "of every tribe of their fathers," each man a prince (Num. 13:2). Of all these distinguished men of rank, only Joshua and Caleb are well known. The ages of time have forever erased the names of the other ten from the minds of men. But the faith, courage and child-like faith of Hoshea the Ephraimite (whose name was significantly changed to Joshua, Num. 13:8,16) and Caleb have unquestionably carved for them an honored place among the heroes of the Bible. Only two these brought back an optimistic report.

### "SEND THOU MEN"

Moses instructed the spies to pass through the Negeb and into the mountain of the Amorites (v. 29), to search out the conditions of the land. They were to investigate the fertility of the land, the fortifications of the cities, the number and strength of the people and to bring back samples of the produce. It is significant that the people themselves first requested spies to be sent out for information of how to take the land, not if they could take it. The entire Israelite nation had ample cause for optimism on this momentous occasion, for God had many times demonstrated His providential watch, care and protection. The plagues of Egypt, crossing of the Red Sea, manna in the wilderness, and water at Rephidim are but a few examples.

We today are commissioned of God to "go into all the world and preach the gospel to the whole creation" (Mark 16:15). Can we, with any less enthusiasm than Israel first displayed, please God in obeying His commands? "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

### "AN EXCEEDING GOOD LAND"

None of the spies could deny the land God gave them was an "exceeding good land" that "floweth with milk and honey." So fertile did they find the land that it required two men to bear one cluster of grapes on a staff between them. So impressed were the spies that the place from which the grapes were taken was called "a cluster" (Esheol) from that day (Num. 13:24).

The gift of God to man has always exceeded man's fondest dreams (Eph. 3:20; Ps. 8:4). The fertile land of Canaan is microcosmic in comparison to the eternal land of blissfulness. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city" (Heb. 11:16). As Christians sojourn and labor in the Lord's vineyard, they are expected as stewards to be "found faithful" (I Cor. 4:2). The world is our field of labor and the neglected fields are many. Our Lord's statement

that "the laborers are few" (Matt. 9:37) has become more meaningful to me during the past three years here in Norway. In this country the church of Christ is virtually unheard of. Far more remarkable, the laborers are proportionately even fewer. Only two full-time workers are presently sowing the gospel seed in this country. Like the land "flowing with milk and honey," Norway offers all of us a challenge and responsibility.

### "GIANTS IN THE LAND"

The enthusiastic excitement of Israel was soon transformed into fear, distrust and murmurs by the reports of giants in the land. The fertility of the land, the blessings to be enjoyed and the providence of their God paled into insignificance when the spies beheld the fortified cities and the tall men of valor. Whereas Israel formerly had said, "let us send forth men before us" (Deut. 1:22), they now said, "we are not able to go up against the people" (Num. 13:31) and "we were in our own sights as grasshoppers and so were we in their sight" (v. 33). Though Joshua and Caleb "had another spirit," the people "bade stone them with stones" (Num. 14:10). Centuries of history offers no greater example of ingratitude, weak faith and mistrust than this. They forgot the promises of God. "I will bless thee, and make thy name great; and be thou a blessing . . . and him that curseth thee will I curse" (Gen. 12:2-3). "Ye are come unto the hill country . . . which Jehovah our God giveth unto us . . . God hath set the land before thee. Go up, take possession" (Deut. 1:20-21). "The God of thy fathers hath spoken unto thee, fear not, neither be dismayed" (v. 21).

God's gift to man has never been unconditional be it the land of Canaan or, its anti-type, the heavenly home. Though God gave his Son to save mankind (John 3:16), Jesus himself said, "he that believeth and is baptized shall be saved" (Mark 16:16). Though sins once blotted out are forever forgotten (Heb. 10:17-18), eternal life is dependent upon faithfulness (Rev. 2:10).

Every Christian has some responsibility to lost souls throughout the world. Too often we are concerned more with the increase of our labors than with spreading the seed. We are commanded to scatter the seed. This is our responsibility. The Bible teaches that God gives the increase as it pleases him (I Cor. 3:6). Increase then is God's responsibility. Who are we to determine in which field God will give that increase? We should think less of numbers baptized and more of numbers **not** baptized.

### "A YEAR FOR A DAY"

"After the number of days in which ye spied out the land . . . shall ye bear your iniquities, even 40 years (Num. 14:34). What a shame! Out of the entire nation of Israel only Joshua and Caleb actually saw the promised land. But even they, who "had another spirit" and "stilled the people," suffered the consequences of 40 years wilderness wandering.

One cannot travel to another country where sects are numerous and Christians are so few without asking himself "why is this the case?" The answer is simple. Sectarian "missionaries" have been at work in these places for generations while the people of God have hesitated. "The field is too slow,"

"the language is too difficult," "the cost is too great" are common excuses. But in the words of the Holy Spirit, "if Jehovah delight in us, then he will bring us into this land, and give it unto us . . . only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from them, and Jehovah is with us: fear them not" (Num. 14:8-9). Wherever the field, whatever the obstacles, **WE ARE WELL ABLE TO TAKE IT.**

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## HEBREW WORD STUDIES

Harold Tabor, Indianapolis, Ind.

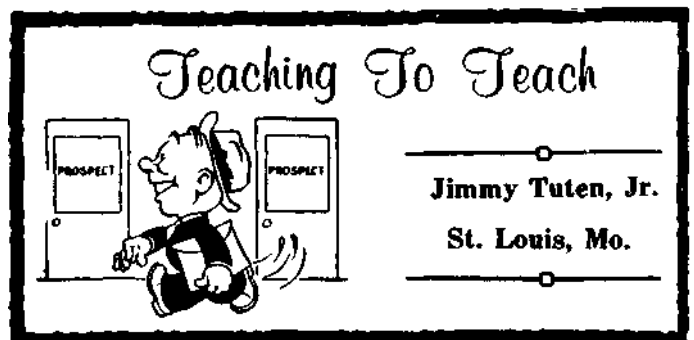
### NAMES OF GOD NO. I

The difficulties of a Hebrew translator usually begin with the names of God. The word EL is the simplest term for what is divine in contrast with what is human. The Hebrew words ADAM (man or mankind equivalent to the Greek ANTHROPOS) and TSH (as opposed to woman, equivalent to avar principally) are both contrasted with EL cf. Ezek. 28:2, Hos. 11:9.

The origin of the word seems to be expressed by the term power or might. It suggests power which man cannot attain or master. We may assume that the Semitic concept of power was the basis of which they understood the divine entity.

EL is used in compound names to distinguish the God of Israel over the other gods. This is shown by appealing to certain distinctive qualities peculiar to Jehovah, the God of Israel. Some of these are: EL-SHADDAI meaning almighty God, Genesis 17:1; EL-ELION meaning Most High God, Genesis 14:18; EL-OLAM meaning Everlasting God, Genesis 21:33; Psalm 90:2.

The plural of EL is ELIM and is never used of the true God (Ex. 15:11, Psalm 29:1; 89:6 and Dan. 11:36; the latter passages may be rendered mighty ones or gods, cf. marg. read, in ASV).



### AN ANALYSIS OF SEEKING THE PROSPECT

A local preacher of austerity climbed into the high church steeple,  
That he might be near to God, to hand His word  
down to the people.



Every day in sermon script, he wrote what he thought came from heaven, And threw it down on the people's heads two times one day in seven.

In his age God called him to die, and he cried out from the steeple, "Where art thou, Lord?" And the Lord replied, "down here, among the people."

The personal worker, whether he be preacher, elder, deacon, or the average Christian, does not wait for the people to come to him; he goes to the people! There are clear, definite New Testament examples for this type of teaching. The Apostles taught "... daily in the temple, and in every house" (Acts 5:42). This was characteristic of the Apostle Paul, who did much of his work publicly, and from house to house (Acts 20:20). Even persecution did not dampen the zeal of the early church (Acts 8:1,4).

In our day, there is the tendency to depend upon paid professionals to do the work of "personal evangelism." When members of the church develop this attitude, they bring into existence the "clergy-laity" relationship. Preachers contribute to this feeling by their smugness. There are always a few who act as if they are the specialists who can only be spared to preach to half-filled auditoriums with ready made audiences. In this scheme of "passing the buck" souls are lost in sin.

One of the main problems of personal work is gaining the knowledge of how to go about finding prospects and setting up the appointment for the home study. In this writing a few suggestions and hints are offered with the prayer that some assistance will be gained by those who desire to fulfill their obligations to those who are lost in sin.

### SELECTING THE PROSPECT

In order to save effort and time a systematic method of seeking prospects is mandatory. A haphazard search only wastes time and will likely fail. Even after one has selected a number of individuals as prospective students in a home study arrangement, one has to know how to go about singling out from among this list those who are more interested in their souls, and thus most likely to respond to a home study. Without some concerted effort, all the preparation made on the part of the cottage meeting teacher will be futile. Inasmuch as most personal workers spend three-fourths of their time looking for someone to teach, and only one-fourth of their time in actual teaching, one can get an idea of how important good prospecting is. The best personal workers are those who definitely go about the function of "target prospecting" by looking for a certain type of individual, who knows the value of spiritual needs. Care in learning how to "target in" on a prospect will help to eliminate wasted energies. Learn this fundamental principle early and work it into your efforts.

### ATTRACTING PROSPECTS

Our Lord said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 5:35). With all our modern means of communication we are coming into contact with more people than

we have ever reached before. Among the multitudes who may be viewed as untouchables are many who have a deep and sincere desire to learn the truths of God. Lift up your eyes and become all things to all men, that you might by all means save some (I Cor. 9:22).

Where does one begin to look for prospects? The answer is simple: begin with those who have shown an interest in the church of the Lord. You will find these among those who visit the services of the church, among relatives of those whose membership exists where you worship, in the contacts made through the Vacation Bible School, among those who respond to articles written in the newspapers and periodicals, and those whom you meet at funerals and hospitals. Personal observation will open up new avenues of possibilities in addition to these, such as new residents in the city or community, and unfaithful members.

One of the best methods of seeking prospects is what salesmen call "using the user." We may refer to this as the "endless chain." What this simply means is this: a new convert will have a friend, neighbor, spouse, or someone whom they might interest in a home study. Experience teaches that this is one of the best techniques for attracting prospects. Other proven and tried methods of attracting people are through newspaper articles, bulletins, correspondence courses, visitation programs, etc.

### SETTING UP THE APPOINTMENT

In the field of retailing, salesmen who go from door to door selling their products have less success than those who work by appointment. This is certainly true in personal work. It is always best to have a definite time set aside for study. It gives the teacher a chance to better prepare his lesson. The prospect will have some idea of what to expect as to the time for the study, the location of the class, and the nature of the material to be presented. The teacher should survey completely his plans for the class with the one to be taught God's word. If the prospect does not wish to make an appointment for a later date, but prefers to study on the spot, then take advantage of the occasion and teach him the gospel plan of salvation. However, those classes which will have the greatest advantages are those set up by pre-arrangement.

It is this writer's personal conviction that one of the main difficulties in cottage meeting work is the matter of knowing how to ask the prospect for permission to have a study in his home. The fear of refusal causes many to back away from setting up appointments. Even if one says "no" to your proposal and will not allow you to study with him in his home, such information is of great value. Such knowledge will help you avoid forcing the issue. Other opportunities will present themselves. The prospect will do one of two things: either respond to your request for a class, or say "no." In either case you need to know his disposition of heart.

### WHO SHOULD SET UP THE APPOINTMENT

The matter of "who should approach the prospect for an appointment" is vital and deserves some comment. While there are no doubt a number of people

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## BIRMINGHAM, ALABAMA

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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Owen J. Calvert*  
PHONE: 781-2181

## TAMPA, FLORIDA

**FOREST HILLS  
CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 00 A.M.  
MORNING WORSHIP 9:50 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: H. E. Phillips*  
PHONE: 935-3691

## ROMULUS, MICHIGAN

**ROMULUS  
CHURCH OF CHRIST**  
meets at  
**9426 S. WAYNE ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 00 P.M.

*Evangelist: Philip A. Morr*  
PHONE: 721-2884

## JACKSONVILLE, FLORIDA

**HYDE PARK  
CHURCH OF CHRIST**  
meets at  
**CORNER LAKE WEIR &  
CONANT AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 45 P.M.

*Evangelist: Ramie Rhoden*  
PHONE: 781-5704

## BRADENTON, FLORIDA

**WEST BRADENTON  
CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Olin Hastings*  
PHONE: 746-0305

## TAMPA, FLORIDA

**SEMINOLE  
CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: James P. Miller  
James G. Walker*

## OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE  
CHURCH OF CHRIST**  
meets at  
**920 N. ROCKWELL AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Bill McMurry*  
PHONE: 351-9-1428

## BIRMINGHAM, ALABAMA

**ELM STREET  
CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Dennis L. Reed*  
PHONE: 788-8335

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE  
CHURCH OF CHRIST**  
meets at  
**143rd ST. & NO. MIAMI AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Bobby Thompson*  
PHONE: 685-3203

## DECATUR, GEORGIA

**GLENWOOD HILLS  
CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: J. Edward Nowlin*  
PHONE: 377-7782

## JACKSON, TENNESSEE

**HOLLYWOOD DRIVE  
CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: L. Earl Fly*  
PHONE: 424-2821

## MURFREESBORO, TENNESSEE

**WESTVUE  
CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Thomas G. O'Neal*  
PHONE: 893-3355

## ORLANDO, FLORIDA

**HOLDEN HEIGHTS  
CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9 45 A.M.  
MORNING WORSHIP 10 50 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Jim Ward*  
PHONE: 424-3533

## LOUISVILLE, KENTUCKY

**EXPRESSWAY  
CHURCH OF CHRIST**  
meets at  
**4437 SOUTH 6th STREET**

*Schedule of Services*  
**LORD'S DAY**

MORNING WORSHIP 9 00 A.M.  
BIBLE STUDY 10 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Jas. P. Needham*  
PHONE: 366-0884

## PASCAGOULA, MISSISSIPPI

**25th STREET  
CHURCH OF CHRIST**  
meets at  
**1.3 Mi. from Hwy. 90 on  
Chico Rd.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 30 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Dick Blackford*  
PHONE: 475-9354

## MIAMI, FLORIDA

**SOUTHWEST  
CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE**  
(Coral Gables area)

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist: Tom O. Bunting*  
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within the framework of the local church who are capable of setting up appointments for study, it is always best that the one to do the teaching should be the one to make arrangements for the class. In this way the teacher gains confidence from the prospect and has some knowledge of the background of the one to be taught. It is never a good policy to have one party set up the class and another, who is a complete stranger to the prospect do the teaching. If such does become necessary, have the teacher accompany the party who sets up the class at the time the arrangements are made. In this way proper introductions and arrangements can be made by the parties involved.

**APPROACH SUGGESTIONS**

The following simple rules, if followed and properly applied, will be of great benefit in approaching the prospect for an appointment:

(1.) **ALWAYS BE YOURSELF.** Act as natural as possible and do not maintain an atmosphere of professionalism. Always being yourself is the sure way to assure the prospect that you are personally interested in him, and that you are working with him because you want to, and not because you had some assignment to fulfill.

(2.) **LEARN ALL YOU CAN ABOUT THE PROSPECT.** Do this, if possible, before definite arrangements are made for the class. You should know something about his family background, his pursuits, and religious thinking. The latter is especially important, since most people are satisfied about their particular beliefs. Try to get this information without offence to the parties involved. Such information will help in presenting the truth in an effective way.

(3.) **KNOW YOUR LESSON MATERIAL.** This will aid you in presenting a picture to the prospect as to what he can expect during the series. Knowledge of your material will also help you to be enthusiastic about the class and demonstrates that you are personally "sold" on the class. It is in making arrangements for the class that you sell the cottage meeting class to the prospect.

(4.) **SECURE A COMMITMENT.** This is the prime purpose in approaching the prospect for an appointment. You may do this by asking leading questions that require "yes" answers. Do not impose on the prospect and always be courteous.

**CONCLUSION**

We must face the fact that most prospects usually do not allow more than one approach for home studies. This means that the initial approach must be aimed at more than simply a "feel the prospect out" approach. A better impression is always made when you get to the point and heart of the matter. Personal study, training, faith, and zeal are absolute necessities. Target in now!

**THE PURITY OF THE CHURCH**

**Leslie E. Sloan**

There are a number of things in which responsibility rests upon members of the Lord's church to keep it pure. These include worship, name, doctrine, and origin. There is another I wish to mention. The church must be kept pure in organization.

It is evident that a number of people, including Christians, are unfamiliar with what the Bible teaches regarding the organization of the church. The word church is used in the Bible in two senses — the universal (Matt. 16:18) and the local (I Cor. 1:2). The church universal is simply the church in its entirety, composed of all who have obeyed the gospel of Christ by belief, repentance and baptism. The church in the local sense is simply a body of Christians in a certain locality, such as Jasper, Decatur or any other place where Christians meet to worship God in spirit and truth.

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As to organization, God never did give the universal church any organization. There is not one word in the Bible that would suggest any kind of organization for the universal church. Any organization which the church possesses is of a local nature. Men have corrupted this by organizing the church in the universal. But it constitutes an impurity. Thus the Lord's church has no ecclesiastical form of government on the earth. There is no earthly headquarters. Each local congregation is autonomous, and gets its instructions from heaven where the head, Christ, resides. These instructions have been given to us by the God of heaven at the disposition of the Holy Spirit. This is not a direct revelation as some would suggest, but is rather the word, the Bible, that has been reviled unto the apostles by the spirit and written unto us in words which can be understood (Eph. 3:1-11).

Then what organization has God given the church? We have already noted that God made His Son Jesus Christ the **head** of the church (Eph. 1:20-23). Since Christ is **the** head, this eliminates any other head. Thus men create a head on earth it constitutes an impurity and the organization of the church is corrupt. This is true whether the head is comprised by one man or a group of men.

God also gave each local church an organization within it. The ruling body within the church (subject to the instructions of the head, of course) is the office of bishops. Those who serve in this office are also called elders, shepherds, overseers, presbyters and pastors. These terms are not synonymous but all refer to the same office, and serve to point out the responsibility and importance of the office.

Thus elders have the rule or oversight in local congregations. They are required to be examples to the flock. This good example (I Peter 5:1-2) places them in a position to exercise their rule in a peaceful and harmonious manner. But the example is not rule. There is a difference between rule and example. A father sets a good example before his children, but he still must rule or govern them. The example does, however, provide impetus in the children to obey the rule of the good father. So it is with good elders.

In the organization which God gave the church,

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elders were always spoken of in the plural. There was no such thing as "the presiding elder." Each local congregation was ruled by a plurality of elders, which made each local church autonomous, possessing the right of self-government and being independent of all others.

The other office in the church in the organization of it, is that of deacons. This is not a ruling office as some contend. But deacons are subject to the oversight of the elders. Deacons also, were spoken of in the plural. Like the elders, they sustain the same relationship to their office. They are all equally related and responsible.

The work of deacons is subordinate to that of elders and thus requires the services of another office. The original meaning of the word deacon meant a helper or assistant. This meaning suggests their work and its nature. In New Testament day, the work of deacons was that of assistance to the elders in carrying out the various temporal affairs or duties. The first instance of such is recorded in Acts 6. Although these seven men chosen by the church to take care of the neglected widows in the church at Jerusalem were not referred to as deacons, they, nevertheless, acted in this capacity. Deacons were servants of the church subordinate to the elders.

Preachers or evangelists, as they were called in the New Testament, constituted no office in the organization of the church. Neither were they called "Pastors."

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

JULY, 1967

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## WHAT HAPPENED?

William C. Sexton, St. Joseph, Mo.

In the 1967 **Britannica BOOK of the YEAR**, under the heading of "Religion," on page 664, there appears an article on "Churches of Christ." When I first read it, I was surprised, and my wife's remark, as I read it aloud indicated that it struck her the same way.

We are told that the "great commission was emphasized in 'Exodus' movements,..." This is where a number of families move into a community where there is no congregation of the Lord's people, mostly in the North and Eastern states, some of them supporting themselves through "secular professions and businesses, and a few preachers supported by sponsoring churches."

"Team effort is typical in overseas mission,... the team included a veterinarian, physician, nurses, civil engineer, and printer ..." We are informed that: "A hospital was opened near Aba." Also, "Campaigns for Christ," were conducted "Across North America," and in a number of other countries.

We are told that the " 'Herald of Truth' was broadcast on 825 radio and 152 television outlets in 49 states of the U.S. and in 12 other countries."

Next, we are treated with the "Emphasis on education . . ." David Lipscomb, York, and Lubbock, along with Pepperdine were mentioned specifically among the 24 schools "operated" by "members of the Churches of Christ" in 1966. Immediately, I asked, "Why was not A.C.C. mentioned?" This was the thing that raised my wife's voice of inquiry too. Most reports which I have seen place A.C.C. at the top of the list among the institutions **essential** to the growth of the church; the one that has contributed so much to the progressive state of the Lord's people today.

I am still not sure just why it was not mentioned. Inasmuch as the writer mentioned these as being operated by "Members of the Churches of Christ," I sort of wondered if it had ceased to be so operated? Perhaps it could no longer be thus classified; if possibly it was now operated by "Churches of Christ," rather than by members?

The last paragraph informs us: "The churches

also supported 52 children's homes, 2 maternity homes, and 12 homes for the elderly."

As I reflected upon the article, the following questions emerged:

1. Why the **greatest** school in the "Brotherhood" was not mentioned? What has happened to her reputation? Then, I thought that perhaps to fail to list her, may mean that she has status; perhaps she is so well known — every body knows about her — thus the writer's aim was to establish the other schools in the eyes of men, give them a rating also. Brother M. NORVAL YOUNG, the writer, is president of Pepperdine College, located in Los Angeles, Calif., he is also Editor of **Twentieth Century Christian**. Contributors page 11.

2. I wondered why the writer would notice the schools operated by "Members" of the Churches of Christ, under the **CHURCHES OF CHRIST**? Why not mention other businesses "operated" by "Members?" Would this suggest that he may, think of them as being institutions "operated" by **churches** rather than members? I am inclined to believe that many of them are operated — financed — by churches, and more shall be in the future. Just as soon as the opposition subsides to the level where it will be profitable to make the drive. Much of the opposition is subsiding fast.

3. Why would he make the effort to show that the schools were operated by "Members" but state, "The churches supported" 66 homes?

These homes, are they not institutions apart from the church as well as the schools? Why could they not be operated like the schools, by "Members?" Why is it right for the church to "operate" one institution and not another? Of course there is the emotional appeal connected with the home that is lacking with reference to the school. To operate they must get **support**, and to get support, they must recognize the psychological effect certain issues have on people, and use it to their advantage.

Many have raised the issue that those who **oppose** church support of the homes, would allow a child to starve to death, while they spent the money for fertilizer to put on the preacher's lawn. This is effective in arousing indignation in those who are taken in by the sales pitch. Shortly, I suggest, we shall hear a voice crying and making similar charges with reference to those who oppose church support of the schools. All opposers will be charged with being mean at heart and destitute of the Lord's wisdom and

grace. Some will look close enough to see, that to oppose church support of these institutions, is not equal to opposing the work. No one will allow children to starve nor die in ignorance, who is a Christian; neither does he want the church to support man's cause, rather the Lord's.

I read of, "Luke, the beloved physician, . . ." in my New Testament, but we have progressed greatly: by team work we have produced "veterinarian, . . . nurses, civil engineer, and printer, . . ." Now we can heal "every creature," build roads and bridges over which to travel to "Go . . . preach . . ." Have the printers to print beautiful signs to advertise our "Campaigns . . ." This great "Team" may really get us places. On second thought, I wonder "Where we are going?" I think I'll just stay with the Lord. The quality of the company, I judge to be more important than the quantity! (Matt. 18:20; II John 9).

We need to see what happened. More significantly, perhaps, we need to evaluate what happened. Are we to rejoice or mourn over these things? I am in no mood to rejoice now. Perhaps someone can show me that such was pleasing to the Lord. If this be done, then I'll join in and do what I can to help, but until I am convinced, I'll remain on the side line. As an individual I'll assist "all men," saints and sinners; I'll practice "pure religion and undefiled before God and the father," and keep myself "unspotted from the world." I'll teach the gospel of Christ, and ask men to "earnestly contend for the faith which was once delivered unto the saints."

## Our Religious World



# Searching The Scriptures

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# Editorial . . .

## LOVE WILL SOLVE THE PROBLEM

On May 11, 1967 I received a letter from a lady in Michigan with several questions which she wants me to answer in this paper. She signed the letter but requested that I withhold her name, which I am glad to do. Following is the letter in full: Dear Sirs,

I am a member of the church and a very firm believer in the mission of the church. There are some serious questions in my mind which I would like you to give me a sound scriptural answer for. First, however, I must in all honesty say that I am resentful of your whole attitude toward what is in your opinion an erring church. I believe the thing that is lacking in **both** of us is the one thing that Jesus taught us by the very life he lived and that is **love**. I believe issues on both sides could be resolved if there were less sarcasm and more love. In your issues of Searching The Scriptures and various other articles I receive there is very little taught of Jesus and his love for man. Your whole aim seems to be one of proving a point rather than winning souls to Christ.

Here are some of my questions: What do you propose to do with widows and of necessity their children? The church is admon-ished to take care of widows (Acts 6:1) (I Tim. 5:3-16).

You teach against one church supporting or helping another. How can one congregation afford to put out fine literature such as the **Truth Magazine** and various others? How did we get on your mailing list?

You teach against supporting colleges yet you have a college in Florida. By whom or how is this college supported? If solely by tuition it must certainly be high. Then is it right to price the teachings of Christ and training to be disciples and, or, preachers only to those who can afford it?

The church's mission is to preach the Gospel to all the world for which we **must** have missionaries. How are these men to go without financial backing? Must they wait until they save enough money of their own? How long would this take? Will the Lord's work wait? I believe not.

What also are your views on social activities within a congregation? To me this is a very perplexing question.

You speak of the church having a central headquarters. I never can make up my mind which you mean a church in Nashville, Tennessee or The Herald of Truth or both. At least you speak of a danger of it being so. Having been a member of the local congregation for 10 years and I can honestly say that I have only heard either of these mentioned, not even a half a dozen times, so I really don't know what the discussion on this issue is all about. I have never heard either one mentioned from the pulpit.

I sincerely desire an answer to these disturbing questions. If you desire you may print this, but please omit my name for obvious reasons.

Thank you,  
/s/

This lady states near the end of her letter that she had been in the church for 10 years and had not heard these things mentioned a half dozen times, "so I really don't know what the discussion on this issue is all about. I have never heard either one mentioned from the pulpit." This is exactly the case of thousands of members of the church across the nation. The elders and preachers who have promoted these innovations in the church do well for themselves by keeping quiet about the matter. When they do speak on the subject, they nearly always misquote or misapply what we teach. They either do not know what the issue really is or they deliberately try to deceive.

I shall now take the letter as it was written and answer every question with a sound answer. Some of them will not be answered with scriptures because they do not pertain to Bible matters.

This sister is resentful of my whole attitude and says I lack love; "I believe issues on both side could be resolved if there were less sarcasm and more love." Love for what? Are we to "love" (?) each other beyond and above the truth? How could love resolve error with truth? Paul describes love as "rejoiceth not in unrighteousness, but rejoiceth with the truth" (I Cor. 13:6). God is the very essence of love. "He that loveth not knoweth not God; for God is love" (I John 4:8). God loved men so much that He gave His Son to die that all might be saved. Would you even think that God does not love men? But how does God deal with sin; what is His attitude? Everyone even slightly acquainted with the Bible knows that God opposes sin in every form and in every place. Read the 23rd chapter of Matthew and see

how you like the attitude of Jesus toward sin. Would you say that Jesus had a bad attitude or lacked love?

In this issue is found a reprint on the subject of love which I wrote in May, 1962. This has been re-produced for the purpose of explaining this portion of the letter.

"What do you propose to do with widows and of necessity their children?" We propose to do exactly what Acts 6:1 and I Timothy 5:3-16 teach us to do. These passages teach that the church is to care for its own within the framework of that congregation. I Timothy 5 teaches that relatives are to care for their own widows and needy and not place the obligation on the church that it may care for the widows indeed — those who have no relatives to care for them. But I will tell you what is not in these verses, nor anywhere else in the Bible: a human institution, a benevolent society, to which the churches contribute and then the society does the work assigned to the church. That is what I oppose.

"You teach against one church supporting or helping another. How can one congregation afford to put out fine literature such as the **Truth Magazine** and various others?"

No, I do not teach against one church helping another. Several churches sent relief to the poor saints in Jerusalem (Rom. 15:26; I Cor. 16:1,2; II Cor. 8 and 9). But there is absolutely no authority in God's word for one church sending to another to do a brotherhood work or to preach the gospel. If you know the passage that authorizes many churches to send funds to one church that it may put on a world wide program of preaching the gospel, please let me know where it is. I have been looking for it for years.

About one congregation putting out "fine literature" such as the **Truth Magazine** (and you are right about **Truth Magazine** being fine literature), let me correctly inform you that **Truth Magazine** is not put out by any church. It is published by individuals and the church has nothing to do with its publication. Brother Cecil Willis is the very able editor of that publication. I may also add, Searching The Scriptures is not published by any church, and no church has any connection with its publication, financially or otherwise. And as long as I have anything to do with it the church will never be connected with it except to buy whatever services or materials we have to sell.

"How did we get on your mailing list?" A friend paid for your subscription. This friend sent your name and the money to pay for the subscription.

"You teach against supporting colleges yet you have a college in Florida. By whom or how is this college supported?" You have been misinformed about what I believe about supporting colleges. Let me suggest that you show this to the person who told you that I teach against supporting colleges. I have never said nor implied that I did not believe in supporting colleges. In fact, I have supported one as I was able and have encouraged others to do the same. I do, however, strongly oppose **churches** supporting colleges of any kind for any purpose. This is not in any way a work for the church.

As to the who and how of the financial support of Florida College, I suggest that you write brother James R. Cope, president. You can get accurate information from him on this matter. I know how it is



supported, but if you got the information from brother Cope you could be sure that the information is correct.

"The church's mission is to preach the Gospel to all the world for which we **must** have missionaries. How are these men to go without financial backing? Must they wait until they save enough money of their own? How long would this take? Will the Lord's work wait? I believe not." Yes, we must have "missionaries" and every Christian should be a "missionary" in the work of the Lord. No, one does not have to wait to save enough money to support himself (Phil. 4:15; II Cor. 11:8; I Cor. 9:14). He may labor at some trade if he wants to in supporting himself as he preaches the word. I do not know how long it would take to save enough money to support oneself in preaching the gospel. I suppose it would depend upon how far he went and how long he stayed. The Lord's work will not wait on anything.

"What also are your views on social activities within a congregation?" I can very easily state my conviction on this subject. I do not believe the Bible teaches any social activities within a congregation, if by social activity you mean fun, food, and frolic. Picnics, parties, entertainment and such like have no place in any way in the mission of the Lord's church.

"You speak of the church having a central headquarters. I never can make up my mind which you mean a church in Nashville, Tennessee or the Herald of Truth or both." I mean **both!** I also include every centralized effort that tends to pool the funds and work of many churches in one church or board of men. I do not remember saying the church already has such headquarters, but it is fast approaching. In the minds of many the headquarters already exist in Nashville or Abilene, depending upon where they are.

I will be glad to tell anyone plainly just what I believe the Bible teaches on these matters or any other Bible subject. I appreciate this letter and am glad for the opportunity to answer these questions.

---

## THE REAL MEANING OF LOVE

### H. E. Phillips

(The following article is a reprint from *Searching The Scriptures*, May, 1962 in explaining the scriptural view of love as it applies to those in error.)

Denominational views are generally known by the subjects that are discussed in pulpits and papers, and the subject of LOVE occupies a top place in nearly all religious groups. I would like to search the scriptures with you on the Bible meaning of love in an effort to see if this subject is any more accurately represented by denominational teachers than many other subjects with which they deal.

Love is one of the key words in the word of God. The fact that God loves man is again and again stressed by every inspired man who was used by the Spirit to reveal the will of God. I John 4:7-21 is an example of the importance placed upon love by the word of God. Several facts are given in these verses which show that love is indispensable to fellowship with God. John says that "God is love" and that "love is of God". Since God loves us, we are instructed to "love one

another". "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." This is the theme of John in this section of his epistle, and he concludes the chapter by saying: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20,21).

The question arises, What does love for my brother require of me? I was recently told that I did not have proper love for my brethren (some of them) because I spoke against their views and teaching on certain subjects. I have been told a number of times that the "Spirit of the Anti group is without love". Now if that be true of me, I am wrong. No man can please God without love in his heart. No matter how much truth and power he has, if he does not have love, he is nothing (I Cor. 13:1-3). But what is the real, scriptural meaning of brotherly love? What does it require in my relationship to my brother?

Love is an action of the heart. "Seeing ye have purified your souls in obeying the truth through the Spirit unto the unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). It is also an action of life motivated by a heart filled with love. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Love, then, is the state of heart or attitude of mind that responds in word and deed. It is what we do and say that is prompted by an attitude of heart called *love*.

In I Corinthians 13 we have a description of the love that is approved by God. It suffers long, is kind, does not envy, is not puffed up, does not behave in an uneven manner, does not seek its own, is not easily provoked, does not think evil, nor rejoice in sin, but does rejoice in truth. Love endures all things. This state of mind and conduct of life may be directed toward the wrong object. Many love, but they love the wrong things. "For men shall be lovers of their own selves . . ." (II Tim. 3:2); "lovers of pleasures more than lovers of God . . ." (II Tim. 3:4); "For Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10); "For the love of money is the root of all evil . . ." (I Tim. 6:10); "But Diotrephes, who loveth to have the preeminence among them . . ." (III John 9); "For they loved the praise of men more than the praise of God" (John 12:43). We are commanded to love God (Matt. 22:37, the truth (II Thess. 2:10), the brethren (I Pet. 1:22), and our enemies (Matt. 5:44). It may be that one has once loved the right things, but has lost this love. "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

### THE TRUE MEANING OF LOVE

For a long time the denominational world has contended that members of the church of Christ do not have love in their hearts, and the proof of it is in the fact that they debate and oppose "other churches". Love to these people means a kind, loving, compromising, soul who will agree with and endorse almost any kind of religious teaching. Now some denominational minded brethren have adopted this same view of love, and they cry that anyone who exposes their weak and unscriptural doctrines lacks true love.

God is love. John the inspired apostle said so. How does God react to sin and disobedience in those who are his children? In the Old Testament "every transgression and disobedience received a just recompense of reward" (Heb. 2:2).

In the New Testament "he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25). The wages of sin is death (Rom. 6:23), and the death he speaks of is the second death. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14,15). God is love, but he deals with sin just as he promised. It follows that love is not incompatible with strong dealing with error and sin.

When I was a child I sometimes wondered how my father and mother could say, "Son, this is because I love you," when they applied the rod where it would do the most good. If they loved me, why did they have to show it by a thrashing second to none? But by and by I became a man and a father myself. I had to do for my children exactly what was done to me. Then I knew what they meant when they said, "This is because I love you". I know now as you know, love demands correction and chastisement when it is needed to make the person you love better. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Many think love requires absolutely no hate for anything. If one hates anything he cannot have the love of God in his heart. The writer of Hebrews quotes God as saying of Christ: "Thou hast loved righteousness, and *hated* iniquity" (Heb. 1:9). Christ hated iniquity! Christ writes to Ephesus: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 2:6). To the angel of the church in Pergamos Christ said: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate" (Rev. 2:15). Christ *hated* the deeds and the doctrine of the Nicolaitans, yet he is the embodiment of love. Seven things are listed in Proverbs 6:16 that God hates, yet God is love. It follows that true love does not mean that hate cannot exist in the heart of the person. He must love what he should love and hate what he should hate.

Many think Jove will not permit discipline. Any sign of exercising discipline against those who sin is a sign of the lack of love. Paul writes the Corinthians about a man who was living in adultery, and tells them "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). Because of their "puffed up" state he writes in the last verse of I Cor. 4: "What will ye? shall I come unto you with a rod, or in love, and in the Spirit of meekness?" Now, Paul, you should not write that way. Don't you know it is not a sign of love to speak so harshly to brethren? Put in the 13th chapter Paul tells what love is, and says that if he does anything without love it does not profit him anything. Evidently he understood a hamony to exist between discipline—strong discipline—and true love. Remember, Paul wrote the commandments of the Lord (I Cor. 14:37). We are commanded by the authority of Christ to deal with false teachers (Rom. 16:17), and with the unruly and vain talkers (Titus 1:10), and to do it "sharply" (vs. 13). The God of love required this, therefore it must be in harmony with true love to rebuke sin and false brethren.

Many think love requires a compromise. False brethren of Paul's day "privily" came in to spy out the liberty of Christians in order to bind them again to bondage, but Paul said of them: "to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4,5). Paul even rebuked another apostle (Peter) by withstanding "him to the face" because he "walked not uprightly according to the truth of the gospel"

(Gal. 2:11,14). Love for God and the gospel will never permit compromise with anyone. On the other hand, love for God, the gospel and men in sin will call upon us to sound out the word "in season and out of season" without compromise at any level.

Many will argue that love substitutes for obedience. How many have you heard say, "God is love, and He will not send a man to hell for doing a little thing that is wrong"? They mean by this that God's love is such that He will overlook our failure to obey Him and save us anyway. I believe some brethren think that is the kind of love we should have toward each other. But Jesus said, "If ye love me, keep my commandments" (John 14:15). John said, "And this is love, that we walk after his commandments" (II John 6). Paul said, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:1,2). Real love requires obedience to God; obedience to God requires that we oppose sin and false doctrines where ever they be found (Rom. 16:17; Titus 1:10; Eph. 5:11; II Thess. 3:6).

## COMMENTS TO EDITORS

"We appreciate the good work that you are doing through the printed page. Keep up the fine work." — Sam W. Garrison, Nashville, Tenn.

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**ANSWERS** I Peter 3:15

**FOR OUR HOPE**

Address questions to:

**Marshall E. Patton**  
806 Muriel Dr., S.E.  
Huntsville, Alabama 35802

**QUESTION** — Does the casting of lots in Acts 1:26 justify voting, under any circumstance, in church affairs? I refer to such things as business meetings of the church and the decisions made in matters of judgment. I know of this being done among elders and among men in churches without elders. Is not this majority rule? — S.A.

**ANSWER**—Acts 1:26 does not justify voting (suffrage) whether by a show of hands, ballots, or voice in any affair of the church. Those who use it in an effort to justify such evidently do not know the meaning of "casting lots" as used among God's people in the Bible.

The casting of lots in Acts 1:15-26 determined whether Joseph, called Barsabas, or Matthias should take the place of Judas who by transgression fell. The decision was not determined by voting. The question was not settled by majority sentiment. The context shows that Matthias was chosen of God—not by the people: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen" (Acts 1:24).

The outcome of the casting of lots among God's people, both in the Old and the New Testament was always regarded as an act of God — hence, His choice. There is nothing to indicate that the outcome was left to the element of chance. The Jews certainly understood that God's hand was in it all so that by this method majority rule was eliminated as a determining factor, and at the same time, by the hand of God, the element of chance was ruled out. Furthermore, they had scriptural grounds for so thinking: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33); "The lot causeth contentions to cease, and parteth between the mighty" (Prov. 18:18).

The Bible does not tell us which method was used in casting the lots. Scholars inform us of various ways. Sometimes it was done by placing marked stones in a container, then shaking them so that one would fall out. Sometimes names were drawn from a container. Regardless of the method employed, it was always regarded as of the Lord. The casting of lots was used in determining which of two goats was to be sacrificed to God and which was to be the scapegoat (Lev. 16:7-10). The promised land was divided by lot among the tribes of Israel (Num. 26:55; 33:54). The courses of priest were determined by lot (1 Chr. 24:5). It is thought by scholars that Achan and his guilt was determined by lot (Josh. 7:16-26), and, again, that Saul was chosen to be king by the same method (1 Sam. 10:19-21). In all these

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it is evident that the decision was made not by the people, but by the Lord. This does not mean that God's hand was in the casting of lots but those not His own and relative to matters outside His will. However, in that day when God spoke to His people "in divers manners," the lot was often the method by which His will was revealed on certain matters.

I verily believe that voting in the business meetings referred to results in majority rule. Brethren often, perhaps unwittingly, pursue a course fraught with all the evils of majority rule — and there are many. This is done when voting takes place in business meetings — whether by elders or the men of the congregation. God has never allowed His people to settle any issue by majority sentiment either in the Old Testament or the New. Of course, there is a difference between determining the sentiment of those present in a meeting **with a view to unanimity**, and in **settling** the issue on the basis of majority sentiment. When a point of wisdom is involved, brethren ought to give themselves more to a considerate, free, open, extensive discussion of conflicting views. After all has been considered, the chances are that the wiser decision will be obvious to all and unanimity can be reached. I have seen whole groups changed by the reasoning of one man of experience and knowledge in the matter at hand. Sometimes faults, evils, etc., of which the majority are not aware (especially, if they are young people, novices, etc.) can be seen by all, if the matter is not rushed to a decision, but rather **fully considered**. It may take more time, but it will eliminate much ill will and division, and at the same time make for peace and harmony. If all were careful to observe the principles laid down in the following scriptures, unanimity would not be difficult to reach in all matters of judgment: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5); "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3,4).

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## The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolla, Mo.

### "THE BIBLE IS A CATHOLIC BOOK"-A REVIEW

The Religious Information Bureau of the Knights of Columbus, a Roman Catholic organization, has recently been circulating in newspapers, an article asserting that the Bible is a "CATHOLIC" book. Now if the "Knights" use the word "catholic" in its literal sense, then they are correct in asserting that the Bible is a "universal" book, for that is what the word "catholic" actually means. But the contents of their newspaper article indicate that the "Knights" do not use the word "catholic" in its literal sense, but in a very sectarian sense.

Such a usage (or mis-usage) would be similar to the claim that either the Republican Party or the Democratic Party gave the world the U.S. Constitution, inasmuch as the U.S. Constitution sets forth "democratic principles" or the "principles of a republican form of government." But you know and I know, that the U.S. Constitution existed before either of today's modern political parties came into existence . . . therefore, neither political party can honestly claim that they produced the U.S. Constitution. In like manner, the Bible existed long centuries before anything like the Roman Catholic Church appeared on history's stage.

Jerome, the translator of the Latin Vulgate version of the Bible did not accept the additional apocryphal books of the Old Testament, that modern day Roman Catholics include in their versions of the Bible. In fact, the Old Testament was written about Hebrews, delivered to the Hebrews, and esteemed by the Hebrews, in the same form as it is now accepted by non-Roman Catholics and "Protestants" some four centuries before Christ. It was not until several centuries after Christ that efforts began to be made to include several books of questionable and unsound authorship as part of the Old Testament Canon.

Among the early theologians and ecclesiastical writers who accepted the O.T. Canon as non-Roman Catholics do today were Jerome, Athanasius, Rufinus, Origen, Hilary, Gregory Nazianzen, Chrysostom, Epiphanius and Cyril of Jerusalem. The provincial "council of Laodicea" also rejected all the "apocryphal" books with perhaps the one exception of "Baruch."

The extra books that the Roman Catholic Church has added to the Old Testament, are called "apocryphal" by non-catholics and "Protestants" but are considered to be canonical by the Latin Church in modern times.

The 39 Old Testament books in the non-catholic Bible contain exactly the same writings as were accepted by the Hebrews several centuries before Christ. This collection of writings was put together

by the ancient Jews and other religious writings were ascribed by them as "apocryphal" or unsound. Many years later, however, as the Jewish people migrated around the Mediterranean Sea following their commercial interests, a great number of Jews settled at Alexandria in Egypt. Greek was the language of commerce and the Empire at that time, and so a need was felt for a Greek translation of the Hebrew Scriptures. The Alexandrian Jews were strongly influenced by the Greek fables and philosophies, and when their translation of the Hebrew Scriptures was completed, they had added several books which the Jews of Palestine had rejected as spurious or uninspired, years earlier. This Greek version of the Hebrew Scriptures is known as the Septuagint.

Two compound Greek words have been formed to describe the two collections of the Old Testament books. They are, "proto-canonical" and "deuterocanonical," meaning the "FIRST MEASURING ROD" and "SECOND MEASURING ROD." We copy as follows:

"... The protocanonical books of the Old Testament correspond with those of the Bible of the Hebrews and the O.T. as received by Protestants. The deuterocanonical are those whose Scriptural character was contested in some quarters, but which long ago gained a secure footing in the Bible of the Catholic Church, though those of the O.T. are classed by Protestants as the 'Apocrypha.' . . ." (Catholic Encyclopedia, Vol. III, page 2G7.)

Christ and His Apostles never quoted from any of the added books in the "second canon," although they did quote frequently in the New Testament, from many of the books included in the "first canon" of the Old Testament. Justin Martyr, a writer of many religious works, never once quotes from any of the "apocryphal" books.

This treatise has dealt only with one aspect of the Bible, i.e., the Canon of the Old Testament, but it can be readily proved that the Roman Church is not the "Mother of the Bible" as she would like the world to think.

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## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

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### WORD STUDIES IN NEW TESTAMENT

#### BENEVOLENCE: No. 5

##### DIAKONIA

It is stated in Acts 6:1 that the Grecians or Hellenists in the Jerusalem church complained because their widows were neglected in the daily **diakonia**. The term **diakonia** is found numerous times in the Greek Testament, but significant occurrences are these: Acts 11:27; Rom. 15:31; II Cor. 9:1, where the term refers to the contribution for the saints in Judea. The latter two passages refer to a later contribution; the former, to an earlier contribution during the reign of Claudius. As **diakonia** is used in the passages cited, it denotes the care of the poor, or the supplying or distribution of charities.

##### LOGEIA

The Greek noun **logeia**, sometimes spelled **logia**, is rendered "collections" in most Greek lexicons. This rendering is very amply sustained in the papyri by Moulton. (Vocabulary of the Greek New Testament, p. 377.) Apparently, Grimm-Thayer's comment that the word is not found in profane authors would be modified by more recent papyri discoveries. Souter observes that **logeia** comes from the verb **loguo**, "I collect." He defines **logeia** as "a collecting of money." (Pocket Lexicon, p. 146.) Grimm-Thayer follow this rendering and say that **logeia** denotes a collection of money. (Lexicon, p. 379.) Liddell and Scott concur in ascribing to the term the meaning "a collection of taxes or voluntary contributions." (Lexicon, p. 1055.)

**Logeia** occurs only twice in the Greek Testament (I Cor. 16: 1, 2), and in both of these places the word refers to the contribution for the Judean saints.

##### PTOCHOS

The term **ptochos** occurs in thirty-four passages in the Greek Testament, and consumes two whole columns in Hatch and Redpath's **Concordance to the Septuagint**. Moulton cites its use in the papyri as "crouching," "cringing,"; hence, "a beggar." He further comments that the term is always used in a bad sense until it is "enobled" by the Gospels. (Vocabulary of the Greek New Testament, p. 559.) The word **ptochos** in the classical Greek also means "beggar." The Greek lexicon of Arndt and Gingrich makes the term even stronger in assigning to it "dependent on others for support." They cite as a "quite literal" sense, Rom. 15:26, where the text speaks of the poor saints in Jerusalem.

In secondary senses **ptochos** denotes the assistance from God that disillusioned people need. A variety of figurative concepts of poverty inheres in the word.

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AFFIRMATIVE: Carrol Sutton, Christian

NEGATIVE: Albert Batts, Church of God

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NEGATIVE: James B. Reesor, Church of God

2ND NIGHT: "The scriptures teach that the signs and miracles done by the apostles and other disciples, as recorded in the New Testament, was to cease at the close of the apostolic age, or by the time the complete will of God was revealed and confirmed in the New Testament."

AFFIRMATIVE: Alan E. Highers, Christian

NEGATIVE: James B. Reesor, Church of God

3RD NIGHT: "The baptism of the Holy Spirit is for believers throughout the entire church according to the direct teaching of the Holy Scriptures."

AFFIRMATIVE: James B. Reesor, Church of God

NEGATIVE: Alan E. Highers, Christian

4TH NIGHT: "The signs and miracles performed by the apostles and other disciples in the apostolic age would continue throughout the gospel age or the Christian dispensation."

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AFFIRMATIVE: Ward Hogland, Christian

NEGATIVE: Albert Garner, Baptist

2ND NIGHT: "The scriptures authorize instrumental music in New Testament worship."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

3RD NIGHT: "The scriptures teach that baptism is a condition to the forgiveness of alien sins."

AFFIRMATIVE: Ward Hogland, Christian

NEGATIVE: Albert Garner, Baptist

4TH NIGHT: "The scriptures teach that salvation is at the point of faith before and without water baptism."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

5TH NIGHT: "The scriptures teach that only a child of God — one already saved — is a fit subject for baptism and membership in a New Testament Baptist Church."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

6TH NIGHT: "The scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ."

AFFIRMATIVE: Ward Hogland, Christian

NEGATIVE: Albert Garner, Baptist

7TH NIGHT: "The scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell."

AFFIRMATIVE: Albert Garner, Baptist

NEGATIVE: Ward Hogland, Christian

8TH NIGHT: "The scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell."

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## HEBREW WORD STUDIES

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### NAMES OF GOD NO. 2

The most difficult name of God to translate is ELOHIM. Almost all scholars agree that the name ELOHIM has an etymological basis with the meaning of "power."

The problem arises from the plural form which is indicated by the -IM ending. It is used so extensively that the singular form is confined almost completely to poetry (Psalms 18; Deut. 32). The plural form can scarcely sanction polytheism.

The plural form is generally used with a singular verb. We read Genesis 1:1, "In the beginning God (ELOHIM in the plural) created (in the singular) the heavens and the earth." Here it is associated with the extent of power (plural of majesty) or "plenitude of power" belonging to the Divine Being or entity.

A solution to the problem is suggested by translating the plural form ELOHIM with the term Godhead or Deity. When reference is made to the false gods of other nations, the plural form is translated "gods." The heathen nations usually had a plurality of objects of worship.

Some have taken the plural form as evidence to the plurality of persons in the Godhead or Trinity (Gen. 1:26). It is certainly consistent with the concept of God revealed in the New Testament (Matt. 28:19), but is not demanded in the word itself. Our concept of God does not come from the etymology of the word, but from the truth that is revealed in a study of the Scriptures.

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## SERMON OUTLINE

### THE FINALITY OF REVELATION- Matt. 2:23-24

Elvis Bezarth 3679

W. Grand Ave., Chicago, Illinois 60651

#### INTRODUCTION:

1. Text: Source of religious authority is all-important.
2. All religious authority comes from one of two sources: heaven or men.
3. Bible believers are admonished by Isa. 55:6-9; Jer. 10:23; Prov. 14:12.
4. Therefore, we must look to heaven and not to men.

#### DISCUSSION:

- I. GOD — CHRIST — APOSTLES — NEW TESTAMENT
  - A. God promised "all my words" to the prophet to come. Deut. 18:15-22
  - B. That prophet was Jesus of Nazareth. Jno. 1:32-34; 6:14; Acts 3:22
  - C. Jesus promised that the words given to him would be given to the apostles. Jno. 14:26; 15:26-27; 16:13; 17:1-20
- II. WHAT WAS GIVEN TO THE APOSTLES WE HAVE IN THE NEW TESTAMENT
  - A. The apostles were promised all the truth, Jno. 14:26
  - B. The apostles claimed to have received all the truth. I Cor. 2:16; Gal. 1:11-12; II Pet. 1:3
  - C. The apostles declared all the truth. Acts 20:27
  - D. The apostles recorded and delivered all the truth. I John 1:3-4
    1. To produce faith and give life. John 20:30-31
    2. To know what Jesus did and taught. Acts 1:2; Lk. 1:3-4
    3. To know commandments of the Lord. I Cor. 14:37
    4. To understand the mystery. Eph. 3:3-5
    5. To know what a good work is and all things. II Tim. 3:16-17
    6. To know the revelation made known among all the nations. Rom. 16:25-26
  - E. The apostles made the truth known once for all. (**once** delivered — perpetually valid — having no need of repetition — Thayer, p. 54)
  - F. That truth is imperishable. I Pet. 1:22-25
  - G. That truth will be open at the judgment. Jno. 12:48; Rev. 20:12

CONCLUSION: The New Testament therefore is:

1. Divine, not human in origin. Gal. 1:11-12
2. Pure, not perverted in quality. II Cor. 11:3; Gal. 1:6-9
3. Complete, not partial in its provisions. II Timothy 3:16-17; II Pet. 1:3
4. Necessary, not optional in its requirements: II Thess. 1:7-8



## THE BIBLE AND TODAY'S MODERATE DRINKING

Dick Blackford, Moss Point, Miss.

In a previous article entitled "The 'No Pattern' Theory — Some Sad Results," we noted many things which appeared in weekly bulletins of the Exodus Bayshore Church of Christ in West Islip, New York. Among those things was an article written by Dwain Evans in which he attempted to prove that it was not wrong for Christians to drink alcoholic beverages. All Christians need to study carefully on this matter since it has come to the point that some preachers are advocating that it is not wrong.

The desire of some Christians to engage in a moderate drinking of alcoholic beverages is usually "justified" by certain scriptures taken out of context and not studied thoroughly. Even in the face of the facts that one out of every fifteen who begins social drinking ends up an alcoholic, that millions are killed each year in auto accidents caused by drinking (besides social problems and juvenile delinquency), some Christians will argue that moderated drinking is their privilege and they make much of: (1) Paul telling Timothy to "use a little wine for the sake of your stomach" (I Tim. 5:23). (2) A deacon must not be addicted to much wine (I Tim. 3:8). (3) The older women were not to be slaves to drink (Titus 2:3). (4) Christ's example in making wine at the wedding of Cana (John 2:1-11). These are the four arguments used by brother Evans in his article.

In studying this subject of "strong drink," certain facts must be recognized. "The Biblical phrase 'strong drink' really means light beverages because there was nothing in Bible times which corresponded to the strong drinks of today. Natural fermentation produces a maximum of only about 14% content of alcohol, since a higher alcoholic content kills the yeast cells which produce it. To obtain a higher percentage of alcohol, freezing or distillation must be used, processes not known in ancient times for beverage making. Actually wine and beer in ancient Palestine contained not over 5% or 8% alcohol because of the limitations of the natural sugar content in grapejuice and the malt which was used.. This constituted the 'strong drink' of the Bible. Certainly far greater responsibility rests upon those who use strong drink in our society where proof liquor (proof liquor in the U.S. is 'that alcoholic liquor which contains one half its volume of alcohol . . .') See under 'proof spirit' in Webster's New World Diet., 1964 edition) is obtainable, than upon those who used alcoholic beverages in ancient times when only 5% or 8% liquor was to be had. We may conclude from the very nature of the situation that the Bible condemns the strong liquors of our day." (*Archaeology And Bible History*, by Joseph P. Free, pp. 352.)

To understand the arguments given above let us refer back to the Greek. In the Septuagint (Greek translation of the Hebrew scriptures), the Greek word **oinos** is used to translate both **tiros** (grapejuice) and **yain** (wine). Thus the word "wine" in

the New Testament can mean either grape juice or wine, depending on the context. (See Eph. 5:18 — "wine" and Rev. 19:15 ARV "grapejuice.")

Now let us refer back to brother Evan's arguments (above) in numerical order.

(1) The Greek word **oinos** can mean either wine or grapejuice and as far as I know, no one objects to the medicinal use of alcohol especially in ancient days when medicines were limited and wine was weak. However, it is my understanding that doctors now discourage modern day wine for medicinal purposes by prescribing much better medicines which have been produced.

(2) The wine of today is not used for the same purpose as was the wine of the New Testament. About the only reason intoxicants are used today is to become intoxicated or to "live it up," to "get that 'good' feeling," "to put one on," etc. All of these reasons are wrong and not justified even if taken in moderation. If drunkenness is condemned (Gal. 5:21), why should a Christian be drinking that which is unnecessary and yet which he knows may lead to unquestionable wrong? Christians are admonished not to influence others to sin (Rom. 14:12,13; I Thess. 5:22). I wonder if brother Evans knows of any Christian who ever exerted a good influence while drinking.

(3) It is a fact that many people took wine (the ancient kind) in their old age for medicinal purposes. They were admonished not to be enslaved by it.

(4) "Between 106 and 160 gallons of wine were made, according to Meyers Commentary. The fact that this large amount of wine was brought in during the latter part of the feast in a small country town furnishes no basis for arguing that Scripture condones moderate drinking. It would seem to prove either: 1. Excessive drinking was allowable, or 2. The **oinos** in this case was grapejuice. In the light of the whole Old Testament condemnation of wine (and the New Testament condemnation of drunkenness, D.B.), it certainly would appear that the beverage was grapejuice. It is sometimes objected that this is referred to as 'good wine' (John 2:10), indicating an alcoholic content. Upon examination, however, we find no hint that its goodness was in its high alcoholic content. Ernest Gordon comments, 'When the creative hand of the Lord made wine for the guests we may be sure that it was superlative even to corrupted tastes . . . It isn't likely they would call Christ's wine anything but good!' (ibid., pp. 3354-5).

Thus we can see that the New Testament in no way gives sanction to moderate drinking except for medicinal purposes. I do hope that no one has been deceived by the liberalism practiced by this congregation.

"Look not thou upon the wine when it is red . . . at the last it biteth like a serpent and stingeth like an adder" (Prov. 23:31,32).

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## WORTHY READING

Billy Duncan, Trenton, Florida

With so much being written, and no more time for reading than there is, one is pleased when he can read thought-provoking articles that are well thought out and well written. And he cannot but feel that he has been imposed upon when he has to wade through hazy, pointless and verbose paragraphs. It is in this light that I view an article which I recently read.

"Officers of The Church" (Sentinel of Truth, Vol. I, Number 4) was reviewed by a brother under "The Critic's Error" (S.O.T. Vol. II, Number 2). Brother McGarvey was quoted in the first article, "The termination ship appended to the title of an officer, as secretaryship, auditorship, governorship, is indicative of office" (Eldership, page 10). It is the reviewer's argument about this to which I refer. It will be noted that brother McGarvey did not argue that the suffix "-ship" always indicates office. He simply argued that it did in the case of the titles listed. But notice the argument of the one reviewing.

"But does McGarvey's saying this make it true? It does not. Want proof? Well, let us take a closer view of the effect of the suffix. For instance, take marksman<sup>ship</sup>. What office is here indicated? None at all. The same is true of partnership and penmanship — no office indicated. Take scholarship. Any office indicated? Absolutely none. How about fellowship? What office could this suggest? None. Or what of the word membership? The church surely has that. What office does membership hold? It must have one — if the suffix indicates an office. His assumption is proven to be false. So, let us quit the subject ere we reach the climax in absurdities."

What did the reviewer set out to prove? It seems that he set out to prove that the suffix "-ship" can never indicate office. But it can, as Webster defines, "-ship... a noun-forming suffix added chiefly to nouns denoting persons, but orig. to adjectives, as in hardship. It denotes: (1) State, condition, or quality, as in sonship, friendship; (2) office, dignity, or profession, as in clerkship, authorship; (3) art or skill, as in horsemanship; (4) something showing, exhibiting, or embodying a quality or state, as in township; courtship, act of playing court, etc.; (5) one entitled to a (specified) rank, title, or appellation — used with possessive pronouns, as in Your Lordship."

If the reviewer intended to prove that the suffix did not always indicate office, why? No one had argued that it did. He did not state specifically what he intended to prove, but seemed to be intending to prove that brother McGarvey's statement was wrong. He called it an assumption. However, his argument only proves that the suffix does not always indicate office. Since this is immaterial to the discussion, it is a waste of time.

If the reviewer intended to prove that the suffix never indicates office, this is inexcusable. It is too

simple a matter to check into, and he prefaced his review with a criticism of the article he reviewed as exhibiting "ample evidence ... of unguarded thinking and immature conclusions."

If he intended to confuse the issue — perish the thought!

It has been argued that whatever the Christian can do the church can do. Now it is argued that whatever the universal church cannot have, the local church cannot have. It is the same argument from another viewpoint. The first seeks to free the local church (in work) to that possible in the universal church, while the latter limits the local church (in organization) to that possible in the universal church.

The latter is in effect the reasoning in the following paragraph from an article "The Critic's Error" in the Sentinel of Truth, Vol. II, No. 2. "Now I have thought all along that the church universal is composed or made up of the membership of all local churches everywhere ... Of course the universal church has no officers. It is not an entity in and of itself; it is not a united and functioning body by itself; and as such it does not, cannot plan and manage religious operations, but works only as all members of all local churches work. Neither are local churches separate and apart from it. The truth of the matter is, all local churches are parts of the universal church which is 'the body of Christ.' Each local church cannot be His body, because that would 'give him not 'one body' but a plurality of bodies. May I repeat for emphasis, each local church is an integral part of the catholic (not Roman) or whole church — 'called out' group. But by our brother's estimate, either the local church is not a part of the whole, or else a part can contain more than the whole! This latter is not only a physical impossibility, it is also a palpable inaccuracy in scripture interpretation ..."

The primary target in the above is the eldership. An elder in a local church is also an elder in the universal church, and in the same sense, for otherwise the part would contain more than the whole, according to the argument. Since elders cannot make decisions for the universal church, it is argued that they cannot make decisions for the local church. But there are other applications. Since the universal church is not a "functioning body," neither is the local church, for as a part it cannot be more than the whole. Furthermore, it would follow that whatever the local church can do in evangelism and benevolence, the universal church can do. And if the local church could plan religious meetings, then the church universal could, for the part cannot do more than the whole, according to the argument.

But the church universal is not composed of congregations, but of individuals. Individuals make up the universal church. The universal church operates only in and through individuals, in individual capacity. The local congregation is to act collectively. This is the organization that God provides for collective action. If congregations were the "integral parts" of the universal church, then one would have to be a member of a local church in order to be a member of the universal church, to be a Christian. But the eunuch became a Christian through obedience to the gospel (Acts 8:38) and was not then a

member of any congregation. One is a child of God by virtue of his standing with God, and not by virtue of the approval of any congregation. One must be "added" to the universal church (Acts 2:47), but can join himself to a congregation (Acts 9:26). The universal church is not a functioning body, as he states, yet congregations are (I Cor. 5:4,5; 16:1). They are two distinct relationships, yet very closely related. To the congregation at Corinth, Paul said, "Now ye are the body of Christ. . ." (I Cor. 12:27). Paul evidently never saw the "plurality of bodies" dilemma, thinking more along the lines of unity than union.



### AND THE PEOPLE STOOD BEHOLDING

"And when they came unto the place which is called the skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding, And the rulers also scoffed at him, saying, He saved others; Let him save himself, if this is the Christ of God, his chosen."

**Luke here is describing the crucifixion of our Lord.** Those people were BEHOLDING the physical Body of Christ as it hung there in the cross, suffering agony for the sins of man. **Why were they watching?** **1. Many watch out of curiosity, 2. Some watch to see if he would come down from the cross. 3. Others because of envy, hatred, jealousy.** These were the enemies of Jesus. But there were some there watching because of LOVE. This was the BODY of their Savior.

Someone has said that this was GOD's saddest hour. At any rate it seems Nature itself refused to look on this terrible scene, and because of this terrible shame it would seem that the world, (especially the people of God) would never be guilty of another shameful act like this. How it must have overjoyed Satan to behold the Body of Jesus crucified.

**But how many times since has this terrible event been Repeated?** Someone says, what do you mean? Has the physical body of Christ been crucified more than once? No, the Physical, just once, but the Spiritual, many times.

It was not long after the beginning of the Lords Church, (The Body of Christ) (Eph. 1:22-23, Col. 1:18) that the world again had the occasion to stand Beholding the Body of Christ (the Church) being crucified.

Old Satan was smiling again. He had a reason to rejoice. The crucifixion had come from within. The results, The Roman Catholic Sect. A Plan which The Heavenly Father had not Planted (Authorized). And so on we could go, again and again. The people stood Beholding the Body of Jesus Crucified.

Let's come to our time, or our Country. **Godly men went back to just the Bible, and the Bible alone. They spoke where the Bible spoke, and was silent. The results, the Body of Christ was once again in its purity, united in love and harmony.**

**Men and women obeyed the Gospel** and because Christians, like those people in New Testament days,

The Lord adding to the church those that were being saved (Acts 2:47). For awhile the Body of Christ flourished, and would seem to sweep the country.

But again it happened (The people stood Beholding). The Body of Christ was crucified, by what? **The Missionary Society.** WHY? The LACK OF SPIRITUAL AUTHORITY. By whom was the Body Crucified? Those who advocated the M. S. RESULTS in another Sect, and old Satan smiling.

There have been others since, bringing in their destructive heresies, crucifying again the body of Christ, (and the world stood beholding) and old Satan stood rejoicing.

Now today, people are standing beholding the Body of Christ (The Church) being crucified. WHY? Because some brethren no longer love the truth. They have no respect for God's Word. They no longer deem it necessary to have a thus saith the Lord for what they preach and practice. They seem to forget the warning found in God's Holy Word, to those who would go on and abide not in the teaching of Christ (II Jno. 9, Rev. 22).

But someone asked, WHAT has, and is Crucifying (Dividing) the Body of Christ? Simply this: Men building other ORGANIZATIONS to do the Work that God gave to the Church to do. HUMAN institutions to preach the Gospel, Edifying members of the body, and to take care of the needy. This is man's way. Yet the God of heaven gave the Church, (the body of Christ) the responsibility of these things, and made it sufficient to carry out his command. But regardless of what God has ordained in his Holy Word, men will tear asunder the Body of Christ, to have and to have and to hold their precious Institutions. While (the world stands Beholding) Satan is jubilant, because from within has come the crucifixion. But faithful children of God, who love his Word, respect its Authority stand with eyes that are dim with tears, hearts that are torn with grief, yet with Zeal and Determination to defend the Faith once for all delivered to the Saints, Praying, Father forgive them, yet I'm sure they know what they are doing.

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## THE UNDENOMINATIONAL CHARACTER OF CHRISTIANITY

E. C. Owens, Canton, Georgia

The hope of the world today and of the posterity of tomorrow is the simple religion of Jesus, honestly believed and sincerely practiced. With this infallible truth in mind I want to call your attention to the lesson. How that true Christianity cannot be denominated by man but is all sufficient to save and is perfect even as he was perfect.

When the son of God came to earth to deliver to his disciples the abiding principles of his kingdom, he found the world divided into sects, parties and denominations. Sects had sprung up among the people of God and their peculiarities were of more concern to their adherents than the basic commandments of almighty God himself. The traditions of the elders superseded the law of the Lord and every party glorified in the things that made them different one from the other. In Luke 18:11 — The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. A Pharisee stood and thanked God that he was not as other men were and glorified in that fact. The things that caused the divided condition at the time of Christ and the evils of those things are dealt with by the master himself in a very different manner in the following readings from Mark 7:5-10 — Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradi-

tion of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. Christ declares that the scribes and the Pharisees thought more of the traditions of their sects than they did of the law of the Lord and adds that by following their peculiar opinions they had set aside the word of God and were worshipping in vain.

The Sadducees were in the same position and thought more of the privilege of being Sadducees than of the exalted honor of simply being servants of the Lord. There is little question that the great evil of sects and parties among the professed people of God caused Christ to pray in John 17:20-21 — Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, 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. He knew from the bitter experience of personal sorrow the effects division had had and the part it had played in his own people rejecting him. His concern for the religion that he was to die for caused him to say **let them be one** and then give the reason that the world may believe. He knew that if his followers loved **party** more than **principle** and **division** more than **mankind** they were doomed failure in their mission to cause the world to believe in him. He gave the principle and stated it in this manner in Matt. 12:25 — and Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall not stand.

**Let us consider now the undenominational character of the true religion of Christ.** Master the principle that Jesus fought against party division all of his life on the earth and gave a system and way of life that was to be forever free of such denomination. Consider first the Gospel, how that men of all races might hear, believe, and obey. Christ gave the great commission in these words: Go ye into all the world

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and preach the gospel to every creature. Certainly there is nothing about this charge that could be limited to the few. All men whether beggars, merchants, or princesses were to be the recipients of the saving message of the death, burial, and resurrection of Jesus Christ.

Listen again to the great commission Mark 16:15-16 — And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. This is not the statement of Creeds and manuals but a direct quotation from the son of God. Galatians 3:26-29 — For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Thus we see that when men obey the gospel they were one in Christ. The Jews could boast of the traditions of his fathers no longer, and the Greek could no longer chant his drinking songs to his pagan creeds. The unifying power of the gospel was to break down the middle wall of partition and to make men of all races one. I would to God that we would let the same gospel with its same power break down the middle wall between the multiple denominations of our time that we might be one that no room could be found for sectarianism and party devotion but that we might all go back to the Bible keeping the unity of the spirit in the bonds of peace. The only way that this can be achieved will be for the preachers of this day to do exactly what the apostles did in that day. To speak and preach the same thing that there may be no divisions among us. I Cor. 1:10. For as many of you has have been baptized into Christ have put on Christ. This made men and women children of God and not members of any sect or party. Let us obey the gospel as did the people in Acts 2:37-38 — Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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## WHAT IS REVELATION?

H. E. Phillips

The idea of a revelation of God's mind to man is repulsive to many, even some religious people. This is an attack upon the Bible. Many claim that the Bible is not an accurate and dependable revelation for man in matters of faith, morals and a guide to eternal life. Because of this attitude many attempts have been made either to take from the Bible those things considered unimportant, or to add such things that are thought to be needed. If it is in truth and fact a revelation from God to man it most certainly is sufficient for all purposes.

Revelation is the uncovering or revealing of something unknown. Even nature itself is a revelation. The universe reveals some greater power than is known upon the earth. "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1). Something may be known of the invisible things of God by the things clearly seen: the things that are made (Rom. 1:19,20). No man can honestly observe the world in which he lives and deny a power and intelligence to bring it into existence. This declares that God is, but it does not tell us His will for man.

There are four terms used in the word of God that express the meaning of revelation. A few thoughts on these words perhaps will provoke further study of this subject.

1. Reveal. This is from the same root word as revelation, and it means "to uncover; reveal; make naked." This tells us that something was covered and in the act of uncovering it was "revealed." In the case of the Bible it was the mind of God that was hidden or covered and the act of revealing it made it known to man. This is something God must do for man (I Cor. 2:10; Rom. 1:17. Rev. 1:1; Gal. 1:11,12).

God sees and knows all things, hence nothing is covered from Him (Heb. 4:13). He knows the past, present and future perfectly; it is all in His mind. With man many things are covered, and many things he can never uncover for himself. He is limited by time, space and ability. He knows nothing of the future by himself; it is covered to him. Since the future is uncovered to God, and man can not uncover

it for himself, God must reveal it to him if he ever knows it.

Many things are covered from man because of his sinful nature. He does not often know what is good for him; it is covered from him. He does not know his way (Jere. 10:23). He does not know how to get out of his sins. He does not know how to get to heaven and avoid hell. He does not know his origin, purpose or destiny. But all these things are open and naked to the eyes and mind of God, and the only place man can get this information is to learn them from God. Only God can uncover His own mind. Hence, the process of "revealing" these things by the Spirit of God who knows the mind of God is the revelation that makes the Bible what it is. God "breathed out" His mind to man and it became uncovered or revealed to him (II Tim. 3:16,17).

2. Declare. The idea in declare is to "tell out" or "lead out." It suggests the "drawing out" or "exegeting" of something.

In John 1:18 we have this example of "drawing out": "No man hath seen God at anytime; the only begotten Son, which is in the bosom of the Father, he hath declared him." Christ is the one who brings out or unfolds what is hidden in the mind of God by "declaring" it. That is exactly what revelation is.

What needs to be "drawn out" is what is hidden or concealed. This is what is in the mind of God but not in the mind of man. By "declaring" it to man, it is "led out" of the mind of God into the mind of man. This which is declared is the truth regarding God. The eternal purposes and plans of God were hidden in His mind from the beginning of the world (Eph. 3:9), but now they are revealed in Christ who knows the mind of God.

3. Manifest. This word means "to bring out; bring to light or in the open; to make something known." To bring to light or to make it known implies that before the thing was in darkness or unknown. It was hidden in the mind of God and brought forth by the revelation through Christ (Rom. 1:19; Titus 1:3; I Cor. 4:5). When God makes known or "brings out" what is in His mind, He makes manifest those things which before were mysteries to man (Heb. 4:13).

4. Mystery. This word is often used in contrast to what is made manifest. The word speaks of the cover itself. This is what is in God's mind that had not been brought out. Paul uses this word sometimes in referring to what was hidden before the revelation of the New Testament. A "mystery" is what is un-



known, and to make it manifest is to make it known. There are no mysteries to God because all is known to Him. Therefore, the things that are mysteries are those things in the mind of God that have not been made known to God. They are mysteries to man, not God. "How that by revelation he made known unto me the mystery . . ." (Eph. 3:3). This was done by the Holy Spirit revealing the mind of God to man (I Cor. 2:10-13).

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# Editorial . H. E. Phillips .

## SOME LETTERS TO THE EDITORS

The gospel of Christ has always provoked response of some kind from those who hear it. Sometimes the response is complete obedience; sometimes it is violent rejection. In between these two opposite reactions is that indifferent, unconcerned and passive attitude. Jesus said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). Anyone who preaches and practices the truth of the New Testament can expect strong opposition from some. This is not to say that opposition is a guarantee that one is standing for the truth, for truth itself stands opposed to error. The general idea today that the right kind of preaching is accompanied by almost universal acceptance is simply not so. The persecution of Christ, the apostles and Christians in all parts of the world in New Testament times shows what follows the preaching of the word of Christ.

I am glad to receive letters of disagreement from readers because it causes me to study to make sure of the truth and it gives me an opportunity to deal specifically with matters of misunderstanding. I know one thing for sure from such letters: someone is reading the paper and getting the point.

I have several letters from readers who did not ask that their names be withheld, who either gave their judgment of the paper and its contents or asked questions to be answered. Two of these letters are reproduced here which will serve a purpose in this article which I shall point out as I go along. God knows my heart that I have no ill will whatever toward any person who writes or differs with me. Anyone whose letter appears here may have the

space to say what he wants to say in reply to anything I shall say. Following are the letters and my comments respect them.

May 22, 1967

Gentlemen:

I am returning your issues of "Searching The Scriptures" and you can cancel the balance of this subscription and refund the money to whoever submitted my name to you. I do not believe the way that you people do and therefore do not want this type of religious paper in my home. Your thoughts and editorials will never change my views on the true Church of Christ.

Respectfully yours,  
Randell Williams  
Nashville, Tenn.

Of course, I shall be happy to comply with the request of this reader. His name shall be immediately taken from our files. If you are receiving Searching The Scriptures without having paid your own subscription, someone thought enough of you to pay for your subscription, hoping that you would at least study the things said in the light of God's word. But when one writes that he does not want to read the paper, his name is taken off the mailing list at **his request**.

The above letter is a perfect example of prejudice in the strongest form. Notice: "I do not believe the way you people do . . ." Does this mean that we are wrong and he is right? What if a Roman Catholic should say the same to this person? Would it follow that the Catholic is right and this man is wrong? Certainly not! What this person is really saying is: "I do not agree with you and I do not want to hear what you have to say because I do not want to hear anything that conflicts with my views."

This is further established by the next statement: "Your thoughts and editorials will never change my views on the true **Church of Christ**." He will **never** (emphasis his) change his views. When one closes his ears to any evidence that does not agree with his views, there is not much anyone can do for him. I am made to wonder just what view such an one has "on the true **Church of Christ**." If it is the same as taught in the New Testament, he has nothing to fear from investigation; If it is different, he must learn it before he goes into eternity. Jesus said some "seeing see not; and hearing they hear not, neither do they understand" (Matt. 13:13).

June 8, 1967

Dear Bro. Phillips:

Please forgive me for my ungratefulness in not writing you a letter of thanks in your liberalities in sending me copies of your Searching The Scriptures.

In your issue of February, 1967 on page 3 the last paragraph of your Editorial allow me to quote your statement. "We are not afraid of controversy and will meet error wherever we find it. In the fear of God we intend to be no respecter of persons in this matter. We do not intend to compromise truth for any price. We want to do all the good we can and no harm at all. May God help us to be faithful to His word, open minded to receive divine truth, un-

ashamed and unafraid to boldly speak His word, and give Him glory for all good done to the very end. So be it."

With this statement brother Phillips please help me search the truth by myself by answering my questions viz:

1. Do you consider as error the Orphan Homes and the Herald of Truth Radio Sermon sponsored by the Highland church church (sic) of Christ being defended by brethren Guy N. Woods, G. K. Wallace and E. R. Harper?

2. If yes, are you willing to meet said brethren in a written debate in your paper "Searching The Scriptures" and in the Gospel Advocate also?

3. If said methods of Orphan Home caring and Radio Sermons Cooperation are wrong are you also willing to put in a written debate to be published both in your paper and in the Gospel Advocate paper of the brotherhood your negative propositions and affirmative propositions arrangement which are Scriptural to be denied by either the (sic) Wallace, Woods or Harper?

Yes brother Phillips kindly help me see, search, weigh or balance the truth by myself examinations by your printed or written debates to be published on both Searching The Scriptures and in the Gospel Advocate. May I repeat if you consider said Orphan Home Caring and Cooperation defended by brethren G. K. Wallace, Guy N. Woods and E. R. Harper are unscriptural please answer me back sending your Affirmative Propositions and Negative Propositions on said Orphan and Cooperation issues with your suggestions of the length of time and pages the written debate be conducted and I shall as soon as I receive it forward immediately to brother Woods for his consideration also to help me weigh, examine truth by your written debates, God willing.

Praying, hoping, thanking and waiting for your soon reply, I remain

Your brother in Christ,  
Laureano N. Belo  
Koronadal, Cotabato,  
Philippines

If I can judge from this letter, this brother is honest in heart and wants to find the truth from the word of God. I appreciate his letter very much and will give a frank and direct answer to his questions.

Brother Belo, your quotation from our editorial of February, 1967 is correct, and to this we are dedicated because we believe it to be according to the will of God. If we learn otherwise, we will change immediately and will not be ashamed to admit it. Now to the questions.

1. Yes, I consider the Orphan Homes and the Herald of Truth Radio Program as "defended by brethren Guy N. Woods, G. K. Wallace and E. R. Harper" error. Don't be confused by this answer to think that I believe caring for orphans or preaching the gospel over the radio is wrong. The real issue is not the work being done; it is the unscriptural organizations through which the church tries to do the work. I oppose these unscriptural organizations as centralized agents through which thousands of congregations cooperate on the same grounds and for the same reason I oppose the Missionary Society

through which churches try to preach the gospel to the lost. I am not opposed to the preaching of the gospel, but I am opposed to the human system through which it is done. The usual defense is to divert attention from the real issue to the work being done and charge that we are against the work. This is not so, and by this time most brethren ought to know it.

2. Yes, I am willing to meet these brethren, one or all three, in a written debate on this subject in both Searching The Scriptures and the Gospel Advocate. Let me say kindly, do not hold your breath until the editor of the Gospel Advocate agrees to such an arrangement, even if these brethren would agree to such a written discussion. I seriously doubt that you could get your letter above in the Gospel Advocate with no other comment. I may be wrong, but you could prove it to yourself by trying.

3. Yes, I am perfectly willing to submit an affirmative of what I believe the Bible to teach, and I will also write what I will deny. However, I am almost certain that not one of the men you mention will deny what I will affirm. I will be put in the same position in which they would be found if writing an affirmative proposition with a Christian Church preacher on instrumental music in worship. If they affirmed: "The scriptures teach that Christians are to sing in worship to God", the Christian Church preacher would not deny it. They would have to affirm a negative: "The scriptures do not authorize instrumental music in worship."

I will affirm any one of the following propositions regarding "Orphan Home caring and Radio Sermons Cooperation" —

"The scriptures teach that every Christian is to care for any orphan in need according to his opportunity and ability."

"The scriptures teach that churches of Christ are authorized to care for the needy saints and widows indeed."

"The church built by Christ is fully capable of doing all that Christ authorizes it to do without any human organization through which to do it."

"The scriptures teach that each congregation of God's people is completely independent and autonomous in all its work authorized by Christ."

"The scriptures teach that the rule of elders is limited to the flock which is among them."

"The scriptures teach that churches of Christ cooperate without any organic tie or central organization."

These are some of the affirmative propositions I submit, but I doubt that any of the men you mention would deny them. This, however, is exactly what I believe the scriptures to teach.

I will deny any one of the following propositions regarding this matter —

"The scriptures teach that churches of Christ may build and maintain benevolent organizations through which to care for orphans."

"The scriptures teach that churches of Christ have a benevolent responsibility to those of the world."

"The scriptures teach that churches of Christ may pool their financial resources in one eldership to preach the gospel to the lost."

"The Herald of Truth of Abilene, Texas is a scriptural arrangement through which churches of Christ may preach the gospel."

These are a few of the simplest propositions that deal with the real issue. Ambiguous and wordy propositions tend to cloud the real issue and provide a field for side and unrelated questions.

Any length articles and number of pages will be suitable to me. I have no hope whatever that such a discussion will come about. I have nearly as much chance to stand in Red Square in Moscow and denounce Communism as to present my understanding of God's word on these subjects through the pages of the Gospel Advocate.

Thank you for your good letter and may God bless you to learn the truth that is found in the word of God. I shall be happy to help in any way.

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**ANSWERS**

I Peter 3:15

**FOR OUR HOPE**

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**QUESTION** — Some use James 5:14-16 for proof that divine healing continues today. Is the sickness referred to in these verses physical or spiritual? It seems that verse sixteen makes it spiritual. If so, are not those who use this to prove divine healing today guilty of perverting the word of God? — W.P.  
**Answer** — Before attempting an answer let us read carefully the text:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

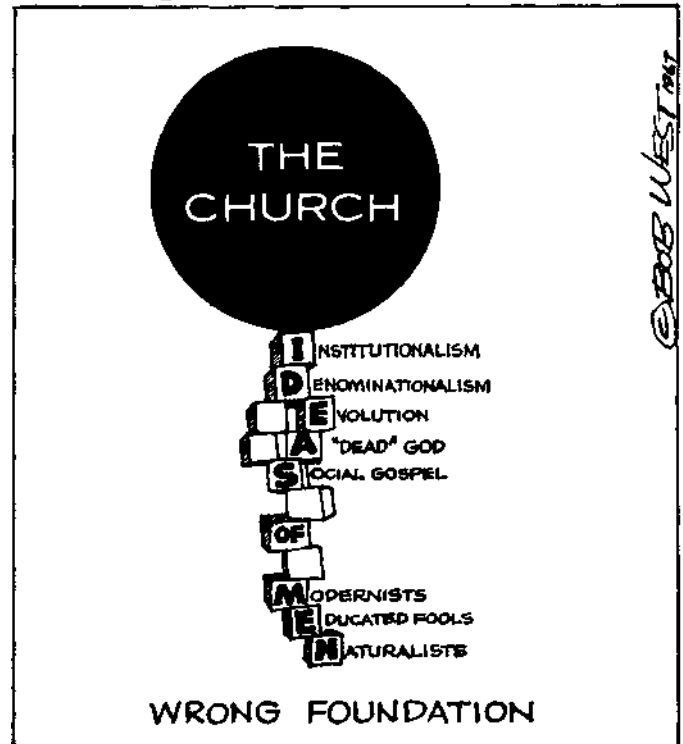
I believe that a twofold healing is referred to in these verses — one physical, the other spiritual. The prayer of the elders (v. 14) relates to physical illness.

In the early church spiritual gifts were given through the laying on of hands by the apostles (Acts 8:18; 19:6). One spiritual gift was that of healing (I Cor. 12:9). These gifts served to strengthen and sustain churches in a day when they were without the New Testament — by confirming the word (Mark 16:20; Heb. 2:2-4) and revealing truth on various issues (I Cor. 12:1-11). It is only natural to conclude that among those to whom the apostles imparted these gifts would be the elders in the various congregations. After all they are shepherds of the flock and bear a special responsibility toward all therein. The congregation is a "charge allotted" to them (I Pet. 5:1-5).

Now, looking at our text again we find that elders are to pray over the sick. James says, "the prayer of faith shall save the sick, and the Lord shall raise him up" (v. 15). What follows is significant! Notice, "and if he have committed sins, they shall be forgiven him." This is a spiritual healing (a forgiveness of sins), but it is in **addition** to the former healing. Notice again, "and if he have committed sins." It just might be that the one being prayed for by the elders is without guilt of sin at the time. If so, of course, he would not need to be healed of it. But there is no doubt about the other sickness — he needs this healing. Therefore, physical illness is under consideration in the passage. In verses fourteen and fifteen the prayer is primarily for physical

healing. Secondly, spiritual healing is under consideration in verses fifteen and sixteen.

Spiritual gifts, including the power of divine healing or miraculous power to heal, were peculiar to the miraculous age of the church. There is nothing in these verses or elsewhere to indicate a continuation of such power today. In fact, there is much to the contrary. Note further it was "the prayer of faith" that availed. Those who claim divine power to heal today account for their failures on the grounds of a lack of faith on the part of the one for whom they pray. The text, however, does not say "the prayer for the faithful shall save the sick," but rather "the prayer of faith shall save the sick." The faith was on the part of the one praying, not the one for whom the prayer was made.

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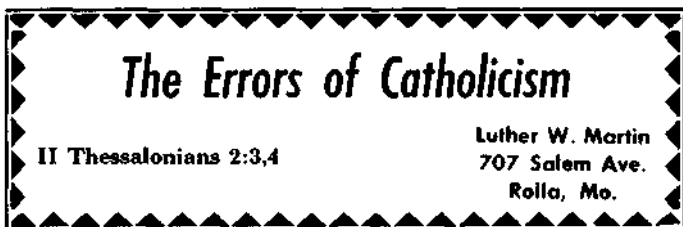
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### **'CLERICAL CELIBACY' AND GOD'S WORD!**

The expression "clerical celibacy" simply means "abstinence from marriage in accordance with religious vows," according to the Britannica World Language Dictionary.

#### **THE APOSTLE PETER WAS MARRIED**

"And Simon's wife's mother was taken with a great fever..." Luke 4:38. Also Matt. 8:14 and Mark 1:30.

#### **BISHOPS WERE MARRIED MEN**

"A bishop then must be blameless, the husband of one wife ..." I Tim. 3:2. See also Titus 1:6.

#### **BISHOPS WERE TO HAVE CHILDREN AND HOUSEHOLDS**

"One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (I Tim. 3:4-5, and Titus 1:6).

There is no question whatsoever but what the New Testament Christians were free to decide for themselves, whether to marry or to remain single. We have submitted the above quotations in order to prove that some of the apostles and the bishops (elders, overseers, pastors) were married men.

However, since the Roman Catholic Church has seen fit to legislate where God has not, concerning this subject, we shall consider the Apostle Paul's writings on the matter. We should carefully consider his writings due to the fact that Catholicism (Roman, not Greek) attempts to use Paul as the basis for her laws against clerical marriage.

#### **PAUL TO THE CORINTHIANS**

"I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. . . . But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none . . . So then he that giveth her (his virgin daughter) in marriage doeth well; but he that giveth her not in marriage doeth better" (I Cor. 7:26, 27, 29 and 38).

Before copying any more of Paul's admonitions to the Corinthians, we ask you to consider the question of Paul's expression "present distress" and his statement, "brethren, the time is short!" (1) What was the "present distress?" (2) What circumstances caused Paul to warn, "brethren, the time is short?" When you learn the answers to those TWO questions, then you will know WHY Paul remained a single man, and why he urged others to do similarly. "He

that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife" (I Cor. 7:32-33). Paul also wrote: "But I speak this by permission, and not of commandment. For I would that all men were even as myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn" (I Cor. 7:6-9).

#### **WHAT WAS THE PRESENT DISTRESS?**

What conditions were then present, or would soon come to pass, that would make it more desirable for a person to remain single, rather than married? Christ's warnings to the inhabitants of Jerusalem and Judea and which came to pass in A.D. 70, with the fall of Jerusalem, urged that women not be 'with child,' and woe to them that 'give suck.' The flight in wild desperation of the Jewish people from their homes was minutely foretold by Christ in Matthew, 24th chapter. They were to pray that their flight be not on the Sabbath Day, since such a condition would impede their progress and escape. We can only conclude that for the Corinthians, a persecution of similar nature was in store, and Paul was warning them in the same fashion as Christ had warned the inhabitants of Jerusalem. In fact, the word translated 'distress' — *anagke*, is used by Christ in Luke 21:23, wherein He states: "... woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people." Paul the Apostle, uses this word *anagke* again in I Thess. 3:7, "... brethren, we were comforted over you in all our affliction and distress by your faith." Thus, the word appears to carry a special meaning in regard to distress as brought on by persecution.

Paul is thought to have written the First Corinthian letter about 56-57 A.D., and the Meronian persecutions occurred between those dates and the end of Nero's reign, which terminated in 68 A.D. These persecutions were not to be construed as Empire-wide bans against Christianity, but reflected the personal attitude and temperament of Nero toward Christians. For the first five years of Nero's rule, no abuse was tendered the Christians. But during the latter portion of his reign, he appeared to take personal delight in subjecting Christians to all manner of tortures. It is known that Nero even brought the torture of Christians to the various provinces of his Empire, as he went from city to city, engaging in the grossest immoralities. It is known that Corinth was one of the cities visited by Nero in this series of debaucheries.

Although it is an apocryphal writing, the first epistle of Clement of Rome to the Corinthians, bears out the persecution or persecutions which befell Corinth. The persecution of Christians by Nero occurred within a decade of Paul's First Corinthian Epistle. And, before the end of the first century, A.D., additional persecutions were heaped upon them by Emperor Domitian. Therefore, Paul was doubly accurate in stressing the fact that "Brethren, the time is short."

In view of the context of Paul's writings, the Roman Church is and has legislated where Paul did not legislate. She is guilty of using the circumstances during a period of distress and emergency, and attempting to apply them for all time to come.

## COMMUNICATION

Charles M. Hendrix, Orlando, Fla.

Communication is fundamental and essential to the achievement of a closely related and enduring society.

Therefore, it is necessary for Christians to communicate in order to maintain a close relationship. However, in so doing it is also necessary to keep the unity of the Spirit in the bonds of peace.

It is of significance that Paul prefaced his remarks of admonition to the Ephesians with these words: "With all lowliness and meekness, with longsuffering, forbearing one another in love." — "Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:2-3).

We should commend these words of the apostle unto all, because those who possess these Christian attributes will say: Speak Lord and I will hear, command and I will obey.

It is difficult to understand any one who teaches that God's word furnishes us with all things that pertain unto life and godliness, as taught in II Peter 1:3, who can then substitute a plan after the wisdom of man in an effort to accomplish God's will.

Clear semantics is a vital factor in the process of good communication; and we must be meticulously careful not to be found inconsistent in our position.

The process of establishing trust and communication, as well as unity, between Christians can only be accomplished when we are willing to lay aside human wisdom and opinion, using a plan which provides unity of thought and teaching based upon the divine word of God.

This certainly would be in keeping with the admonition given by the apostle Paul in I Corinthians 1:10; and this is what he said, "Now I beseech you brethren, by the name (authority) of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you: but that ye be perfectly joined together in the same mind and judgment."

We can only know God's will as He has revealed it by His word. To follow after the wisdom of men is to deny the all-sufficiency of the word of God as revealed in the New Testament.

The fact cannot be over emphasized that God demands that we be united on the standard that He has furnished us. This will produce unity of thought, and unity of teaching, causing us to rise above personalities, and a desire for power or greatness — all of which constitutes a barrier to obtaining unity. This would also make unnecessary any effort put forth to obtain unity and fellowship contrary to the revealed will of God.

Today, there are those who appeal to the emotions and prejudice, circumventing truth in an effort to coerce acceptance of their persuasions, as they use a variety of techniques and media in a campaign to gain others. Thereby, professed followers of the Lord have been caught up in the turbulence of a divisive effort, and without knowledge of the truth many acquiesce.

With a lack of honesty, such as this, there can be no amiable communication for bringing the minds together.

Avenues of communication, without which there can be no meeting of the minds, are being destroyed by the attitude of some, who in seeking to defend their position on current problems facing the church, assume an air of non-condescending toward those who differ with them. This attitude is contrary to the Spirit of Christ, and under such conditions, all efforts to resolve differences become devoid of usefulness.

A free and honorable examination of all positions in the light of God's word is a true crucible for dissolving conflicting thought. And in our effort to communicate with others, we should not rashly or arrogantly reprove them, but do so with love, humility and understanding.

However, problems confronting the church can only be enlarged when exponents of pernicious error go unchallenged.

Paul said in Ephesians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

The same apostle also said in Ephesians 4:31, "Let all bitterness, and wrath, and anger, and clamour and evil speaking be put away with all malice."

Therefore, our efforts to communicate Bible truth should be in good will, and certainly not a deliberate attempt at oppression. Thus any discussion of differences should be made in a manner consistent with the highest Christian character. A failure to be thus motivated will grieve the Holy Spirit and bring the wrath of God upon all those who are guilty.

When Christians fail to communicate they are hampering understanding and reducing possibility of reconciliation.

However, in our efforts to reconcile positions, we must not lose sight of the fact that failure to carry out the work of God as He has directed does not in any way justify substituting a plan after the wisdom of men, even though it might seem to be more effective.

The doctrine of expediency — "The theory that the end justifies the means," being promulgated by some, is not in harmony with Bible truth. God does not tolerate infractions of the authority of His word.

Paul said in Ephesians 3:17, "And whatsoever you do in word or deed, do all in the name (authority) of the Lord Jesus, giving thanks to God and the Father by Him."

Therefore, any religious practice that does not have divine authority cannot be of faith, since faith comes by hearing the word of God (Romans 10:17). And whatsoever is not of faith is sin (Romans 14:23). Thus to act in our religious practices where God has not spoken is not doing the will of God, but our own will.

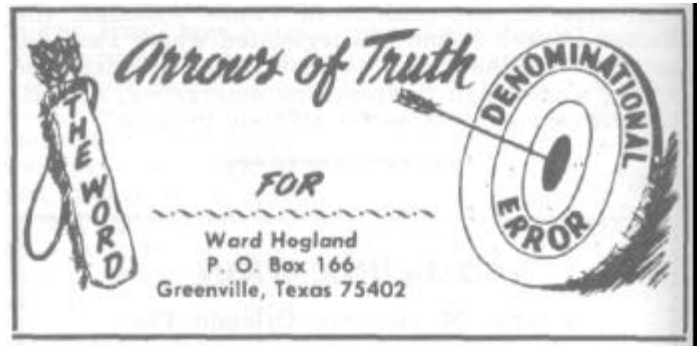


John said, "Whosoever transgresseth, and abideth not in the doctrine (teaching) of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and Son."

For scriptural unity and fellowship to prevail again requires not only an attitude of humility and a love for the souls of those whom we believe to be in error, but also a sincere acceptance and complete conformity to all the revealed will of God, the only thing that is able to blend the minds together.

Therefore, to keep the unity of the Spirit in the bonds of peace, of necessity demands hearing and doing the teaching of the Spirit.

Let us heed the admonition of Paul in Romans 15: 5-6: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."



**'THE POOR SISTERS OF SAINT FRANCIS'**

A little incident happened down here in Texas the other day which attracted nation wide attention. A Mr. and Mrs. Ernest Medders of Muenster, Texas were high on the social ladder until their bubble burst. It seems that Mr. Medders had borrowed his way into wealth — a thing pretty difficult to do these days. He put on some of the most lavish parties in the entire state. I understand he went far enough to secure the private services of Guy Lombardo for a big dance he had in one of his barns. To say the least, this would take a little money!

When his creditors began to close in they all wanted to know the same question — where did he get all this money. Well, to their surprise he had borrowed **two million** dollars from the "Poor sisters of saint Francis" a Roman Catholic organization. Did you notice the **name** of the organization? It calls itself **POOR** but loaned two million dollars. This should open the eyes of many people in America as well as the church of our Lord. It has been an old trick for years to call an organization by a name which conveys poverty to cover up their wealth. To be perfectly honest if someone should tell me about the "poor sisters of Saint Francis" I would immediately think of a bunch of half starved nuns trying to survive in a dilapidated building. However, to my surprise they are able to loan two million dollars! It shows that men are smart enough to name an organization to cover up wealth. Now, all of this is not among Catholics and sectarians. It has been happening in the church of our Lord for years. These man made organizations which beg for money out of the Lord's treasury are not only unscriptural but also deceptive in their operation. When someone speaks of an "orphan home" or "Childhaven" most of the members of the church think of a bunch of poor little half-starved orphans huddled in a corner trying to survive. But alas, is this the real truth? No indeed, because one of the so-called "orphan homes" in Arkansas loaned a church in Little Rock forty thousand dollars to help construct a building? So the Catholics are not the only ones who say "poor" but in reality are "rich."

Some of the orphan homes among us are so wealthy they will not publish a COMPLETE financial report. It might be rather shocking to most of the brethren if they really knew what some of the so-called "HOMES" are worth. For churches to support from their treasuries these human organizations violate at least two Bible principles. First, the

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church has no scriptural right to make donations to human organizations. The church did its own benevolent work in Acts 6. Second, these so-called homes have been deceptive in leaving the idea of poverty when in reality they are wealthy.

Oh yes, if someone reading this article can get a **Complete** (notice I said Complete) financial report of all the assets of the homes among us will you please send it to me because I haven't been able to secure one. Then when they tell me that these human organizations are homes just like mine, I will know who the infidels (read I Tim. 5:8), are for not supporting their children!

## COMMENTS TO EDITORS

"I have been getting Searching The Scriptures for several years now and I do enjoy it very much." — Birdie Cook, Orlando, Fla.

"Thanks so much for your hard work connected with the publication of your paper." — Marie Collins, Bradenton, Fla.

"I still appreciate your good paper. May the Lord bless your efforts in this work." — Shirley Mullins, Clintwood, Va.

"We look forward to receiving Searching The Scriptures every month. It is very helpful in studying the truth." — Allen D. Harper, Russellville, Ark.

"I am still enjoying the fine articles in Searching The Scriptures. Keep up the good work." — J. T. Smith, Dayton, Ohio.

"I received my first issue of Searching The Scriptures and was both happy and surprised to receive it. I enjoyed reading it and am looking forward to the next issue." — Mike Willis, Alexandria, Ind.

"You both are still doing a wonderful job in Searching The Scriptures. May God bless you both with prolonged health and strength." — Opal L. Smith, Tampa, Fla.

"Brethren, I have been enjoying reading your paper very much." — John E. Breuer, Cuba, Mo.

"You wouldn't believe that I think so, but I do feel that yours is one of the best, and in many ways the best, paper published by brethren today." — Eugene Britnell, Little Rock, Ark.

"Please remove my name from your mailing list immediately since we are moving to another city. I do not wish to continue or renew the subscription someone anonymously provided. Some of the expository articles have been helpful but there is too much division among Christians now and your paper's pre-occupation with fighting error has missed the mark of reaching the lost and strengthening the saved. A lack of love, Pharaseeism and intolerance are as unscriptural as any of the 'issues' you press." — George Edwards, Winston-Salem, N. C.

"We read and enjoy the paper so much." — Mrs. Robert Gaines, Altamonte Springs, Fla.

"I enjoy the paper and appreciate the work you are doing and the firm stand you and brother Miller are making against all the modern innovations into the church. May God help you." — Owen H. Thomas, Waynesville, Ohio.

"I write to commend you on the fine work that you are doing with the paper. We appreciate very much the effort you are putting forth in this work and are confident that much and lasting good will be the result of it." — Kenneth R. Camp, Black Rock, Ark.

"The paper is fine." — Luther G. Roberts, Salem, Oregon.

"I continue to enjoy and benefit from your fine paper." — Grover Hunt, Tuscumbia, Ala.

"I continue to appreciate every issue of the paper ... I pass it on to others who enjoy it also." — Maggie Orton, Lawrenceburg, Tenn.

"We enjoy your paper very much and appreciate the many fine articles." — Philip A. Morr, Romulus, Mich.

"I appreciate your work and effort put on the paper; I enjoy it very much and feel that you are doing a fine job. Keep up the good work. I am sure that at times it must seem that the job is 'thankless,' but there are some of us who appreciate your effort, but fail to say so very often." — William C. Sexton, St. Joseph, Mo.

"I have enjoyed each copy very much." — Roy B. Cain, Wauchula, Fla.

"I enjoy your Searching The Scriptures more than any religious paper I take. Keep up the good work." — Howard Mathieson, Finksburg, Maryland.

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# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

## SPECIAL NOTICE

The church meeting at Plaza Road and Morlot Avenue, Fair Lawn, N.J., is considering starting a work in Manhattan, New York, or New York City area.

If you have relatives working in the New York City - Long Island area we would like for you to give us their names. Also, if you are in business and travel to New York City occasionally, finding yourself there over Sunday, please let us know. We would like this information as quickly as possible.

Write, or call: Church of Christ  
Plaza Road & Morlot Ave.  
Fair Lawn, N.J. 07410  
(201) 796-4497

## PAUL K. WILLIAMS RECOMMENDED FOR SOUTH AFRICA WORK

In view of the plans of Paul K. Williams to begin work in South Africa soon, we want to give our fellow laborer in the gospel our endorsement, good will and Godspeed.

Brother Williams has worked in the Indianapolis area for four years and it has been our pleasure to be associated with him in this locality. Our acquaintance with brother Williams convinces us that he is well equipped in maturity, knowledge and ability for the kind of work he seeks to do in South Africa. His wife and his five boys will be assets to him in the work of saving souls in the difficult field in which he has chosen to serve.

We are pleased to commend brother Williams to churches and individuals who may be in a position to assist him in his travel fund and salary for the work in South Africa. We commend him to you as a sound, energetic and capable preacher of the gospel who will make a worthy and honest effort for the Cause of Christ on the African continent.

Wm. E. Wallace J.  
Frank Ingram L. A.  
Stauffer John H. Gerrard  
Gene Warman Wm. H.  
Lewis Harold Tabor  
Cecil Willis Raymond E.  
Harris

**Charles F. House**, P. O. Box 641, San Luis, Arizona — Throughout the entire California and West Coast area (including Los Angeles proper where half a million Spanish speaking people live), Vista California (in the San Diego area) is the **only** Spanish speaking church standing for the truth. **Gabriel Ortiz**, P. O. Box 1596, Vista California, faithful

preacher there, is still in need of support. Invite him to come visit your congregation and tell you about his work. Bro. Ortiz is willing to go anywhere with the Gospel.

Since my last report, I have visited still other churches here in the far west, and have talked with preachers, elders, and many brethren, privately with regard to trying to build up interest in preaching the Gospel among the Spanish speaking people during our generation. In Southern California I was privileged to visit with brethren Arthur W. Atkinson of San Bernardino; Harold Houchen and Bob Bolton, both of Ontario; brethren Joe Neil Clayton of 10th & Termino in Long Beach; Danny Mahan of Wilmington; Bob McCurdy of Santa Ana and Floyd Thompson of Garden Grove.

We are thankful unto God for the privilege of preaching the Gospel in Spanish as well as in the English language. We are thankful that we can tell of the wonderful opportunities to English speaking brethren, for the spreading of the Kingdom among Spanish speaking people. We earnestly pray that God will open the hearts and understanding of more brethren toward these great opportunities to glorify Him. God bless and help us to do His will.

**C. O. Tucker**, Jacksonville, Fla. — The church of Christ at Marietta is in need of a full time Gospel preacher. If anyone is interested, please contact C. O. Tucker, 822 Granville Road, Jacksonville, Florida 32205.

**Owen H. Thomas**, P.O. Box 362, Waynesville, Ohio — August 27 will bring to an end my work with the Third Street church of Christ in Waynesville. The first Sunday of September I am to begin work with the Kenmore church in Akron, Ohio. My new address after September 1, 1967 will be: 2275 12th St., Akron, Ohio, 44314. All correspondents please take note of my new address.

**Earl Hartsell**, 1615 Shannon Rd., Alexandria, La. — There is now a sound church meeting in Alexandria, La. We are meeting on Sunday afternoon at 3 p.m. in the Travelodge Motel in room 104. The Motel is located on MacArthur Drive. My phone number is 445-5139.

**John A. Thurman**, 405 Defender Avenue, Lake City, Fla. — We held our first meeting here in May, 1967. Three were baptized and now with two new additions in July we have 19 members. One of our members moved away in June. Brother **Harold Dowdy** of Jacksonville, Florida held the meeting with brother Gene Dortch assisting him. From June 12-16 sister Irene Sowell Foy held two classes daily in homes for the ladies of the congregation and we were fortunate to have several ladies from the community (a Baptist, and some from the liberal church) to attend.

## PREACHING THE WORD — IN MISSOURI AND NEBRASKA

**William C. Sexton, St. Joseph, Mo.**

"Searching the Scriptures" is the name of a radio program presented by the 10th and Lincoln Sts. congregation, in St. Joe, Mo. The station is KUSN — AM/FM, 1270 kc and 105.1 me. The time: Sunday morning 7:45-8:00. Any one living within 100 miles of St. Joseph should be able to pick us up, and at times it reaches out for perhaps 150 miles. Should you be in our area, tune us in. If you have relatives in the area, or friends, tell them to listen.

We established a new attendance record Sunday morning July 2, by having 65 present. Previously 56 had been our record. We have a meeting scheduled with Billy Moore of Butler, Mo., for Sept. 11-17. Coming our way, worship with us — Sunday 10:00 and 10:50 p.m., 6:30 p.m.; mid-week, Wednesday, 7:00 p.m.

June 25-27 I preached in a short meeting for the congregation meeting near 70th Street and No. 2 Highway, in Lincoln, Nebraska. These brethren meet in the basement of brother Keith Rodaway's house. (I recall reading that they did this in Bible times, cf. Rom. 16:5; I Cor. 16:19; Phil. 1:1. Some perhaps would not meet in such; they feel that you must have a fine public building to meet in.) I preached the gospel, and these brethren were receptive; they expressed their appreciation for the truth. We had a good number present, and I believe that we had a profitable study.

I would encourage any brother going to this city, the capital of Nebraska, to contact these brethren and worship with them. They are located in the southeast part of town — contact **Darrell K. Rodaway**, Route 8, Lincoln, Neb. 68506.

**J. T. Smith**, Dayton, Ohio — We just concluded a meeting here at the Haynes Street church of Christ with brother **Dudley R. Spears** of Oklahoma City doing the preaching. Good lessons were brought every evening, and two confessed wrongs.

The work here at Haynes Street goes well. We are to begin a 15 minute radio program on radio station WING here in Dayton the first of July. Also, we are going to print a monthly publication dealing with the first principles and denominationalism, that will be sent to ten thousand people in the area close to the Haynes Street meeting house. We are hoping to be able to support another preacher in this area full time in the not too distant future. When you are in this area, come worship with us.

Our next meeting will be this Fall with **James R. Cope** doing the speaking.

**Jimmy Tuten, Jr.**, St. Louis, Mo. — Since our last report concerning responses at Spring & Blaine, four have been baptized, eight identified, and three have acknowledged error in their lives and been restored to their first love. Things are looking good around Spring & Blaine during the summer months. Preparations are being made for Vacation Bible School in August, and from all indications it will be one of our better periods of study.

I recently assisted **Harry Pickup, Jr.** in a series of meetings at Brushy Chapel, Mo. There is no church in this community and efforts are being made to establish one. The people of the community appeared most receptive to the preaching and classes that were conducted. Brother Pickup is to be commended for the preaching that he did under the tent.

When through St. Louis, worship with the Spring & Blaine church.

**Norman W. Fisk**, Merced, Calif. — This letter is being compiled with the greatest joy and satisfaction. With the providence of God and the help of good brethren in this part of California, the church in Merced, Calif., indeed has much for which to be thankful. Since I moved here about 21 months ago the congregation in Merced has gained 9 members from local liberal congregations.

We have also just purchased a very nice building in which to worship. It will hold about 175 and has 8 class rooms. Being small in number this gives us room to grow. The address is. 61 W. 20th St. Merced, Calif. Ph. 723-2372.

Our attendance is running about 35 with some as high as in the 50's and 60's. This congregation started about 21/2 years ago with 4 in attendance the first Lord's day. This is truly proof that the pure Gospel will find the honest heart.

If any brethren reading this know of any who are living in the Merced area that might be willing to listen to the truth, please write me and let me know the names.

**Calvin C. Essary**, 958 Wilson Ave., Salt Lake City, Utah 84101 — Upon seeing the article on the Cause of Christ in the Salt Lake City-Ogden, Utah area in the **Gospel Guardian**, **Truth Magazine** and **Searching The Scriptures**, my wife and I moved here near the end of April, 1967 and I have since been serving as the gospel preacher for the church meeting in Kaysville.

We deeply appreciate you calling attention to the need here, for the need is great. I have been able to secure only \$270 per month support. This past week saw an end come to another job I had taken in order to try and have adequate means of paying living expenses. I have found jobs here most difficult to find, and our need for additional support is urged. The gospel must be preached here, and full time effort appears almost an absolute necessity in order to accomplish a fraction of the work to be done.

Thus far, since our arrival, one has been baptized and three restored. We expect any numerical growth to proceed at a "snail's pace," but we are thankful for these results. Brother Bozarth, who is mentioned in the article, is scheduled to hold a meeting for us here this month (July 17th through 23rd). Eastland in Nashville, Tenn., Riverside Drive in Nashville, Tenn., West End in Franklin, Tenn., and Bedford near Goodlettsville, Tenn. are the churches supporting me in the work here at this time. Franklin Road in Nashville, Tenn., supplied the major part of our traveling expenses to Utah, and University Heights church in Murfreesboro, Tenn. has sent once to our need. Brother Cecil Willis has decided to loan us a mimeograph machine in order that we may publish

a teaching bulletin. Our intentions are to stay right here and do so, and we solicit an interest in your prayers for the work at this place.

I am thankful for the good work being done by **Searching The Scriptures**, and for the determination of its editors.

**J. T. Smith**, 310 Haynes Street, Dayton Ohio 45410 — I engaged Mr. **Eddie Garrett** of the Middletown Primitive Baptist Church in a four night discussion on July 10-11-13-14, 1967. We discussed the following propositions:

**July 10** — "Everyone for whom Christ died will be unconditionally saved — eternally."

Affirm: Eddie Garrett

Deny: J. T. Smith

**July 11** — "Those alienated from God must obey the conditions set forth in the gospel of Christ before they can be saved." Affirm: J. T. Smith

Deny: Eddie Garrett

**July 13** — "A born again child of God may so sin as to be finally lost in hell." Affirm: J. T. Smith

Deny: Eddie Garrett

**July 14** — "All born again children of God will be eternally saved in heaven." Affirm: Eddie Garrett

Deny: J. T. Smith

We are to have a return engagement of this debate in Middletown, Ohio where Mr. Garrett preaches as soon as his people can make arrangements for it. Everyone in that area be sure and attend every night. The discussion in July was held in the Haynes Street meeting house located at 300 Haynes Street, Dayton, Ohio.

**L. L. Applegate**, Vernon, Fla. — I know that you all will share in our rejoicing over the conversion of two fine ladies, who responded to the Gospel call yesterday and were baptized into Christ. One had been a Roman Catholic, and the other one had been a Baptist. These conversions came about, primarily as the result of private teaching in their homes. We are expecting others to respond at any time now — inasmuch as we have been working with some for as long as two or three months now, for at least one teaching session a week.

The church here in Vernon is greatly encouraged over these responses which is the "fruit" of many hours of labor.

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## AN ANCIENT LESSON FOR MODERN USE

Olen Holderby, Merced, Calif.

The historian, Eusebius, lived in the last of the third and the early part of the fourth century. When the Nicaean Council met in 325 A.D., Eusebius is said to have had an active part in its proceedings. In his history, Eusebius quotes from the writings of Dionysius, concerning those who were followers of Nepos. I first give the quotation, after which a few points shall be noticed.

"But they produce a certain work of Nepos, upon which they lay great stress, as if he advanced things that are irrefragable, when he asserts that there will be an earthly reign of Christ. In many other respects I accord with and greatly love Nepos, both on account of his faith and industry and his great study in the Scriptures; as also for his great attention to psalmody, by which many are still delighted. I greatly reverence the man also, for the manner in which he had departed this life. But the truth is to be loved and honoured before all. It is just, indeed, that we should applaud and approve whatever is said aright, but it is also a duty to examine and correct whatever may not appear to be written with sufficient soundness . . . Of a later discussion, Dionysius wrote: "Nor did we attempt to evade objections, but endeavored as far as possible to keep to our subject, and to confirm these (earlier convictions, O.H.). Nor ashamed if reason prevailed, to change opinions, and to acknowledge the truth; but rather received with a good conscience and sincerity, and with single hearts, before God, whatever with established by the proofs and doctrines of the holy Scriptures. At length Coracio, who was the founder and leader of this doctrine, in the hearing of all the brethren present, confessed and avowed to us, that he would no longer adhere to it, nor discuss it, that he would neither mention nor teach it, as he had been fully convinced by the opposite arguments. The other brethren present rejoiced also at this conference, and at the conciliatory spirit and unanimity exhibited by all."

The above quotations are very revealing, revealing of human conduct in search of truth, revealing of attitudes of disputants in a discussion, and revealing of what an honest investigation can do. Let us take a closer look at some of the interesting points of these quotations.

1. The "earthly reign of Christ" has been troubling the church longer than many may think. It should be noted that when it did appear, it was not treated as an innocent opinion. It was treated as deadly error, something that should be exposed. This is exactly the way all error should be treated. When Paul set forth the purity of the church in Eph. 5:25-27, he left no room for error, and he who permits it has betrayed a sacred trust. As Dionysius put it, "It is also a duty to examine and correct whatever may not appear to be written with sufficient soundness."

2. Dionysius apparently loved and respected Nepos very much. In addition to his ability in the Scriptures, Nepos had other talents — he delighted many with his psalmody. He was a talented man, one whose ability could have been worth much to the church. His popularity or influence did not change the fact that "truth is to be loved and honoured before all." He would applaud all that Nepos said that was right, and, with the same vigor, he would oppose the error which Nepos taught.
3. He sought out the followers of this error and engaged them in discussion. He demonstrated a love for their soul and for truth. He felt this to be his solemn duty.
4. In their discussions all endeavored to keep to the subject and did not evade objections (arguments). It appears that all were more concerned with truth than with self-glorification. They apparently did not believe in one-sided discussions, but wanted all to be heard. The honest just would not backbite, falsely accuse, or hide their convictions. They would face the opposition and were willing for what they believed to be put to the acid test of public discussion. Dionysius said they were all willing to accept "whatever was established by the proofs and doctrines of the holy Scriptures." Opinions, what Father thought, what brother said, or that which was popular were all forsaken for the truth. It takes a lot of courage and a great deal of faith in God's Word to do this. Many do not have either today! Their chief way of discussing is when the opponent is not present. They accuse and abuse a person's name, but they dare not face him under fair circumstances. The ones discussed in our quotation were not ashamed to say, "I am wrong." When found to be-wrong, they confessed it before all. They had not merely made a mistake in judgment, they had sinned and acknowledged the same. The man who did this, in this case, was a preacher! There was no effort to white-wash the man in his error or to excuse him on any grounds whatsoever. And, in the end, honor prevailed.
5. There was joy over those who had forsaken error, a soul had been saved, and the truth did triumph. This will always be the case when honest investigations are had, and when there is a willingness to accept the truth. When men are willing to accept truth, willing to accept what the Scriptures teach, error will be defeated. But, as long as honor is laughed at, so long as men ignore the Scriptures, so long as pride shall govern the heart, just that long the church shall be plagued with error and with the men that teach it.

I do not know so very much about other areas, but the thoughts suggested here have a highly desirable application in the state of California. Rarely do you find the "liberals" willing to practice the honor herein suggested. They do a great deal of talk in your absence and resort to the foulest kind of criticism in an apparent effort to prejudice the minds of those who might be inclined to listen. However, the "lib-

erals" are not especially in mind as I comment on these quotations. There is, I believe, a more sinister force undermining the purity of the church — perhaps I should have said forces. I should like to suggest some of those dangers for your consideration.

Consider the idea that about all it takes for a church to be called sound is for it to oppose the "Herald of Truth" and church supported orphan homes. It may be filled with rebellious members from other congregations, but it is still sound because it opposes the above mentioned errors. This is definitely an attitude which is prevailing in some quarters.

Again, when a preacher teaches error or sins in some other way, he has merely made a mistake in judgment or there is just a difference of opinion. This, I have personally heard used several times in an effort to excuse a preacher from wrong doing. Should such a preacher happen to be in the "clique" of preachers, he is pushed ahead, patted on the back, defended by some fake argument, or otherwise condoned in his wrong. Some preachers have actually been known to urge younger preachers to contact other preachers to find out how to preach in certain places. Regardless of how small the tendency, this is a dangerous trend. When the actions of elders (and I do mean elders) are disregarded, and when the judgment of some preacher has taken the place of the judgment of elders or the congregation; brethren, something is badly wrong.

Another attitude that is playing its part in destroying the purity of the church is the attitude of "time." Let someone do wrong, and all he has to do is wait a year or so (without repenting) and he is received back. People are heard to say, "Yes, but that was a long time ago, Brother Holderby," as if time wiped away the sin. They fail, apparently, to realize that only repentance can permit God to wipe away the guilt of sin.

Other things could be said, but these are enough for the moment. And, these things are not figments of anyone's mind. Almost everywhere I go I hear people talking of these very attitudes and acts. Those who are interested in the purity of New Testament Christianity should be aware of these trends. We should go further; we should vow that these shall not go unnoticed or unchallenged. We need unity in the Lord's church, unity based solidly upon God's Word. It is my fervent prayer that while we so strongly fight "liberalism" that we shall not forget to "police" our own ranks.

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**OLD RELIGIOUS PAPERS FOR SALE** Jerry Eubanks, 4056 Cedar Knoll Dr., Tucker, Ga. 30084— Due to the death of my father-in-law, **Walter N. Henderson**, I now have extra sets of religious periodicals that I would like to sell for sister Henderson. **Gospel Guardian**, Vol. 7 (1955) through Vol. 18 (1966), complete except for 19 issues. \$30 plus postage. **Preceptors**, Vol. 3 (1953) through Vol. 15 (1966), complete except for 18 issues. \$15 plus postage. **Searching The Scriptures**, Vols. 2, 4, 5, 6, 7. \$10 plus postage.

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MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* Owen J. Calvert  
PHONE: 781-2181

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MORNING WORSHIP	9 50 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

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**LORD'S DAY**

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EVENING WORSHIP	6 00 P.M.
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*Evangelist:* Philip A. Morr  
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BIBLE STUDY	10:00 A.M.
MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	7 00 P.M.
WEDNESDAY BIBLE STUDY	7 45 P.M.

*Evangelist:* Ramie Rhoden  
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**LORD'S DAY**

BIBLE STUDY	9 45 A.M.
MORNING WORSHIP	10 45 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* Olin Hastings  
PHONE: 746-0305

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MORNING WORSHIP	10 45 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* James P. Miller  
James G. Walker

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**LORD'S DAY**

BIBLE STUDY	9 45 A.M.
MORNING WORSHIP	10 45 A.M.
EVENING WORSHIP	6:00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* Bill McMurry  
PHONE: SU 9-1428

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meets at  
**1625 ELM STREET, S.W.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A.M.
MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7-30 P.M.

*Evangelist:* Dennis L. Reed  
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**LORD'S DAY**

BIBLE STUDY	10.00 A.M.
MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

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**LORD'S DAY**

BIBLE STUDY	10.00 A.M.
MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	7 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

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**LORD'S DAY**

BIBLE STUDY	10 00 A.M.
MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

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**LORD'S DAY**

BIBLE STUDY	9 45 A.M.
MORNING WORSHIP	10 45 A.M.
EVENING WORSHIP	7 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* Thomas G. O'Neal  
PHONE: 893-3355

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**LORD'S DAY**

BIBLE STUDY	9 45 A.M.
MORNING WORSHIP	10 50 A.M.
EVENING WORSHIP	7 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

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**LORD'S DAY**

MORNING WORSHIP	9 00 A.M.
BIBLE STUDY	10 00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* Jas. P. Needham  
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MORNING WORSHIP	11 00 A.M.
EVENING WORSHIP	6 30 P.M.
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*Evangelist:* Dick Blackford  
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**LORD'S DAY**

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MORNING WORSHIP	11 00 A.M.
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## THE CHURCH

James L. Denison, High Springs, Fla.

The word "church" in our English Bible is translated from the Greek word "ekklesia" which means "the called out." That this is a very appropriate term for God's people is illustrated from many passages. A few: I Thes. 2:12, II Thes. 2:14, II Tim. 1:9, II Pet. 5:10.

The term "church" is used in only two senses in the New Testament. One is the "local" sense. This usage is found in such passages as Acts 13:1, 14:23, 5:11, 8:1, 15:22, I Cor. 1:2, Rom 16:16. In this sense it represents all "the called out" in a given locality who have formed themselves into a single working unit. The other is the "universal" sense. This usage is found in such passages as Matt. 16:18, I Tim. 3:15, Eph. 1:22-23, Acts 2:41 and 47. In this sense it represents all "the called out" of **all the world**.

Now, notice: The "universal church" is **not** composed of all the "local churches," but of all the saved — called out — of all the world! Each member bears a direct relationship to the church universally just as he does the church locally! His membership in the church universally **does not come** through his being a member of the church locally. Under certain conditions one in fact may be a member of the church universal and not a member of any local congregation! (Acts 2:41 and 47, 8:36-38, 9:26).

The only earthly organization which the Lord has given to activate the church, or through which the church might function as a unit, is that of the local congregation with its aiders, deacons, and members (Acts 14:23, 20:17-28, Phil. 1:1, Tit. 1:5-7, I Pet. 5:1-5).

The Lord **did not** give the "church universal" any earthly organization through which to function. Therefore, any attempt to activate the "church universal" through an earthly organization is contrary to the scriptures. Any tying together of two or more congregations into a single working unit — giving their individual work (or work to which they are

equally related) and funds for said work to the oversight of said unit — requires an organization for which there is no Biblical authority! It makes no difference whether that organization be a society, association, corporation, or an eldership which has overstepped its scriptural limitations (I Pet. 5:1-5), it has no Biblical authorization! This is one of the reasons why such things as brotherhood orphanages, old folks' homes, hospitals, colleges, etc., supported from church treasuries; sponsoring churches, Herald of Truth, and missionary societies are wrong.

The Lord has given no organization for a working unit smaller than the local congregation through which the church might function. Therefore, in a congregation, when a Ladies' Aid Society, Sunday School, Bible Class, or Young Peoples' Group **functions on their own, collecting, and disbursing their own funds, thus operating as a separate entity**, they do so without Bible authority!

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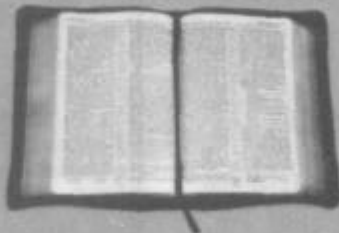
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"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

SEPTEMBER, 1967

NUMBER 9

## HAVE WE TOTALLY FAILED?

H. E. Phillips

This generation boasts of accomplishments above and beyond all preceding generations of man. We read in papers and see on television the great feats scientists, doctors, educators and engineers have and are accomplishing. All this is acclaimed as indication of a great forward movement in the development of the human race. But does this really indicate that we have made progress? Human wisdom alone and its results are foolishness to God when men do not respect the divine wisdom of God. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1:27-29). Human wisdom can never bring man closer to God.

There is a wisdom that cannot be found in the test tube or in the text book; it can be found only in the revelation of God to man. This wisdom is the only thing that will really make man what he ought to be. Without it man becomes as savage as the beast and as depraved as Satan himself. Real and lasting progress can only be found by learning and doing this wisdom which is revealed in the book of God.

While we fire rockets to the moon and invent weapons of war that can wipe out entire nations, while we develop medical science and engineering methods that can exceed anything humanity has ever known, the moral and spiritual conditions of this world are about as low as they have ever been. Money, military power, scientific achievement and all other developments of human wisdom will never lift man from the pit of moral decay. Only the knowledge of God's word and the practice of it will make us prosperous and happy.

The signs of our failure appear in the same papers in which we read of the great accomplishments of our age and on the same television we watch day

after day. The rebellion against law and order by many of those little more than children is now a common occurrence. What is wrong that the coming generation generally rejects law and order? What has happened to the young people of our time? The answer is obvious: parents have totally failed in bringing up their children in the nurture and admonition of the Lord (Eph. 6:4). There has been no teaching of the word of the Lord nor of the principles therein contained. Instead of providing good reading material for their children — and for themselves — parents have allowed pornography and such trash to be read by their children. They read it themselves!

Parents give little thought to the company their children keep and the places where they spend most of their time. These children grow up with no feeling of love or concern for parental authority. As a result of this they soon have no regard for the civil authorities and certainly none for God and His word! With this condition existing, can we claim any success at all with the coming generation in general?

I recently heard a United States congressman read a report on television that stated the population of this generation in the United States was up 9% and crime during the same period of time was up 62%. This is the bitter fruit we must reap for the lack of teaching and not giving attention to our children. I wonder what the next twenty-five years will bring. Unless the money-mad, power-craze, lustful-centered thinking that seems to dominate the average person today is replaced by an industrious, spiritual minded, law abiding citizen, this world is headed for eternal ruin.

Parents must set good examples for their children. They must provide good reading matter for them and wholesome entertainment that exercises the body and mind. They must teach them good habits and proper respect for the laws of God and man. The first step in getting this job done is to set the example for them! Be a good citizen yourself! Before and above all, learn and obey the will of God in heaven and obey it. You will be happier here and in eternity!

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8).

## COMMENTS TO EDITORS

"May the good Lord of us all continue to give you the will and health to continue your work, which does so much good, in every honest heart, wherever the paper goes." — Harry B. Thetford, Orlando, Fla.

"I enjoy very much **Searching The Scriptures**. I think it is one of the best I have ever read. If more people would read it and think on the things discussed, and compare them with the Bible, we would be more united and good would result." — J. G. Jones, Crestview, Fla.

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"It is encouraging to know that there are brethren who will stand for the truth in these troubled times. It seems that the church of Christ is fast becoming another denomination. May God help us to stem the tide. God bless you, Mr. Inside and Mr. Outside." — E.F. O'Neal, Doniphan, Mo.

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## Editorial . . . H. E. Phillips

### MORE LETTERS TO EDITORS

Last month I reproduced two letters from readers and made some remarks regarding them. I would like to copy two more and review something that is evident to me from them. I have no desire to take advantage of anyone, hence, I offer space to any of these to reply to anything said.

June 11, 1967

Gentlemen:

Please remove my name from your mailing list immediately since we are moving to another city. I do not wish to continue or renew the subscription someone anonymously provided. Some of the expository articles have been helpful but there is too much division among Christians now and your paper's preoccupation with fighting error has missed the mark of reaching the lost and strengthening the saved. A lack of love, Phariseism and intolerance are as unscriptural as any of the "issues" you press.

George Edwards  
834 Ransom Rd.  
Winston-Salem, N. C.

I appreciate the frank and direct manner in which this gentleman speaks his mind. I have no doubt but that he is sincere in what he says. However, two or three things are obvious from this letter. He makes "fighting error" opposed to "reaching the lost and strengthening the saved." Fighting error misses the mark of saving the lost. Paul said, "fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12). Also, "I have fought a good fight. . ." (II Tim. 4:7).

Does this mean that Paul missed the mark of reaching the lost? One is lost because he is in error. How are you going to save that lost soul without fighting his error?

Paul "withstood" Peter to the face, "because he was to be blamed" (Gal. 2:11). That meant that he "walked not uprightly according to the truth of the gospel" (Gal. 2:14). Did Paul do wrong because he was "fighting error" in the life of another apostle?

A lack of love is charged against us. How should one act when he has love? Does this mean that love forbids exposing error? If not, how does one know I lack love? I affirm that one who loves God, Christ, the truth, and the lost souls of men will expose the error that binds the souls of men and speak boldly the word of God. In Ephesus Paul "kept back nothing that was profitable" and I must do the same if I love the truth (Acts 20:20).

We are charged with Phariseism and intolerance. One of the sins of the Pharisees was that they would not listen to anything that opposed their traditions. When Stephen was stoned to death for preaching the truth, Saul "consented unto his death" (Acts 8:1). Saul (Paul) was "an Hebrew of the Hebrews; as touching the law, a Pharisee" (Phil. 3:5). Are we to understand that intolerance is wrong where truth is involved? Can a child of God tolerate sin and please God? I doubt that anyone who knows the Bible would so admit. Earnestly contending for the faith which was once delivered unto the saints (Jude 3) does not indicate a lack of love for those in error, or Phariseism or intolerance in a bad sense. One is intolerant of divine truth when he will not expose error by the word of God.

July 10, 1967

Dear Bro. in Christ:

Please discontinue this subscription. I believe the scriptures to teach brotherly love and long suffering and also a togetherness of Christians regardless of the location of their **building**. Evidently you believe the location separates us as far as having one cause in mind, and that is saving souls. Here in this area where our family is the only Christian family within a 45 mile radius we would certainly welcome a radio program or **any effort** to reach souls as the commission was only to teach not (**how**) or what method. In this area we don't need to spread "division propaganda" but show the "denominational world" that we are Christians because as Christ said "love one another that the world may know you are of me."

I pray that you consider your articles and stop spreading division and ill will between brethren.

Sincerely,  
Freda Wall  
139 Greaton Rd.  
New Richmond, Wise.

This letter shows a lack of understanding of both the word of God and what I believe and teach. I, too, believe the scriptures teach brotherly love and long suffering and a "togetherness of Christians." But what does that have to do with the location of their building? Where did I ever indicate in any way that the location of a building had anything to do with brotherly love, long suffering or unity among Chris-

tians? I do **not** believe that location (geographically) has anything to do with having the same cause in mind or saving souls.

This person says that no Christians live within a 45 mile radius of this family and they would welcome any radio program or **any effort** to reach souls. Does the author of this letter really believe that someone is opposed to preaching the gospel over the radio? I certainly am not! But it is said that **any effort** to reach souls was welcomed. What about the Missionary Society? No, I had better not ask that question because I have found dozens who claim to have been in the church for years who now say it is all right to use the Missionary Society. What about getting a Billy Graham Campaign in that area to reach souls? No, I guess that question would not prove the point either. I have heard some who professed to be gospel preachers claim that Billy Graham is doing a good work. **Any effort** to reach lost souls would include all and exclude none. There can be no wrong way according to this view.

It is also said that they do not need to spread "division propaganda" but show the "denominational world" that we are Christians by loving one another. Christ said: "Think not that I am come to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:34,35). Is this not "division propaganda" which the Lord taught? I suppose Christ would not be welcomed in this area.

Paul withstood Peter to the face before them all because he and Barnabas walked not uprightly according to the truth of the gospel (Gal. 2:11-14). I guess Paul had not learned that he should not spread "division propaganda" and show a lack of love by exposing the sin of Peter and Barnabas before them all.

This idea that exposing sin among brethren is the lack of brotherly love is contrary to everything taught in the New Testament. The truth is that one who will not tell another of his sin lacks love for that person, for the truth and for God. Love rejoiceth not in iniquity (lawlessness), but rejoiceth in the truth (I Cor. 13:6). I would like for someone to tell me how I can preach the whole counsel of God and not condemn error both among brethren and in the world.

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## THINGS APPOINTED

James P. Miller

The great address of the apostle Paul in the city of Athens, recorded in the seventeenth chapter of the Acts of the apostles, has been the object of study for decades. It is monumental because it is one of the only recorded sermons to the Gentiles. Other major addresses in the book of Acts are for the Jews such as the great sermon on the day of Pentecost by Peter and the wonderful sermon by Paul in Antioch of Pisidia. The difference in the approach to the gospel as the Holy Spirit directed is worthy of long study. In the sermons to the Jews it was not necessary to go back to the creation of the world and identify Jehovah as the maker of the worlds and all things therein, but simply to start with the fulfillment of the law and the prophets. In this great sermon in the midst of Mars Hill the apostle starts with the unknown God and declares that, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things . . ."

This approach to the Gentiles is explained in his great statement about them as a nation in Ephesians 2:11,12 where he declares that they were "without God in the world." This is a lesson for the preacher of any age. We should study the audience and preach to the needs of the people. Of course we are no longer directly guided by the Holy Spirit but should be guided by these great examples in his word. There are other powerful lessons in this great sermon. The scientific truth that we are all made of one blood, vs. 26, the nature of the true God vs. 27, and our dependence on Him in vs. 28.

At the conclusion of this great lesson Paul makes the following profound statements as found in verses 30, 31:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The word appointed in the passage means "to make to stand." (See Vines Expository Dictionary, page 67.)

### THE APPOINTED DAY

Paul declares that God has appointed a day. He has made a day to stand. Think dear readers what a great day this will be. John in the book of the Revelation in Rev. 20:11,12 had this revelation, "And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heavens fled away; and there was no place found for them, and I saw the dead, small and great, stand before

God . . ." All of earth will be there. Small and great, black and white, good and bad, will be present before the throne of Christ. Jesus called this appointed day the "last day." In John 6:40 he said, "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise Him up in the last day." Job in the long ago cries out in Job 14:14, "If a man die shall he live again? all the days of my appointed time will I wait, till my change come." Yes, there is an appointed day.

### THE APPOINTED DEED

Just as there is an appointed day there is an appointed deed to be done. Paul says, ". . . in the which he will judge the world . . ." The activity appointed for that day is judgment. The appointed audience is the world and all will be judged. Every man that lives or has lived will appear before the judgment seat of Christ. How sobering a fact it should be that none will escape judgment. In Romans 14:10, "for we shall all stand before the judgment seat of Christ."

### THE APPOINTED STANDARD

Just as there is an appointed day and an appointed judge there is an appointed standard. Hear Paul again in the same verse when he says . . . he will judge the world in righteousness . . ." The standard appointed is righteousness. Little does the student of the Bible need to be reminded in regard to righteousness. Some of the most familiar passages in the Bible deal with this theme. In Romans 1:16,17 the apostle tells us of righteousness. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." Again this passage in Romans 10:3 where Paul tells of the plight of his fellow countrymen. "For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God." God's righteousness was the gospel of Jesus Christ.

Mankind will be judged according to the words of Christ. In John 12:48 the master has this to say, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." John calls this "the books" that will be opened. In Revelation 20:12. . . "the books were opened and another book was opened which was the book of life; and the dead were judged out of the things which were written in the books, according to their works." Think, dear reader, we know what the appointed standard will be, we know the examination before we ever sit down to take the test. The standard will be the word of God. How wonderful it is to know how we will be judged. If we fail to meet the test it can be no one's fault but our own for from the first days of accountability our standard is before us. Think of a man who will fail as simple a test as the statement of Christ, "He that believeth and is baptized shall be saved." If we fail in that day we will be truly without excuse.

## THE APPOINTED JUDGE

I heard brother Byron Conley say in a meeting several years ago at Seminole where I preach, that the first time it was, "Christ before Pilate but the next time it will be Pilate before Christ." I am sure that this was not original with brother Conley but it was the first time I had heard it stated just that way. Christ will be the judge. Paul says he will judge, "by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Jesus explains it in this manner in John 5:22-27,

"For the Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father: He that honoureth not the Son, honoureth not the Father which sent Him, Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and he hath given him authority to execute judgment also, because he is the Son of God." What a wonderful Judge he will be. A Judge who loved us and died for us. How thankful we should be for such a Judge but dear reader never be mis-led, he will be a Judge who will demand obedience to his law. Paul states it in this way in these great passages from II Thes. 1:7,8, "And to you who are troubled rest with us, when the Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Christ will judge and bring "mighty Angels" to enforce his vengeance on those who would not obey.

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## A REVIEW OF BRO. MARSHALL PATTON ON I COR. 11:2-16

William H. Lewis, Indianapolis, Ind.

In the April, 1967, issue of "Searching The Scriptures", pages 3 and 4, is an article by Bro. Marshall Patton on I Cor. 11:2-16, in which he takes the position that what Paul taught in that passage is not binding on us today. With this I disagree.

First, let me say this "review" is not a "personal attack" on Bro. Patton. He is one of the finest Christian gentlemen that I know among my preaching brethren. I wish it were so that I did not have to disagree with those of my brethren "of like precious faith." However, it has been my policy since I started preaching to place "conviction" above friendship, popularity, and advantage. I believe that I have just as much right to teach what I believe the Bible teaches on this subject as have those with whom I disagree. (I appreciate so very much the "editorial policy" of this paper. Bro. Phillips wrote me: "My policy is to publish both (or all three, four, etc.) sides of every issue. I like for writers to speak boldly, plainly, kindly and scripturally." I will try to do this.)

I join with Bro. Patton in saying: "I am persuaded that tolerance should be exercised among brethren while we all continue to study the issues objectively ... It is an individual matter AND OUGHT NOT TO BE MADE A TEST OF FELLOWSHIP." I am sure that such will not be made a test of fellowship unless someone begins to have "preaching appointments" canceled, or, in anyway tries to hurt the influence of those with whom they disagree on the matter!

Bro. Patton says: "The primary issue involves whether or not what Paul bound on the saints at Corinth in these verses relative to covering the head, was bound on saints everywhere and for all time." I say it WAS "bound on saints everywhere and for all time," **and for the same reason it was bound on the saints at Corinth!** Now **WHY** was the "covering the head bound on saints" at Corinth? When we find the answer to this question, and, also, find that the same "relationship" prevails today, then, the only answer that can be logically reached is: **WHAT PAUL BOUND ON THE CORINTHIANS IN THESE VERSES IS "BOUND UPON SAINTS EVERYWHERE, AND FOR ALL TIMES!"**

**BRO. PATTON OBSERVES THE PASSOVER!**

Bro. Patton says: "For the sake of brevity and the unanimity that already prevails we may pass over some things, namely, the divine order of God over Christ over man over woman. This order of authority has been ordained of God and prevails for all men for all time and, therefore, must be respected by all." No, Bro. Patton, **WE WILL NOT "Pass over" this relationship of God, Christ, man and woman! THAT IS THE VERY FOUNDATION OF PAUL'S ARGUMENT ON WHY MAN MUST NOT "COVER HIS HEAD" when he 'prays or prophesies', and**

**WHY a WOMAN SHOULD!** In I Cor. 11:3, Paul states that the divine order of this relationship is God over Christ, Christ over man, and man over woman. Bro. Patton says that this relationship still exists. I agree with him. IF Paul commanded the MAN to "pray or prophesy" in Corinth with UNCOVERED head BECAUSE OF THIS RELATIONSHIP, and the WOMAN to "pray or prophesy" with COVERED head for the same reason, AND THIS RELATIONSHIP STILL EXISTS, WHY IS NOT THE MAN TO LEAVE HIS "HEAD UNCOVERED" AND THE WOMAN TO "COVER HER HEAD" WHEN THEY PRAY TODAY? IF this relationship demanded **some kind** of manifestation on the part of man and woman "in Corinth" by the wearing, or the refusal to wear, an artificial covering, WHY is not the "covering" needed today, and for the same reason that it was needed "In Paul's day"? There are a number of reasons in this passage WHY a woman should cover her head, and WHY the man SHOULD NOT, when they "pray." They are because of: (1) The divine order of God, Christ, man, and woman, (V.3) (2) the order of creation, (vs. 7-9) (3) the angels, (V.10) (4) the judgement of the "wise", (V.13, See also I Cor. 10:15,16) (5) nature's proof of "long hair," (V.14) (6) the UNIVERSAL PRACTICE OF PAUL'S TEACHING IN ALL OF THE CHURCHES. (V.16) THESE ARE THE "REASONS" WHY THE WOMEN AT CORINTH WERE TO COVER THEIR HEADS WHEN THEY "PRAYED OR PROPHESIED." THESE ARE THE REASONS WHY THE WOMAN SHOULD "COVER HER HEAD" WHEN SHE PRAYS TODAY!

In verse 7, Paul said that a **man ought NOT** to cover his head "because he is the image and glory of God. Nothing is said about "custom" in this verse. Since man is **STILL, TODAY,** "in the image and glory of God," WHY would not the same hold true today — he **OUGHT NOT** to cover his head.

#### PRAYING AND PROPHECYING

Even though Bro. Patton does not go into the "argument" that a woman would have to be "inspired" before I Cor. 11:2-16, would be binding on us today, he does say: "I affirm that it (the covering, WHL) was because of local usage and custom." One does not have to be "inspired" today for I Cor. 11:2-16, to be binding on us today.

CAN a woman pray today? Does she have to be "inspired" to pray? Certainly not. Verse 13 does not mention "prophesying." It mentions **ONLY PRAYER!** To illustrate:

**MK. 16:16**—... believeth **AND** is baptized . . . (Two acts necessary to obey this passage.) **OR** is baptized . . . (Only one act necessary to obey this passage).

I Cor. **11:4**— . . . praying **AND** prophesying . . . (Two acts necessary to obey this passage.) **OR** prophesying. . . (Only one act necessary to obey this passage.)

"You CAN have ONE WITHOUT the other"! One CAN "pray" without "prophesying," and one can "pray" without being "inspired". Hence, the passage applies today! I know of no gospel preacher that says that a woman can "prophesy" today. If she can "pray" today, then she should have on her head a

"sign of subjection" to the man. (V. 10).

#### GENERIC AND SPECIFIC

Bro. Patton takes the position that the "covering" worn by the MAN is "generic," when he said: "... the veil is included it also admits other headgear, thus, making it generic. It forbids man wearing anything on his head while 'praying or prophesying.'" He then said that the "covering" to be worn by the woman is "specific." He quotes Thayer as saying in defining "kata kalupto" to cover up ... to veil OR cover one's self: I Cor. 11:6" (Emp. mine, WHL) "To veil" IS ONE THING, "or to cover one's self" IS ANOTHER! Even Thayer does not say that the woman's "covering" has to be "specific."

I just wonder why all of the translators of the New Testament didn't know about Paul's "generic" and "specific" terms? Listen to a few of them: (1) King James—"uncovered," (2) A.S.V.—"unveiled," (3) Amplified New Testament—"bareheaded," (4) Williams—"bareheaded," and Wuesat uses the term "shawl," and "mantle" with regard to the 'covering'."

What is required to meet the demands of this passage? For the woman's head to be "covered", or, that she be not "bareheaded." Anything that can be used to "cover" a woman's head, or, place her in a position where she will not be "bareheaded," will "fill the bill". If not, why not? This passage does not mention the word "HAT." It does mention two coverings—the NATURAL (the hair), and the ARTIFICIAL covering. (It COULD be a cap, veil, turban, scarf, shawl, mantle, or, it COULD BE A "HAT"! I know of no preacher who says: "A WOMAN MUST WEAR A HAT WHEN SHE PRAYS IN THE ASSEMBLY." If I were to be that "specific" I would fall into the same error as has Bro. Patton when he said that "the woman wore only the veil to signify submission." I would have no more right to say that a woman's "covering" must be a certain TYPE, as I would say it must be a certain COLOR! Neither does Bro. Patton.

#### BRO. PATTON ON I COR. 11:16

Bro. Patton seemed to think that Paul told the Corinthians to observe his teaching, (v.2) on "covered and uncovered heads," but did not teach people "elsewhere" to do so. He said: "The sign which existed by custom in Corinth did not prevail everywhere else and conformity to it would not signify the same thing everywhere." I suppose that Bro. Patton expects us to accept that statement "at face value" BECAUSE HE SAID IT! It is purely assumption to say that Paul taught the Corinthians to "observe the custom" (?) of "covered and uncovered heads," and leave the impression that no one else, anywhere, was commanded thus to do! Bro. Patton missed Paul's point altogether in verse 16. Chas B. Williams renders this verse: "But if anyone is inclined to be contentious about it, I for my part prescribe NO OTHER PRACTICE THAN THIS, AND NEITHER DO THE CHURCHES OF GOD." (Caps mine, WHL) Moffatt says "... I acknowledge no other MODE OF WORSHIP, AND NEITHER DO CHURCHES OF GOD." (Caps mine, WHL) Adam Clarke said: "BUT IF ANY MAN SEEM TO BE CONTENTIOUS—If any person sets himself up as



a wrangler—puts himself forward as a defender of such points, that a **WOMAN MAY PRAY WITH HER HEAD UNCOVERED, AND THAT A MAN MAY, WITHOUT REPROACH, HAVE LONG HAIR:**

let him know that we have no such custom as either, **NOR ARE THEY SANCTIONED BY ANY OF THE CHURCHES OF GOD, WHETHER AMONG THE JEWS OR THE GENTILES.**" (Caps mine, WHL).

It seems strange that Paul "built an argument" in verses 2-15, saying that a man should NOT "cover" his head when he "prays or prophesies", and have "short hair," and that a woman MUST "cover" her head, and have "long hair", when she does the same thing, and then Bro. Patton says, "It, therefore, admits the possibility of his being elsewhere," and while "elsewhere" **HE WAS NOT TEACHING THE SAME THING THAT HE TAUGHT THE CORINTHIANS.** Had Paul done that, other should have called him "a crank or unreasonable man."

Much more needs to be said on this matter, but I am limited to the space that I can use in this "review". I hope that I will be permitted to go into a more detailed study of this passage sometimes in the future. I have prepared mimeographed lesson on this subject which is more in detail than was this article. If you would like one FREE write me: William H. Lewis, 2986 So. Roena St., Indianapolis, Indiana—46241.

**ANSWERS** I Peter 3:15

**FOR OUR HOPE**

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**BROTHER LEWIS' REVIEW**

Elsewhere in this issue will be found a review by brother William H. Lewis of my article on I Cor. 11:1-16 which appeared in the April 1967 issue of **Searching The Scriptures.**

I sincerely appreciate his spirit, and from his statements and mine (in my former article) it should be obvious that we share mutual feelings toward the work of discussing issues and reviewing what is said. Furthermore, we have mutual appreciation and esteem for each other. It was not my purpose, however, to become this involved when I wrote first on the subject. I thought it best to leave such to those writing the exchange articles referred to in the former article. However, brother Phillips explains that further delay has been encountered, so I am pleased to extend the discussion.

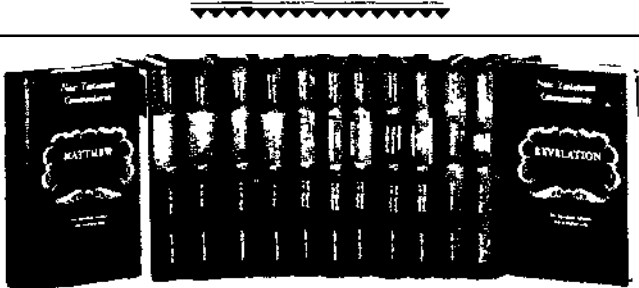
In reviewing another, one must be careful to understand clearly what is reviewed and deal fairly with what is said. This sometimes requires close, careful, reading and study. Brother Lewis' review leaves much to be desired in this respect as the following observations will show.

In paragraph one he makes a statement which as it appears hardly represents me clearly. I believe that Paul taught in I Cor. 11:2-16 (1) that the use of the covering was in conformity to custom, (2) that the "custom" signified submission to the divine order of authority established in these verses, and (3) that wherever this custom prevailed the covering should be used as directed. I, therefore, believe that what Paul taught in I Cor. 11:2-16, as **outlined** above, is as binding today as then.

**THE PASSOVER**

In paragraph five brother Lewis tries to make capital out of my use of the words "pass over." I ask, Why not "pass over" that on which we already **agree?** My use of the expression applies to nothing else—and to make any other application of it is to pervert my statement. I even named what was to be passed over, namely, the relationships set forth in these verses which as I said, still exist," and with which brother Lewis says, "I agree."

I realize that some make an argument based upon the relationship set forth. Concerning this argument, which brother Lewis makes in his article, I am not disposed to pass over. We shall deal with it presently. There is a difference, however, in passing over an argument based upon this relationship and in passing over the relationship itself and the line of argument establishing it. Thus, the accusation of



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observing the "passover" is an unfair treatment of the matter. Formerly I sought to show why I believed what Paul bound on the Corinthians was a "custom." Other arguments were left for the exchange articles planned by brother Phillips. Brother Lewis' "Review" deals largely with matters not in my article, and, therefore, is hardly a review of what I wrote. The reader will notice that he "observed the pass over" himself so far as my arguments are concerned.

### PERTINENT QUESTION

My article posed a pertinent question to the issue, namely, Why did the covering signify respect for the divine order set forth? Furthermore, I said, "The real issue cannot be decided until this question is answered in the light of truth." There followed comments showing the importance of this question. Brother Lewis passed over all this.

### PRAYING AND PROPHECYING

Brother Lewis' section under the above caption is not a review of anything I said or implied. I am fully aware that one does not have to be inspired for these verses to apply. Whether or not a woman today must have on her head a "sign of submission" to the man (v. 10) when she prays, depends upon the answer to the "pertinent question" referred to above which brother Lewis conveniently passed over.

### GENERIC AND SPECIFIC

Brother Lewis' attempt to answer my argument on the generic and specific coverings of verses four and six fails of its objective. Whether one is "veiled" OR "covers one's self" with something else is of little import so far as the meaning of the original words are concerned. My argument involved the meaning of "kata kalupto" which excludes a hat, cap, turban, and anything that does not "fully cover" the head. Thus, a specific type of covering is authorized for the woman. Again, the argument I made which involved the meaning of the word was passed over.

None of the translators quoted by brother Lewis are at variance with anything I said concerning the meaning of the original words. No, not just anything that keeps a woman from being "bareheaded" will "fill the bill." Why? Because verse six shows the sense in which she is not to be "bareheaded." Paul said "let her be covered"—"kata kalupto"—which means "fully covered."

### MISSING LINK

Now, to the argument based upon the relationships set forth in these verses. Brother Lewis affirms that the use of this "covering" is bound today as in Corinth, "and for the same reason." This reason he explains to be the relationship of man over woman which relationship still exist. Brother Lewis is wrong about this because his chain of logic has a **missing link**. Without this missing link his conclusion is an assumption. The missing link is **proof of the universal signification** of the covering. Even he admits that the covering is a "sign of submission to the man (v.10)." The use of the covering according to Paul's directions to the Corinthians was a sign of the re-

lationship set forth and which must always be respected. Therefore, while the relationship is the foundation for all that is taught, the **reason** for the covering was that it **signified** the relationship—it was a **sign** of it. The issue, then, is not, Do these relationships exist today? They do! It is not, Must these relationships be respected now? They must! The issue is, Are they **signified** with the **same thing** everywhere? I affirm the sign changes according to time, place, and circumstances. This brings us back to the issue set forth in my former article which shows this **sign** to be given in the first place because of local usage and custom. I submitted a threefold argument in proof of this position. While brother Lewis made brief reference to some things in the arguments, he passed over the argument itself in every instance. Until these arguments are met and set aside (shown to be in error) the position stands! In connection with the above argument brother Lewis submitted five more reasons for the woman wearing the covering today. Reasons one through three involve the same missing link identified above. The answer to one is the answer to the other. Reasons four and five are related and depend upon the meaning of the word "nature." My answer to this appears in my former article in an argument on the word "nature." This, too, brother Lewis passed over. Reason number six is only an assertion. I offered proof to the contrary in my former article which proof (involving the absence of the word "other" in the original text) was also passed over. While Paul did not call the covering a "custom" in verse seven, he did in verse sixteen. When Paul said man ought to cover his head "because he is in the image and glory of God," it was because of what the covering **signified**. Again, brother Lewis' logic is in error because of the missing link identified above.

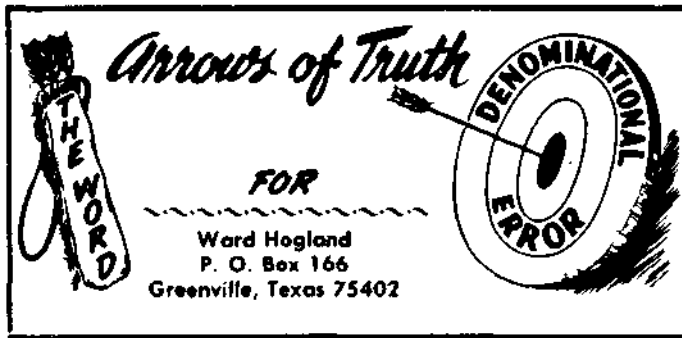
### VERSE SIXTEEN

My answer to further comments on verse sixteen, especially the various translations, will be found in my former article which point was passed over in the "Review."

However, if it be granted that some of the translators are right in supplying the word "other," little is lost so far as the position I affirm is concerned. We would then conclude that it was a universal custom in Paul's day. We would still have to reckon with the meaning of the word "custom" as pointed out in my former article. This shows the "covering" to be according to customary usage and not that prescribed by law. Hence, the "covering" is to be used where the custom prevails and where it is a sign of the divine order set forth in these verses. Such **sign** does not prevail either in our day or our country.

Please check the date on this issue and if it is due or over due, send your check for renewal today. We do not want to take your name from our mailing list, but we will have to do so unless we receive your renewal soon if it is due. We thank you for your immediate consideration of this matter.

H. E. Phillips



## THE POWER OF APOSTOLIC EXAMPLES

It was about fourteen years ago in a little town called Clarksville, Arkansas that I began to get my education on what some preachers in the church of Christ really believed. It was during a meeting, in which I was preaching, that a conversation came up between the local preacher, whose initials were, I believe, Billy Hale and me. It has been a long time ago so I can't be too sure about his last name. Billy sat in a swivel chair as we discussed the "issues" of the day. He had just graduated from Harding College and was filled with zeal, which was very good if it had been directed into proper channels. I pointed out to Billy that authority was established three ways—direct command, apostolic examples and necessary inference. I went on to show that Acts 20:7, gives us the TIME of the Lord's Supper by apostolic example just as II Cor. 11:8 and Phil. 4:15,16 give us an approved example for sending DIRECTLY to the evangelist. I went on to emphasize that it would be wrong to eat the Lord's Supper any other time, just as it would be wrong for a church to support a preacher any other way; thus making Herald of Truth and sponsoring churches unscriptural. He got the message but turned quickly in his swivel chair and said, "Ward, I want to tell you something; I don't believe apostolic examples establish authority for us today." I got my breath and said, "Well, Billy, do you believe we must eat the Lord's Supper on Sunday only?" He replied, "No sir, I don't. I feel that we could eat the Lord's Supper every day if we wanted to, as long as we observe it on Sunday." I said, "Billy, do your elders know you feel this way about the Lord's Supper?" He replied, "No, they sure don't, because there are many things I believe they do not know about."

Thus, it was in this little town at the foot of the Ozarks that I really learned where we were headed. Since that time many preachers, like Custer's men, have "Bit the dust" in regard to apostolic examples. Gentle reader, do you know that every major apostasy since the inception of the church has come as a result of men denying APOSTOLIC EXAMPLES?

The first major apostasy was the one Paul talked above when he said, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from

meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim.4:1-3). How did this apostasy start? Brethren ignored the APOSTOLIC EXAMPLES of a plurality of elders in every congregation. They said the approved examples were not binding and that one elder in a congregation was as good as a half dozen. This led to the great Roman Catholic apostasy and the appointment of a POPE a few years later. Did you know that we have no direct command for a plurality of elders in every church? All we have is APOSTOLIC EXAMPLES! Who among us would like to ignore these approved examples and go back to ONE MAN RULE? Some of the scriptures which emphasize this fact are I Pet. 5:1 Acts 20:17. At one time I was rebuked for the above affirmation. A preacher told me that Titus 1:5 was a direct command for a plurality of elders in every church. I denied this assertion and here is why—Paul said to Titus, "Ordain elders in every city." Notice he did not say in every **church** but every city. If there is anyone who thinks there was only one church in a city he needs to read Rom. 16:5. If Titus had ordained one elder in a church on the south side of town and one elder in a church on the north side of town he would have ELDERS (plural) in the city but not in every church! So we go right back to where we started—APOSTOLIC EXAMPLES.

The second major apostasy was over the missionary society which came to pass about 1849. What was the argument for its justification? The brethren said the Lord had authorized the churches to cooperate but had not told them how; therefore the missionary society was set up as a means of church cooperation. When brethren began to point out that churches in Bible times sent DIRECT to the evangelist (II Cor. 1:8; Phil. 4:15), and not through a society, the innovators ignored their plea, and let it be known that they did not feel that APOSTOLIC EXAMPLES were binding. Thus, one can easily see what happens when brethren cross the Rubicon (as Leroy Garrett would say) of denying approved examples. There was no tuming back but a continued march into apostasy.

The third major apostasy happened the same way. Many of us tried to tell our liberal brethren that the sponsoring churches and benevolent societies were unscriptural because they violated the APOSTOLIC EXAMPLES of the Bible. They would not listen. Although many of them have not been as frank and fair as Billy, when he said we didn't have to eat the Lord's Supper on Sunday only, they are still fishing out of the same boat! One must deny the power of Apostolic examples in order to endorse the Herald of Truth, Sponsoring churches or the Orphan home. In my public and private discussions with brethren on these matters they all sing the same song. They say, "The Lord authorized churches to cooperate but he did not tell them how, therefore we can use the sponsoring church if we so desire." Robert Gordon Clements, with whom I debated several years ago said, "Ward, I don't deny that they sent DIRECTLY to Paul, and you can do it that way if you desire, but don't tell us we can't do it some other way." Yes indeed! A First Christian Church preacher said to me, "Hogland, go ahead and sing if you desire, I don't

# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DOSE WITH THEM . . ."—Acts 14:27

object but don't tell us we can't have our instrument if we want to."

Remember, gentle friends, if you deny APOSTOLIC EXAMPLES you must admit that one elder could serve a congregation. You must also agree that Christians could observe the Lord's Supper anytime; and that a Missionary Society is a scriptural way for churches to cooperate. Are you ready for this? If not, for salvation of your soul and the glory of God, give up the innovations of the day and let us join hands and hearts across the Bible as it teaches us by direct command, approved examples and necessary inference.

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## RUFUS ALTON ELLIOTT

**John A. Thurman, Lake City, Fla.**

On Saturday afternoon, August 12, 1967, Alton Elliott and a brother-in-law were playing golf in Macon, Georgia, when Alton became dizzy and had to return to the car. When he was found about 3:45 p.m. he lay slumped over in the front seat and unconscious. After being rushed to a Macon hospital, it was found that he had a cerebral hemorrhage. He remained in serious condition and unconscious until his death early on Sunday. Brother Conway Skinner of Buford, South Carolina, conducted the funeral services Tuesday afternoon, August 15th, at Hart's Mortuary in downtown Macon. Brother Elliott had been an evangelist for several years working with congregations in Florida and Georgia. At the time of his death he was serving the church in Jesup, Georgia. Previously he had served the Trilacooche church in Trilby, Florida; the Spring Warrior church near Perry, Florida. Alton attended Florida College in Tampa. He is survived by his wife, Doris Elliott, a devoted and faithful Christian. Sister Elliott will reside with relatives in Macon. Brother Elliott died while on his first vacation in several years.

**Harold Tabor** moves to Nacogdoches. After three years in Indianapolis, **Harold Tabor** is moving to Nacogdoches, Texas where he will succeed **Yater Tant** in teaching Bible to students from Stephen F. Austin State College. While in Indianapolis he completed his work on a Master of Arts in Old Testament. He worked part-time with the Belmont congregation for one year, assisting in the singing and teaching programs. For the past two years, he has been working with the West Washington Street congregation. **Bill G. Echols** will begin work with this congregation the first of September.

**Ward Hogland**, Box 166, Greenville, Texas—Meetings this year include Union Heights, Eldorado, Ark.; Myrtle Grove, Pensacola, Fla.; Jackson Heights, Columbia, Tenn.; Martinville, Ark.; Rienzi, Miss.; Cash, Texas; Riverside Drive, Nashville, Tenn.; Bagdad, Pensacola, Fla.; Northside, Conway, Ark. It was

good to have **Keith Sharp, C. R. McRay** and **Jim Beach** to preach while I was away. We are helping in the support of these fine men.

**Max Ray, Greensburg, Ky.**—After almost two years with the Greensburg, Kentucky church, I am interested in moving to work with another congregation. I am 30 years of age, married and have two children. I have been preaching 10 years. If interested, please contact me at 513 Columbia Highway, Greensburg, Ky. 42743. My phone is 932-4193.

**Ray Smith**, P.O. Box 87, Chiefland, Fla.—The church in Chiefland, Florida desires to contact a preacher of the gospel to labor with them. If interested, please contact me at the above address.

**Larry A. Bunch**, Palmetto, Fla. — The church of Christ meeting at 420 9th Ave. will conduct a Gospel Meeting October 1-8 with **Edwin Hayes** doing the preaching. We will meet at 7:30 each week-night and on Sunday at 9:30 a.m. for Bible Study, 10:30 a.m. and 6:30 p.m. for Worship services. To our winter visitors in this area we extend an invitation to worship with us during your stay here. The church in Palmetto and the one in Cortez presents a half-hour radio program each Sunday at 8:00 a.m. over WTRL 1490 Bradenton.

## DEBATE IN AKRON, OHIO

**Connie W. Adams, Akron, Ohio 44301**

**Ferrell Jenkins** of the Brown St. congregation and **Bill Heinselman** of the Westside congregation, both in Akron, will meet in public discussion Dec. 4th, 5th, 7th and 8th. On Dec. 4th and 7th the debate will be held in the Brown St. building at 1835 Brown St. On Dec. 5th and 8th it will be held in the Westside building at 645 Revere Rd. Sessions will begin at 7:30 each evening. Propositions the first two nights involve the scripturality of churches contributing to such benevolent institutions as Midwestern Children's Home, Cincinnati, Ohio; and Potter Orphan Home and School, Inc., Bowling Green, Ky. Heinselman will defend such practice while Jenkins will deny that it is scriptural.

The last two nights propositions concern the Herald of Truth with Heinselman defending it and Jenkins opposing it.

These men are able representatives of the views they hold. We urge all who can to avail themselves of this opportunity to study these issues in this manner.

— 303 Selden Ave.

**Charles E. Murray**, Lake Wales, Fla. — I preached in a meeting at Montrose, Arkansas, August 6-13. Two were baptized and one restored. The congregation at Montrose is only a little over two years old, but has made a remarkable growth in that time.

They own the property and the meeting house where they worship. The meeting was well attended each night. **Jimmy Lane** is the preacher there.

**James P. Miller**, 2523 West Diana, Tampa, Fla.—The summer months have not found me idle. I have preached in several meetings. In July I was with the Jordon Park congregation in Huntsville, Alabama and enjoyed the stay with **Leonard Tyler** and this fine congregation of the Lord's people. Jordon Park is a strong congregation of over 300 members. During the meeting we broke all records in recent years for attendance at all services. I also enjoyed the fellowship and support of brethren **Patton**, question and answer man for the paper, and **Jackson** who preach for other fine congregations in the city. Brother **Granville Tyler** from Decatur and many other preachers were in attendance . . . From Huntsville I went to Bear Wallow, Kentucky. This fine rural congregation is about four miles from Horse Cave and is in the beautiful cave section of Kentucky. It was a joy to be with brother **Max Ogden** who is much loved by the people in southern Kentucky. The cause of truth is strong in Northern Alabama and is making fine progress in Kentucky. A score of preachers, mostly young men, attended the meeting at Bear Wallow. It was encouraging to me to see them standing for truth . . . At this writing I am in a meeting with the Blue Ash congregation in Cincinnati, Ohio. Brother **Fred Stacey** has just moved to take up the work of an evangelist here. Brother Stacey is a young man of fine ability. Blue Ash is the oldest of the congregations in the city standing for the all-sufficiency of the church. There are several others, all medium in size, standing for the old paths. By medium I mean from 135 to 175 members. The Blue Ash congregation meets at 4667 Cooper Road . . . The church in Covington with **John Welch** meets at 2630 James Avenue . . . Evendale with **John Clark** at 3759 Glendale-Milford Road . . . Lockland with **Wayne Chaoell** at 419 West Wyoming . . . Pisgah with **Leo Plyer** on Route 42 and Dimmick Rd. . . . Loveland Heights with **H. A. Mobley** at 1556 West Loveland Avenue.

#### MEETING AT SEMINOLE, TAMPA, FLA.

Brother **Don Bassett** of Sacramento, California will do the preaching in a meeting with the Seminole church in October. The dates for the series are October 15-25. Brother Bassett formerly worked with the church here and all are looking forward to his return. Services will be at 7:30 each evening.

#### RODNEY MILLER TO FT. WORTH

My son **Rodney M. Miller** is now working with the Haltom City congregation in Haltom City, Texas. This is a part of greater Ft. Worth on the east side of the city. The church meets at 6101 Linton and although small in number is strong in faith and making good progress. If you are in Ft. Worth visit with them.

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### WORD STUDIES IN NEW TESTAMENT BENEVOLENCE: No. 6

#### ELEEMOSUNE

The word **eleemosune** occurs thirteen times in the Greek Testament, and in fifty-nine passages in the Septuagint. In classical Greek the term means "pity," "mercy" in the primary sense, and "charity," "alms" in the secondary sense. Moulton observes that the term is used frequently in Tobit for alms-giving, (**Vocabulary of the Greek Testament**, p. 203.) The **koine** Greek lexicons define the word "kind deed," "alms," "charitable giving," in the primary sense, and Acts 24:17 is given as a case in point.

#### PROSPHORA

**Prospora**, which occurs in fourteen passages in the LXX, is used in the papyri for dowry in marriage, and for gifts of various sorts.

The primary meaning of **prospora** in classical Greek is "bringing to," "applying," "offering," (from **prosphero**, "I bring to"). Secondary meanings are "bounty," "benefit," "food," etc.

**Prospora**, occurring in nine passages in the Greek Testament, is usually, in the New Testament use, "sacrifice," offering," with the secondary sense of "gift."

#### "GIFTS AND OFFERINGS"

The expression **elemosunas kai prosporas** ("gifts and offerings") is cited particularly because of its relation to the contribution for the saints in Judea. The majority of Bible students connect both of these terms to the contribution, but some assert that the former term only, refers to the collection. It will be remembered that Paul said, as he closed his third mission tour in Jerusalem, ". . . I come to bring alms and offerings," Acts 24:17. This apparently refers to the collection taken from the churches for the saints in Jerusalem. As it has been stated, however, some students assert that the "offerings" refer to the sacrifices that Paul made in the Temple in connection with the vow he took, Acts 21:26.

#### DIAKONEO

**Diakoneo** occurs thirty-four times in the Greek Testament, and denotes "to minister to one," "to offer food and drink to guests at table." But the **koine** Greek lexicons give the meaning "supply food and the necessaries of life" as the word is used in Rom. 15:25. This is, therefore, what Paul had in mind when he said that he was going to "minister" to the poor saints in Jerusalem.

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# WORSHIP WITH THESE CHURCHES

## BIRMINGHAM, ALABAMA

**PLEASANT GROVE  
CHURCH OF CHRIST**  
meets at  
**PARK RD., PLEASANT GROVE**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Owen J. Calvert  
PHONE: 781-2181

## TAMPA, FLORIDA

**FOREST HILLS  
CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 9:00 A.M.  
MORNING WORSHIP 9:50 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

## ROMULUS, MICHIGAN

**ROMULUS  
CHURCH OF CHRIST**  
meets at  
**9426 S. WAYNE ROAD**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:00 P.M.

*Evangelist:* Philip A. Morr  
PHONE: 721-2884

## JACKSONVILLE, FLORIDA

**HYDE PARK  
CHURCH OF CHRIST**  
meets at  
**CORNER LAKE WEIR &  
CONANT AVENUE**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:45 P.M.

*Evangelist:* Ramie Rhoden  
PHONE: 781-5704

## BRADENTON, FLORIDA

**WEST BRADENTON  
CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Olin Hastings  
PHONE: 746-0305

## TAMPA, FLORIDA

**SEMINOLE  
CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* James P. Miller  
James G. Walker

## OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE  
CHURCH OF CHRIST**  
meets at  
**920 N. ROCKWELL AVENUE**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Bill McMurry  
PHONE: SU 9-1428

## BIRMINGHAM, ALABAMA

**ELM STREET  
CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Dennis L. Reed  
PHONE: 788-8335

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE  
CHURCH OF CHRIST**  
meets at  
**143rd ST. & NO. MIAMI AVE.**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

## DECATUR, GEORGIA

**GLENWOOD HILLS  
CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD AVE.**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

## JACKSON, TENNESSEE

**HOLLYWOOD DRIVE  
CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

## MURFREESBORO, TENNESSEE

**WESTYUE  
CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Thomas G. O'Neal  
PHONE: 893-3355

## ORLANDO, FLORIDA

**HOLDEN HEIGHTS  
CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:50 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Jim Ward  
PHONE: 424-3533

## LOUISVILLE, KENTUCKY

**EXPRESSWAY  
CHURCH OF CHRIST**  
meets at  
**4437 SOUTH 6th STREET**

### Schedule of Services

#### LORD'S DAY

MORNING WORSHIP 9:00 A.M.  
BIBLE STUDY 10:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Jas. P. Needham  
PHONE: 366-0884

## PASCAGOULA, MISSISSIPPI

**25th STREET  
CHURCH OF CHRIST**  
meets at  
**1.3 Mi. from Hwy. 90 on  
Chico Rd.**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:30 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Dick Blackford  
PHONE: 475-9354

## MIAMI, FLORIDA

**SOUTHWEST  
CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE  
(Coral Gables area)**

### Schedule of Services

#### LORD'S DAY

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Leo Rogol  
PHONE: 443-3376

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# WORSHIP WITH THESE CHURCHES

## NASHVILLE, TENNESSEE

**FRANKLIN ROAD  
CHURCH OF CHRIST**  
meets at  
**3915 FRANKLIN ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* D. W. Claypool  
**PHONE: 832-9456**

## COLUMBUS, GEORGIA

**CHURCH OF CHRIST  
IN ROSE HILL**  
meets at  
**2216 HAMILTON AVENUE**

*Schedule of Services*  
**LORD'S DAY**

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M.
Wednesday Bible Study	7 30 P M

*Preacher:*  
Charles G. Caldwell, Jr.  
**PHONE: 323-9351**

## GAINESVILLE, FLORIDA

**NORTHEAST  
CHURCH OF CHRIST**  
meets at  
**CORNER 16th AVENUE &  
15th STREET N.E.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9-00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* John Witt  
**PHONE: 376-5023**

## LEESBURG, FLORIDA

**CENTRAL  
CHURCH OF CHRIST**  
meets at  
**107 SOUTH OAK STREET  
off West Main St.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11-00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Contact:* G R Wheeler  
**PHONE: 787-7916**

## CLEARWATER, FLORIDA

**HERCULES AVENUE  
CHURCH OF CHRIST**  
meets at  
**601 SO. HERCULES AVENUE**

*Schedule of Services*  
**LORD'S DAY**

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P.M.

*Evangelist:* Preston Weeks  
**PHONE: 442-9267**

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## The Errors of Catholicism

Luther W. Martin  
707 Salem Ave.  
Rolla, Mo.

II Thessalonians 2:3,4

### "FORCED BAPTISM" AND ROMAN CATHOLIC HOSPITALS

In the past few weeks, a report has been circulated to the effect that a Catholic hospital in the State of Indiana, was the scene of the "forced baptism" of a little four-year-old girl whose parents are not Catholics. This report has been more recently denied by the hospital authorities, and the non-Catholic minister who wrote the initial report of the alleged instance, has "retracted" the report, according to the ST. LOUIS REVIEW, a Roman Catholic publication.

However, inasmuch as this writer knows nothing of the actual happenings in Indiana, we consider it to be of value for us to present some excerpts from authentic Roman Catholic publications, explaining the Catholic practice of administering "baptism" to patients in hospitals, etc.

"In the case of children who are in some danger but who may live until the use of reason, Baptism should be withheld unless at least one of the parents consents, and there is reason to believe that the child will be brought up as a Catholic. In the case of children who are in **immediate danger of death, or actually dying**, however, Baptism should be administered at once, secretly if necessary." (The Catholic Nurse, by Brian D. Johnson, page 155, Second Edition, Published 1952.)

Please note that the above quotation indicates that baptism may be withheld **IF THERE IS REASON TO BELIEVE THAT THE CHILD WILL BE BROUGHT UP AS A CATHOLIC**. Also, please note that if the child is in danger of death, or actually dying, **BAPTISM SHOULD BE ADMINISTERED AT ONCE, SECRETLY IF NECESSARY!** This instruction is contained in a book of instructions for the nurse who is a Roman Catholic, and is contained in a chapter entitled: "When Should One Baptise?" Here is another quotation from an authentic Catholic publication:

"In the case of the **new-born child**, baptism is to be administered as soon as there is danger of death. This favor is to be accorded even to children of non-Catholic parents unless there is a certainty that the parents will be displeased



by such action, and hatred or persecution of the Church will be the result, even though the baptism be secret." (Moral Problems In Hospital Practice, by Finney & O'Brien, Copyrighted 1956, page 282.)

This second quotation admits that baptism "IS TO BE ACCORDED EVEN TO CHILDREN OF NON-CATHOLIC PARENTS" unless it is CERTAIN that the parents would be displeased by the action or secondly, that hatred and persecution of the Catholic Church would result. . . "EVEN THOUGH THE BAPTISM BE SECRET."

Concerning ADULTS who are UNCONSCIOUS . . . the same book instructs:

"If a person is unconscious and would have no means of learning that he was baptized, so that there is no danger of resultant hatred or persecution of the Church, such an adult ought to be baptized. This is true even if the patient has been heard to express apparently contradictory intentions." (Moral Problems, etc., Page 280.)

In the above quotation, the Catholic idea seems to be . . . "If He Has No Means of Learning" about what we've done, then go to it, even though the Catholic hospital personnel have heard the patient express opposite intentions! It is no wonder that Martin Luther rebelled at the almost apparent Catholic practice of "salvation by works alone" . . . because certainly the unconscious adult who had previously expressed contradictory intentions would not have met the terms of BELIEF and REPENTANCE, prior to immersion. Of course, Martin Luther went to the opposite extreme and asserted that salvation is by "faith only" . . . and by so doing, he and his followers were and are equally in error as is Rome.

As a final quotation on this subject, we copy from page 279, of "Moral Problems In Hospital Practice":

"If the person is more than seven years old, and has normal powers, baptism should not be conferred upon him unless he agrees to it, for the reception of baptism means the acceptance of certain beliefs and responsibilities. If the person is not yet seven years old, or does not have normal mental powers, he may be baptized in an emergency for the good of his soul. His later rejection of the beliefs or responsibilities, should he survive, will not remove the effects of the baptism."

The above paragraph scarcely needs any explanation from this writer. Possibly one suggestion might be in order . . . and that is put in the form of a question: "When a patient has been given a sedative (sleeping medicine), can it be said that the patient no longer has "normal powers" and is therefore a suitable subject for Catholic hospital baptism by force?"

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## LITTLE ROCK DEBATE

Little Rock, Arkansas  
June 28, 29, 1966

1ST NIGHT: "Resolved that Genesis provides (he most probable explanation for the origin and nature of the universe."

AFFIRMATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas.

NEGATIVE: Dr. Carl Sagan, Dept. of Astronomy, Harvard University and Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University. One hour of questions from audience answered.

2ND NIGHT: "Resolved that the Theory of Evolution has been scientifically established."

AFFIRMATIVE: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago and Dr. Thomas K. Shotwell, writer for Salsbury Laboratories. NEGATIVE: Dr. James D. Bales and Dr.

Jack Wood Sears, Harding College, Searcy, Arkansas.

One hour of questions from audience answered.

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at Clinton Blvd. church of Christ  
Jackson, Mississippi April 24-  
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April 24—"The Bible vs. Evolution." April 25—  
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## DODGE-WILSON DEBATE

Payette, Idaho  
January 30-February 2, 1967

FIRST TWO NIGHTS: "The Kingdom, which is God's government, was established in the year 1914 A.D."

AFFIRMATIVE: Charles C. Dodge, Jehovah's Witness

NEGATIVE: John W. Wilson, Christian

LAST TWO NIGHTS: "The Scriptures teach that man has a soul or spirit which is immortal."

AFFIRMATIVE: John W. Wilson, Christian

NEGATIVE: Charles C. Dodge, Jehovah's Witness

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## GRIDER-McCAGHREN DEBATE

Longview, Texas  
October 17-20, 1966

FIRST TWO NIGHTS: "The scriptures are violated when one church sends funds to another church in order that the receiving church may preach the gospel over the radio, T.V. or conduct a meeting."

AFFIRMATIVE: A. C. Grider

NEGATIVE: H. C. McCaghren

LAST TWO NIGHTS: "It is in Harmony with the scriptures for churches of Christ to send funds to a home in order that an orphan child may be adequately cared for."

AFFIRMATIVE: H. C. McCaghren

NEGATIVE: A. C. Grider

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## JOHNSON-WILSON DEBATE

San Diego, California  
June 28, 29, 1966

1ST NIGHT: "Resolved: the God worshipped by Christians exists in reality."

AFFIRMATIVE: Gordon Wilson, Christian

NEGATIVE: James H. Johnson, Atheist

2ND NIGHT: "Resolved: all religions, including Christianity, are false and are not beneficial to man."

AFFIRMATIVE: James H. Johnson, Atheist

NEGATIVE: Gordon Wilson, Christian

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## SPEARS-WADE DEBATE

Oklahoma City, Oklahoma  
July 12-15, 1965

1ST NIGHT: "The Bible plainly teaches that an assembly of the church of Christ for the communion must use one cup, drinking vessel, in the distribution of the fruit of the vine." AFFIRMATIVE: Ronnie F. Wade

NEGATIVE: Dudley R. Spears 2ND NIGHT: "The Bible plainly teaches that an assembly of churches of

Christ for the communion may use individual cups, drinking vessels, in distribution of the fruit of the vine." AFFIRMATIVE: Dudley R. Spears

NEGATIVE: Ronnie F. Wade 3RD NIGHT: "The Bible plainly teaches that when the church comes together

for the purpose of teaching the Bible, it is scriptural to divide into classes for the teaching, some of which may be done by both men and women."

AFFIRMATIVE: Dudley R. Spears NEGATIVE: Ronnie F. Wade 4TH

NIGHT: "The Bible plainly teaches that when the church comes together for the purpose of teaching the Bible, it must remain in this undivided assembly for this teaching, and this teaching must be done by men only,

speaking one by one."

AFFIRMATIVE: Ronnie F. Wade

NEGATIVE: Dudley R. Spears

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

OCTOBER, 1967

NUMBER 10

## **DISTURBED AND STRENGTHENED**

William C. Sexton, St. Joseph, Mo.

As I look upon the field — the brotherhood — and see what has happened to the crop in the last ten years, and what is happening now, my heart is made sad. I see brethren whom I have loved and respected, turned aside from the "True Way." Many have acted in such a way a cause me to lose all respect for them; although, I still love their souls.

One whom I looked upon as a man with the ability to present the gospel so plain and forcefully, whose conviction I thought could never be shaken, has turned aside to serve Satan. He has, I understand, turned to the "bottle." I thought that he was a great teacher; he preached the word. I find it difficult to accept the fact that he no longer preaches the word of the Lord.

Another who had gained my confidence, has set aside some of the things he stood for in order to teach in one of "our institutions." His aim must be material gain, rather than spiritual. I can have no respect for a man's convictions, who will so act. I have little hope that such a man will change for "good." I am inclined to believe that any change will be in a downward direction.

A Bible teacher whom I respected very highly, turned aside to promote institutionalism. He would consider, and reason, on most subjects, but not this; his mind was made up, anything contrary to his views were pushed aside with hardly any consideration at all.

Many individuals, whom I loved, have turned aside; some have given up and profess nothing religiously, while others have turned aside to adopt something other than the pure teaching of Christ. Some of these are older in the faith than I, while others have obeyed the gospel since I have.

Reflecting on these scenes disturbs me; tears almost begin to flow. I am tempted to give way to such thoughts as, "is there really any use of trying? Are there no 'good people'?" Perhaps all are serving the Lord for some selfish motive! Is it possible that I have some selfish motive behind my religious actions?"

As I allow these unpleasant thoughts to pass

through my mind, I am caused to reflect on some passages of scripture: "For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now brethren . . ." (Acts 20:29-32). Notice that these words were addressed to the "elders of the church" which were at Ephesus (Acts 20:17). Remember also that later Timothy was left to "abide still at Ephesus . . . to charge some that they teach no other doctrine, neither give heed . . ." (I Tim. 1:3-4). My mind settles upon a passage in the book of Revelation concerning this congregation: "Remember therefore, from whence thou art fallen . . ." (Rev. 2:5). I conclude that Paul must have been speaking "by inspiration of God" when he spoke at Miletus; God did not determine that this happen, as some have concluded, rather being able to see the future He told of some things that would happen.

As I continue to reflect, I think of another warning: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Although I find no comfort in the fact that men turn away, and I am sure that God doesn't either, nevertheless, I am made to realize that God has revealed these things to us for our good.

God has told us of these things; as we see them come to pass, this should produce in us a desire to be careful and "examine" self and see if we be in the "faith." Should we not, after reflecting on these things, be convinced that all God has spoken concerning the future shall come to pass also? Do we not see a need to be . . . "steadfast, unmoveable, always abounding in the work of the Lord," knowing that our "labour is not in vain in the Lord?" (I Cor. 15:58). Can we afford to do any less? I think not.

As I reflect, I am disturbed! I should be damned if I were not. Who could survey this field, using the measuring rod of God's eternal truth, and not have his emotions stirred? Who could read what is being written in some of the papers; see the names brethren are calling each other; hear the charges being

made against men who are asking brethren to ask for a "thus saith the Lord" for what they do.

Again, I say, "I am disturbed." Yet, I believe that I am stronger. I am more **aware** of my need to search the scriptures "daily." The voice from the past, "hold fast that which is good" sounds plainer and is meaningful since my experience. I am conscious of the fact that I cannot rely on any man; I must always look to God for my marching orders. Perhaps, In the past I have respected man too highly. All are subject to the appeals of evil, thus capable of falling. The greatest, when he departs from God's word, must return to that word before he can be saved. "Let God be true, but every man a liar; . . . That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:4).

Reflecting on these matters, I am able to see and appreciate the **wisdom** and **goodness** of God more fully. He, looking down the stream of time and seeing these things coming, warned us. Do we not see here manifested both His goodness and wisdom?

**AWARENESS** can mean strength. Some one said, "an informed society is a free society," indicating their evaluation of knowledge. Jesus valued knowledge highly — "You shall know the truth, and the truth shall make you free" (John 8:32). One may know and still not do, but he certainly cannot do if he doesn't know. Many appeals are made to our basic drives, seat of desires, to awaken an interest within us which will move us away from God. To be forewarned is to be forearmed. I see how these have gone astray, and realize that the same can happen to me. Therefore, I can and trust that I will be watching for the appeals so I can resist.

**DETERMINATION** has an important function in our activities. By having seen what has happened to many of God's children, I am determined to be on **GUARD**, to take **HEED** lest I fall also.

Paradoxically, in my weakness I find strength; by realizing my weakness, I can rely upon God and be able to stand, thus be strong. Perhaps this is what Paul meant when he said, "when I am weak, then am I strong" (II Cor. 12:8). Yes indeed, I am disturbed by what I see, as I am when I see the damage done by a terrible disease. The damage in the spiritual realm is "everlasting," thus worse than that suffered in the flesh. Knowledge of a disease is necessary before a remedy can be found and treatment made. The remedy for this spiritual disease is God's teachings!!

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*Editorial* H. E. PHILLIPS

**MORE LETTERS TO EDITORS**

I understand those who write letters such as the following expect them to be published and reply made to them. No request was made to withhold names, hence we publish the letters **exactly** as they were received with the names of the authors. I make no attempt to edit these letters in any way lest I be accused of distorting what they have written. I honestly believe fairness demands this.

July 12, 1967

Brother Phillips:

I have just read your Editorial and article in the July issue of **Searching The Scriptures**. I must admit that I am bewildered at the division in the Church today. I would like to ask some questions if you do not mind answering them and commenting on your answer.

**Can a congregation of the Church express love?** Before you answer this question for me, let me set something very clear. After reading your article (I am uncertain about the Editorial however), I believe that your definition of love is a scriptural definition. However, I feel Paul's definition in his first letter (to) the Church in Corinth (I Corinthians 13) would establish my definition.

**Is it wrong for a Congregation of the Church not to express its love?**

I respect your knowledge of the Bible and I will be looking forward to your reply.

Very sincerely, Bill  
Edwards 219  
Hermitage Dr.  
Florence, Alabama

I appreciate this letter and shall try to answer the questions as best I can. It is encouraging to me to know that brethren are concerned about the division in the church today.

This brother asked first, "Can a congregation of the church express love?" Since he stated that he believed my definition of love in the July, 1967 issue of this paper was scriptural, I shall not dwell on the definition of love.

Yes, I believe a congregation can express love! In fact, a congregation **must** love or have the candlestick removed. Jesus said unto the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). Unto the "saints in Christ Jesus which are at Philippi, with the bishops and deacons" (this is the congregational unit), the apostle wrote: "And this I pray, that **your love** may abound yet more and more in knowledge and in all judgment" (Phil. 1:1,9). The context shows this love to refer to the fruits of righteousness and the preaching of the gospel. In this way love is expressed.

". . . unto the church of the Thessalonians" (I Thess. 1:1), Paul wrote: "And we beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you; and to esteem them very highly **in love** for their work's sake" (I Thess. 5:12,13). The church is to express love to the elders for their work's sake.

To "the saints which are at Ephesus" (Eph. 1:1), the apostle wrote: "But speaking the truth **in love**, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself **in love**" (Eph. 4:15, 16). Love is expressed in the body (church — 1:22, 23) by building up itself. This is to be done in **love**, and how would love be expressed in this passage except by doing what is required?

When the need arose among the poor saints in Jerusalem Paul instructed the church at Corinth, as he had "given order to the **churches of Galatia**" (I Cor. 16:1), to give of their prosperity for this purpose. In II Corinthians 8:8 the apostle speaks of this "fellowship of the ministering to the saints" (verse 4) as an action "to prove the sincerity of your love." Now since this was a fellowship of the ministering to the saints, and in the beginning of this chapter (II Cor. 8) as well as in the first letter to the Corinthians, the "churches" of Galatia and "churches of Macedonia" were those involved in the fellowship, and this "ministering to the saints" was a means of proving the sincerity of **love**, it must follow that a congregation (such as Corinth) can express love by ministering to the saints.

In I Corinthians 5 instructions were given to put away and deliver to Satan one who was guilty of fornication. This was to be done when "ye are gathered together" (verse 4), thus an action of the church. In the second letter the apostle instructs these same people to forgive this man because he had repented. In II Corinthians 2:8 we read: "Wherefore I beseech you that ye would confirm your love toward him." The church which had put him away

was now instructed to forgive him and confirm their love toward him. This was not an action of benevolence so far as the text or context shows. Love requires discipline and forgiveness when one repents. This is a way a congregation may express its love.

But let me emphatically state that the word of God does not teach that either a congregation of Christians or an individual Christian can express love and do something that is not authorized in the word of God. No congregation can express love for God, His word, or the people of God and do something that is not taught in the word of God.

The second question is: "Is it wrong for a congregation of the church not to express its love?" It most certainly is! It is sinful for the people of God to refuse to do anything that God has authorized them to do. But remember the answer to the first question. Expressing love does not mean to do anything for which there is no authority in the New Testament.

I appreciate this letter and trust this answers the questions the brother asked.

Sept. 4, 1967

Gentlemen:

Cancel the subscription to "Searching The Scriptures" made for me by a relative.

The stupidity and ignorance you display in your publication is beyond (sic) belief. It's astounding how you distort the Love and the teachings of Christ, to the extent of the masquerade found only in subversive literature.

What is glory and salvation with the waste of money succered (sic) by you to propagate opinion, the weakest of links to unity in the Church.

Can you feed paper to the hungry? Have you tried to feed thoes (sic) who are really needy with the money you make on this publication? Don't say you make not a cent of profit as I'm in the publishing industry and know the relative cost of an offset operation such as yours.

Take the money you make and try to steer the Hippy's to a real direction or feed and teach the slum ridden so a real purpose for their life can be found. All these people want love and concideration (sic) but it can't be had nor can Christ be known when you squander good hard earned cash as you do.

My sympathy for you in your problem and the hope that you will find the symmetry found in the scriptures and possible salvation.

/s/ Ramond Moats  
Hilltop Trailer Park  
Browns Mills, N. J.

For the most part this letter speaks for itself. Any unbiased person can see in it a lack of love, lack of knowledge of truth, no true concept of the church, and bitterness toward those of us who try to teach the word of God by the printed page.

Sir, your subscription has been stopped as of now. We do not want to continue to try to study with anyone who has refused to study for the truth of God's word.

I wonder why this man did not give some example

of the "stupidity and ignorance" we display in this publication? He says it is beyond belief, but what is it? How could I change from "stupidity and ignorance" if I do not know what it is and what is truth? Why does not this man who claims to know the truth tell me what it is? I do not want to be stupid and ignorant, and I will change when he shows me the truth in God's word.

He says he is astonished at my distorting the "love and teachings of Christ" to the extent that Searching The Scriptures is in the class with "subversive literature." This is quite a serious charge and I request him to give proof of the subversive nature of the paper or apologize. But I do not expect either proof of the charge or an apology. Men of this disposition do neither.

I confess, however, that I lack a knowledge of the love and teaching of Christ if this letter is an example of it. Those who heard Stephen preach were "not able to resist the wisdom and the spirit by which he spake" (Acts 6:10), so when he had finished "they were cut to the heart, and they gnashed on him with their teeth" (Acts 7:54); "Then they cried out with a loud voice, and stopped their ears, and run upon him with one accord, and cast him out of the city, and stoned him . . ." (Acts 7:57,58). This letter displays the same attitude that these Jews showed when they made their attack upon Stephen.

He speaks of the waste of money "succered" (I guess he means secured) by me to "propagate opinion." To charge one with propagating opinion is easy, but to prove it is another thing. I would like to have some Bible proof of this. This letter is completely devoid of any scripture or scriptural principle. It is entirely opinion, nothing more!

He wants to know about feeding paper to the hungry and if I am using the money I make to feed the needy. He informs me that he is in the publishing industry and knows I am making a profit. He may know something about "an offset operation" but he obviously knows nothing about the cost of publishing a journal like Searching The Scriptures. This paper has operated at a loss every year of its existence, and every one who has ever had anything to do with publishing a religious paper knows this to be true. But if I made a million a year from this paper, what would that prove about its scripturalness? Would that make the paper wrong?

About how much I use to feed those who are really needy, that is none of your business; that is my business and God's business. Jesus taught us not to "sound a trumpet" when we gave alms to others, that we may have the glory of men (Matt. 6:1-4). This, of course, does not mean that others may not know what you do in this regard. Certainly those who are helped will know, and perhaps some who join you in the help to others will know. The point is that I am not to advertise my almsgiving in order that I may have the glory of men. This is one of the great blunders these big benevolent minded churches make; they like for all men to give them glory for the alms they do and they advertise it all over the land. I will not tell you what I do in the realm of benevolence. If you want to check into my life and find out for yourself, you have my approval.

While I am on this subject let me say this one

thing: within the church in Forest Hills in Tampa, where I now labor in preaching the word, there are at least a half-dozen members who are doing more individually in benevolence than many of the "big" churches who advertise what they do in their bulletins. Sister May DeVane, one of the members at Forest Hills, told me sometime ago that she knew of **seven** orphan children who were being **completely** cared for by some at Forest Hills. This includes family love and spiritual instruction as well as food and clothing. There may be more now, I do not know. We do not "sound a trumpet" when we help the needy.

I believe the real idea of this gentleman comes to light when he instructs me to take "the money you make and try to steer the Hippy's to a real direction or feed and teach the slum ridden so a real purpose for their life can be found." He is more interested in the social and economic problems of this life than he is in the souls and eternal destiny of men. In John 6 Jesus had a large crowd following him and he said to them: "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). He then begins to tell of the bread which came down from heaven, and says he is that bread. He emphasizes the words which he spoke unto them that they might believe and says these words will give life. This is the bread men should seek rather than the loaves which they had eaten by a miracle of the Lord. When the multitude learned that Jesus did not come to give men literal bread for their bodies, but spiritual bread for their souls, "From that time many of his disciples went back, and walked no more with him" (John 6:66). That is exactly the way it is today. When many who claim to be disciples of Christ learn that the work of Christ is concerned with the salvation of the souls of men and not the social and economic conditions of the world, they go back and walk no more with him.

I am ready to preach the gospel to the "Hippy's" and to the "slum ridden" people, but I am not ready to **build** a "Hippy's Center" to be supported by the church. I have an idea that some eager "Sponsoring Church" will grab this idea and build one soon. They have built about every other kind of social and economic organization to be supported by the church.

But I wonder why this man stopped with "Hippy's" and "slum ridden" people. Why not take some "good hard earned cash" (I like that because what cash I have is certainly **hard earned**) and help the Communists, the riot leaders, the crime syndicates, the LSD clubs, the nudist colonies, etc.? They may need "a real direction" and "a real purpose for their life" as much as the "Hippy's." Should I send some of the "good hard earned cash" to these groups?

He concludes his letter by giving me his sympathy for my problem and hopes that I will find the "symmetry" found in the scriptures and possible salvation. My greatest problem is trying to teach people like this man. He could help my problem by studying the word of God and learning the truth.

I have no ill will toward this gentleman or any other who may write me. I love the souls of men but strongly disapprove of attitudes such as is displayed in this letter. I would to God that such could be



reached with the gospel of Christ and their souls be saved. I honestly believe this man and thousands like him have been deceived by false teachers who are more interested in the glory of men than in the glory of God. I am convinced that many of them are sincere and believe they are right. However, when men and women close their eyes and stop their ears to the search for truth, there is not much anyone can do for them. If I am wrong, I am ready to get right when convinced by the word of God. Are you ?

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"We enjoy the paper very much and find it very informative." — Mrs. Billy J. Langley, Shreveport, La.

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## ANSWERS

1 Peter 3:15

## FOR OUR HOPE

Address questions to:

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

**QUESTION** — Did Christ, in teaching parables use fiction or facts ? Are parables ever facts ? Please harmonize Matt. 13:38 "the good seed are the children of the kingdom," and Luke 8:11 "The seed is the word of God." — S. P.

**ANSWER** — The word "parable" is from the Greek "parabole" which means to place beside. The idea is to lay one thing beside another with a view to comparing the two. Our Lord's parables involved true to life or natural situations which paralleled that which was true in the spiritual realm. Whether it was real at the time, or simply that which might be, is of little consequence. It was a situation well understood by the hearers, and, therefore, served to illustrate clearly truth relative to the kingdom. His parables were factual in that they never transgressed the natural order of things. In this respect a parable differs from a fable.

In Matt. 13:38 the children of the kingdom are like the good seed sown in the field — they bring forth good fruit and are worthy to be gathered into His barn. The children of the wicked one are like the tares — they are to be burned. What is true of seed, sowing, and harvesting is true of the good and bad in the world whose end shall be as the wheat and tares. Here along side of a natural situation truth is placed, and, thereby becomes more clear.

In Luke 8:11 we are told that "the seed is the word of God." This is our Lord's explanation of the meaning of the seed in the parable under consideration. The presence of the seed accounts for the fruit in every instance — without it there is no fruit. This shows the essentiality of the seed. Furthermore, the same reception was not given the seed by the various soils, and, consequently, we find different results. In relation to the kingdom, we see the essentiality of the seed which is the word of God. Without it there can be no fruit. Furthermore, the fruit produced depends also upon the reception given the seed. Not all people receive the word of God alike, and the reason for it is more clear because of the parable.

Just because "seed" is used in both parables does not mean that the same application must be made in both instances. What is true of seed in the natural world parallels a number of things that pertain to the kingdom. What the seed is or what it represents depends upon the parallel drawn and the point of truth made by the teacher. In our study of our Lord's parables caution should be exercised. One should always be careful not to overlook the particular point which our Lord made in the parable. On the other

hand we should be careful not to try to find a parallel in the spiritual realm for every detail in the natural situation. Some of the details of the natural situation just might not have a parallel in the kingdom. We should accept only the lesson and parallel drawn by our Lord.



**MINE ADVERSARY HATH WRITTEN A BOOK!**

In ancient days, Job wrote: ". . . Behold, my desire is . . . that mine adversary had written a book" (Job 31:35). Although this writer does not claim to completely know and understand the sum total of Job's viewpoint concerning the writings of an adversary, nevertheless, we are convinced that with every additional book that comes from the presses of Roman Catholicism, her creedal confusion, doctrinal deception and dogmatic delusions, make the task of her writers and theologians, more and more difficult.

As an example of what we mean, we have in our library, a printed copy of a religious debate that was conducted in the year 1838, in Dublin, Ireland, between Thomas Maguire, a Roman Catholic Priest, and T. D. Gregg, a minister of the Free Church of England and Ireland. This debate was conducted for nine days, with each disputant attempting to uphold the particular and peculiar tenets of his respective communion. We would like to comment upon two different quotations, taken from this publication.

**THIRTY-TWO YEARS BEFORE "PAPAL INFALLIBILITY"**

The dogma of "Papal Infallibility" is of comparatively recent definition; the year 1870 A.D. Therefore, let us copy the contents of an argument being made by the Roman Priest in 1838, when his opponent was reading from a book by a Catholic theologian, Peter Dens: (The Priest is speaking:)

" . . . Is my faith bound up in the works of Peter Dens ? I differ from Peter in many things, but what of that ? He says that the Pope is above a general council, but I say the contrary; for I maintain that a general council is above the Pope. He says that the Pope, **ex cathedra docens**, (teaching from the chair. LMM), is infallible; but I say that he is not. This doctrine Peter Dens holds with the Italian divines, while the theologians of France and other countries, who, being upon this side of Italy, are called **ultramontanists**, and with whom I agree, do not hold that opinion, and the church has left the question free — it is, as an open question, the subject of free discussion. The church has not decided that question, nor will she: . . ." (Page 316.)

In 1870, the Vatican Council CLOSED THE MINDS OF ALL DEVOUT CATHOLICS regarding this question, even, though Thomas Maguire prophesied that the Catholic Church would never pronounce that the Roman pontiff is "infallible" and that his "infallibility" does not issue from the vote of a general council. It would be interesting to know if Priest Maguire was still living, thirty-two years later, and whether he glibly accepted and endorsed the Roman decree of papal infallibility. Many of the bishops in attendance at the Vatican Council left Rome before the Council gave its final vote on the subject, in order to avoid being parties to such a Pharisaical farce.

**IF ROME SAYS A THING IS "BLACK" ... THEN IT'S BLACK!**

Whatever Rome decrees, that is what all the priests of Rome are forced to echo and re-echo, the world over. As proof of this statement, we copy from Thomas Maguire's "dedication" of the printed debate, "To The Catholic Hierarchy of Ireland."

The debate was "over . . . it was now history . . . and when the book came from the presses of the Catholic publisher, Priest Macquire had the following placed in the front of the book: (we copy only a part:)

"If, in my portion of the Discussion, any proposition should be unfortunately found injurious to the Apostolic See (The Pope. LMM), or in its remotest consequences non-conformable to the immutable principles of Catholic unity, that proposition I am ready to retract; if necessary, to anathematize.

"On this, as on all other occasions, I am fully prepared humbly and implicitly to submit my-self, for conscience sake, to the constituted authorities of the Church of Jesus Christ" (meaning the Roman Hierarchy. LMM.). Notice how the Priest is ready "to take it all back" and even anathematize what he has defended as "truth" in his debate . . . IF it is injurious to the Pope. This man was anything but "free" religiously and spiritually.

Our blessed Saviour taught: ". . . Ye shall know the truth, and the truth shall make you free" (John 8:32). "Sanctify them through thy truth: thy word is truth" (John 17:17). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, throughly furnished unto all good works" (II Timothy 3: 16-17).

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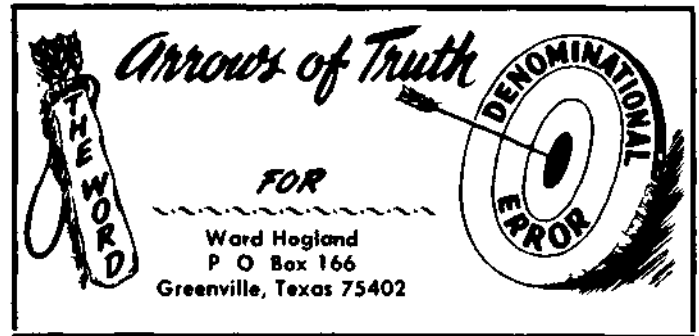
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### THE CALL OF AN ALIEN SINNER TO PREACH

In my estimation one of the best arguments the Baptist people have to vindicate their doctrine of salvation before baptism, is found in Acts nine. This argument has been used on me only once in a public discussion. I have never understood why more Baptist preachers do not use it. The argument, like all false arguments, can be adequately answered with the scriptures but it could leave the untaught confused. If I were a Baptist preacher, trying to defend Baptist doctrine, I would use this argument in all my debates. I feel that some Baptists don't know how to use it or it would be more widely used.

The argument is based on Acts 9:15, where the Lord speaks to Ananias about Saul. He says, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel." The argument builds up in this order: (1) These words were spoken about Saul before he was baptized. (2) The Lord said he was a chosen vessel to preach. (3) God does not call alien sinners to preach his gospel. (4) Since Paul was called to preach on the Damascus road, he was saved before baptism. (5) Therefore, baptism is not essential to salvation.

The argument begins to bog down on point three. There is a difference in a man being called to repentance and actually repenting. There is a difference in a man being called to preach and actually preaching! If one is not careful he will admit point three and therefore be in difficulty on the last points. Paul was called to preach before he was baptized but he didn't preach until after he was baptized into Christ. The alien sinner is called by the gospel but he isn't saved until he obeys it.

To back up this affirmation an opponent will usually use Acts 26:16, which says, "But arise, and stand up on thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hath seen, and of those things in the which I will appear unto thee." It is argued that the Lord said to him, here on the Damascus road, that he had been chosen as a minister and a witness. They over-look the fact that he did not say, "I have already made you a minister and want you to start preaching now." He said, "To make thee a minister." Thus, the Lord was giving Paul some preparatory work which was necessary to fit him to proclaim the gospel.

An opponent said to me, "Who ever heard of God calling an alien sinner to preach his gospel?" This sounds good to an audience. The average audience

can't conceive of an alien sinner out preaching the gospel; neither can I. Thus, the argument has a good "sound" to the average person. One must keep in mind, at all times, that Paul did not preach with the divine approbation of God, until after he had been baptized into Christ.

Sectarian preachers usually affirm that Paul was saved on the Damascus road. They cannot agree exactly when he was saved, but most of them say he was saved when the Lord spoke to him. This case of conversion is recorded three times in Acts. Once in Acts nine, then in both Acts twenty-two and twenty-six. To show beyond any reasonable doubt that Paul was not saved on the Damascus road, I call your attention to what the Lord said to Saul on the road. In Acts 9:6, he said, "Arise, and go into the city, and it shall be told thee what thou must do." Notice, he would be told what to DO in the city and not on the Damascus road. In Acts 22:10, the Lord said, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Notice again, he was to go into Damascus, in order to receive his instructions about how to be saved. Ananias, an unknown preacher, came to him and said, "And now why tarriest thou, arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). It should be emphasized here that "calling" on the name of the Lord means doing what the Lord says. When Saul was baptized he was calling on the name of the Lord because he was doing what the Lord had commanded.

Gentle reader, if you are out of Christ, you should call on the name of the Lord today, by obeying the gospel. That gospel is God's power to save (Rom. 1:16). This is the great remedial system given for the salvation of the world.

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H. E. Phillips

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.  
Route 6, Box 420, Tampa, Florida

### WORD STUDIES IN NEW TESTAMENT *BENEVOLENCE: No. 7*

#### LEITOURGEO

Paul uses the noun leitourgeo in describing the service to the saints in Jerusalem, Rom. 15:27. The term consumes nearly two columns in Hatch and Redpath's Concordance to the Septuagint, and occurs in classical Greek to denote those who serve in public offices at their own expense. The term occurs in a variety of senses in the papyri. The koine Greek lexicons cite the classical use and add the New Testament sense of Christians who aid others with their resources and relieve their poverty. The term occurs only three times in the Greek Testament: Acts 13:2; Rom. 15:27; Heb. 10:11.

#### CHARIS

Regarding the Judean relief Paul uses the term charis several times: I Cor. 16:3; II Cor. 8:4, 6, 7, 19. The papyri use the word to mean "grace," "favor," but I find nothing in the papyri to particularly denote an aim, or benefaction.

The koine Greek lexicons reveal the basic classical Greek idea of "attractiveness," "beauty," and add the secondary sense found in the New Testament: "benefaction," "aim." In this latter sense the word is used by Paul to refer to the Judean relief.

It might be of interest to note that the term charis consumes three and one-half columns in Moulton and Geden's concordance to the Greek Testament. This is a listing of one hundred forty-three passages. The word occurs in one hundred sixty-six passages in the Septuagint.

#### EPISKEPTOMAI

In the three articles preceding this one, a study has been made of the principal Greek words that are used to describe the great Judean relief that was delivered at the close of Paul's third missionary tour.

Some other Greek terms, which do not directly relate to the Judean relief, have also been investigated. In this category of words, a study of the verb episkeptomai belongs. This study will conclude the word studies in benevolence.

The term episkeptomai is obviously a strengthened skeptomai which occurs in classical Greek with the meaning "to look about carefully." This uncompounded form does not occur in the Greek Testament.

Episkeptomai basically means "to look upon or examine," but the term has secondary sense of "looking upon with the idea of helping or benefiting." The word occurs in eleven passages in the Greek Testament, and in James 1:27 it is used of the care of widows and orphans, which care is described by James as "pure and undefiled religion."

## WHAT HAPPENS WHEN GOD'S WORD STANDS ALONE?

Larry Ray Hafley, East Peoria, Ill.

Man would have us believe that the Bible is a "good" book full of poetry, philosophy, and interesting stories about men. Many religious leaders tell us that the Bible is a "dead letter" and not capable of meeting our soul's every need in this modern age. But what does the Bible say?

First of all, the Bible claims to be a totally complete or sufficient book. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17). Now, if you were a perfect individual, would you want to be changed? Of course not, because any change in perfection results in impurity or degradation. Since the scriptures render the man of God mature and complete, or perfect, unto every good work, what else does he need? The question is rhetorical, that is, it answers itself; therefore, man must not tamper with God's word, the Bible, or else he will be accursed (Gal. 1:6-10), destroyed (Acts 3:22,23), and blotted out of the book of life (Rev. 22:18,19).

Consider the plight of early new testament peoples. How did they prosper spiritually with what man says is "A dead and speechless book?" (According to the **Catholic Question Box 67**). The first century Christian did not have a written gospel, but they had "... this treasure in earthen vessels" (II Cor. 4:7). Let's notice what happened when God's word, the faith that has been once for all delivered (Jude 3 ASV), stood alone.

Jesus said that God's word is truth (John 17:17) and since truth makes us free (John 8:32) we must "earnestly contend" for it (Jude 3). Truth never fears investigation, but error is a coward that will hide (maybe even get angry and manifest a bad attitude!) when examined (John 3:20,21). The Bereans were more noble than the folks in Thessalonica because they readily received the word and searched the scriptures (as Jesus had commanded — John 5:39) to see if they were being told the truth. What was the result? The answer in Acts 17:12, "Therefore many of them believed;" is the same than can be given any time God's word is studied and man's creeds are laid aside.

For example, in Acts 19:19,20, many of the Ephesians brought their phony magical arts and books and burned them because they saw the works of God. They knew, as we should, that the gospel is God's power unto salvation (Rom. 1:16). Again, notice that when these people spurned the books and ideas of man that "... mightily grew the word of God and prevailed." God's word will grow and prevail today, too, because it is alive and powerful and sharper than any sword, even one with two cutting edges (Heb. 4:12). The trouble is that false teachers have watered down and diluted the strongest of all cleansing

agents by "... teaching for doctrines the commandments of men" (Matt. 15:8,9). Friends, we must try or test man's religious ideas (Rev. 2:2) because many false teachers are out in the world (I John 4:1) deceiving untold numbers of people and condemning their souls to hell (II Cor. 11:13-15).

Also, when the gospel alone is preached and readily and gladly received, people are baptized for remission of their sins (Acts 2:38,41). This was commanded because Christ told the apostles to teach and baptize all nations (Matt. 28:19). Since Jesus had said, "He that believeth and is baptized shall be saved;" Peter said that repentance and baptism remits sins (Acts 2:38) and that baptism saves us (I Pet. 3:21) through our faith in the operation or work of God (Col. 2:12). Many people do not believe these facts about baptism, even though they are in the Bible. However, if men "... speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Paul warned the Ephesian elders (Acts 20:17) about overseers of the flock who would speak "... perverse things, to draw away disciples after them" (Acts 20:29). But what can we do to protect our souls against men who with "... good words and fair speeches deceive the hearts of the simple" (Rom. 16:18)? The solution to this problem is as near as your Bible. Paul, after admonishing those mentioned above to beware, says that they must cling "... to God, and to the word of his grace, which is able to build you up..." (Acts 20:32). Thus, if we have been baptized into Christ (as Gal. 3:27 says we are), then we must beware of false teachers and be serious minded, vigilant (I Pet. 5:8), and steadfast in the faith (Rev. 2:10).

God wills that all men believe and obey the truth (I Tim. 2:4 and II Pet. 3:9). Those who do not accept it and do his will (Matt. 7:21) will be lost forever (II Thess. 1:7-9). Remember, the Bible is inspired of God and complete (II Tim. 3:16,17). Anything that adds to or subtracts from his word is condemned (Prov. 30:6 and Rev. 22:18,19). Can you show scripture for all that you believe? "Study to shew thyself approved unto God..." (II Tim. 2:15). "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God" (I Cor. 1:18).

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# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27



**ALBERT ROY SURLES, JR.**

To list all of the accomplishments of brother Roy Surles, Jr. would require all the space of this journal. It is with great regret that we tell a great brotherhood of our loss of this good man. Several weeks ago brother Surles left the State Capital in Tallahassee in his private plane for a routine flight back to his home in Lakeland, Florida. His conversation with the tower in Tallahassee shortly after he left indicated all was well. He has not been heard from since.

Albert Roy Surles, Jr. was born in Bainbridge, Georgia and moved to Lakeland, Florida at the age of twelve. He graduated from the Cumberland Law School in Tennessee in June, 1938. He served as secretary to congressman J. Hardin Peterson of Florida for three years in Washington, D. C. and it was here that he became so familiar with the operation of government. He was for a time the city attorney of Auburndale, Florida, and also served four years in the United States Navy. Brother Surles practiced law in the city of Lakeland where he had made his home for the past twenty years. During this time he was elected to the Florida Legislature and represented his county for ten years in Tallahassee. He was also chairman of the Lakeland Hospital Board.

As impressive as all this is, Roy Surles, Jr. was far more than all this. He was a Christian in the full sense of the term. He was baptized into Christ forty years ago and was a faithful member of the Lake

Wire congregation in Lakeland. His service to the kingdom of Christ was well known to the Lord's people all over the state. There is a scarcely a preacher of the gospel that he ever met who in some way was not the beneficiary of his kindness as the result of having known him. He was a blessing to all who crossed his path.

Almost from the beginning of this journal hundreds of men and women have received Searching The Scriptures as the result of his generosity. He has paid the subscription each year for many who did not know about it.

Brother Surles was close to Florida College and from its beginning did the legal work for the school. In February, 1965 he received the highest award the college can give when at the annual lectureship he was presented with the Friend To Youth Award.

The Lake Wire church in Lakeland, Florida College and Searching The Scriptures have lost one of the most valuable men of this generation. As great as our loss may be, it is even greater to his beloved wife, Pauline, and to their daughter, Melissa. The editors of Searching The Scriptures with its thousands of readers join these loved ones in expressing our profound love for one of God's great, Albert Roy Surles, Jr.

Editor's Note — Since this was written brother Surles' plane was found by a hunter near Brooksville, Florida. This was the area that was first searched, but the plane was completely demolished and this is evidently why the first search was not Successful. His billfold, brief case and personal possessions were found at the scene.

---

M. Fred Stacey, Cincinnati, Ohio —The first of August I moved from the work in West Point, Miss. to work with the church meeting at Blue Ash in Cincinnati. The Blue Ash congregation has just ended a gospel meeting with James P. Miller of Tampa, Florida. Brother Miller preached twelve sermons during the meeting and one was baptized.

---

Lynn Headrick, Tuscaloosa, Ala. — Attention elders, parents, and editors of church bulletins! Any University of Alabama bound students may locate a congregation in Tuscaloosa trying to follow the New Testament pattern by contacting me at phone 752-0193. The church building (Oakdale church of Christ) is located on U.S. 11 South, opposite the B. F. Goodrich Rubber Plant. Transportation will be provided. Other phone numbers are: 758-4935 and 758-1066. Thank you for helping us make these contacts.

---

Norman W. Fisk, Selma, Calif. — As of August 20th I have been with the church in Selma, California, after spending two very good years in Merced, California. I have moved to Selma to work with the church here. The work in Merced has grown very

fast. Since it started about three years ago with four present the first Lord's day, the attendance is now in the 30's and 40's. These brethren have their own building and are still growing.

### GARRETT-SMITH DEBATE

**J. T. Smith**, Dayton, Ohio — I am to engage Mr. Eddie Garrett, preacher for the Middletown Primitive Baptist Church in public debate on the following dates: October 30, 31, and November 2, 3. The Middletown Primitive Baptist Church is located at 115 N. Second Street, in Trenton, Ohio, two miles west of Middletown, Ohio on Route 73. The following subjects will be discussed: "Does God Employ the Preaching of the Gospel as a Necessary Means in the Regeneration of Sinners?" "In Origin, Which is the Church of the New Testament, the church of Christ or the Primitive Baptist Church?"

We hope you will make plans to come to this discussion. Tapes will be available from Phillips Publications.

### PREACHER WANTED

The Charlotte church of Christ is in need of a full time preacher to begin work immediately, or as soon as possible. Will require some outside support, but we are confident that this can be found. We have a new building which seats about 100; a five room house with two bedrooms for the preacher. There are 24 members with an average attendance of about 35. Charlotte is the largest metropolis in the two Carolinas, and we believe it to be one of the most challenging works anywhere. If you are interested, or know of someone who might be interested, please contact **Rudy Cribb**, 3120 Graymont Dr., Charlotte, North Carolina 28210, or call 376-1923.

**Harold Stang, Jr.**, Lutz, Fla. — The end of this year will close three years of warm association with the Lutz church of Christ. The first of the year we will move to the Marietta church of Christ in Jacksonville, Florida. If someone is interested in a good full time work, which is sound, please contact the following brethren: **R. H. Cribbs**, Route 1, Box 18, Lutz, Fla., or **Joe Strickland**, Route 1, Box 982, Lutz, Fla. 33549. Call 949-1598

### DIRECTORY PLANNED

**Ed Adcock**, Box 31041, Birmingham, Ala. 35222. In my work I travel throughout the southeast and worship in many places. In some places I have had difficulty finding a faithful church. I have decided to compile a list of sound churches in the southeast for the benefit of others who travel. If you will send me information as to the location of faithful churches in your area, I shall be happy to include them in the list. When it is completed an announcement will be made in this paper.

**Filiberto Jimenez**, Lukeville, Ariz. — The church of Christ at Sonoyta, Sonora, Mexico has been carrying on the regular services and Bible studies at the church building. At the same time we have been visiting many people, talking to them of the sound doctrine. Some of the families we visited have hon-

ored us with their presence at our Bible studies and worship. We hope that before long the friends that we have taught will accept the doctrine of Christ unconditionally and come to be a part of the family of God.

On Sunday, August 13, brother **David Arellano**, one of the evangelists at San Luis, together with a group of young people, all faithful members of the church there visited. As a result of brother Arellano's preaching, one man and his wife who had been out of duty were restored.

On Monday, August 21, three friends together with three members of the church, all men, started to Puerto Penasco. Brother **Jose Jesus Jimenez** was driving and a tire blew out, resulting in the car turning over. Two were seriously hurt. Lorenzo, his oldest son and a member of the church received facial injuries and a minor concussion. One of our friends, **Matilde Dominguez** (father of Melquiades Dominguez, faithful gospel preacher at Tijuana B.C. Mexico) received a concussion and lost the thumb and first two fingers of his right hand. Brother Jose Jesus who was driving the 53 Ford was thrown out of the car. His two younger sons, Oscar and Jose Jimenez, were also thrown out and shaken up, but nothing seriously happened to them. I twisted both my elbow and right shoulder. My most serious injury was my artificial leg which I have worn for 24 years (since I was 19) which was destroyed. We are especially grateful to brother **Charles F. House** and other brethren of the San Luis R.C. Sonora Mexico church for their immediate emergency help with the problems, together with all other brethren everywhere, for their prayers unto God in our behalf. There are still needs to be met. Melquiades Dominguez, the Tijuana preacher, and son of Matilde, was here to do what he could to help his father and his brother-in-law (Jose Jesus Jimenez) and others who were hurt. We are so very thankful for our brethren who truly love the Lord.

**Robin Willis**, Tampa, Fla. — The Del Rio church has just completed an eight-day meeting, Oct. 1 with **James P. Miller** doing the preaching. It was a fine meeting with more than double the regular attendance of the church each evening. The brethren in Tampa area really know how to rally around a young congregation in support of the truth. The church sincerely appreciates the excellent way in which the Seminole congregation helped by providing brother Miller to hold this meeting. Brother **Everett Mann**, the regular evangelist, is doing an excellent work with the Del Rio church.

**Bill Haynes**, Bartow, Fla. — **Stanley J. Lovett** will be with the West Main church in Bartow in a series of gospel meeting, November 27-December 3. Services are at 7:30 each evening. Brethren over this area are encouraged to come and hear brother Lovett.

**FIVE SUBSCRIPTIONS FOR \$10.00**



## THE O'NEAL-BALLARD DEBATE

Dudley Ross Spears

On the nights of July 17 and 18, brother Thomas G. O'Neal of Murfreesboro, Tennessee denied the affirmations of P. D. Ballard on the question of salvation at the point of faith prior to water baptism. On July 20 and 21, brother O'Neal, affirmed that blood-bought children of God can so sin as to be finally and eternally lost in Hell. The debate was the most unique debate it has ever been my privilege to hear or attend. Let me urge you to get a copy of the tapes which are available through this paper.

Perhaps the most unique thing about the debate was that it was conducted completely in the Missionary Baptist Church building in Lindsay, Oklahoma. The Baptists did all of the advertising that was done in Lindsay, although it was advertised in surrounding cities by this writer and the 10th and Francis church in Oklahoma City. Another unique thing about the debate was that the attendance was largely made up by the Baptist people. On all but one night, brother O'Neal, brother Bill Fairchild of Oklahoma City and this writer were the only Christians in the building, the rest being Baptists. I do not know that this is unique generally, but in my experience it is, but the liberal church of Christ in Lindsay took it upon themselves to publish a notice in the local paper disavowing any connection with the debate and with brother O'Neal. Below is a reproduction of their notice.

# NOTICE

**Concerning the religious discussion at the Missionary Baptist Church between Mr. P. D. Ballard and Mr. Thomas G. O'Neal, the Church of Christ at Lindsay is in no way sponsoring this discussion, and Mr. O'Neal does not represent the Church of Christ in Lindsay.**

Brother O'Neal did not feel like asking the church in Lindsay to endorse him, as this was a return engagement between the two debaters and inasmuch as he was unknown by the church in Lindsay, simply agreed to come debate Ballard in Ballard's building. But you will notice in their public statement that they were "in no way sponsoring this discussion" and made sure that they did not endorse Thomas O'Neal. Brother O'Neal approached the preacher, a

brother Burke, about the matter and after a lot of "hum-hawing" about the matter, was told that he was not in fellowship with the churches in Murfreesboro. The preacher inadvertently told Thomas that a phone call was made to Murfreesboro and that the information had been given the Lindsay church that O'Neal was out of fellowship with the churches back there. Brother O'Neal tried in vain to learn the identity of the person in Murfreesboro who had been called and also to no avail tried to learn why he was not in fellowship. It was very evident that because Thomas opposes liberalism in the church, the Lindsay church felt obligated to publicly disavow the debate and O'Neal.

The following was published by the Baptists in the Lindsay paper showing that they were interested in notifying the public of the debate and were sponsoring (their word) the discussion. Below is a reproduction of their advertisement.

## RELIGIOUS DISCUSSION

### THE PUBLIC IS INVITED

There will be a four nights Bible discussion at the Lindsay Missionary Baptist Church, 901 South Main St., July 17, 18, 20, 21. Elder P. D. Ballard will represent the Baptists and Mr. Thomas G. O'Neal of Murfreesboro, Tennessee will represent the "Church of Christ". The services will begin at 7:30 p. m. each evening. Each session shall consist of four thirty minute speeches. The propositions are as follows:

1. The scriptures teach that sinners are saved at faith in Jesus Christ, before water baptism.

Affirmative: P. D. Ballard  
Negative: Thomas G. O'Neal

2. The scriptures teach that a child of God (one washed in the blood of Jesus Christ) can so sin as to be finally lost in hell.

Affirmative: Thomas G. O'Neal  
Negative: P. D. Ballard

Had the Lindsay brethren remained silent about the matter, nothing would have needed to have been said. No one asked them to "sponsor" the debate or brother O'Neal, but it was taken for granted that they believed the things that Thomas was affirming and denying in the debate. Needless to say, Ballard, an arch-enemy of truth, used it to his advantage. I believe this is an example of the bitterness the "sweet-spirited" liberals in the church today have toward those they viciously dub "antis". Yet, they have the audacity to tell people that the "antis" have disfellowshipped them! In Little Rock, Ark. several months ago, the sound church meeting on Arch St. used professor James D. Bales of Harding College to meet an evolutionist and atheist in debate, even though brother Bales does not teach what Arch St. stands for on present day issues involving institutionalism. I do not believe they did wrong. But the liberals apparently detest "antism" to the extent that they cannot even be classed with them in any thing—even the truth!

The debate itself was a crushing victory for the truth. Brother O'Neal is an accomplished man in debate, never becoming upset, excited or out of control. He was the master of the entire situation from start to finish. I will not try to give a review of the debate, for it is available on tape from **Searching the Scriptures**. The thing that is so excellent about brother O'Neal's debating ability is his complete knowledge of the proposition and all of its implications. His manner of defending the truth is also a very excellent one. He presented one argument on the subject of apostasy and while Ballard whined and cried for more, he suffered world without end from the whipping he took on the one argument. Brother O'Neal used only Mark 16:16 in his denial of Ballard's proposition and went over, under in and out of the verse and used it in every conceivable and scriptural way to disprove Ballard's error. I have never heard a Baptist take a whipping like Ballard took. It was evident that he felt the sting of truth by the way he turned to showmanship, ridicule, sarcasm and name-calling. But "none of these things moved" Thomas and each time, he took the arguments and statements apart, piece by piece, and hammered home his own arguments.

It was a genuine pleasure to be with brother O'Neal and he is to be publicly commended for his courage and ability that is coupled and tempered with his love for the truth. We need more like him. Buy the tapes—you will enjoy them and profit from them.

901 N.W. 10th St. Oklahoma  
City, Oklahoma

## WORKERS ARE NEEDED IN NORWAY

Tom C. Bunting

Norway is, as you have previously heard, a beautiful country. The city of Bergen with which I have become particularly acquainted is a beautiful city. It lies nestled in between the mountains and the sea. Bergen is an unusually clean city being washed often by the frequent rain. Although this summer has been a record summer for the amount of rain fall (25 days of rain in July alone), it has not dampened our opinion of its beauty.

However, we were not attracted here because of the beauty of the countryside; but rather the people's need for the gospel. Norway is a country of 4 million people that to our knowledge are in need of salvation. These people are scattered over the entire country and there are but two full-time gospel preachers laboring in the land. Surely no one questions the fact that more workers are needed. It is always true that the more workers the more work that can be done.

The short history of the existence of the church here in Norway has shown that the most successful work (at least visible results) was done when there were three or four families in the country at the same time. I am confident that this would be true again.

Perhaps, for sometime you have been considering to spend at least a few years in serving in a foreign

land. This is something that one usually considers for a considerable time before making the final decision. If you have been thinking about it; now is the time to come! There are two families here now with whom you can work. We shall be happy to help you as much as we possibly can in adjusting to the new surroundings. With more workers it would make it possible to take the gospel to **more** communities in the country, while at the same time encouraging each other in the work. I can speak from experience that it is good to have someone to help, especially the first few months.

Many young men have spent three or more years on foreign soil serving the government of the United States. Why not spend at least three years on foreign soil as a soldier of Jesus Christ, working to free men from the bondage of sin? There is no compulsory draft but we are looking for volunteers.

Tom O. Bunting  
Natlandsveien 84  
Bergen, Norway

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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Owen J. Calvert  
PHONE: 781-2181

### TAMPA, FLORIDA

**FOREST HILLS  
CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:00 A.M.  
MORNING WORSHIP 9:50 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

### ROMULUS, MICHIGAN

**ROMULUS  
CHURCH OF CHRIST**  
meets at  
**9426 S. WAYNE ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:00 P.M.

*Evangelist:* Philip A. Morr  
PHONE: 721-2884

### JACKSONVILLE, FLORIDA

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CHURCH OF CHRIST**  
meets at  
**CORNER LAKE WEIR &  
CONANT AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:45 P.M.

*Evangelist:* Ramie Rhoden  
PHONE: 781-5704

### BRADENTON, FLORIDA

**WEST BRADENTON  
CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Olin Hastings  
PHONE: 746-0305

### TAMPA, FLORIDA

**SEMINOLE  
CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* James P. Miller  
James G. Walker

### OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE  
CHURCH OF CHRIST**  
meets at  
**920 N. ROCKWELL AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Bill McMurry  
PHONE: SU 9-1428

### BIRMINGHAM, ALABAMA

**ELM STREET  
CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Dennis L. Reed  
PHONE: 788-8335

### MIAMI, FLORIDA

**NORTH MIAMI AVENUE  
CHURCH OF CHRIST**  
meets at  
**143rd ST. & NO. MIAMI AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

### DECATUR, GEORGIA

**GLENWOOD HILLS  
CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

### JACKSON, TENNESSEE

**HOLLYWOOD DRIVE  
CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

### MURFREESBORO, TENNESSEE

**WESTVUE  
CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Thomas G. O'Neal  
PHONE: 893-3355

### ORLANDO, FLORIDA

**HOLDEN HEIGHTS  
CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:50 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Jim Ward  
PHONE: 424-3533

### LOUISVILLE, KENTUCKY

**EXPRESSWAY  
CHURCH OF CHRIST**  
meets at  
**4437 SOUTH 6th STREET**

*Schedule of Services*  
**LORD'S DAY**

MORNING WORSHIP 9:00 A.M.  
BIBLE STUDY 10:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Jas. P. Needham  
PHONE: 366-0884

### PASCAGOULA, MISSISSIPPI

**25th STREET  
CHURCH OF CHRIST**  
meets at  
**1.3 Mi. from Hwy. 90 on  
Chico Rd.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:30 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Dick Blackford  
PHONE: 475-9354

### MIAMI, FLORIDA

**SOUTHWEST  
CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE**  
(Coral Gables area)

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Leo Rogol  
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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9:00 A.M.
MORNING WORSHIP	10:00 A.M.
EVENING WORSHIP	6:30 P.M.
WEDNESDAY BIBLE STUDY	7:30 P.M.

*Evangelist:* D. W. Claypool  
**PHONE: 832-9456**

**GAINESVILLE, FLORIDA**

**NORTHEAST  
CHURCH OF CHRIST**  
meets at  
**CORNER 16th AVENUE &  
15th STREET N.E.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9:00 A.M.
MORNING WORSHIP	10:00 A.M.
EVENING WORSHIP	6:30 P.M.
WEDNESDAY BIBLE STUDY	7:30 P.M.

*Evangelist:* John Witt  
**PHONE: 378-5023**

**LEESBURG, FLORIDA**

**CENTRAL  
CHURCH OF CHRIST**  
meets at  
**107 SOUTH OAK STREET  
off West Main St.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10:00 A.M.
MORNING WORSHIP	11:00 A.M.
EVENING WORSHIP	6:00 P.M.
WEDNESDAY BIBLE STUDY	7:30 P.M.

*Contact:* G. R. Wheeler  
**PHONE: 787-7916**

**CLEARWATER, FLORIDA**

**HERCULES AVENUE  
CHURCH OF CHRIST**  
meets at  
**601 SO. HERCULES AVENUE**

*Schedule of Services*  
**LORD'S DAY**

Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
Wednesday Bible Study	7:30 P.M.

*Evangelist:* Preston Weeks  
**PHONE: 442-9267**

**COLUMBUS, GEORGIA**

**CHURCH OF CHRIST  
IN ROSE HILL**  
meets at  
**2216 HAMILTON AVENUE**

*Schedule of Services*  
**LORD'S DAY**

Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
Wednesday Bible Study	7:30 P.M.

*Preacher:*  
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**THERE IS A DIFFERENCE**

James L. Denison, High Springs, Fla.

In the beginning of the controversy on benevolence, one of the arguments advanced by our liberal brethren was "Whatever the individual does, the church does." It is sometimes still heard today. It is made to counteract the position held by conservative brethren that in benevolence the church is obligated only to saints, while the individual Christian is obligated "to all men" — saints and non-saints (Jas. 1:27, Gal. 6:10).

The argument as generally stated is: "The church is made up of individuals. What the individual then does, the church does. If he helps a non-saint, then by his action the church has helped that non-saint."

This argument carried to its ultimate conclusion would mean that if I as an individual member go to war, buy a farm or business, operate the farm or business for profit, buy a piano, play the piano, get drunk, commit adultery, dance, or dress indecently, then the church as such (the whole congregation) is engaged in these things! Can the church as a congregation go to war? Buy a farm or business and operate it for profit? Buy and play a piano? If "yes," then scripture, please. If "no," then when an individual does something it IS NOT the church as such doing it! If one individual member becomes guilty

of drunkenness, adultery, dancing, indecent dress — and he is not condoned by the congregation in such sins — has the whole congregation sinned?

The Bible makes a clear distinction between individuals operating in their individual capacities, and the church doing something as a congregation!

In I Timothy 5, speaking on this very subject of benevolence, Paul says concerning Christians, "If any man or woman that believeth have widows, let them relieve them and let not the church be charged; that it may relieve them that are widows indeed" (verse 16, also read verse 4). Here Paul contrasts the benevolence done by an individual Christian and that done by the church. If, when an individual Christian helps a needy person, that is the church as such doing it, then Paul's statement is senseless; for he is thus saying, "If the church have widows, let them relieve them, and let not the church be charged." Certainly Paul, inspired of God, would not have written such a senseless admonition. Paul meant what he said; that when an individual Christian helps a needy person that IS NOT the church as such doing it.

In Matthew 18, Christ teaches us what to do when we have ought against our brother. He says that we should first go to him privately. If he will not hear us then take two or three witnesses. Now, when you as a Christian individual go to your erring brother, or take two or three witnesses with you, is that the

church as such doing it? If it isn't, then the whole argument that "What an individual does the church does" collapses! If it is the church doing it, then what did Christ mean when he said, if he will not hear you THEN take it before the church? Here Christ clearly teaches that twice **individuals as such** that tends to the matter. If this isn't the idea expressed by Christ, then his whole statement is meaningless!

Yes, according to God's word, there is a difference between individuals doing something in their individual capacities, and the church doing something as a congregation.

## Debates on Tape

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### BALLARD-O'NEAL DEBATE

Lindsay, Oklahoma  
July 17-21, 1967

First two nights "The Scriptures teach that sinners are saved at faith in Jesus Christ, before water baptism"

**AFFIRMATIVE** P. D. Ballard, Baptist

**NEGATIVE** Thomas G. O'Neal, Christian

Last two nights "The Scriptures teach that a child of God (one washed in the blood of Jesus Christ) can so sin as to be finally lost in hell"

**AFFIRMATIVE** Thomas G. O'Neal, Christian

**NEGATIVE** P. D. Ballard, Baptist

**FOUR REELS — \$12.00**

### MILLER-WOODS DEBATE

Montgomery, Alabama  
August 29-September 1, 1966

**FIRST TWO NIGHTS** "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home Childhaven and other orphan homes and homes for the aged that are among us"

**AFFIRMATIVE** Guy N. Woods

**NEGATIVE** James P. Miller

**LAST TWO NIGHTS** "Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without scriptural authority"

**AFFIRMATIVE** James P. Miller

**NEGATIVE** Guy N. Woods

**FOUR REELS — \$12.00**

### BATTS-SUTTON DEBATE

Albertsville, Alabama September  
14-17, 1965

**FIRST TWO NIGHTS** "The Bible teaches that water baptism is a condition of pardon for an alien sinner"

**AFFIRMATIVE:** Carrol Sutton, Christian **NEGATIVE**

Albert Batts, Church of God

**LAST TWO NIGHTS** "The Bible teaches that Holy Spirit baptism is for be-lievers today as it was in the days of the apostles"

**AFFIRMATIVE** Albert Batts, Church of God

**NEGATIVE** Carrol Sutton, Christian

**FOUR REELS — \$12.00**

### HIGHERS-REESOR DEBATE

Memphis, Tennessee December  
14-17, 1965

**1ST NIGHT** "The scriptures teach that water baptism to a penitent believer is essential to salvation from past or alien sins"

**AFFIRMATIVE** Alan E. Highers, Christian

**NEGATIVE** James B. Reesor, Church of God

**2ND NIGHT** "The scriptures teach that the signs and miracles done by the apostles and other disciples, as recorded in the New Testament, was to cease at the close of the apostolic age or by the time the complete will of God was revealed and confirmed in the New Testament"

**AFFIRMATIVE** Alan E. Highers, Christian **NEGATIVE**

James B. Reesor, Church of God

**3RD NIGHT** "The baptism of the Holy Spirit is for believers throughout the entire church according to the direct teaching of the Holy Scriptures"

**AFFIRMATIVE** James B. Reesor, Church of God

**NEGATIVE** Alan E. Highers, Christian

**4TH NIGHT** "The signs and miracles performed by the apostles and other disciples in the apostolic age would continue throughout the gospel age or the Christian dispensation"

**AFFIRMATIVE** James B. Reesor, Church of God

**NEGATIVE** Alan E. Highers, Christian

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**FIRST TWO NIGHTS** "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy such as Boles Home Tipton Home Tennessee Orphan Home Childhaven and other orphan homes and homes for the aged that are among us"

**AFFIRMATIVE** G. K. Wallace **NEGATIVE**

James P. Miller

**LAST TWO NIGHTS** "Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without scriptural authority"

**AFFIRMATIVE** James P. Miller

**NEGATIVE** G. K. Wallace

**FOUR REELS — \$12.00**

# SEARCHING *the* SCRIPTURES



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

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

NOVEMBER, 1967

NUMBER 11

## NEW SEARCHING THE SCRIPTURES FOR 1968

H. E. Phillips

In this issue is an article by brother James W. Adams concerning a new religious organization by the "North Street Church of Christ" in Nacogdoches, Texas. This article will appear in the **Preceptor**, but brother Adams suggested that it might be well to publish it also in this journal. We do not usually publish articles that appear in other papers (except for news items, etc.), but I am in perfect accord with brother Adams that such ridiculous departures should be exposed as widely as possible. I am happy to publish this review by brother Adams. I suggest you read it carefully and try to figure out how some can get so far from the truth.

We are drawing near the close of 1967. One more issue following this one and eight years of publication will come to a close. We are so grateful for so many who have helped us by sending subscriptions for relatives and friends. Several good men and women have been faithful to send this paper to several for nearly as long as we have been publishing this paper. They are still willing to help to the extent of their ability. Without their help we would not have been able to do as much as we have done. We ask others to help us by sending a club of subscriptions this month. You can send a club of **five** for only \$10.00. This is a saving of 33 1/3% on the regular subscription price of \$3.00 per year. Send your club today.

We believe we will have a better paper in 1968 than ever before. With the January, 1968 issue we will introduce several new features, together with the old ones that have been so helpful to so many. We have asked some faithful and able brethren to write on general subjects with which they are especially acquainted and well qualified to discuss. Some of these features are:

Marshall E. Patton, who has been so faithful to write the Question and Answer section, will continue to do this difficult job. Brother Patton has been with us from the beginning and has been such a great

help to us in every way. He is an able man.

Luther W. Martin will continue to do the fine work on dealing with Roman Catholic doctrines. Brother Martin has been a help in many ways. His writing is clear and to the point. His subject matter has never been called in question since he has been writing this column.

Ward Hogland has done an excellent job in dealing with denominational arguments made by denominational preachers and denominational practices within the church. I have received many good comments on his work. He has been an encouragement to me personally in many ways. He will continue his section in the paper.

Bob West has provided a very unique feature in teaching through his ability to picture lessons that stay in the mind. His section on "Our Religious World" has brought many favorable comments, and his work has added much to this journal. He will continue his good work of sound teaching through art.

In addition to these, Dr. William McElwain will write a monthly column on the Bible and Health — spiritual, physical and mental. Dr. McElwain is well qualified as a physician to deal with health problems and as a preacher of the gospel is able to view these matters in the light of God's word. We look forward to his articles.

Eugene Britnell, well known for his sound writings as editor of **The Sower**, will write a monthly column on using the Sword of the Spirit against spiritual wickedness. This will deal with sin in all forms within the church. Brother Britnell is not only a good writer, but a logical thinker. He has a good knowledge of the word and is not afraid to speak his convictions.

Thomas G. O'Neal will write a monthly column on the Signs of Our Times, dealing with actual practices of some churches of Christ in departures from the faith. Brother O'Neal has written articles for the paper almost from its beginning. He is an able young man who is dedicated to the defense of the faith. We are happy to have him provide documented proof of some unbelievable practices of some brethren.

Paul Foutz, well known across the nation for his ability to discuss the theories of evolution with top men who promote these theories, will write a monthly column on Creation or Evolution? Brother Foutz is a very able man and will do a great service in this field. We look forward to his work on this

subject.

E. V. Srygley, well qualified to discuss the New Testament Greek, will continue his column of explaining Greek words in the New Testament. Brother Srygley has contributed much to the paper for several years, and will continue his section. His word studies has been a help to many in better understanding the word of God.

Harold Tabor will be added in a section of word studies in the Hebrew Old Testament. He is qualified in his field and will do a great service in explaining some misunderstood Hebrew words. We look forward to his Hebrew studies.

Roy E. Cogdill, nationally known debater and preacher of the gospel, will write a monthly column on Difficult and Perverted Passages. Brother Cogdill is well qualified for this task and will add much to our efforts to teach the pure word of God. I appreciate brother Cogdill's willingness to undertake this difficult task.

All these men are highly respected by me and nearly all are personal friends of mine for several years. I have appreciated their work in years past and asked them to accept the responsibility to write these various sections in the paper because I believe them to be able men. Their articles will not be editorially censored in any way. They are solely responsible for what they write.

In addition to this I have asked brother Hiram Hutto and brother James P. Needham to write an article on the question of the woman's covering of I Corinthians 11. I have known and loved both these good men for many years. I believe them both to be completely honest and scholarly in their approach to the word of God. They will each prepare an article on this question — they hold opposite views on the subject — and both will appear in the same issue of the paper. The reader will then investigate for himself to determine the truth in his own mind. Other good men have written on this subject and probably will write more as space permits.

Brother Jimmy Tuten, Jr. has written some articles on preparing to teach the word of God. Some have already appeared and some others will follow. He is a good writer and his work is appreciated.

I am preparing a series of articles on the current question of the "church" as an organization and the elders of the church. These will review the articles of brother Charles A. Holt and brother J. D. Hall in the **Sentinel of Truth**. I am confident they are in error and teaching a foreign doctrine to that found in the New Testament.

James P. Miller, co-editor of this journal, will write various articles on subjects that arise and need discussing. Brother Miller is one of the best friends a man ever had. He has been a rock of strength to me in many ways. In the years we have worked together not one cross word has passed between us. He has worked in distributing the paper all over the country and will continue to do so. I am glad to have him as a co-worker in this effort to study the word of God with as many as will study with us. May God help us to serve Him faithfully all the days of our lives.

H. E. P.

## Searching The Scriptures

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### CAMPUS ADVANCE—A NEW ORGANIZATION WITH AN APPROPRIATE NAME

James W. Adams  
"HELLO WORLD!"

Students at **Stephen F. Austin State College** in **Nacogdoches, Texas** were favored (?) recently with an introduction to a brand new, religious organization. This within itself is not unusual. We live in a time of super-organizationalism. Americans are the most avid "joiners" of any people on the face of the earth. Even the birth of a new, religious organization is hardly shocking, for America has been the spawning ground for as many of these as any nation in history. The startling thing about this organization is the source from which it emanated. The announcement of its beginning came from a local "Church of Christ" which publicly professes to be identified with the so-called "**Restoration Movement**" — an effort to restore original, apostolic Christianity to the world.

### "CAMPUS ADVANCE"

The name of this new "organization" is "Campus Advance." The announcement of its beginning in Nacogdoches came from the "North Street Church of Christ." It is sponsored in Nacogdoches by this church. Its "leaders are members of this church." Its Director is a member of this church. He has been brought to Nacogdoches by this church for the purpose of heading up and popularizing this new "organization," and he is supported by and amenable to the "North Street Church of Christ." Throughout this article we shall be enclosing certain words and expressions in quotation marks. For the most part, this will indicate that they are direct quotations from



a letter circulated recently among students at SFA by "**Campus Advance**" and the "North Street Church of Christ." The following is a reproduction of a portion of that letter:

September 20, 1967.

Welcome to SFA!

Remember all those information cards in your IBM packet that you had to fill out during registration? Well, now you know what happened to your religious information card. Because you indicated the Church of Christ as your religious preference, we wanted to say "hi" and offer two things: some information and an invitation.

First, let us introduce you to Campus Advance.

- Campus Advance is an off-campus student organization which is a part of a national Campus Evangelism Movement.
- Its purpose is to mobilize and motivate Christian students to deepen their faith, and to share their faith with those about them.
- Campus Advance is open to all SFA students and faculty members who are members of the Church of Christ; it is sponsored by the North Street Church of Christ, 3914 North Street. We urge you to become a member of Campus Advance.

This letter was signed by the "Director of Campus Advance, Gerald Gafford." It was printed on stationery with the letterhead: "Campus Advance, the campus today; the world tomorrow." A footnote on the stationery read, "sponsored by the north street church of Christ (sic JWA), 3914 north street, Nacogdoches, Texas 75061."

#### ANALYZING THE CHARACTER OF CAMPUS ADVANCE

Sometimes, when we receive mail of this kind, we toss it carelessly into **File 13** thinking, "That's just another abortive, religious, publicity stunt." We do not allow the full import of what it says to sink into our minds. Many students have told us this is exactly what they did. However, a careful analysis of the material contained in the letter from "Campus Advance" and the "North Street Church of Christ" will reveal to one some challenging and shocking facts. Let us note the character of "Campus Advance" as explained by the "North Street Church of Christ" itself. Surely, all will agree that these people know the character of that to which they have given birth and which they propose to sponsor, hence will admit that their explanation is eminently correct and reliable.

**FIRST:** "Campus Advance" has **organic entity**. It is, the letter tells us, "an off-campus student organization." This means that it is not a campus organization — that it has no official connection with **Stephen F. Austin State College**. Obviously it is not a local church — not the "North Street Church of Christ" — for she sponsors it. It is a "student organization" which is an integral "part of a **national Campus Evangelism Movement**."

**SECOND:** "Campus Advance" is a **religious organization**. Its functions are **evangelistic** and **edifi-**

**ational**. The letter says it is "a part of a national Campus **Evangelism Movement**" — that its purpose is to "mobilize and motivate **Christian students to deepen their faith**," and to "**share their faith** with those about them." The slogan, "the campus today; the world tomorrow," suggests that this organization proposes to implement the fulfilling of the "great commission" of our Lord Jesus Christ (even though the name of Christ is printed without capitalization on the bottom of the "Campus Advance" stationery).

**THIRD:** "Campus Advance" is an **open membership, religious organization**. The letter tells us that "Campus Advance" is open for membership "to all SFA students, regardless of religious preference or background." Students of **diverse religious faith** are "urged to become members of Campus Advance." Necessarily inferred from the letter is the fact that "Campus Advance" and its sponsor recognize as "Christians" persons of diverse religious faith and practice and propose a "deepening and sharing" of faiths among the members of the "Campus Advance" organization. There is no indication whatsoever that, antecedent to membership in "Campus Advance," the student must change his religious faith and practice to conform to New Testament truth; the converse is rather indicated. We do not err, therefore, in describing this new organization as an **open membership, religious organization**.

**FOURTH:** "Campus Advance is a **Church of Christ, open membership, religious organization**. It is "sponsored" in Nacogdoches by the "North Street Church of Christ." Its "leaders are members of the North Street Church of Christ." Its "Director" is a member of, engaged by, supported by, and amenable to the "North Street Church of Christ." Since the letter describes "Campus Advance" as "a part of a national Campus Evangelism Movement (note the capital letters JWA)," we are logically compelled to conclude that like organizations will be formed by "Churches of Christ" in all the college communities of the nation. This gives the entire matter **denominational identity with inter-denominational overtones and ecumenical thrust**. We happen to know that this so-called "national Campus Evangelism Movement" is an outgrowth of "Campus Evangelism Seminars" spearheaded by the Broadway Church of Christ of Lubbock, Texas and participated in and publicized by other so-called "Churches of Christ." We have material in our files to substantiate this statement.

#### "CAMPUS ADVANCE" APPROPRIATELY NAMED

Apostasy is not a Twentieth Century phenomenon. It has characterized the people of God from the earliest times. Hardly had the church of the Lord begun in the world before many members of that blood-purchased, spiritual body began to fall away. John, the beloved disciple of the Lord, wrote late in the apostolic period saying, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (II John 9 ASV).

The expression, "goeth onward," in this passage is a translation, according to the oldest and best manuscripts, of the Greek word, "proago." According

to **Arndt & Gingrich's Greek-English Lexicon of the New Testament**, **proago** means "go before, go forward, anyone who goes too far and does not remain in the teaching" (Pgs. 708, 709). **Joseph Henry Thayer's Greek-English Lexicon of the New Testament** says, "Proago, to proceed, go forward: in a bad sense, to go farther than is right or proper . . . to transgress the limits of true doctrine (cf. our collog. 'advanced' — views etc.)" (Pg. 537). **Groves Greek-English Dictionary** says, "Proago, to advance" (Pg. 484). **The Confraternity Version of the New Testament** (official Catholic Edition) renders **proago**, "Anyone who **advances** and does not abide in the doctrine of Christ, has not God." **Phillip's Modern English Translation** renders the verse: "The man who is so 'advanced' that he is not content with what Christ taught has in fact no God."

The doctrine of Christ knows nothing of any religious organization except a local church (**ekklesia**) of Christ. The doctrine of Christ recognizes only "one faith" (Eph. 4:5), not "our faith, your faith, their faith." Such is the language of Ashdod. The doctrine of Christ requires an "uprooting of every plant not planted by the Father" (Matt. 15:13). Only plants which find their origin in the Divine seed, the word of God (Luke 8:11), have been "planted by the Father." The doctrine of Christ knows nothing of a "sharing of faith" among his people and those of diverse "religious preferences and backgrounds." This is the **dialogue** of **ecumeni-cism**, not the doctrine of Christ. The idea of Christians being joined with members of religious bodies unknown to the New Testament in an **evangelistic** and **edificational organization** sponsored by a professed "Church of Christ" antagonizes every principle taught in the New Testament relative to the relationship of Christians to the doctrine of Christ and the religious errors of men.

For these reasons, we affirm that "Campus Advance" is appropriately named. It represents one of the most flagrant and shocking examples which we have yet encountered among professed "Churches of Christ" of **advancing** beyond the teaching of Christ. In this regard, it is interesting and provocative to observe that a little more than one hundred years ago when our "digressive" brethren (now known as **Disciples of Christ** or **Christian Churches**) gave birth to the **missionary society** and other extra organizations and thus split the so-called "Restoration Movement," they prided themselves in being known as, "Progressives." The word, "progress," means, as does the Greek, **proago**, "to go forward, advance." It is even more significant to note that "advanced" **Christian Churches** of our day proudly practice **open membership** and maintain the most intimate affinity with modern **ecumenical movements**.

If a "Church of Christ" may sponsor a **religious organization** which practices **open membership**, why in the name of reason, logic, and Scripture may she not do so herself at the same time? The North Street brethren are obligated to explain this contradiction, unless, of course, they practice **open membership** at North Street. Surely, these brethren should be able to see that "Campus Advance" represents one of the most "far out, extreme left" practices among

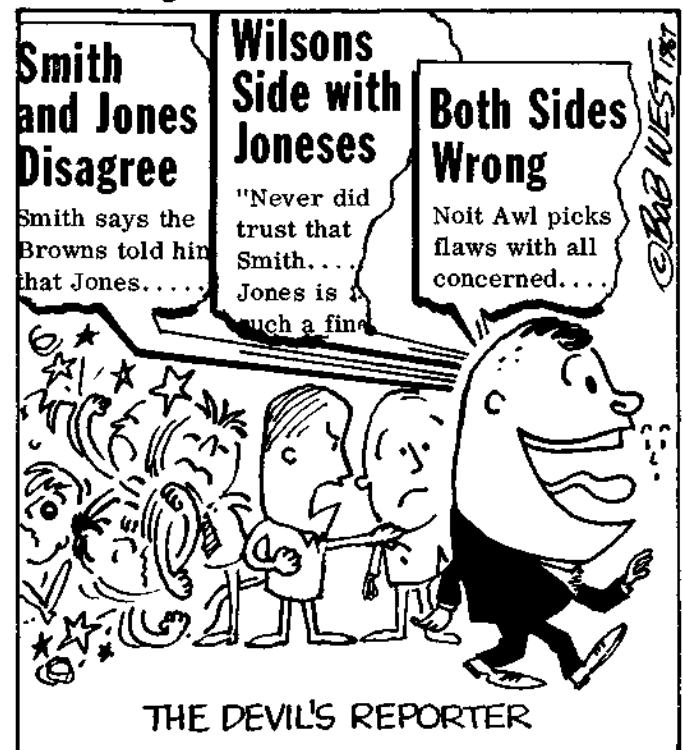
"Churches of Christ" in our generation. There is absolutely no scriptural way in which it can be defended. It constitutes a flagrant evidence of apostasy. However, should the North Street brethren feel they can offer scriptural evidence for the right of the "Campus Advance" organization to exist and function, we shall be most happy to give careful and sincere attention to whatever they have to say. Surely men of the intellectual stature and extensive Biblical training of **Bill Sherrill** (evangelist at North Street) and **Gerald Gafford**, "Campus Advance Director," can provide adequate scriptural defense of their practice if such can be found. A paper from the pen of either or both of these brethren (and we respect them as men and love them as brethren) offering such a defense would be received with interest and read prayerfully. It is our conviction that, if these men will attempt such a defense, they may be led to see the pernicious error in which they have involved themselves and the North Street congregation.

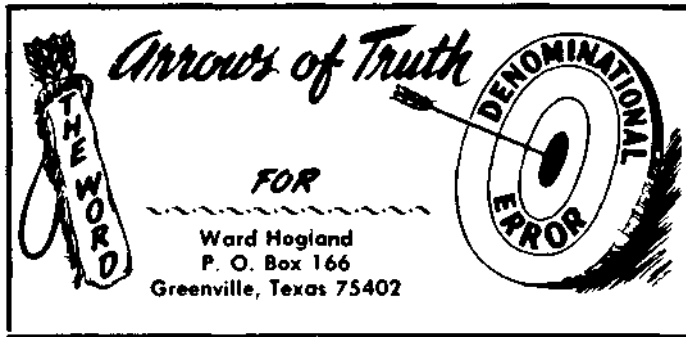
— Mound and Starr Church of Christ, P. O. Box 35,  
Nacogdoches, Texas 75961

Please check the date on this issue and if it is due or over due, send your check for renewal today. We do not want to take your name from our mailing list, but we will have to do so unless we receive your renewal soon if it is due. We thank you for your immediate consideration of this matter.

H. E. Phillips

### Our Religious World





### THE FALLING TREE

Denominational arguments against Bible teaching come in different packages. Most of them express a circumstance, which they feel offsets law. This is true of the old argument, which I call the falling tree. It goes something like this: "What will happen to the man who is on his way to the water hole (baptism) and a tree falls on him and kills him before he is baptized?" The emphasis is on the fact that he has already confessed Christ and would have been baptized but was killed by the tree, before he was immersed. This is what one might call a "circumstantial" argument. The law, at least to some degree, is granted for the moment to present this unique circumstance. The emphasis seems to be that in some cases the LAW must be thrown overboard in order to justify these rare cases.

First, the LAW is that all sinners, out of the body of Christ, must be baptized for the remission of sins. Scriptures in abundance may be produced to uphold this position. For example, in Acts 2:38, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we have the second person plural and third person singular joined together to accomplish the same result—the remission of sins. Then in I Pet. 3:20,21, Peter says, "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Notice that Peter did not say we are saved by baptism figuratively. The "figure" is in a comparison of the two affirmations and not in the things done. Then in Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This shows beyond any doubt that the LAW says a man must be baptized to be saved.

Therefore, the answer to the question is that a responsible person who is killed on the way to the waters of baptism has waited too late! He will go to hell like any other alien who has not come into the family of God. I have never heard of a person being killed on his way to be baptized. I do not say it could not happen; but I believe the Bible gives us a clear answer in case it should happen. If the grace of God (as some claim) can reach down and offset the LAW in this case; why not in hundreds of other cases all over the land? For example, old Felix the governor,

told Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." He, no doubt, had good intentions but as far as we know he never did obey the gospel of our Lord. There are thousands of people all over the world, who no doubt, plan some day to be baptized into Christ. Their intentions are good. What about these people? Will God save them on good intentions? Certainly not. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The emphasis must be placed on the ones who obey and not the ones on their way or with good intentions.

The old argument of circumstances setting aside LAW is not only advocated by people in denominations, but also by members of the Lord's body. I recall an argument being made to me several years ago. A person said, "Brother Hogland, I understand that a woman cannot teach over the man as revealed in I Tim. 2:11-12, but what about a small church made up of only women. Let us say a woman is up teaching the women and a man walks into the assembly; is she to sit down or go ahead and teach the man in the audience?" This problem is similar to the one above in many respects. People in the church usually admit that a woman cannot teach or preach publicly over the man. However, some feel that under certain circumstances the LAW might be set aside so that a woman could teach over the man. This is another "circumstantial argument" which must be answered with the Bible just as the other question about the falling tree. This woman would be obligated to tell the man that according to the scriptures she could not publicly teach man. If she used the Bible I am sure he would understand. This man could be taught the truth in a private way as hundreds of others through the years.

May we come back to the Bible in all things. I have never heard of either of the above circumstances happening. But since they are often used as valid arguments they must be met by the word of God.

### COMMENTS TO EDITORS

"I am very glad to renew as I believe this to be one of the finest papers in the brotherhood." — N. P. Truby, Jr., Cuyahoga Falls, Ohio.

"I hope you can keep the paper going. It is so **badly needed** today. The ignorance in so many congregations is astounding." — A. A. Stone, Miami, Fla.

"We enjoy reading Searching The Scriptures very much." — James E. Evans, Greenville, Texas.

"Searching The Scriptures is very good." — Albert F. Robinson, Bowling Green, Mo.

"Once again, let me take this opportunity to thank you for a fine job your paper has done and continues to do." — Charles F. House, San Luis, Ariz.

"We enjoy the paper so much; you are doing a good work." — Mrs. O. L. Troutman, Conway, Ark.

"We consider Searching The Scriptures one of the very best, and hope and pray that you will ever speak out courageously and boldly against every departure from a "Thus saith the Lord," both in teaching and

practice as you are presently doing." — C. A. Cornelius, La Porte, Texas.

"I am renewing my subscription to your good paper. Anyone can profit by reading it every month. May God bless both of you in your work and in preaching. I have heard both of you preach in Murfreesboro, Tenn." — Mrs. W. R. Trail, Woodbury, Tenn.

"Please renew my subscription. I especially enjoyed the article by H. E. Phillips 'Have We Totally Failed?' Keep up the good work." — Jack Goff, Pound, Va.

"Good paper and I enjoy it." — Wm. R. (Bob) Clark, Santa Paula, Calif.

"Sorry to be so late in our renewal. We do not want to miss one issue for we enjoy your paper thoroughly." — Charles and June Lloyd, Milbourne, Florida.

"Please renew my subscription to Searching The Scriptures. I appreciate the efforts of the editors in presenting the truth of God's word. Keep up the good work; there is much good being done by these publications. I especially appreciate your efforts in answering some articles that have appeared in **The Sentinel Of Truth**." — A. L. Luker, Beaumont, Texas.

"I am looking forward to receiving Searching The Scriptures. The copies which I have received from friends were excellent. May the Lord continue to bless you in your endeavors to preach His word through the printed page." — Joe W. Pruett, Birmingham, Ala.

"I certainly appreciate the wonderful articles and news information contained in each issue of Searching The Scriptures." — John A. Thurman, Lake City, Florida.

"Glad to see you dealing with 'More Letters To Editors.' The attitudes and arguments of these people need to be dealt with in a most candid, but kindly, way! It may very well wake some people up to the truth. Keep the sword **sharp** and **clean**." — Mr. and Mrs. John A. Humphries, Chester, Va.

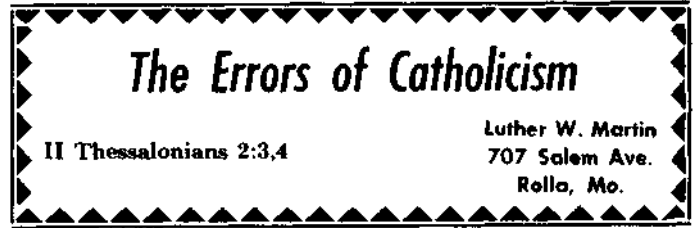
"We enjoy the paper very much and wish that all those receiving it enjoyed it as much as we do." — B. B. McCormick, Orlando, Fla.

"Please renew my subscription for Searching The Scriptures. I enjoy your paper very much and for the truth you stand for." — E. C. Owen, Canton, Ga.

"Sorry to be so late getting my subscription in and I appreciate your continuing to send the paper. I appreciate the work in your paper very much." — Calvin Allen, Jasper, Ga.

"Dear brother Phillips, I enjoy Searching The Scriptures so much. I can't see good but read a little at a time." — Mrs. Ethel Campbell, Birmingham, Ala.

"I enjoy Searching The Scriptures and am confident that in its sphere of influence it is doing a great deal of good." — James W. Adams, Nacogdoches, Texas.



**SALVATION OUTSIDE THE ROMAN CATHOLIC CHURCH? YES OR NO!**

The Roman Catholic writers blow both hot and cold on this subject. Catholicism can be said to be a fountain that gives forth both bitter waters and sweet at the same opening ... in other words, she **CONTRADICTS HERSELF!**

Pope Pius IX breathed both extremes when he wrote:

"... We must hold as of faith, that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge; we must also, on the other hand, recognize with certainty that those who are in invincible ignorance of the true religion are not guilty for this in the eye of the Lord ..." (Allocution, December 9, 1854.)

Concerning "invincible ignorance," A Catholic Dictionary, by Addis, Arnold and Scannell, states:

"... A Protestant who thinks the Catholic religion idolatrous, and cannot reasonably be expected, considering his education, circumstances, etc., to think otherwise, is guiltless so far in the sight of God ..." (Page 420-421.)

If the above were true, then the Roman Church would have no reason for attempting to teach her doctrines to those who were "invincibly ignorant." According to the above, they are not guilty in God's sight, therefore why should she hope to in any way 'improve' the welfare of their soul?

Actually, many Roman Catholic writers apparently do not believe that "protestants" in "invincible ignorance" are SAFE in God's sight, or these Catholic writers would not have written as they have. We submit the following excerpts:

"Our faith urges us to believe and to hold fast to the One, Holy, Catholic and Apostolic Church; and We, too, firmly believe and unreservedly confess that outside this Church there is no salvation nor remission of sin ..." \* \* \* \*

"... Furthermore, We declare, say, define and pronounce, that it is wholly necessary for the salvation of every human creature to be subject to the Roman Pontiff." (Pope Boniface VIII, **Unam Sanctam**.)

Certainly, there are no "qualifying" clauses in the above assertions. Not only is every "human creature" to be subject to the Roman Pope, but HE even capitalizes the pronoun "We" when he uses it in reference to himself.

In the year 1215 A.D., the Fourth Lateran Coun-

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cil of the Roman Church was concerned with a religious group known as the Albigenses. In the first Canon of this Council is contained the following statement:

"But there is only one universal Church of the faithful and outside it none at all can be saved."

That Christ established but ONE CHURCH any student of the New Testament will admit. However, that that ONE CHURCH is Roman Catholicism, we vehemently deny.

"(The Holy Roman Church) firmly believes, professes and teaches that none of those who are not within the Catholic Church, not only Pagans, but Jews, heretics and schismatics, can ever be partakers of eternal life, but are to go into the eternal fire 'prepared for the devil, and his angels' (Mt. xxv, 41), unless before the close of their lives they have entered into that Church; . . ." (**Bull, Cantata Domino.**)

"With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but the Holy Roman Catholic and Apostolic, outside which we believe that none can be saved." (Contained in a Profession of Faith, prescribed for the Naldensians, by Pope Innocent III.)

"For we have to hold as of faith that no one can be saved outside the Apostolic Roman Church, that whoso does not enter her will perish in the flood. But at the same time it is to be held equally certain that those who labor under ignorance of the true religion will never — provided their ignorance is invincible — be held guilty in the eyes of God of this fault." (Pope Pius IX, **Singulari quadam.**)

### CONCLUSION

In any event, Catholic writers are far from united on the subject of the exclusivity of salvation within the Roman Catholic Church. In general, the position taken depends upon whether the article or publication was designed for general reading among Protestants and non-Catholics, or was limited in its circulation to seminarians and the Catholic faithful.

**GET OUT OF THE  
MIDDLE OF THE ROAD**  
Thomas Hughes, Berea, Ohio

It is not too often that we see the words of any of God's children in print unless he be a preacher, and if this present effort is contrary to what may be a tradition of the evangelists among us, please forgive me. But like the lady at the quilting bee with a choice bit of gossip, I can be quiet no longer. Please hear me out and then judge my intentions.

Our normal teaching and association with the present problems confronting the church today, commonly called "the issues," is generally limited to the following:

1. Sermons at the home congregation by the local evangelist or some visiting preacher during a meeting.

2. A class study of the whole subject (though there is a strong tendency among some to avoid this, as it is difficult and most unpopular).

3. Preaching we hear at other congregations, visited in support of their meetings or while on vacation.

4. By way of published papers such as this printed page, including to a very limited degree some church bulletins.

5. Through mail addressed to the church where we get a constant stream of appeals for support for various projects. These come from all points of the compass and cover almost as many different "good works" of the church. It must be noted here, however, that the majority of a congregation does not usually see or hear of all these requests.

This effort is in support of item two above. It is high time many congregations now face up to the situation that has encompassed us and would now seduce Christians (either individually or in groups), to a perverted gospel. If some are shocked at this charge let them read and investigate some of the things that are now being taught as doctrine among us.

We have left off the list above the one of tracts, books and debates, but this is only another form of publishing and is covered by item four. These are not, however, to be overlooked for their great part in stemming the tide of digression. Ask yourself, Where would we be if some had not taken the time and effort to prepare such a defense of the gospel? They have earned our respect.

There is a tendency among brethren every time such a controversial subject as this comes up in a class to think that it will become a talking point and not a studying point. All too often we hear statements that start with: "Well, if you ask me, I think . . ." We must leave the areas of human opinions, we have dwelt there long enough, and as Paul said in Galatians 4:30 we need to say: "Nevertheless what saith the scripture?" Herein are the answers we seek. The answer is not in any of us, elder, preacher, college president, teacher or what have you. The answer is before us in the gospel. "For therein is the righteousness of God revealed from faith to faith" (Rom 1:17). As the thought continues through the Roman letter we come to the sad end of Israel in the beginning of the tenth chapter. Are we also, like Israel, trying to establish our own righteousness? And by our actions are we not submitting ourselves to the righteousness of men rather than to the righteousness of God? Is this what we are bound for?

I am not alone in being filled with this fear for the Lord's body. We must return to the old paths, seek out the Bible way, use Bible terms to describe Bible conditions. If we are asked, "Are you a liberal?" we should answer, "Yes," for are not we all liberal in keeping with the term as used in II Corin-

thians 8:2? Are we not to be always liberal **under** the gospel but not **with** the gospel? By the same reasoning from the scriptures, we are all to be "conservatives" in the sense that this means "to keep." And for our learning Paul has outlined for Timothy what he was to keep (I Tim. 6:20,21).

Since about 1948 we have read tract after tract, books and debates and many other forms of word studies as prepared by the various brethren on both sides of the issues. Yes, and even some who would try to remain neutral. Yet in all this, we have not seen an outline of the scriptures that could be followed like Isaiah 28:9-13 which teaches: "Precept upon precept" and "line upon line." Quite often I have wished for such an outline. I wanted it to begin with the teaching of Jesus and continue on through the examples of the early church. Not being satisfied with what I found, it was necessary to prepare my own. This study has helped me to a little better understanding of the problems and to face false teachers without fear. Perhaps it will help others also. This is my intent here.

It would do us well if each prepared an outline to preface any study of institutionalism with a study of the authority of our Lord. It is only upon this Rock that we must train up those who will follow us in a manner set forth in II Timothy 2:2.

## AN OUTLINE FOR STUDY

### Basic Principles

- Matt. 6:1-4 — To take heed about our alms.
- Matt. 6:33 — To seek first the kingdom.
- Luke 10:25-37 — What shall I do?
- Mark 10:17-27 — What it means to trust in riches.
- Mark 12:41-44 — The two mites.
- Matt. 19:16-30 — Who then can be saved?
- Matt. 25:32-46 — A question of direction.
- Luke 14:12-14 — Resurrection of the just.
- John 6:25-68 — Social gospel seeks long ago.

### The example of the Jerusalem congregation putting into practice the teaching of Christ

- Acts 2:44-45 — Of possessions and goods — an emergency.
- Acts 4:34-47 — Distribution.
- Acts 5:1-11 — Tempt the Spirit?
- Acts 6:1-7 — Congregational problems overcome — a pattern is established by God for His children.

### Miscellaneous problems of the church

- Acts 11:27-30 — One congregation helps many according to ability.
- Acts 20:33-45 — More basic teaching to the elders on the subject of giving.
- I Cor. 13:3 — The motivating factor.
- Heb. 13:16 — What does communicate mean?
- I Tim. 6:9,10 — The snare of the rich — a personal admonition.
- I Tim. 5:3-15 — The problem of widows — whose responsibility?
- I Tim. 5:16 — The scripture that proves false the doctrine that the church can do anything the individual can do.

James 1:26,27 — A "man's" pure religion. This is not a congregational charge any more than I Tim. 5:16. If it is a local church matter then where does the soul of a congregation (verse 21) enter the picture? What has a soul anyway? Rev. 3:4 — Is salvation to a congregation or a person?

James 1:1-25 — Personal admonitions — count the singular personal pronouns; compare the terms that mean congregation.

### First century congregational cooperation

- I Cor. 16:1-5 — Concerning the collection.
  - II Cor. 8:1-15 — Liberality vs. non performance.
  - II Cor. 9:1-15 — Professed subjection unto the gospel — what does this include?
  - Rom. 15:25-28 — A certain contribution — their duty. Does this establish a pattern for God's people?
  - Phil. 4:10-19 — Communication in giving and receiving — congregational support of preachers in the vineyards of the Lord at other places.
  - II Cor. 11:7-9 — Wages paid a preacher by other churches.
  - Eph. 4:1-4 — One body—the most neglected verse in our teaching in the past twenty years. There is only one body.
  - Eph. 4:11-16 — For the body of Christ — what was given and why? Are we to come to the unity of the Spirit by the incorporation of more bodies to do the task assigned to the Lord's body?
- This is but a small beginning. If we seek the approval of God for what we do and how we do it, we had better rightly divide the word by constant study (II Tim. 2:14,15).

(This was written by an elder of the church — editor.)

## "CHRISTIANS AND USE OF ARMS: AN INQUIRY"

Ron Halbbrook, Athens, Ala.

At the Continental Congress of 1774, San Adams said,

I should advise persisting in our struggle for liberty, though it was revealed from heaven that nine hundred and ninety-nine, should perish, and only one of a thousand survive and retain his liberty. One such freeman must possess more virtue and enjoy more happiness than a thousand slaves; and let him propagate his like, and transmit to them what he hath so nobly preserved.

In effect, Adams (one of the original drafters of the Declaration of Independence and the Constitution) was willing to die for freedom because it allows one to "possess more virtue" and "enjoy more happiness." Christ and the early Christians lived under the fully-as-oppressive-as-the-England-of-Co-

lonial-times Roman government. Any number of avenues of rebellion were open to them: (1) the Zealots openly advocated it; (2) Christians more than any others are led by the Holy Spirit of God toward divine virtue and the truest, deepest, most fulfilling happiness, so that they might have been led by the same Holy Spirit to band together for rebellion as a group in the interest of virtue and happiness; (3) they could have added great numbers to the rebellion of 69 A.D. in Judea and particularly in Jerusalem. If Sam be right, it would seem the Holy Spirit of God led Christians to be unresistant to the erosion of virtue and happiness, for that Spirit spoke expressly saying,

"Let **every soul** be subject unto the higher powers. For there is no power but of God: the powers that be are appointed — ordained — ordered of God. Therefore he who resists **and sets himself up against** the authorities resists what God has appointed — arranged. And those who resist will bring down judgment upon themselves" (K.J. and Amplified Versions compared and used).

The faith (sum total of God's message to man) was once for all time and all men completed by the end of the First Century A.D. (Jude 4, II Tim. 3:16-17). At what time and under what circumstances may Romans 13 be excepted?

Does this line of thought (1) misunderstand Adams' statement; (2) misunderstand the Holy Spirit's statement? Did Adams misunderstand (1) true virtue and happiness ; (2) the demands brought about from the pursuit of virtue and happiness? Other -----?

Those of the New Testament church of the early centuries were not only "slaves" unto an increasingly oppressive civil government, but also various ones were literal slaves to certain individuals. Rather than encouraging Onesimus in his personal "struggle for liberty," Paul convinced him by the guidance of the very Spirit of God to return to an atmosphere where (in the mind of Sam Adams) he would possess far less virtue and happiness (book of Philemon).

Next to consider is Patrick Henry, who stirred Virginia to action on March 23, 1775, by saying at the Provincial Convention in the House of Burgesses :

Gentlemen may cry peace, peace — but there is no peace. The war is actually begun! The next gale that sweeps from the North will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know what course others may take; but as for me give me liberty, or give me death! These questions demand satisfaction for the in-quiring Christian: (1) Can the purpose of God and our destiny in Christ be truly served and fulfilled by preserving temporal life . . . even "at the price of chains and slavery" . . . so that we may continue to serve spiritual interests in the temporal body OR shall we risk that temporal life and destroy the tem-

poral bodies of others, thus sealing abruptly their eternal fate, in order that others (and ourselves if spared) might serve spiritual interests in an atmosphere of greater freedom? (2) Can we determine whether spiritual interests have greater potential for fulfillment according to the will of God in an atmosphere of "chains and slavery" or in an atmosphere of "liberty?" (3) Assuming "liberty" provides the greater potential, can true Christians bear arms to institute or protect such an atmosphere and thus bear arms for Christ?

In his **The Decline and Fall of the Roman Empire**, Vol. I, Edward Gibbon observes:

That public virtue which among the ancients was denominated patriotism, is derived from a strong sense of our own interest in the preservation and prosperity of the free government of which we are members.

This great mind from the same time period as Adams and Henry thus suggests in concise terms what is obvious upon careful thought. Many are called from within to the battleground by a strong sense of interest in preservation of their government, and thus themselves . . . or, as they may see it, a strong sense of interest in preservation of themselves without regard to any civil government. What of the desire to protect oneself and one's family, and therefore his belongings and surroundings and country or government? Is this desire vindicated, yea exalted and bound upon the Christian, by the Spirit's message through Paul in I Tim. 5:8: "If any provide not for his own, and specially for those of his own kindred-house-family, he hath denied the faith, and is worse than the infidel"? Is the desire for self-preservation upon attack, whether bound into the governmental unit or expressed on one's doorstep during a violent demonstration for non-violence, justifiable before God simply because it appears to be "instinctive?" May the desire for self-preservation be based on a desire to preserve self and family for service to be rendered to God in extended human life? . . . thus is one not bearing arms for Christ? Does scripture teach some concept of "human dignity" which necessarily implies, or implies at all, a divinely bestowed right to "a strong sense of our own interest in" self-preservation?

**Prayer**, not political fanfare, is needed in grappling with so serious principles. **Careful thought and sincere interest in the Truth** must reign above the inclinations to pre-judge, to have one's own way regardless of all, to rally around glittering generalities. General confusion clouds the mind when endless and meaningless questions are posed off one direction and then another. These questions are posed in an effort to get Christians to probe into the basics of what they believe and **why**, to dig for roots, principles, the balance of Truth. May God see in today's Christians a determination to genuinely aim for Truth. The Master has said:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened.





# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

## BINGHAM-HIGHERS DEBATE

There will be a public discussion at Corinth, Mississippi on the benevolent work of the church on November 20, 21, 23, and 24, 1967. The debate will be conducted at the Strickland church of Christ, located 6 miles east of Corinth on Highway 72.

The disputants will be Alan E. Highers of Memphis, Tennessee, who has the endorsement of the Jerusalem church, and W. Eural Bingham of Corinth, who has the endorsement of the Meeks Street church.

The discussion will begin each evening at 7:30. The propositions are as follows: MONDAY AND TUESDAY, NOVEMBER 20 AND 21, 7:30 P.M.

It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character. AFFIRMS: Alan E. Highers DENIES: W. Eural Bingham THURSDAY AND FRIDAY, NOVEMBER 23 AND 24, 7:30 P.M.

The Scriptures teach that in benevolence churches of Christ may relieve saints only.

AFFIRMS: W. Eural Bingham  
DENIES: Alan E. Highers

**Calvin Allen, Jasper, Ga.**— A new congregation standing for the New Testament order of work and worship began meeting the first Sunday in October in Rome, Georgia. Their temporary meeting place is the Maple Ave. Community Center at 914 Maple Ave., Rome, Ga. They have made a good start and the future looks bright. They meet at 2 o'clock for Bible study and 3 o'clock for the main service on Sunday afternoon's. At the present time various preachers from the North Georgia area will be doing the speaking. They are in need of a full time preacher but he would need complete outside support. Anyone interested or if you know of any people in that area that need to be contacted, you may contact: **Donald Holmes**, 8 Kings Court, Rome, Georgia or call 235-0803.

I started my third year in Jasper in September. Things look a little better for the Lord's cause in North Georgia. I am looking forward to a good year.

## SHEPHERDSVILLE CHURCH OF CHRIST

P. O. Box 547  
Shepherdsville, Ky. 40165

The church in Shepherdsville, Ky. is in need of a full time man to move there. Anyone interested write, P.O. Box 547 Shepherdsville, Ky. or call 543-7371. Will be needed Jan. 1st.

Bro. Ed. Walker who preaches there will be moving to Flint, Michigan to work with the church at 12th and Fenton around Jan. 1st.

**Elvis Bozarth**, 3679 W. Grand Ave., Chicago, Illinois 60651 — Item 1: The church of Christ, 1702 Davitt St., Sault Ste. Marie, Michigan is in need of a gospel preacher immediately. The church has a small two-bedroom apartment joined to the meeting house but would rent a larger place if needed. Thus quarters and utilities would be furnished. Support would have to be raised but we believe this can be done.

The church is small in number but has a good nucleus of young servicemen. However, the air base is being slowly closed and the service personnel could leave at any time. This is the urgency.

In addition to the work at Soo, Michigan, there are four churches in Canada whose pulpits are open to the preaching of the truth. They are all within 60 miles. Each church has some liberal thinkers and liberal preachers are also allowed to preach in meetings, etc.

I have been personally close to this work for three years and believe there are many fine opportunities in that area. **George Pennock** and **Rolland Fritz**, who were there two years and three years respectively, did good work. **Herschel Davis**, who was there last winter, did the cause much harm. No preacher has lived among them since March. Item 2: **Carol Bates**, 1034 S. Garden Ct., Flint, Michigan 48503, wants to go back into full time work as an evangelist. The church at Gingelville, Michigan (near Pontiac) has invited him to move there the first of the year and can support him \$50.00 monthly. He has been promised \$100. more and will still need \$500.00 more.

Carol has been in secular work the past year and the year before that he did full time work with the Central church in Flint, Michigan. Carol is a young man with two children. He was trained in preaching by his father-in-law, the esteemed **Ralph Givens**, now of Susanville, California.

I have worked with Carol in meetings and have observed his work. I believe he is worthy of support and so commend him to brethren everywhere. Item 3: **Ray Warren**, who preaches for the Albion, Michigan church is in need of additional support. He has been receiving \$550. monthly, of which \$70. was paid by the local church. During this time the church met in his home. This house has been sold and he had to move to the country. The church will now have to use its money to rent a place to meet. In addition to the \$70. I believe that Ray needs more support. Inflation affects preachers like everyone else and unless a man gets periodic raises to keep up with price increases, he actually is reduced in pay. If some church could take up \$100 monthly or any part of that, please write to Ray at 7710 23 1/2 Mile Rd., Homer, Michigan

Ray began preaching in 1963 while still in the Army at El Paso, Texas. He preached while engaged in secular work for the Solane Drive church of Las Cruces, N.M. for several months, full-time with the church at Helen, N.M. a few months, fifteen months

with the church at Medina, Tenn., and has been in Albion since September, 1966. He does good work and is worthy of support.

### NEW RADIO PROGRAM

Millions of people in the United States and several other countries can now hear the gospel on a new radio program supported by the Arch Street church in Little Rock, Arkansas. The program is heard each Sunday at 8:00 p.m. on station KAAY, 1090 on the dial, a 50,000 watt clear channel station. The station has been heard in every state, but its primary signal goes north and south of Arkansas and reaches from Cuba to Canada. If you can hear the program, we urge you to listen, announce it, and be sure to write us. This is another effort of the Arch Street church to reach the lost with the gospel of Christ.

Eugene Britnell

**Joe W. Pruett**, 3259 Greendale Rd., Birmingham, Alabama — During August and September 2 were baptized as a result of a Bible Class in their home, 1 was restored and 1 placed membership at Cahaba Heights.

**Joe W. Pruett**, 3259 Greendale Rd., Birmingham, Ala. — The following -speakers spoke in a series of gospel meetings at Cahaba Heights church of Christ October 8 through October 13. A different speaker as featured at each of the services — Sunday, 9:30 a.m. and 6:00 p.m.; Monday through Friday, 7:30 p.m. The speakers and their subjects were: Sunday a.m. — CHARLES MAPLES, **Serving God**

Acceptably. Sunday, p.m. — DAVID HARKRIDER, **Judgment**

**Begins At The House of God.**

Monday, p.m. — GENE FROST, **Sources of Authority in Religion Now.**

Tuesday, p.m. — BENNY LEE FUDGE, **The Christian and the Modern Social Revolution.** Wednesday, p.m. — RICHARD WEAVER, **Seek, Do**

**and Teach, Ezra 7:10.**

Thursday, p.m.—JIMMY THOMAS, **The Holy Spirit.** Friday, p.m. — CURTIS FLATT, **The Christian and the Race Problem.**

### MORE LIBERAL THAN MOST LIBERALS

**John A. Thurman, Lake City, Fla.**

The liberal congregation of the Church of Christ in Lake City has added one more, more liberal "innovation" or congregational support to an ever increasing list of unscriptural and "denominational" list of human innovations. The church in question already has a church kitchen which on Sunday has been used as a classroom, the members had formerly provided other members of the church the Lord's Supper at their convenience in the Hunting Camp, the church regularly announced and supported a ball team for members and their children, the minister some time ago joined the Columbia County Ministerial Association and accepted posi-

tion as Secretary of that body who control community activities (religious) as well as radio programs and such like, and the church is presently standing behind sister churches of Christ who endorse and support by philosophy or deed the congregational support of human institutions.

Now the church has added one more "denominational" practice. This week the Columbia County Ministerial Association, which includes the liberal church's ministers, sponsored a film by Billy Graham called "THE RESTLESS ONES", considered to be one of the more outstanding films in presenting the teenage crisis of today. Billy Graham talks intermittently throughout the film and at its end extends an invitation at its conclusion, as he also does at his crusades. Before or after the film books and records are sold. These records are the musical score of the production; whereas the book emphasized is **World Aflame**. In addition to this a \$1.00 admission charge is made to see the film, even though advertisements claimed it was free.

One of the most "denominational" aspects presented to the public at large is the support and participation of the liberal church. Not only was the film publicly announced at services but members, including an elder of the church, was seen taking up tickets at one of the showings.

How can our brethren have progressed so liberally and denominational in such a short period of time? Who among us would allow Billy Graham to extend a "partial" gospel invitation to those outside the fold of Christ? Or how much less of the scriptures and wisdom of our liberal ministers would members allow a minister of the Gospel to join a ministerial association? It is time for us to wake up and to let our erring brethren know of the error of these troubled times. Let us ever be sure that we in everything follow "IN HIS STEPS."

The above film referred to was shown in Lake City's City Hall Auditorium on September 24, 25, 26.

### THE LORD'S WORK IN AUSTRALIA

**By Robert Harkrider**

In some ways the Lord's work is still in its infancy in Australia. Those who have obeyed the gospel are few in number, and no congregation is yet large enough to fully support an evangelist. Judging from the facts I have been able to gather, **less than 800 faithful Christians are in the whole country. These are gathered into 40 local congregations (varying in size from 2 to 80 members) scattered across a country as large in land area as the mainland U.S.A.** The total population of Australia is about 12,000,000 people and most of these live along the coastal area.

The Lord's work in Australia is unlike that experienced in most American cities, for in Australia the majority of people have never had the opportunity to hear the pure gospel of Christ nor do they know anything about the effort to restore the New Testament church. Hence, the average Aussie does not have a "built-in" prejudice, and usually he is open minded when investigating the truth.

The greatest problem in Australia seems to be

that of stirring interest to study the Bible. Although official statistics show that about 90% of the population are Christians and profess membership in a religious body, the country is filled with spiritual apathy. The largest religious bodies are the Anglicans and Catholics, but the skeptics and "non-practicing members" seem to be in the majority in these churches. Several have expressed to us their own disgust at the tradition-bound doctrines being taught and have the attitude that "if this is religion they want no part of it."

**THE NEED IS GREAT**

Australia is in urgent need of devoted Christians to come and teach the simple gospel of Christ. I recognize this need exists in every part of the world and read with great appreciation the editorial by Yater Tant, "Can You Help Us Find A Preacher" which appeared in the **Gospel Guardian**, August 17, 1967. The urgent demand for faithful preachers is perhaps no greater in Australia than in any other part of the world, but surely every man who is able to come to this land "down under" should give it serious consideration.

The Restoration Movement actually began in Australia in 1846, but the major portion of these advocates have now digressed to the point that they are no longer distinguished from denominationalism. The Associated Churches of Christ (Christian Churches) claimed 95,633 adherents in the 1961 religious census; however, these congregations are much like the Baptist churches in doctrine and practices. In fact, posters advertising the Billy Graham crusade can be observed at their buildings, and most of their preachers no longer believe baptism essential for remission of sins.

**LIBERAL OR CONSERVATIVE**

The few disciples who are attempting to stand for the old paths are again being tested in the faith by the introduction of "area wide campaigns for Christ", "Herald of Truth radio programs", and in March, 1968, the proposed establishment of the "Australian Bible College" (for preachers) as "the work of the Northside church in Dallas, Texas with sister congregations in America and Australia."

Actually, the terms "liberal" and "conservative" mean little or nothing to the average Australian, for these churches have not been large enough to support human organizations and are unaware of most of the promotional schemes among churches in America. However, most American preachers who have come to Australia have been men who believe in the sponsoring church arrangement and church support of benevolent societies.

Roily McDowell, of Bundaberg, Queensland, is the only native Australian preacher (perhaps one other in Tasmania) who is supported by conservative congregations in America. On May 24, 1967, Harold Comer (formerly of Brownsburg, Indiana); Jim Everett (4th and Groesbeck, Lufkin, Texas); and I (Hueytown, Alabama) arrived with our families and now represent the only American preachers in Australia supported by conservative churches. The Comers have settled in Bundaberg at the invitation of the church there, but plan also to preach in sur-

rounding cities in an effort to establish new congregations. Jim and I have settled in the southern part of Sydney and are attempting to establish another congregation (only the fifth) in this great city of Sydney (3,000,000 population).

Harris J. Dark preached for three months in Australia in 1959, and Sewell Hall came for three months in 1966. The work of both these men accomplished much good, and their efforts continue to bear fruit through opening doors of opportunity for us.

Much pressure has been exerted on the Australian brethren to have nothing to do with us because of our "anti" views. A letter written by one preacher in Perth was circulated to all the churches before we arrived which attempted to cut us off from Australian brethren even before we were given a hearing. It has had some effect. In fact, the only other preacher devoting full time to the work in Sydney has not met us and sent word that we NOT come to any of the services where he preached.

Our views have been misrepresented and naturally these brethren are being cautious with us. However, we have been given several open doors and have found the Australians basically rather conservative. After explaining what in truth we do believe and teach, they seem to grasp the principles involved. We believe time and further contact will erase the strained feelings that are now caused by the false charges made against us.

**SUMMARY**

Much work is before us in this country. The words of the Lord have particular meaning in describing the opportunities: "The harvest truly is great, but the laborers are few" (Luke 10:2). Many cities are without any known Christian living in them, and the few Christians who are in the other cities need to be built up in the faith and encouraged to faint not. If you know of any brother who may be interested in coming, please put him in contact with us. — P.O. Box 52

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## PUBLICATIONS

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## LITTLE ROCK DEBATE

Little Rock, Arkansas  
June 28, 29, 1966

1ST NIGHT: "Resolved that Genesis provides the most probable explanation for the origin and nature of the universe."

AFFIRMATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas.

NEGATIVE: Dr. Carl Sagan, Dept. of Astronomy, Harvard University and Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University. One hour of questions from audience answered.

2ND NIGHT: "Resolved that the Theory of Evolution has been scientifically established."

AFFIRMATIVE: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago and Dr. Thomas K. Shotwell, writer for Salsbury Laboratories. NEGATIVE: Dr. James D. Bales and Dr.

Jack Wood Sears, Harding College, Searcy, Arkansas.  
One hour of questions from audience answered.

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## BALLARD-O'NEAL DEBATE

Murfreesboro, Tennessee  
June 13-17, 1966

FIRST TWO NIGHTS: "The scriptures teach that baptism in water is for (in order to obtain) remission of sins."

AFFIRMATIVE: Thomas G. O'Neal, Christian

NEGATIVE: P. D. Bollard, Baptist

LAST TWO NIGHTS: "The scriptures teach that a child of God (one washed in the blood of Christ) can not so sin as to be finally lost in hell."

AFFIRMATIVE: P. D. Bollard, Baptist

NEGATIVE: Thomas G. O'Neal, Christian

FOUR REELS — \$12.00

## GRIDER-McCAGHREN DEBATE

Longview, Texas  
October 17-20, 1966

FIRST TWO NIGHTS: "The scriptures are violated when one church sends funds to another church in order that the receiving church may preach the gospel over the radio, T.V. or conduct a meeting."

AFFIRMATIVE: A. C. Grider

NEGATIVE: H. C. McCaghren

LAST TWO NIGHTS: "It is in Harmony with the scriptures for churches of Christ to send funds to a home in order that an orphan child may be adequately cared for."

AFFIRMATIVE: H. C. McCaghren

NEGATIVE: A. C. Grider

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## MOSBY-TOTTY DEBATE

Frankfort, Kentucky  
December 12-16, 1966

1ST NIGHT: "It is scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church."

AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 2ND NIGHT: "It is not scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church."

AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 3RD NIGHT: "It is scriptural for a local church of Christ to make contribution to a benevolent institution, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: W. L. Totty

NEGATIVE: Ronald Mosby

4TH NIGHT: "It is not scriptural for a local church of Christ to make contributions to benevolent institutions, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: Ronald Mosby

NEGATIVE: W. L. Totty

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## DODGE-WILSON DEBATE

Payette, Idaho  
January 30-February 2, 1967

FIRST TWO NIGHTS: "The Kingdom, which is God's government, was established in the year 1914 A.D."

AFFIRMATIVE: Charles C. Dodge, Jehovah's Witness

NEGATIVE: John W. Wilson, Christian

LAST TWO NIGHTS: "The Scriptures teach that man has a soul or spirit which is immortal."

AFFIRMATIVE: John W. Wilson, Christian

NEGATIVE: Charles C. Dodge, Jehovah's Witness

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## BRITNELL-STATEN DEBATE

Little Rock, Arkansas  
December 6-10, 1965

1ST NIGHT: "The scriptures teach that one is forgiven of alien sins, saved or born again, at the point of faith when he obeys the command, Believe on the Lord Jesus Christ, which takes place before and without water baptism."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

2ND NIGHT: "The scriptures teach that water baptism for a penitent believer is essential for the forgiveness of alien sins or conversion."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

3RD NIGHT: "The scriptures teach that the church or kingdom was established or set up before Pentecost in Acts two."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

4TH NIGHT: "The scriptures teach that the church of Christ (the kingdom) was established on the first Pentecost following the resurrection of Jesus Christ."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

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## CROWE-SMITH DEBATE

Oklahoma City, Oklahoma  
May 20, 21, 1966

BOTH NIGHTS: "There is an exclusive and binding pattern in the New Testament for the work and worship of the church which is violated by taking money from the first day of the week contribution to build and maintain kitchens and fellowship halls for the purpose of providing facilities for the church to have social meals."

AFFIRMATIVE: J. T. Smith

NEGATIVE: Glenn Crowe

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MORNING WORSHIP 10 45 A.M.  
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WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist:* Olin Hastings  
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MORNING WORSHIP 10 45 A.M.  
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MORNING WORSHIP 11 00 A.M.  
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BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
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**LORD'S DAY**

BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 7 00 P.M.  
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BIBLE STUDY 10 00 A.M.  
MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

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MORNING WORSHIP 10 45 A.M.  
EVENING WORSHIP 7 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist:* Thomas G. O'Neal  
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MORNING WORSHIP 10 50 A.M.  
EVENING WORSHIP 6 00 P.M.  
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MORNING WORSHIP 9 00 A.M.  
BIBLE STUDY 10 00 A.M.  
EVENING WORSHIP 6 00 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

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MORNING WORSHIP 11 00 A.M.  
EVENING WORSHIP 6 30 P.M.  
WEDNESDAY BIBLE STUDY 7 30 P.M.

*Evangelist:* Dick Blackford  
PHONE: 475-9354

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MORNING WORSHIP 11 00 A.M.  
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Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P M

*Preacher:*  
Charles G. Caldwell, Jr.  
PHONE 323-9351

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*Evangelist:* John Witt  
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**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11.00 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P M

*Contact:* G. R. Wheeler  
PHONE: 787-7916

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Bible Study	10 00 A M
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*Evangelist:* Preston Weeks  
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## **BASIS FOR MORALITY**

**Billy Duncan, Trenton, Florida**

We are constantly reminded that the world is suffering a decline in morality. In the April 14, 1967 issue of CHRISTIANITY TODAY there appeared a short article reporting where an Ontario Supreme Court justice was ruled unfit to judge. He stated that "I often lie on minor matters." We read of situational ethics and new morality. Humanism rejects the authority of God as a basis for morality, and professes to believe that man can develop his own code. This is the burden of Walter Lippmann's **A Preface To Morals**, published in 1929.

It is apparent that if society is to be preserved man must observe some code of morals. Huxley observed that "A man's worst difficulties begin when he is able to do as he pleases." Disorder is the result of unrestrained pursuit of money, power and excitement, that arises from greed, arrogance and uncontrolled sexual desire. Any attempt to ethics must recognize the necessity of placing restraint upon desire. For happiness and serenity of soul requires a better organization of life than man can attain through pursuing his own and immediate carnal ambitions.

Another short article from the May 12, 1967 issue of CHRISTIANITY TODAY reports that Dr. Francis

Braceland, former president of the American Psychiatric Association and currently the editor of the **American Journal of Psychiatry**, has found that "Premarital sex relations growing out of the so-called new morality have significantly increased the number of young people in mental hospitals."

Lippmann considers the decline in morals to be the result of a loss of faith in God, and for which he seems to partly blame denominational division and the preaching of modernism. Yet he seems to feel that unbelief is inevitable due to scientific advancement, and that it is impossible for modern man to believe. Yet he feels the necessity for a moral code, for to him "it is impossible to reconstruct an enduring orthodoxy, and impossible to live well without the satisfactions which an orthodoxy would provide" (Ibid, pg. 20). Therefore, he turns to humanism for a code of morals.

However, he recognizes that as a basis for morality, humanism is weaker than faith in God. "A human morality has no such sanction as a divine." "It is evident that a morality of humanism presents far greater difficulties than a morality premised on theism." For theism when it was credible "bound together the whole of experience upon a stately and dignified theme" (Ibid, pgs. 49, 137, 9). It is evident, then, that to one who feels that man can no longer believe in a supreme being so as to make life have meaning, the only alternative is some system of

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religion based on humanism.

This religion Lippmann calls a high religion, the religion of Aristotle, Buddha and Spinoza, wherein "these great teachers placed their emphasis upon the conversion, the education, and the discipline of the human will. . . This alteration of the human will they conceived as good not because God commands it, but because it is intrinsically good for man, because by the test of experience it yields happiness, serenity, wholeheartedness." He sees the discipline as "an effort to overcome immaturity" so as "to be able to observe our own feelings as if they were objective facts, to detach ourselves from our fears, hates, and lusts, to examine them, name them identify them, understand their origin, and finally to judge them, is somehow to rob them of their impenetrability." "To have virtue is to respond to larger situations and to longer stretches of time and with out much interest in their immediate result inconvenience and pleasure . . . which is maturity of character" (Ibid, pgs. 195, 191, 219, 225). Lippmann sees happiness as the result of following a system of rules which experience has found to actually work to man's good.

There is a remarkable semblance in the requirements of a moral code as seen above and in the requirements of the divine moral code of the Bible. A conversion, education and discipline are required by both. Restraint of the carnal appetites is the discipline in both. But why shouldn't the semblance exist? If the laws governing the universe may be discovered and tested in the laboratory, why may not the laws governing morals be discovered to some extent? Paul says that God's laws are capable of being tested. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Lippmann's excuse for turning to humanism is his claim that it is no longer possible for man to believe in God. While it is evident that many do not believe, even among churchmen, and many have lost faith, yet many do believe. There are many evidences of the existence of God. The universe cannot be adequately explained without recognizing God. "The heavens declare the glory of God" (Psalms 19:1). Kant believed that morality justified a belief in the existence of God. I so believe, also, and feel that Lippmann's admissions concerning morality and the effect of faith in God upon morality argue in favor of the existence of God.

No moral code can be established without recognizing a connecting principle in life and that life is governed by laws such that what works best under one set of circumstances will also work best under similar circumstances. To the extent the code is in harmony with the laws governing life, to that extent the code will work. But Lippmann recognizes that no human code will work as effectively as the divine, one involving faith in God. The code that really works has faith in God as its underlying principle. The existence of God is in harmony with the princi-

ples and laws that govern life and morality. Unbelief, or lack of faith in God, is at odds with the laws governing morality. Therefore, God exists! A morality that works demands it.

The Bible presents a code of morals that is thus commended in the experience of man. Thus Paul says of the fruits of the Spirit, "against such there is no law" (Gal. 5:23). The Beatitudes of the sermon on the mount (Matthew 5) have the ring of authority and truth, and the life of a Christian exemplifies the "stately and dignified theme" of the morals of the Bible. But though man may to some extent discover and verify in his experience the laws governing morality, there is a limit to such discovery. (There may also be some limit in the physical universe, for man still searches and still constantly revises his estimate of his discoveries.) For man deals only with his findings that are related to this life, and that are related mostly to man. But in the Bible we have "the wisdom that is from above" (Jas. 3:17) and that teaches what is best for man in time and eternity with regard to his relationship with God and man.

That faith in God is basic to moral strength is observable in man's experience. That this should be so is to be expected. For in divine morality the conversion, education and discipline are vitally united. Faith in God pervades them all, and is the strengthening power to His children (Heb. 11; John 12:32; Rom. 8:1-13; Eph. 3:16; Col. 1:11). A lack of discipline indicates a lapse in education (II Pet. 1:8,9) and a deficiency in conversion (Gal. 5:24). We hear much about churches needing conversion. Attempting this through social activities will fail. For faith comes from God's Word (Rom. 10:17). Faithful preaching of the truth is the remedy. For if man's heart is filled with Bible truth so that he will "think on these things" (Phil. 4:8), his life will be molded in conformity (Prov. 23:7; II Cor. 3:18), and will "prove what is that good, and acceptable, and perfect, will of God."

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

VOLUME VIII

DECEMBER, 1967

NUMBER 12

## SENTINEL OF DENOMINATIONAL ERROR

Thomas G. O'Neal

One of the latest journals to make its appearance before the brethren is one called the **Sentinel of Truth**. It is edited by my friend and brother in the Lord, Charles A. Holt and is published by brother J. D. Hall, Jr. **Sentinel of Truth** is a misnomer for it, as it teaches denominational error and should be more appropriately called the **Sentinel of Denominational Error**. I have all copies of this journal and have considered the things said therein and want to point out in this article some of the error.

### CATHOLIC ERROR TAUGHT

Speaking of I Timothy 3 and Titus 1 in the October, 1967, issue on page 2, the editor says:

"A closer and unprejudiced reading and study of the passages shows that the 'qualifications' are for the elders (those ALREADY such) who would do the work of BISHOPS. The WORK (not OFFICE, in any official sense) of looking over or after, exercising care, and spiritually guiding the flock should be done by those who are ALREADY 'elders' and who are qualified in ability and character to do such."

Notice that the Sentinel editor believes I Timothy 3 and Titus 1 gives the qualifications for those who are already elders to be bishops. One is an elder and then is made a bishop. Thus, a difference between an elder and a bishop. This is a difference the New Testament does not make (Acts 20:17,18). Catholicism is the result of making a difference between an elder and a bishop. The Sentinel has made this difference, thus the Sentinel has taught Catholic doctrine.

### PREMILLENNIAL ERROR TAUGHT

On page 17 of the October, 1967, issue we have this quotation:

"4. 'Church and kingdom are interchangeable terms, having the same meaning.' Men who tell

us this are neither deep nor sound thinkers, for they propose to prove their claim by verse 19 of Matt. 16, a verse that unquestionably disproves it. They quote verse 18, 'I will build,' etc. and point to verse 19, 'I will give unto thee the keys of the kingdom of heaven.' If church and kingdom are synonymous why did He not say, 'key of the church of heaven?' Simply because He knew — and so should we — that the church, a group of saved persons, has no doors, hence, needs no keys. 'There are aspects of the church and the kingdom (government) of heaven that attest a relationship; but that does not make them 'One and the same.' "

The writer does not believe that the church and the kingdom of Christ are one and the same. Therefore, one who is in the church is not in the kingdom or one in the kingdom is not in the church, according to the writer. Thus, one can be in the church and not be in the kingdom; one can be in the kingdom and not be in the church.

Jesus said to the apostles (Matt. 16:13-20; 18:1,18) he would give unto them the keys of the kingdom after he promised to build his church. When the apostles used the keys of the kingdom on Pentecost (Acts 2) those who obeyed the Lord were added to the church (Acts 2:47). Those in the kingdom were in the church; those in the church were in the kingdom.

Premillennialism teaches there is a difference between the church and the kingdom. This theory teaches men are in the church now but Christ will come back to earth and set up his kingdom. Premillennialism teaches a distinction between the church and the kingdom. Sentinel teaches a distinction between the church and the kingdom, therefore, Sentinel teaches the error of Premillennialism.

### BAPTIST ERROR TAUGHT

The Sentinel publisher said in the September, 1967, issue on page 12:

"The only thing established by the Lord was the Kingdom of Heaven, and it had come into being before His ascension, and before He said, 'All power is given unto me, in heaven and in earth' (Matt. 28:18)."

Since Pentecost was **after** the ascension of Christ and the statement of Matt. 28:18, we have the

church or kingdom set up on earth before Pentecost, according to the Sentinel. This is the position of the Baptists. They contend the kingdom or church was set up before the day of Pentecost. The Sentinel editor has met this in debate with Baptists before. His answer to the Baptist then would be a good answer to the Sentinel's published now. Baptist doctrine says the kingdom existed in fact before Pentecost; the Sentinel says the same thing, therefore, the Sentinel is teaching Baptist doctrine.

**MODERNISM TAUGHT**

In the August, 1967, issue on page 10 we find this statement from the publisher:

"Unfortunately the New Testament (English present day translations) is NOT the holy Scriptures. It is a translation ONLY of the holy Scriptures, and a very very poor one at that. It is an indisputable Fact that FAR MORE PEOPLE TODAY ARE BEING LED AWAY FROM GOD THAN TO HIM by the present translations. Who can doubt it?"

Now how does that piece of modernism set with you, dear reader? If "the New Testament... is NOT the Holy Scriptures" then what is? We are told that the New Testament "is a translation ONLY of the holy Scriptures." Therefore, if we accept the modernism of the Sentinel, we do not have a New Testament, because every copy of the New Testament today is a "translation." If we do not have the New Testament today, Sentinel should go out of business because nothing matters. I have a question for the Sentinel. Do we have the word of God today? If so, where is it?

But think about this statement: "Far more people today are being led away from God than to Him by the present translations." Sentinel has men being led away from God by reading our present day Bibles. Therefore, in order to keep from being led away from God, Sentinel would have men stop reading the Bible. Just think of just blasphemy and modernism coming from men who say they want to get people closer to God.

But consider again the fact that Sentinel is bringing out its own "translation" of the Scriptures. Will the Sentinel "translation" lead people to God, a thing they say no present one will do? Or will it be just one more "present translation" that will lead people away from God?

The Sentinel brethren are teaching error and the only way around the word of God is to bring out their own "translation" doctored up to their liking. We hope that these brethren will see the error of their way and return to a "thus saith the Lord" and quit teaching error.

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**I  
 MARVEL  
 Galatians 1:6**

**James P. Miller  
 2523 W. Diana  
 Tampa, Florida**

Many good brethren in different parts of the country have taken me to task for not writing my column in **Searching The Scriptures** under the above heading. I made some explanation of this in a recent issue of the paper in an editorial on "Mr. Inside and Mr. Outside" where I called attention to the nature of my work as the distribution editor of the journal. These brethren evidently feel that regardless of the time required for this work I still have time to write under I Marvel and I know nothing to do but to bow to their wishes.

**THE PROBLEM OF COMMUNICATION**

I marvel that more brethren are not aware of the great advantage in calling attention to their work through such papers as this. There are hundreds of small churches today that are struggling for their very existence. Some of them are new, forced to begin their work against almost unbelievable odds. They are meeting in new locations that are not known to the majority of brethren over the land. Many of them have young and humble preachers who are not yet known to the brotherhood. It seems, to me that in these cases, as well as in others, communication is of the greatest importance. Brethren need to know of the existence of faithful brethren everywhere. America is on the move and good Christians are faced with the problem of where to

worship when they move, when they travel, or when asked by others for the location of brethren who believe in the all-sufficiency of the church of our Lord. It would take but a few minutes of these brethren's time to tell of their work and the location of their place of meeting.

Some of these young men do not report their work because they feel that if they do so they will not appear humble and they do not want to advertise themselves. This is a noble attitude and one that all of us, young or old, should have. I marvel, however, at one thing: if they can preach a sermon and show the right humility, why can they not write a report of what they are doing and reflect the same spirit? I believe that a moment's reflection will show them that the principle is the same. It is true that in the past some reports have been nothing but "preachers ads." I remember one preacher of the past who sent in to all the papers this statement: I have moved to blank to take up the work and have been here one Sunday and we already have a noticeable increase in interest and attendance. Even a novice could not help but laugh at such a report. People could have very well come as the result of curiosity just to see what they had by way of a preacher. This is not the kind of report that a humble man would write, but that same preacher in all probability preached the same kind of sermons.

### CONSIDER SOME EXAMPLES

Let me call attention to some examples where the right kind of reporting has paid dividends to these small congregations. Just an issue or two ago I called attention to the fact that my son, Rodney Miller, was preaching for the small but courageous congregation that meets at 6101 Linton in Haltom City, Texas. This is a suburb of Fort Worth, one of the great cities of the big state of Texas. As the result of this mere mention of his work and the location of the same in *Searching The Scriptures* one family who had moved to that part of the country found the brethren and now the entire family is meeting with the church there. When you have fifty or sixty members just think of how worthwhile the two or three minutes it took to write the report were to the brethren there.

The West Side church in Murray, Kentucky is another example of this principle on a far greater scale. A few brethren were called together two or three years ago by brother Irven Lee and a meeting followed. The sound brethren who supported the meeting were less than twenty in number. They were hedged in by liberal brethren on every side. I followed brother Lee's meeting with a tent meeting the following summer and used all of the scriptural means open to me to advertise the work. Since that time brother Aude McKee who came to preach for the new congregation has published a fine bulletin that goes to the entire county. The work has been kept before the brethren who love the truth everywhere. It can be truthfully said that in spite of the great opposition by many that the work has grown and prospered from the very beginning. A new building has been erected that would be a credit to the cause anywhere. As this is being written a new record of 92 were present just three Lord's days ago to worship. The church in Dickson, Tennessee that

supplied brother McKees salary at the beginning has been relieved of about two thirds of his support. In addition to this a new congregation has been started in Henry County, Tennessee, just over the line and with Weldon Thomas as the preacher. They have a new building in which to meet. The brethren have started the work in Paducah, Kentucky out of the West Murray church.

Let no man misunderstand, it took far more than just communication. It required hard work and sound preaching by brother McKee and others. It took help from Academy Street church in Dickson and the fine 12th Street church in Bowling Green, Kentucky. It required prayer and sacrifice by the membership but the point is this: when any one moves or visits in Western Kentucky he knows about the congregation and if he loves the Lord and wants to serve Him he knows where to find the brethren.

### TWO WAYS TO REPORT

Not only **Searching The Scriptures** but almost every sound journal among us will place a regular ad in the paper calling attention to the vital facts concerning the work. In this paper we call this section simply, **Worship With These Churches**. The other means is to send in from time to time, to what we call the **News Letter**, a short story of what is being done and of the progress that is being made where the gospel is preached.

Yes, I marvel that brethren will not take the time to "rehearse all that God has done with them," and that if they can preach a humble sermon they cannot write a humble report.

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**A REVIEW OF  
BRO. MARSHALL PATTON  
ON I COR. 11: 2-16  
NO. 2**

William Lewis, Indianapolis, Ind.

On page 7, September, 1967, issue of "Searching the Scriptures," is a reply by Bro. Patton to my "review" of his article in the April issue of the same paper on I Cor. 11:2-16. Following is my "review" of his second article.

### DEALING FAIRLY

Bro. Patton charges me with not "dealing fairly" with his teaching. He said: "Bro. Lewis' review leaves much to be desired in this respect" (dealing fairly, WHL). If it can be shown wherein I have dealt unfairly with his teaching, I will gladly apologize just as soon as someone points out such. I have been unable to detect such after a careful reading. Now, let Bro. Patton PROVE wherein I have dealt unfairly with his teaching. Bro. Patton didn't like the term "passover" with regard to his passing over THE VERY FOUNDATION OF PAUL'S ARGUMENT AS TO WHY MEN SHOULD PRAY WITH UNCOVERED HEADS, AND WOMEN SHOULD PRAY WITH COVERED HEADS IN THE ASSEMBLY. His position is that such practice was based upon the "custom of Paul's day," and ONLY in the city of Corinth. (See S.S. April, 1967, page 5.) I say it was based upon the ETERNAL DECREE OF GOD! I believe that the readers can determine if I have dealt fairly with his teaching.

### BRO. PATTON IS AFFECTED BY "CUSTOMITIS"

In Par. 4, p. 7, Bro. Patton shows why he believes that the subject of "covered" and "uncovered" heads of I Cor. 11:2-16, is based upon the "custom of Paul's day." Listen to him: (1) "that the use of the covering was in conformity to **custom**, (2) that the 'custom' signified submission to the divine order of authority established in these verses, and (3) that wherever this **custom** prevailed the covering should be used as directed. I therefore, believe that what Paul taught in I Cor. 11:2-16, AS OUTLINED ABOVE, is as binding today as then." Bro. Patton has "missed the boat" in these statements. What he should have said is: "I, therefore, believe that what Paul taught in I Cor. 11:2-16, IS AS BINDING TODAY AS THEN, and left off "as outlined above." His "above outline" doesn't agree with the facts of the case! Comments on the above statements: (1) The "covering" of I Cor. 11:2-16, was NOT based upon "custom," but, upon the eternal decree of God, which states that the MAN is to pray with HEADS UNCOVERED, and WOMEN were to pray with HEADS COVERED, because of the subordination of woman to man, man to Christ, and Christ to God! This relation still exists, and cannot be changed by "custom." The TYPE of artificial covering worn to show the woman

recognizes her subordination MAY be determined by "custom," but, "custom" cannot remove the COMMAND for the women to be "covered" when she prays! (2) Bro. Patton says: ". . . the CUSTOM signified submission to the divine order of authority established in these verses" (Emp. mine, WHL). In this Bro. Patton is wrong again. Bro. Patton seems to NOT be able to see the difference in "custom," and in the TYPE OF COVERING TO BE WORN, being determined by the prevailing "custom in Paul's day." Bro. Patton, Paul did not say that "custom" would show woman's recognition of her subordination to man, but, the ARTIFICIAL COVERING would! Can't you see the difference in the two? I know that the readers can. (3) Bro. Patton says: "That wherever this custom prevailed the covering should be used as directed." You missed it again, Bro. Patton. What you should have said is: "that wherever this RELATIONSHIP OF GOD, CHRIST, MAN AND WOMAN prevails, the COVERING should be worn as directed! That is what the Bible teaches.

Bro. Patton, it is the "custom" for many of the women in, and around Birmingham, to wear an artificial covering when they come into the assembly. Should they do it or not? You said "wherever the custom prevailed the **covering should be worn as directed**." If it is all right for the women in Birmingham to wear the covering, in recognition of their subjection to man, because it is their "custom," would it be all WRONG for the women in Huntsville to wear them for the same reason, even though it may not be the "custom" for the women to wear them in Huntsville. Maybe this is one of those "missing links" you talked about!

### PRAYING AND PROPHESYING

Bro. Patton calls to our attention that what I said on the above subject was not an answer to his argument, as he believed that what is taught in I Cor. 11:2-16 COULD apply at OTHER TIMES than when men and women were INSPIRED; I explained when I wrote it that it was not an answer to Bro. Patton's position, BUT MANY OF HIS BRETHREN TAKE SUCH A POSITION. I brought this out to show our readers how woefully brethren are divided as to WHY they think I Cor. 11:2-16 does not apply to us today. They can't agree as to WHY it does not apply today. About the only thing on which they are agreed is IT DOESN'T APPLY TODAY."

### GENERIC AND SPECIFIC

Bro. Patton tells us that the "covering" the man is NOT to wear while praying is "generic," while the "covering" that IS to be worn by the woman is "specific." I am glad that Bro. Patton can see that there are two coverings taught in this passage — the natural, the hair, and the artificial. Some say that the "hair" is the only covering mentioned, and that the passage DOES apply today. Bro. Patton says: "My argument involved the meaning of 'katakalypto' which excludes a hat, cap, turban, and anything that does not 'fully cover' the head." Bro. Patton, if I, for argument sake, conceded the point that the "covering" under consideration MUST be a "veil" just as were worn "in Paul's day, and in the city of Corinth," WOULD YOU THEN SAY THAT I COR.

11:2-16, WOULD APPLY TODAY? IF a "hat," cap, or turban, were to "fully cover" the head, would you say that such would "fill the bill?" I think that we will have to have a little more than just Bro. Patton's word to PROVE that a "hat, cap, or turban" won't meet the requirements of a "covering" in I Cor. 11:2-16. Bro. Patton says: "None of the translators quoted by Bro. Lewis are at variance with anything I said concerning the meaning of the original word." I think that the readers can see that such is not the case. The King James says "uncovered," the A.S.V. says "unveiled," the Amplified N.T. says "bareheaded," and Williams says the same. Waessat uses the term "SHAWL," and "MANTLE." Does that sound like these translators agree with Bro. Patton's position of the "generic and specific" covering of I Cor. 11:2-16? I know of no one who says that a woman must wear a HAT, when she prays in the assembly, but, SHE MUST HAVE SOME KIND OF AN ARTIFICIAL COVERING ON HER HEAD TO SHOW THAT SHE RECOGNIZES HER SUBORDINATION TO MAN as set forth in I Cor. 11:2-16. And, "CUSTOM" cannot set this aside!

### "MISSING LINK" NOT MISSING!

Bro. Patton said: "Bro. Lewis is wrong about this (that the covering should be worn by the woman today when she prays in the assembly to show that she recognizes her subordination to man, WHL) because his chain of logic has a missing link. With this missing link his conclusion is an assumption. The missing link is PROOF OF THE UNIVERSAL SIGNIFICATION OF THE COVERING." Bro. Patton agrees that the relationship of God, Christ, man, and woman still exist. He also believes that Paul taught the church at Corinth that the woman should be "veiled" when she prayed in the assembly TO SHOW THAT SHE RECOGNIZED HER SUBORDINATION TO MAN. We agree on these points. Now tell us, Bro. Patton, WHO is to tell us that such a "sign" of woman's subordination IS NOT TO BE WORN TODAY, IF the same relationship still exists? If it is not binding today, WHEN was it done away? "CUSTOM" may change the TYPE of covering to be worn, BUT IT CANNOT REMOVE THE COMMAND FOR THE COVERING TO BE WORN! Bro. Patton, the "covering" was the "sign," and NOT "CUSTOM." No, Bro. Patton, the "link" was NOT "missing," you just observed the "passover" again! Bro. Patton said "This brings us back to the issue set forth in my former article which shows this SIGN to be given in the first place because of local usage and custom." Bro. Patton, will you just quote ONE verse in I Cor. 11:2-16, that says that the **wearing** of the "veil" by the woman, to show her subordination to man WAS BASED UPON CUSTOM? I set forth six reasons WHY a man should NOT be covered, and WHY a woman SHOULD be covered, when they pray in the assembly, and I gave Bible reasons for every one of them. All that I am asking you, Bro. Patton is, give us JUST ONE VERSE THAT TEACHES what Paul said in this passage was BASED UPON THE CUSTOM OF PAUL'S DAY, AND ONLY IN THE CITY OF CORINTH! Bro. Patton says: "While Paul did not call the covering a "custom" in verse 7, he did in verse sixteen." No, Bro. Patton, Paul didn't call

the "covering" a "custom" in verse sixteen. There is a great difference in the TYPE of "covering" worn being determined by "custom," and the **command** to WEAR the "covering." You need to study verse sixteen some more. Williams gives this verse thus: "But if anyone is inclined to be contentious about it, I for my part prescribe **NO OTHER PRACTICE THAN THIS**, and neither do the churches of God" (caps mine, WHL). Moffatt says: "If anyone presumes to raise objections on this point — well, I acknowledge no other MODE OF WORSHIP, and neither do the churches of God." The New Testament in Basic English says: "But if any man will not be ruled in this question, **THIS IS NOT OUR WAY OF DOING THINGS**, and it is not done in the churches of God." Bro. Patton, WHAT HAPPENS TO YOUR "CUSTOM" ARGUMENT? In verse sixteen, Paul set forth the universality of WHAT HE HAD JUST TAUGHT IN VERSES 2-15! It was not limited to Paul's day, or to the city of Corinth.

Paul said that what he taught was the practice of ALL OF THE CHURCHES OF GOD. What did he teach in verses 2-15? That man was to have "short hair," and **not** have any artificial covering on his head, and that a woman should have "long hair," and SHOULD have an ARTIFICIAL covering on her head, when they prayed in the assembly. The ARTIFICIAL COVERING would have the same "universal signification" TODAY, as it had in Paul's day, IF people would preach the truth on this matter? If no, why not?

I close with this quote: "But if anyone wants to argue about this, all I can say is that we never teach anything else than this — that a woman should wear a covering when prophesying or praying PUBLICLY IN THE CHURCH, and all the churches feel the same way about it." (Caps mine, WHL.) (Living Letters — The Paraphrased Epistles—I Cor. 11:16, by Kenneth N. Taylor.)

## ANSWERS

1 Peter 3:15

## FOR OUR HOPE

Address questions to:

Marshall E. Patton  
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Huntsville, Alabama 35802

Elsewhere in this issue appears another review by Brother William Lewis of my articles on I Cor. 11. I have been informed by Brother Phillips that the original plans, previously referred to, have been completed for the exchange articles on this subject matter. While some changes have been made in the original plans, the articles, nevertheless, will be forthcoming. Since this is so, I am willing to yie"ld any further discussion on the subject to the selected writers that the original plans and purpose might be more fully carried out. Especially so, since my first article was intended only as a brief statement and



defense of my position as a matter of record for my column.

I have carefully searched in vain the articles by Brother Lewis to find an answer to the brief three-fold argument made in defense of my position. His last article offers little, if anything, new. In view of these circumstances and without any desire to overly burden our readers with so much material on the same subject, I yield further discussion, at least for the present, to the forthcoming articles.

**QUESTION** — Is it possible to observe Christmas today as a civil holiday without religious implications? Does the use of a tree, decorations, and the exchange of gifts imply religious significance? If not, why not, since these things have religion for their background? Please answer in **SEARCHING THE SCRIPTURES** before Christmas this year, if possible. — J. P.

**ANSWER** — From the above questions I take it that our querist understands that no religious significance should be attached to Christmas. This is right. However, some of our readers may not understand why this is so, hence, a brief explanation before answering the above questions.

The following quote is a fair sample of the scholarship of the world on the origin and celebration of Christmas:

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity . . . The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals. . . . It was not till the 6th century that the whole Christian world concurred in celebrating the nativity on the same day." (Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by McClintock & Strong)

Is the absence of divine authority for celebrating the birth of Christ that makes it wrong to attach religious significance to Christmas. It is sin to transgress divine limitations (Col. 3:17; II John 9; I John 3:4). God has made the **death** of Christ more significant than His birth by authorizing in its memory the **weekly** observance of the Lord's supper (Matt. 26:26-29; I Cor. 11:23-24; Acts 20:7). Had He wanted His nativity celebrated He could and would have so authorized.

There are many things right within themselves which become wrong when religious significance is attached thereto. The washing of hands is proper for all Christians, but to observe such as a religious ordinance unto God would be wrong (Mark 7:1-13). The gathering of individuals to eat food is right within itself, but to turn such into a religious festival would be wrong. The observance of national holidays such as the Fourth of July, Memorial Day, Thanksgiving, and even Christmas is proper so long as no religious significance is attached (Gal. 4:10,11).

Now, concerning the questions above. I believe that it is possible to observe Christmas as a civil holiday without religious implications. There are things used every day in our modern society which have their origin in religion, but which things have long since lost their religious significance. The days of the week are of heathen origin and are named in honor of pagan gods. Some cities of our nation are of Catholic origin and were named to signify and honor things peculiar to Catholicism. However, it is possible for one to separate these from their religious background and use them in our society without religious implications. In the same way the word "Christmas" can be used today.

It does not meet the issue fully to say that religious significance is still attached to Christmas by some. Paul taught Christians to eat meat sacrificed to idols, if they had "knowledge," and were able to disassociate it from the religious significance attached to it by others (I Cor. 8; 10:25-28). However, they were forbidden to do this when circumstances were such as to necessarily have religious implications: "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" (I Cor. 10:27-29). Furthermore, they were warned of the danger of "offending" a brother. But the point is — it was possible under some circumstances for one to partake of that to which others attached religious significance without doing so himself or signifying such by his action. Upon this same basis Paul acted in relation to circumcision — at times he practiced it, but did not attached religious significance to it, though others did (Gal. 2:3; Acts 16:3; Gal. 5:6).

It is also a fact that some things with religious significance undergo a **change** in significance. For example, the "yule log" was once burned in worship to the Sun-god. The decoration of trees with ornaments was a part of the Saturnalia (worship to Saturn) in Rome. However, these things with pagan religious significance were changed by Catholic authorities and made a part of the Christmas celebration signifying the birth of Christ. Thus, the ancient pagan significance no longer exist in our modern society. He who tries to attach such significance to these things today does so arbitrarily, and is guilty of reviving relics of pagan idolatry. It is folly to affirm a significance and implication which is contrary to facts. Their former significance has changed!

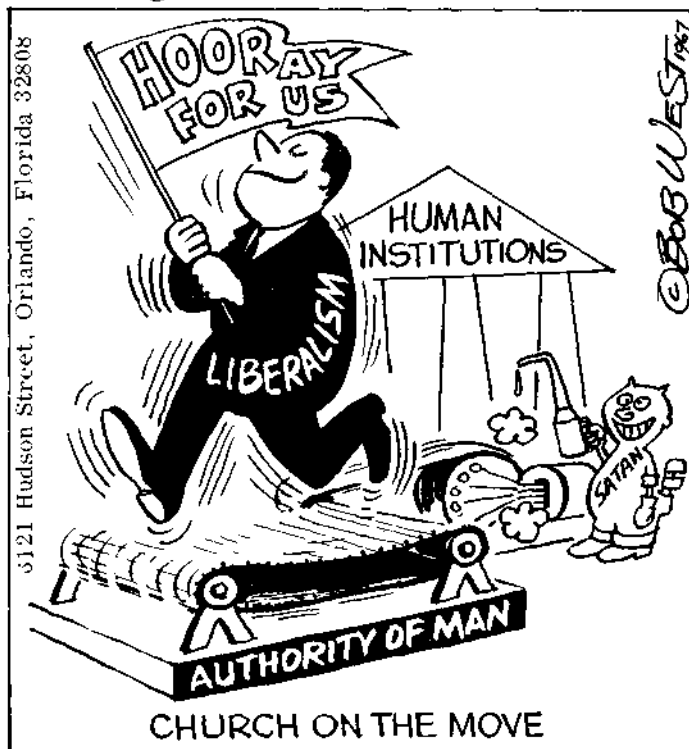
It is also a fact that the religious significance given by Catholics and others to Christmas and its celebrations — honoring the birth of Christ — has undergone a tremendous change. Thousands now observe Christmas by use of traditional practices — sending greetings, exchanging gifts, decorating trees, etc. — without regard to religion of any kind in any measure. Jews, who do not believe in Christ, and non-religionists observe the holiday by closing their stores, decorating their places of business and homes, having family reunions and special dinners, and by

exchanging gifts — all without regard to religion. The Christmas holiday season has become so much a part of the American way of life that nearly all, regardless of religion, partake in its celebrations and share in a wonderful holiday spirit of good will and gratitude. It is a misrepresentation and a denial of facts to assign religious significance and implications to such activities in all instances.

True, many who see no wrong in attaching religious significance to Christmas try to keep its former concept alive. They cry "Put Christ back in Christmas," which cry within itself evidences a change in significance. This religious concept is obvious on the part of those who at this season of the year involve the church and plan a program of church function around the Nativity. Individuals also obviously attach religious significance to celebrations when in such they focus attention upon the Nativity. The Christian, however should act in relation to Christmas and things used in its celebration as Paul told the Corinthians in relation to meats sacrificed to idols (see again I Cor. 10:25-29). Thus, Christmas may be observed as a civil holiday along with "Folk Customs" used in its celebration which are separated from religion by those using them.

I am persuaded that Christians should not contribute anything to the reviving of former religious concepts, pagan, Catholic, or otherwise, by putting Christ in Christmas or assigning a religious significance in any instance that does not necessarily exist in our modern society. On the other hand he may enjoy the celebration of what is perhaps the happiest holiday season of the whole year in our time signifying good will and gratitude without "conscience of the idol."

## Our Religious World



## The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolla, Mo.

### ONE REASON WHY "PROTESTANTS" ARE SUSPICIOUS OF ROMAN CATHOLIC POLITICAL CANDIDATES!!

We copy from a Roman Catholic publication, *Civilita Catolica*, April 1948:

"The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will never draw the sword but she will require that by legitimate means they shall not be allowed to propagate false doctrines. Consequently, in a state where the majority of the people are Catholic the church will require that legal existence shall be denied to error and if religious minorities actually exist they shall only have a de facto existence without opportunity to spread their beliefs. In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions which must be taken into account as a practical matter."

The publication from which the above paragraph is copied is an organ of the "Society of Jesus" or "Jesuits." In order for us to properly understand and evaluate the above quoted policy, we need to determine the nature, character and purpose of the "Jesuits." This organization was initially set up in the year 1534, some seventeen years after Martin Luther's revolt against the Roman Church's spiritual and moral decay. Concerning the "Society of Jesus," a Roman Catholic historian says:

"The most celebrated of all the new orders was also Spanish in its origin, the Society of Jesus. Here was not only a new order but a new kind of order, religious who dispensed with the customary foundations of community life and the common recitation in choir of the Divine Office. Wherever there was a Jesuit there was the order. All the individualism characteristic of the age was seized on by the new society and brought into the service of religion. The discipline of the order, that reflected the current authoritarian tendencies, was something new in its military strictness, and it produced the most perfectly subordinated instrument the papacy has ever had at its disposal. The training was long; a discipline of the will in the interests of the will of God, shown through whatever orders the superior gave, was its main object. And the Jesuit was to be superbly educated in the best the Renaissance had to give. Wherever the Holy See needed them the Jesuits went, ready to do whatever work lay to hand. From the beginning they had a deserved reputation as

# The News Letter Reports

"... THEY REHEARSED ALE THAT COD HAD DONE WITH THEM. . ."—Acts 14:27

preachers, controversialists, confessors, and schoolmasters, and willy-nilly, they soon became involved, like their masters the popes, in all politico-religious activity of the later sixteenth century." (Page 187, **A Popular History of the Catholic Church**, by Philip Hughes.) (Emphasis mine. LWM.)

Several nations of Europe had occasion to suppress the Jesuits and banish its members from their dominions. Finally, Pope Clement XIV, in 1773 signed a decree that suppressed the Jesuit order, although this was done with reluctance on his part. However, in 1814, Pope Pius VII . . .

"called the great society back to life, and because of its flexible organisation, it was to be the chief auxiliary of the popes in the Catholic restoration of the next sixty years." (Ibid, page 227.)

In the present century, the most overt activity of the Jesuits is that of operating various educational institutions throughout the world. In the United States such schools as Fordham, Marquette, Loyola at Chicago and New Orleans, Georgetown and St. Louis University, are among those operated by members of the Jesuit order. Georgetown University, by the way, is commonly used by our nation's State Department in the training of U.S. diplomats. One of the better known members of the Jesuit order is Avery Dulles, a son of the late John Foster Dulles, formerly Secretary of State.

## SPAIN AN EXAMPLE OF THIS POLICY TODAY!

Jesuitism had its beginning in Spain. The "Inquisition" which had its beginning in Spain and Southern France saw thousands upon thousands of people put to death. The authoritarian power that was once wielded by the "Inquisitor General" is still exercised in a more civil fashion in the 20th century.

1. Many "Protestant" church buildings have been closed by the Spanish authorities. 2. Protestants are prohibited from engaging in religious services in the privacy of their own homes. 3. Protestant parochial schools are prohibited. 4. Protestants are not permitted to import, publish or circulate copies of the Bible. 5. Protestants are not permitted to publish religious books or papers. 6. Protestants desiring to be married . . . in order to avoid a Roman Catholic ceremony, must **PROVE TO THE SATISFACTION** of Spanish Catholic Officials, that the persons desiring marriage, were not baptized into the Roman Catholic faith when they were infants.

**SPAIN IS A COUNTRY IN WHICH THERE WAS NO REFORMATION . . .** there was no Martin Luther, Calvin, Knox, Huss or Zwingli, to challenge Papal authority!!

## REPORT FROM JACKSON, TENNESSEE

**Earl Fly**, P. O. Box 57, Jackson, Tenn. 38301 — The Hollywood congregation is making progress with increases in membership, contributions, and attendance. We had 28 additions during the last 17 months, and our membership now totals 50. Prospects for future growth are still very good.

Since we are still being falsely charged with opposing care for needy children and others, we submit the following information for our many Jackson readers and others: The Hollywood church of Christ is a scriptural congregation, believing in, preaching and practicing, according to ability and opportunity, the caring for the fatherless, widows, other needy saints and aliens, according to scriptural authority governing church and individual actions in these fields. If anyone can prove by the Bible that we are preaching and/or practicing anything unauthorized by God, we will immediately cease it; if anyone can prove that we are failing to preach and/or practice anything which God requires, we will immediately begin to do it.

If we are not abiding in Christ's doctrine, we have not God (II John 9). If we have erred from the truth, we are sinners in danger of eternal death in hell fire, and we need to be converted that our souls may be saved (James 5:19-20). Yet those who have charged us privately and publicly with erring from the truth, have not accepted our standing invitation to show us by the Bible wherein we err, if indeed we do. Why?"

We are "set for the defense of the gospel" and determined to "contend earnestly for the faith." We are willing and ready to arrange a decent and orderly discussion, to be conducted in brotherly kindness, of the current, controversial, church-dividing issues, which vitally affect the eternal salvation of multitudes. This is a God-approved honorable way to discuss differences and scripturally settle issues, thereby eliminating division and promoting unity of the Spirit, based on the Bible only.

It is regrettable that some prefer to use the carnal weapons of misrepresentation and false charges to prejudice people and alienate brethren. Truth never needs such carnal defenses; it depends only on God's word. Let us all remember that hatred, bitterness, malice, evil speakings, whisperings and slanderous lies, will eternally condemn the guilty to hell fire. God requires that his children show brotherly kindness and love in correctly representing their brethren.

I continue to appreciate the fellowship in the gospel with several churches of Christ, which are scripturally cooperating to preach the gospel in this area.

**Grant B. Caldwell**, Pine Mountain, Ga.—Effective the first of January, my wife and I will be moving from Pine Mountain Valley, Georgia to Chiefland,

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Florida. From all indications the work there seems challenging and the congregation strong. During the past few months I have noted that many preachers are in the process of moving. I trust that these new situations will give us all new zeal in serving Jesus Christ.

**Talmadge Polk**, Trenton, Fla. — I was in a meeting at Eloise, Florida, September 10-17 with 15 responses. Six were baptized and nine confessed unfaithfulness. **John Thomas** is the faithful preacher there. I was with the Northside church in Trenton, Florida October 8-15 with one baptized and one restored to the Lord. The work in Archer is progressing. Five were baptized and one restored and five identified with us in the last two months. **Paul Andrews** of Tampa, Florida is to be with us in a meeting in August, 1968.

**Lt. Vernon R. Butler**, USS Iwo Jima (LPH-2), Ward Room, c/o FPO San Francisco, 96601 — I am happy to announce that the church of the Lord is now meeting aboard the USS IWO JIMA (LPH-2). If any readers have friends or relatives aboard this ship they would like me to contact, I will be happy to do so. Please contact me at the above address.

Wayne L. **Payne**, Poteau, Okla. — We are finally getting off to Nigeria. We will be leaving Memphis, Tennessee October 30th. The church which meets here in Poteau at 506 S. Front St. (P.O. Box 416) is looking for a preacher, as of now. They are able to support a man and it is a good place to do a good work.

#### **A NOVEMBER TOUR James P. Miller, Tampa, Fla.**

The first part of the month found me busy preaching the gospel. I left Tampa after teaching the ladies Bible class on Tuesday, October 31, and preached for the fine West Murray congregation in Murray, Kentucky on Wednesday night, November 1. The church in Murray is making good progress and has a beautiful new building. My brother carried me to Paducah on Friday and I flew to Louisville and started a meeting with the Shively congregation on Friday night. Vestal Chaffin met me at the airport and did all he could to make the meeting a success. Since I preached at Shively at 7:30 Sunday night, the brethren at Expressway invited me to speak for them at 6 p.m. Expressway is a strong church and is still growing. I closed the meeting at Shively on Friday night and when the brethren at Valley Station found that I had Saturday night free they invited me to speak there on Saturday night. Ronald Mosby preaches for this strong church. A large crowd assembled to hear the lesson on "Does the Gospel need a change?" On Sunday morning, November 12, I started an effort with the church in Clarksville, Indiana. This is just across the river from Louisville and it a good church. Under the leadership of good brethren and the preaching of H. Robert Williams they have constructed a beautiful

colonial building on route 131 at Hale Street. This is a fine congregation of 150 members and is a credit to the efforts of brother Williams and all who had a part. I closed the meeting at Clarksville on Saturday night, November 18th, and flew home to be back in the pulpit at Seminole Sunday morning the 19th. Several were baptized and several restored during this wonderful 19 days of preaching. I will never forget the kindness and love of the brethren in making all this possible.

The Seminole congregation broke all records with a meeting with brother Don Bassett of Sacramento, California, October 15-25 in Tampa. Brother Bassett is one of the outstanding young preachers of this generation. Five were baptized and six restored during the meeting. Others have been added since the meeting closed. We rejoice in this fine effort.

#### **NIX CLIFFORD**

Brother Nix Clifford, a brother of brother Rufus Clifford, passed away suddenly of a heart attack on September 3, 1967 as he was getting ready to attend the evening worship at the Perry Heights church in Nashville, Tennessee. He was 59 years of age at his passing.

Brother Nix Clifford was born in Bedford County, Tennessee on June 8, 1908. He attended local schools. He engaged in the grocery business, farming, and for the past few years was associated with T.I.M.E. in Nashville, Tennessee. He suffered a stroke about four years ago and was retired by the company, and since that time he devoted himself to the work of the Lord as fully as he was able. He was a member of the Perry Heights church.

He was married to Mary Josephine Williams who survives him. To this union was born two children. Besides his wife he is survived by a daughter, granddaughter and great-granddaughter.

Brother Nix Clifford was a great friend of gospel preachers and helped all in every way possible. He was a good friend to me and brother Miller in our work with Searching The Scriptures. He sent the paper to many families, and gave us all the encouragement he could in this work.

The funeral services was conducted by Eugene Crawley of Russellville, Alabama, and Martin Lemon of Shelbyville, Tennessee. We share the loss of his loved ones. His first love was the Lord and his work.

H. E. Phillips

**Frank Jamerson**, Louisville, Ky. — After four years and seven months with the Wendell Avenue congregation in Louisville, Ky., I will be moving the first of November to work with the faithful church in Cordele, Georgia. The church building is located one mile west of Interstate 75, on East Sixteenth Avenue. (Use this exit marked "Cordele-Abbeville" and you will be on 15th Avenue). Any who are in the area are urged to visit with us. My address as of November 1st, 1967 will be: 913 E. 17th Avenue, Cordele, Georgia 31015.



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# WORSHIP WITH THESE CHURCHES

## BIRMINGHAM, ALABAMA

**PLEASANT GROVE CHURCH OF CHRIST**  
meets at  
**PARK RD., PLEASANT GROVE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* Owen J Calvert  
PHONE: 781-2181

## TAMPA, FLORIDA

**FOREST HILLS CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 00 A M
MORNING WORSHIP	9 50 A.M.
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

## ROMULUS, MICHIGAN

**ROMULUS CHURCH OF CHRIST**  
meets at  
**9426 S. WAYNE ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 00 P M

*Evangelist:* Philip A. Morr  
PHONE 721-2884

## JACKSONVILLE, FLORIDA

**HYDE PARK CHURCH OF CHRIST**  
meets at  
**CORNER LAKE WEIR & CONANT AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M.
MORNING WORSHIP	11 00 A M.
EVENING WORSHIP	7 00 P M.
WEDNESDAY BIBLE STUDY	7 45 P M.

*Evangelist:* Ramie Rhoden  
PHONE. 781-5704

## BRADENTON, FLORIDA

**WEST BRADENTON CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 45 A M
MORNING WORSHIP	10 45 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* Olin Hastings  
PHONE 746-0305

## TAMPA, FLORIDA

**SEMINOLE CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 45 A M
MORNING WORSHIP	10 45 A M
EVENING WORSHIP	6 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* James P. Miller  
James G. Walker

## OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE CHURCH OF CHRIST**  
meets at  
**920 N. ROCKWELL AVENUE**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 45 A M
MORNING WORSHIP	10 45 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* Bill McMurry  
PHONE SU 9-1428

## BIRMINGHAM, ALABAMA

**ELM STREET CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M.
EVENING WORSHIP	6 00 P M.
WEDNESDAY BIBLE STUDY	7 30 P M.

*Evangelist:* Dennis L. Reed  
PHONE 788-8335

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE CHURCH OF CHRIST**  
meets at  
**143rd ST. & NO. MIAMI AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10:00 A M.
MORNING WORSHIP	11 00 A M.
EVENING WORSHIP	6:00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

## DECATUR, GEORGIA

**GLENWOOD HILLS CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD AVE.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	7 00 P M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

## JACKSON, TENNESSEE

**HOLLYWOOD DRIVE CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	6:00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

## MURFREESBORO, TENNESSEE

**WESTVUE CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 45 A M
MORNING WORSHIP	10 45 A M.
EVENING WORSHIP	7 00 P.M.
WEDNESDAY BIBLE STUDY	7 30 P M.

*Evangelist:* Thomas G. O'Neal  
PHONE. 893-3355

## ORLANDO, FLORIDA

**HOLDEN HEIGHTS CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 45 A M
MORNING WORSHIP	10:50 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* Oaks Gowen  
PHONE: 424-3533

## LOUISVILLE, KENTUCKY

**EXPRESSWAY CHURCH OF CHRIST**  
meets at  
**4437 SOUTH 6th STREET**

*Schedule of Services*  
**LORD'S DAY**

MORNING WORSHIP	9 00 A M
BIBLE STUDY	10 00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7-30 P M

*Evangelist:* Jas. P. Needham  
PHONE. 366-0884

## PASCAGOULA, MISSISSIPPI

**25th STREET CHURCH OF CHRIST**  
meets at  
**1.3 Mi. from Hwy. 90 on Chico Rd.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M.
EVENING WORSHIP	6 30 P.M.
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* Dick Blackford  
PHONE: 475-9354

## MIAMI, FLORIDA

**SOUTHWEST CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE**  
(Coral Gables area)

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist:* Leo Rogol  
PHONE: 443-3376

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## NASHVILLE, TENNESSEE

**FRANKLIN ROAD  
CHURCH OF CHRIST**  
meets at  
**3915 FRANKLIN ROAD**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist* D W Claypool  
PHONE 632-9456

## COLUMBUS, GEORGIA

**CHURCH OF CHRIST  
IN ROSE HILL**  
meets at  
**2216 HAMILTON AVENUE**

*Schedule of Services*  
**LORD'S DAY**

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P M

*Preacher:*  
Charles G Caldwell, Jr.  
PHONE 323-9351

## GAINESVILLE, FLORIDA

**NORTHEAST  
CHURCH OF CHRIST**  
meets at  
**CORNER 16th AVENUE &  
15th STREET N.E.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Evangelist* John Witt  
PHONE 378-5023

## LEESBURG, FLORIDA

**CENTRAL  
CHURCH OF CHRIST**  
meets at  
**107 SOUTH OAK STREET  
off West Main St.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

*Contact* G R Wheeler  
PHONE 787-7916

## CLEARWATER, FLORIDA

**HERCULES AVENUE  
CHURCH OF CHRIST**  
meets at  
**601 SO. HERCULES AVENUE**

*Schedule of Services*  
**LORD'S DAY**

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P M

*Evangelist* Preston Weeks  
PHONE. 442-9267

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*Arrows of Truth*

FOR

Ward Hogland  
P O Box 166  
Greenville, Texas 75402

### THE POWER OF APOSTOLIC EXAMPLES NO. 2

Ward Hogland, Box 166, Greenville, Texas 75401

The arrows of truth from this column are not only directed toward denominationalism out of the church but also within. A few months back, I wrote an article called, "The power of apostolic examples" (see Volume 8 No. 9). In this article, I emphasized that every major apostasy within the confines of the church had resulted from denying the authority of approved examples. While in a meeting with the Riverside Drive church in Nashville I pressed this affirmation. At the following service, brother David

Claypool, of the Franklin Road church brought a magazine called "North American Christian," in which he pointed out an article by the editor, Jim Bob Jarrell on this subject. In the July issue, brother Jarrell, a preacher in the church and editor of the paper wrote an article on "Authority." In this article he denied the very thing I said liberal brethren everywhere are denying. I had not seen his article before I spoke on the subject. I have contacted many brethren who deny approved examples verbally, but this was the FIRST time I had seen it in writing. His article was an open denial of apostolic examples. So brethren we are on our way to full scale apostasy and I predict that some will not stop this side of Rome! In my first article (September issue), I said this was our problem and I must insist that brother Jarrell confirms my affirmation. In order to be fair I am going to give brother Jarrell's article in its fullness. After I do this I will answer all his quibbles and show that he evidently has a poor understanding of the subject he attempted to explain. Here is his article:

"It has often been said that THE NEW TESTAMENT binds us in three ways: (1) by 'command'; (2) by 'approved example'; (3) by necessary inference.' Churches of Christ haven't had much trouble with 'command,' or even with 'necessary inference.'

(Continued on page 382)

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## APOSTOLIC EXAMPLES

But the 'approved example' concept has caused division and confusion.

"Nowhere does THE NEW TESTAMENT indicate that 'approved example' is law, or is binding upon us. Any 'approved example' is an acceptable act, or method, or aid, but not necessarily the only acceptable act, or method or aid. A command may be carried out in any way that does not violate any other command of God. We do not have to have a specific command or example for every aspect of a general command.

"If every 'approved example' is binding, then the following things which we do not usually practice are binding on us.

"1. Having all things in common (Acts 1:44-45; 4:32, 34-45, 37; 5:1-10; 6:1-6)

"2. The prayers (Acts 2:42) A. Sixth hour of prayer (Acts 10:9) B. Ninth hour of prayer (Acts 3:1)

"3. Daily assembly (Acts 2:46,47)

"4. Daily eating together (Acts 2:46)

"5. Love feasts (Jude 12)

"6. Partaking of the loaf and cup of blessing always at night (Matt. 26:20, 26-29; Mark 14:17, 22-25; I Cor. 11:17-23; Acts 20:7-11) it is the Lord's Supper (I Cor. 11:20)

"7. Partaking of the loaf and cup of blessing al-

ways in an upper room (Luke 22:12; Acts 20:7-11)

"8. Partaking of the loaf and cup of blessing always with a meal (Matt. 26:20-29; Mark 14:17-25; Luke 22:7-20; Acts 20:7-11; I Cor. 11:17-33)

"9. Partaking of the cup of blessing after the meal (I Cor. 11:25; Luke 17:20)

"10. Having the same person ask the blessing or give thanks for both the loaf and cup of blessing (Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; I Cor. 11:23-25)

"11. Fasting (Acts 13:2-3, 14-23)

"12. Solo-singing (I Cor. 14:26)

"13. Many other things.

"If we must have 'approved example' or specific command for everything we do, then the following things which we usually practice would be sinful:

"1. Singing to non-Christians. 2. Having a song director. 3. Partaking of the loaf and cup of blessing while standing (the servers). 4. Using a building exclusively for 'worship services' or teaching. 5. Having more than one congregation in a town. 6. Owning a church building. 7. Performing marriage ceremonies — by preachers or other members. 8. Calling each other BROTHER Jones, SISTER Smith, Dr. Brown. 9. Paying (from the church treasury) non-members for goods or services (janitors, nurses, baby sitters). 10. Having weddings in church buildings. 11. Having funerals in church building. 12. Congregational singing. 13. Sending flowers (from the church treasury) to ill and bereaved. 14. Singing in parts or harmony. 15. Humming. 16. Teaching with drawings and photos. 17. Many other things. What does constitute New Testament authority, What is binding? ONLY COMMANDS! The command may be explicit or implicit (implied). 'Approved example' and 'necessary inference' are binding only when they contain implied (implicit) command."

Brother Jarrell says that approved examples have caused confusion and division. This is incorrect. The thing which has caused the division and confusion is the denying of approved examples by men like brother Jarrell. This has caused every major apostasy in the church since its inception. Again, he says, "We do not have to have a specific command or example for every aspect of a general command." What a statement! This has never been the issue. The real issue is, must one obey either the SPECIFIC or GENERAL authority of an approved example? Brother Jarrell proved beyond any doubt that he doesn't know the difference in an EXAMPLE and an APPROVED EXAMPLE. An approved example is when the coherence and consistency of God's word shows that something was done in a certain way, place or time, etc. For example, the reason Acts 20:7 is an approved example and not merely an example is because the harmony of God's law shows that the first day of the week was the only time authorized to observe the Lord's Supper. If one could find a scripture which showed the disciples had observed the Lord's Supper on some other day, then Acts 20:7 would be reduced from an APPROVED EXAMPLE to an EXAMPLE and would not be binding.

Jesus rode a donkey but he also walked, therefore riding a donkey is an example but certainly not an approved example. Jesus ate fish but he also ate honeycomb, therefore eating fish is an example but

not an approved example. Paul rode a ship; Phillip rode in a chariot, while others walked; therefore, riding a ship is an example but certainly not an approved example. This should show any honest person the difference between an example and an approved example. In the latter part of his article he names several things which he says "WE" usually practice. He needs to limit the use of his pronoun "WE." He names calling men DR. BROWN; SENDING FLOWERS OUT OF TREASURY OF THE CHURCH AND HUMMING DURING WORSHIP SERVICE. Such is a bunch of foolishness and I have never gone along with these things. I shall deal with these matters in another article.

Brother Jarrell said, "If every 'approved example' is binding, then the following things which we do not usually practice are binding on us." He makes the mistake of giving us a list of examples but not approved examples. I shall take them up one by one and show that brother Jarrell needs to study his Bible a little more before he rushes into print. Here is the list:

#### 1. Having things common.

ANSWER: If brother Jarrell had read Acts 5:4 which says, "Whiles it remained, was it not thine own?", he would have known that many Christians owned PRIVATE property. Then, Paul said in I Cor. 11:22, "Have ye not houses to eat and drink in?" showing that brethren owned houses. Having things common is an example but certainly not an approved example. When the devil quoted scripture to the Lord, he didn't read far enough. The Lord said, "It is written again" and this is the answer to the quibbles given by brother Jarrell. "It is written again," and we must accept all God says on any subject and not a few scriptures which suit our fancy!

#### 2. Prayers at the sixth and ninth hour.

ANSWER: If brother Jarrell had looked, the answer to his problem was right before his eyes. The very scriptures he gives refutes his theory. Peter prayed at the ninth and sixth hour. This shows that neither are binding. Jesus prayed many hours of the night (see Matt. 26). Paul said he prayed night and day (I Thess. 3:10). So we have another example, but certainly not an approved example.

#### 3. Daily assembly.

ANSWER: Again, if brother Jarrell had read Acts 20:7 he would have known that the disciples came together on a specific day, the first day of the week. Then in Acts 16:14, Paul and other Christians assembled with Lydia on the Sabbath daily. So again, the daily assembly was an example but not an approved example.

#### 4. Daily eating together.

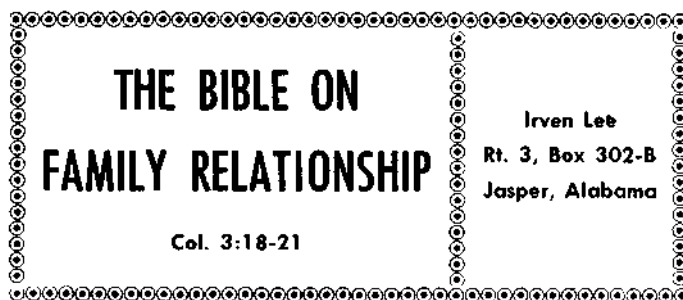
ANSWER: In I Cor. 11:22, Paul said some brethren ATE in their OWN houses. Eating together is fine, and we do it today on certain occasions. However, it is not binding because it is merely an example and not an approved example. Again, I say, "It is written again."

#### 5. Love feasts.

ANSWER: I do not know too much about the love feasts of Jude, and neither does brother Jarrell. It is guess work. However, I believe in what the words imply. I believe in both LOVE and FEASTS. If a brother invites me over to eat a steak — that is a

feast! If he loves me and I love him — that is Love! Now, if that isn't a love feast, I don't know how we would have one. I believe in them, but the Bible doesn't say how often we are to have them. Frankly, I wish it were more often, especially if the other man would furnish the steak. Again, brother Jarrell gave us an example but not an approved example.

I do not have the space to finish answering his arguments but will in the next issue. Please watch for the next issue and keep this one handy for reference.



## WHO OWES YOU A LIVING?

Some one owes every child good food, warm clothing, shelter, medical needs and love. While the child is small and can smile and bounce with gratitude, he can pay his way with such. "Children are a heritage of the Lord . . . Happy is the man that hath his quiver full of them" (Psalms 127:3-5).

Little children do not understand the meaning of responsibility. That word is too big for them, but they can learn to do little deeds of service with joy. They may want to do things they are not yet able to do. As the years roll by, they increase in ability and can grow into an understanding of that word responsibility. The complaining and whining over assigned chores must be overcome. A child needs to be trained in the way he should go (Proverbs 22:6). And he should go into the path of duty where he carries his own load.

In the model prayer, our Lord suggested that we might pray: "Give us this day our daily bread." The Lord does not cook and serve the bread. In fact, some one must plant and water, or there is no bread. The Lord does not do for us what we can do for ourselves. One must earn his bread by the sweat of his face. God does give the increase when the seed is planted in His good earth, but the man who will not work should not eat (Matthew 6:11; Genesis 3:19; II Thessalonians 3:10).

Paul could say, "We did not eat any man's bread for nought." He could also say: "Ye yourselves know that these hands have ministered unto my necessities" (Acts 20:34; II Thessalonians 3:8). Some one must even open the door for the very small child. The child does not know how or realize the need of caring for his clothes. Soon he can and should open the door for himself. He then reaches a time when he can put up his own clothes and help with many little tasks about the house. The half grown child should tie his own shoes. This is but to say that he should do the things for himself that he can do. Why

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should another do for you the things you can do for yourself? Why do you have hands and feet?

The apostle's message to the men in the church at Thessalonica was that they "study to be quiet, and to do your own business, and to work with your own hands" (I Thessalonians 4:11). Does this duty hold off until the day of one's marriage? How would one suddenly know how to do these things? One is not blessed if he is spoiled by having some one do for him what he can and should do for himself. He is wonderfully blessed if he is taught self reliance, independence and industry. He needs to develop the know-how, the willingness, and the understanding of the word responsibility.

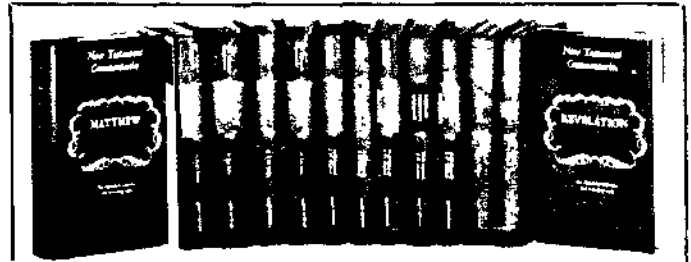
"Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). "It is more blessed to give than to receive" (Acts 20:35). May we trust Him and fully rely on these very positive remarks of the Lord? We have every reason to believe Him, and He has definitely taught that if we would receive good measure in life, we must give good measure. There is not much in life for the lazy, shiftless, selfish people. They are unwelcome everywhere. There is a place of happy welcome on every hand for the thoughtful courteous person who is energetic, unselfish and eager to serve. Wake up, young people, love life and see good days. Love flows where it can flow both ways. Water flows down hill, but love is of such nature that it grows through mutual service. It does' not last when it is a one way, down hill proposition.

Who can get a better job? The one who did the last job well. Life carefully measures back blessings in proportion to what we put into it. Good measure, pressed down, shaken together, and running over comes marked for those who learn to give. To find the abundant life, we must learn that to be great in God's sight one must learn to serve well (Matthew 20:25-28). The good positions and places of true honor in life are reserved for those who are ready to fill such places and positions full of service. We are told that the world will beat a path to the door of the man who can build a better mouse trap. Weeds may grow, as far as the world cares, in the path to the house of the lazy sluggard.

The Lord, as well as man, rewards the faithful servant. "Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God: and

whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons" (Colossians 3:22-25). Servants who serve well adorn the doctrine of God (Titus 2:10). The word of God sounds good when spoken, but it is beautiful indeed when faithfully applied in one's life. The beauty of holiness is seen in the BUSY life of a Christian. A lazy, shiftless, selfish person is not a Christian.

The helpless child receives service with joy from the loving parent. The time may come when the parent is sick or old and the child is an adult. It is then time for able hands to serve the less able. Such service is not alone for parents and children but for neighbors. Heaven has no treasures for those who hear and do not. Learn to lay up treasures early, young people (Matthew 25:31-46; Ephesians 4:28; Luke 10:30-37; Matthew 6:19-21; Matthew 7:24-27; etc.). In fact, you find this burden bearing idea throughout your New Testament. Read and act.



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