

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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IMPORTANCE OF GOOD READING MATERIAL

H. E. Phillips

Good reading material is a great asset in developing the individual, in preserving the home as it should be, and in the salvation of the lost. The printed page is a mighty weapon both for good and for evil. It is one of the most potent means of communication between men of contemporary times as well as with men and women of centuries past. What is written lives long after the writer has passed the ways of all men. This communication of minds and ideas by way of the printed page is powerful because it can be read and reread by hundreds and thousands of people now and in future times.

We all need to read to develop life and purpose. Our goals change from time to time. This may be good or it may be bad, depending upon the way we change and the motive for the change. Perhaps no force is so great in bringing about the change of views and life as the printed page. Reading is to the mind what feeding is to the body; it strengthens the understanding just as exercise strengthens the body. Unless we choose good reading matter and exercise our minds by reading, we will shrink up to nothing as time goes on. We and our children will read something. Whatever is at hand will be read, and if it is not the kind of mental food that will develop us, we and our children will suffer as the result of reading that which will change us in the wrong direction. This is not to say that we should not read all facts concerning any subject, but if we choose the trashy and evil reading matter that now floods the markets our minds and attitudes will descend to the level of this thinking.

The Scriptures direct us to read and study the word of God as the basis of life. We obtain the faith that will save by reading the word (Rom. 10:17). It will make a man perfect unto every good work (II Tim. 3:16, 17; I John 2:15). It will purify the soul in obeying the truth (I Peter 1:22, 23). We are to read the word to understand it (Matt. 24:25). Paul told Timothy to "give heed to reading . . ." (I Tim. 4:13). There is no doubt but that men must read to know the truth of God. Those who read the Scriptures to know and obey the truth are considered noble by God (Acts 17:11).

All men do not read with the same purpose in mind. Some read just to kill time. This kind of reading never gets much past the moment their eyes scan the pages. Others read to try to prove a position they already hold. This is not reading to learn, but to justify. This kind of reading never enlightens the individual to new knowledge, and, consequently, his life and purpose will not be renewed when it needs to be renewed. Others read just to accomplish a record

for themselves. "Daily Bible Readers" often accomplish nothing more than just that—reading a few lines each day to be able to say on Lord's day "I am a daily Bible reader." There is a wide difference between "reading" for the record and "reading" to understand.

Reading is an individual matter just as eating or exercising the body is an individual matter. In this present age it is the growing practice for a few to set themselves up as judges to determine what the public should and should not read. This is a form of censorship that robs us of personal freedom. Suppose someone should elect himself to decide for you that you should not read the Bible: only read what he says about the Bible. Would you accept that? By what law or logic should one decide what you should or should not read in religious matters but not in all other matters? If one has the right to judge for you what to read in religious matters, he has the same right to censor all your reading material. Would you think it healthy for you to read only what some man decides for you to read? Catholics govern their members in this way. Certain books are forbidden to be read by Catholics. As a Christian you insist that Catholics should be informed by reading all they can get on subjects pertaining to Catholicism and Christianity. But in turn are not you in the same boat as a Catholic if you let a man or group of men decide what you shall read and what is forbidden to you?

Among members of the church today there is an effort to classify men, books, papers and tracts, and stamp approval or disapproval upon them. A very few men act as the judges of what shall and what shall not be read by the majority of the church. Is it possible to know what truth is when all the evidence is not heard? Our system of justice requires that all the evidence for and against a person charged with any crime be presented and examined before sentence is pronounced. What would happen if the judge decided against any evidence that was contrary to his own personal views? Suppose he forbade the jury to hear any evidence presented by the defendant and allowed only the prosecution to present evidence? Could the jury decide the truth of the case upon this basis?

You owe it to yourself to read and study all the evidence in any matter to judge for yourself what truth is and what error is. I have read many books and works written by infidels, atheists, agnostics, modernists, materialists, evolutionists, and radicals, and shall continue to read them. If they have any truth I want to know it. Of course, with the Bible open before me, I am further established in the truth of that book by reading what the enemies of the Bible have to say and then reading what the Bible has to say. This, I believe, is the only way to fully know the truth. A few seem to think Paul's statement to Titus regarding elders doing their work of stopping the mouths of those who subvert whole

houses is to forbid any one to hear them or read their writings. This is not the case as the verses show. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Some were vain talkers and deceivers whose mouths must be stopped. This was to be done by holding the truth and presenting the truth against error so as to convince the gainsayers and stop the mouths of deceivers. This passage does not authorize elders or anyone else to censor what another hears and reads. It authorizes the elders or preachers to use sound doctrine against the error to overthrow it.

SEARCHING THE SCRIPTURES is a monthly journal dedicated to that very effort—"searching the scriptures" to be approved of God. We pretend only to study the word of God with the readers to ascertain the truth of God. Its pages are open to a free and frank study of all Bible questions in the earnest and honest desire to know the truth and to obey it. Personal sarcasm and insults are not permitted simply because that is not in harmony with the spirit of Christ. We attack error with all the force of our ability wherever it may be found, but we will have no part in the attempts to revile others simply because we do not agree with their position on the word of God.

We believe this paper will furnish good reading material for you and every member of your family. We are not presenting a creed for any man to subscribe to. We only wish to study with you the Scriptures which will make a man perfect to every good work. You deserve to study all you can on scriptural matters in order to know the full truth touching any subject. Do not let another decide for you what you shall or shall not read. Read all you can on any subject. We are not suggesting that you drop any religious reading material now coming to you; we only ask you to add SEARCHING THE SCRIPTURES to that which you are now taking and measure all you read by the word of God. If it is in harmony with the truth, accept it. If it is contrary to the word of God, reject it. You will be much better qualified to judge what truth is by so doing. Will you not send your subscription price of \$2.00 right now? Read SEARCHING THE SCRIPTURES for one year and see if it is not worth much more than the \$2.00 it will cost you. Do it now!

O'NEAL-FROST DEBATE

On the nights of July 10, 11, 13, 14 at the McArthur Heights church of Christ, near Jasper, Ala., Thomas G. O'Neal of the McArthur Heights church of Christ engaged Mr. Jack Frost of the Church of God in a religious debate. This was a discussion carried on a high level, which was contrary to some previous discussions conducted in this area. O'Neal is to Meet Frost again in the building of the church where Frost preaches. The date for the second discussion has been set for September 25, 26, 28, 29. The propositions for the two debates are:

"The Scriptures teach that water baptism, to the penitent believer, is for (in order to obtain) the remission of sins."
Affirm: Thomas G. O'Neal Deny: Jack Frost

"The Scriptures teach that the sinner is saved today without water baptism."

Affirm: Jack Frost

Deny: Thomas G. O'Neal

Beginning from the very first of the discussion the audiences increased every night, with a packed house for the final evening.

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Editorial . . .

H. E. PHILLIPS

We are nearing the end of the year. Most of the subscriptions on our mailing list expire with the December issue. Now is the time to renew that you may not miss a single issue of Searching the Scriptures. Many of you have received the paper during the past year because some friend gave your name and paid for your subscription. We will not be able to continue your name on our mailing list unless your subscription is renewed. Please do not delay; send your subscription for 1962 right now. Why not send the names of two of your friends and receive your own for \$1.00. The price now is 3 subscriptions for \$5.00.

Many preachers argue and insist that they have not changed on current issues in the church. I doubt not that some of these statements are true. It can be proved by reading what they have written in years past. On the other hand, some have completely reversed themselves, some for right and some for wrong.

It is not a disgrace to change when one learns the truth. In fact, it is an act of honesty and sincerity. Paul changed when he learned he was fighting against God by opposing Christ. John Mark changed and became profitable to Paul. Demas changed for the worse and left the faith. The only question of importance is: Am I now walking by faith and doing the will of God?

One of the weakest arguments one can put forward is to claim he has always been of the same mind as he now is, consequently, he is right. Recently I read the statement from an elder which said in part: "I have always believed what I now believe about the work of the church, and I am too old to change." Would you say this statement expresses your attitude? Should we either change or refuse to change because of the number of years we have held the position or our age in life? If so, conviction is of no importance in making a change.

The greatest gain in the world is not material values which seem to be the main goal of people today. If one could ob-

tain all the wealth in the world, what would he have? He would not have a substance that would make him really happy; he would not be contented or satisfied. This kind of wealth would soon be taken from him. Paul said, "For we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). The only good wealth can do is while we live. But what will we do after this life?

Jesus said, "For what is a man profited, if he shall gain the world and lost his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26). This calls our attention to real values. Real gain is not of the things men generally seek after in this life; it is the salvation of the soul. Nothing is more important.

Paul struck the heart of the matter when he compared earthly gain to real gain in Philippians 3. He spoke of his standing in life and then said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8).

The greatest gain in life is to win Christ and save the soul. This cannot be taken from one by death or any other power as long as we hold on to Christ. Let us lay aside the things of little value and center our efforts on obtaining the real things of life — the knowledge of Christ Jesus our Lord.

WITHDRAW YOURSELVES

E. L. Flannery, Lawrenceburg, Term.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (teaching) which ye received from us (II Thes. 3:6).

On this passage of Scripture Albert Barnes comments:

This is the true notion of Christian discipline. It is not primarily that of cutting a man off, or denouncing him, or excommunicating him; it is that of *withdrawing* from him. We cease to have fellowship with him. We do not regard him any longer as a Christian brother. We separate from him. We do not seek to affect him in any other respect; we do not injure his name or standing as a man, or hold him up to reprobation; we do not follow him with denunciation or a spirit of revenge; we simply cease to recognize him as a Christian brother, when he shows that he is no longer worthy to be re-garded as such. We do not deliver him over to the civil arm; we do not inflict any positive punishment upon him; we leave him unmolested in all his rights as a citizen, a man, a neighbor, a husband, a father, and simply say that he is no longer one of us as a Christian. Discipline, then, is a withdrawing of *spiritual ties*. Here, brethren, we need to be on guard. Let us *not* seek to "pun-ish" or to "molest" in any way one from whom withdrawal of spiritual relationship has been effected. Do not seek to hurt his name, his business, his standing as a citizen, or take revengeful action in any manner. Simply cease to recognize him as a Christian brother until he repents of his disorderly walk.

It may become necessary to answer his erroneous reports for the protection of truth and" right; for the upholding of the cause of Christ. But in doing even this, let us not become guilty of bitterness, of malice, of a revengeful disposition, and seek him injury in any way. Admonish him; answer him; but retain a hope that he will repent and be restored to the fellowship of the saints.



Several years ago in my debate with Morris Butler Book on instrumental music in the worship, Book made a major argument on the word *lovely*. His line of reasoning was like this: Paul said in Phil. 4:8 to think on things that were lovely and that in Eze. 38:32 we were to sing a lovely song. Since they sung the lovely song with the instrument in the Old Testament and since singing was lovely it was right to play in the worship today. This was about as feeble an effort as any man could make to prove the instrumental point. *Lovely* is an adjective and tells only the quality or attribute of the thing named when used with a noun. During my recent meeting at Trenton, Florida my attention was called to a brother who had found human institutions in the word *good*. His position is that in the Greek the term (*agathos*) includes collective action and thus justifies the church of the Lord doing her work through a man made institution. I think that this brother has gone Morris Book one better. Book would have a better chance to find the instrument in the adjective *lovely* than he does in finding institutions in the adjective *good*. Good in the English or in the Greek does not tell anything save the character or quality of an act and has to be coupled with a noun to tell what is done. Now he needs to find the human institution as a noun either in the Greek or in the English and his problem will be solved.

PACKAGE DEAL FAITH

The following are quotations from a feature story by Gene Burnett, staff writer for the *Tampa Times* in Tampa, Florida published in that newspaper on August 12th of this year. They concern the Unitarian Church in Tampa and Dr. Thomas (Pat) Hardeman, its Pastor.

"In our church we have Christians, Jews, some agnostics and even a few atheists," Dr. Hardeman commented. Their only agreement on a creed is that they have none. Sunday school programs for children accent tolerance toward all other faiths, from Catholic to Buddhist.

I wonder if those who blamed Pat's tragic departure on Jim Cope and Florida Christian College have the heart now to restate their charges. They should have the courage to do so or apologize for them.

ELDERS CHRISTIAN EMPHASIS WEEK

The following paragraph from the pen of Oaks Gowen is worthy of space in this column. There can be no doubt that the colleges are ready to make an effort over the entire land to get into the budget of the churches.

ANOTHER DANGEROUS TREND APPEARS: The "college in the budget" of churches has been discussed for many years. Only a few churches have in recent years supported "our colleges" out of their treasury, and but few of the colleges have made direct appeals to churches to do so. But now one of our southern colleges is making a direct appeal to elders of churches in the southland to

get busy and urge all members of their charge to give liberally to the college by establishing an annual *ELDERS CHRISTIAN EDUCATION EMPHASIS WEEK*. No, this is not the "shades of sectarianism", it is the DARK SHADOWS of darker days ahead for the church of our Lord Let those who think "institutionalism" is a harmless and dead issue think again, especially when the institution is a "Christian College" seeking support from churches.—Oaks Gowen.

YOUTH REVIVAL

The following is taken from the *Florida Times Union* in the Saturday edition, September 2, 1961.

The San Jose church of Christ will be the scene of a youth revival Thursday and Friday, with services at 7:30 p.m.

Paul A. Harmon Jr., minister of the Warrington church of Christ in suburban Pensacola, will be the speaker.

Eddie G. Couch, minister of the San Jose church, said Harmon is an outstanding youth worker and is much in demand for youth revivals and similar ventures.

Prior to moving to the Warrington church, he was minister at St. Augustine, where he organized the St. Augustine Youth Center and served as youth coordinator. Presently he serves as after-care supervisor for the Juvenile Court of Escambia County and is the first person in Florida to serve in that capacity.

If it is right to have a "Youth Revival", and "similar ventures", the following questions are in order.

1. If a youth revival, why not a youth church
2. If a youth church, youth organization.
3. If youth organization, where can the place be found for the elders, deacons, old men and older women of I Tim. 3, Titus 1 and 2? I MARVEL.

THE SUFFICIENCY OF THE LOCAL CHURCH

R. A. Ginn, Trussville, Ala.

The serious problems that confront the church in our time seems to hinge upon difference in thought about the sufficiency of the local church in its work. Some are persuaded that the local congregation may employ other organizations through which to do a portion of its work: e.g.: preaching the gospel over a national radio program through the oversight of another congregation or caring for the indigent through an institutional home to which many churches contribute toward a common work. Others are convinced that the local church is all-sufficient to accomplish whatever work God has charged it to do, and that other organizations are neither needed nor allowed in the discharge of this responsibility. These problems must be resolved by churches and individuals. It is possible — and imperative — that we maintain outward unity while these problems are studied and resolved, but true unity is impossible so long as our thinking is divergent. "Can two walk together, except they be agreed?" (Amos 3:3).

Two things are absolutely essential to any agreement among us on current issues:

I. An understanding of the true nature of these issues. Many suppose their brethren hold convictions and take positions in this controversy that they do not:

The issue is *not* whether the church is obligated to preach to the world — *it is*.

The issue is *not* whether the church must care for widows and the indigent — *it must*.

No one questions the right of a church to use the radio, even nationally — *it can*.

It is not whether the homes caring for indigent can exist — *they can*.

None deny the responsibility of churches cooperating in doing God's work.

The issue does not involve *methods* by which local churches do their work — we could never come to a satisfactory agreement about ways and means.

Here is the present issue before us: Can one church scripturally accomplish a portion of its evangelistic work through the oversight of another congregation? Can churches do a *common* work of benevolence through human organizations supported by the contributions from the treasuries of many congregations? These diagrams show present practices that are opposed by many faithful brethren:

II. The use of the proper standard to determine these issues on a scriptural basis. Some brethren have resolved them on unsound bases:

Some feel that much "good work" is done by these institutions for the churches — but this would permit the church to contribute on the same basis to any organization doing a "good work", such as the Red Cross, etc.

Others have personal connections with the institutions that they seek to defend by defending the institutions — but, "let God be found true and every man a liar" (Romans 3:4).

Many assume that the institutions are being conducted scripturally because they have become traditional in many places — but tradition is never a sure standard of determining the truth. "But in vain they do worship me, teaching as their doctrines the precepts of men" (Matthew 15:9).

Many accept the institutions among us because those they consider as good men and strong preachers have approved of them through the years — but Alexander Campbell finally accepted the missionary society way of preaching, and we must not allow admiration for him to blind us to the error he embraced. Paul said, "Be ye imitators of me, even as I also am of Christ" (I Corinthians 11:1).

Numerous brethren believe that until recently everyone accepted homes, etc., as scriptural. They wish to place their confidence in those they think have never changed their position on those matters. *This is a faulty concept of the situation*. Many who now *favor* these practices now under question were at one time their *greatest opponents*. Of course, this proves nothing on the truth of the matter, regardless of who has changed in whatever direction.

B. C. Goodpasture, editor of "The Gospel Advocate", reprinted an article by Foy E. Wallace, Jr., in 1939 in his paper. This article dealt with the very matters that now trouble the church. I read, in part, "The disciples in Antioch cooperated with the churches in Judea through the elders in relieving an emergency in Judea. For one church to help another bear its own burdens, therefore, has Scriptural precedent. But for one church to solicit funds from other churches for general distribution in other fields or places, thus becoming a treasury of other churches, is quite a different matter. Such procedure makes a sort of society out of the elders of the local church, and for such there is no scriptural prece-

dent or example." At the close of this article by Brother Wallace, Brother Goodpasture added this comment: "*The foregoing articles reflect our present sentiments on the matters in question.*"

Guy N. Woods, present champion of these institutions through which churches may do their work of benevolence, has made these observations in the past:

"The ship of Zion has floundered more than once on the sandbar of institutionalism. The tendency to organize is characteristic of the age. On the theory that the end justifies the means, brethren have not scrupled to form organizations in the church to do the work the church itself was designed to do. All such organizations usurp the work of the church and are unnecessary and sinful." (Abilene Christian College Lectures, 1939, pp. 53, 54).

"This writer has ever been unable to appreciate the logic of those who affect to see grave danger in Missionary Societies, but scruple not to form similar organizations for the purpose of caring for orphans and teaching young men to be gospel preachers. *Of course it is right for the church to care for the 'fatherless and widows in their affliction' but this work should be done by and through the church, with elders having the oversight thereof, and not through boards and conclaves unknown to the New Testament.*" (Ibid.) (Emphasis mine—RG)

The word of God is the *sole* measurement by which these things are to be settled. It is a *perfect pattern* for the church in all its work. "Every scripture inspired of God is also profitable for teaching . . . that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16, 17). Unless we have instruction in the Bible for an activity through direct precept, approved example or necessary inference, we have *no authority* for that activity! If such authority exists it is either general or specific in its nature. General authority for a thing allows us to decide the details of how it is to be done, but specific authority allows for no choice in its execution.

The duty of the local church in preaching the gospel elsewhere is taught by means of specific examples of churches supporting Paul as he preached in other fields. Read 2 Corinthians 11:8, 9; Philippians 1:5; 4:15, 16; 2:25 very carefully for this teaching. In each case, this uniform pattern appears:

1. A church or churches sent directly to the preacher by their own messenger (s).
2. No church received funds from other churches to disburse to preachers elsewhere.
3. The local church was the sole organization involved in this evangelism — excluding the use of societies, whether in the form of general organs or of another congregation.

The duty of the local church in benevolence is also taught by specific examples. See Acts 2:44, 45; 4:34, 35; 6:1-3; 11:28-30; 1 Corinthians 16:1-3; 2 Corinthians 8:13,14. Notice these things from these passages:

1. One church is authorized to help many churches meet their needs, vice-versa.
2. Each church is authorized to care for its *own* needy through the oversight of its *own* elders.
3. The uniform purpose of each gift from one church to another was to *relieve a need in the second church*.

You will also see from a careful study of these passages

that these things are *without authority* in God's teaching concerning the benevolent and preaching work of the church:

1. One church sending money to another church just to help in a common "good work".
2. A program of general benevolence done through one church for many churches.
3. A human institution set up through which many churches can do a common work of caring for orphans or widows.

The local church is sufficient in benevolence as well as in evangelism!

The sufficiency of the local church in doing its *own* work is violated in evangelism when one church oversees a program of work in behalf of many churches — such as the national radio program, "Herald of Truth", supported by many churches and overseen by the elders of the South 5th and Highland church in Abilene, Texas.

The sufficiency of the local church in overseeing its own work in benevolence is likewise violated when many churches contribute from their treasuries to the maintenance of homes and institutions which in turn oversee certain work of caring for the needy for the churches — such as homes caring for the needs of orphans and old folks.

To ignore the sufficiency of the local church in overseeing its own work in both these fields of labor results in the following conditions among the churches:

1. Abandonment of the only possible way to unity among us. All will agree on this work being done directly by the local congregation, but many oppose the other procedures. The peace of the church should warrant that the questionable practices be stopped.
2. The churches neglect their own development by confining their efforts to check-writing, and allowing others to have direct contact with the work being done.
3. The beginning of a departure from the truth that can have *no* end. If the church can do *some* of its work through other organization, it can do *all* of it in this manner.

There is as much reason for churches to build and maintain hospitals and hotels for the sick and shelterless as there is to establish homes to do a permanent work of *general* benevolence among orphans and the aged. "General benevolence" is care that is not the particular responsibility of any local church, or that is provided by churches assisting needy churches to do their work through a human institution rather than through those local churches directly.

Much has been said about church "Cooperation" in the present controversy. There are two definitions of this term: "joint effort" and "concurrent effort." The cooperation that was always practiced by NT churches was *concurrent* — all churches involved working independently but toward a common goal. It was never *joint* — churches working together through some central arrangement or organization. Churches are as surely cooperating when each maintains direct control of its own work, but assist one another in cases of need, as when they form organizations through which all may operate as one. Furthermore, in this way (concurrent effort) they practice the *only* cooperation known in Bible days.

The success of this form of cooperation among the churches is apparent when we consider that NT churches, working independently and assisting one another when necessary, not only provided for the needs of the indigent, but also preached the gospel to the whole world in a single generation (Colossians 1:23)! This procedure is both scriptural and practical — any other is unsafe.

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

—Marshall E. Patton—

QUESTION:

Dear brother Patton:

I want you to write an article on worshipping God acceptably. Can we worship God other than on Lord's day? Can we worship God and not go through with the five items of worship? Our preacher said from the pulpit that there is no command in the New Testament to worship God. He and some others teach that we cannot worship God without going through with the five items, that when we meet Sunday night and Wednesday night we meet to teach and not to worship.

Please write an article and have it put in SEARCHING THE SCRIPTURES. Maybe others can derive some information.—M.L.J.

ANSWER: In order to appreciate fully what is said in answer to the above letter some consideration should be given to the true meaning of worship.

The key verse on acceptable worship is John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth" The word "worship" is used in different senses in the Scriptures, but its use here is defined by Thayer: "to kiss the hand to (towards) one, in token of reverence: . . . hence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence, (to make a 'salam') . . . hence in the NT. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication".

From the above definition it is obvious that "worship" is both internal and external. Internally, it involves an attitude of heart, namely, reverence toward the object worshiped. Externally, it involves "an expression", "token", or some act of homage by which the respect in the heart is made manifest. This is further corroborated by the fact that acceptable worship must be "in spirit" and "in truth". To worship "in spirit" involves the right attitude of heart. To worship "in truth" involves an outward expression of that attitude as directed by the word. "Sanctify them through thy truth: thy word is truth" (John 17:17). It does not involve the types of the old economy but the realities of which the former were shadows One cannot offer as acceptable worship today what was used under Moses—it must be that authorized by Christ, hence, "in truth". Acceptable worship, therefore, involves the right object (God), the right attitude of heart (in spirit), and an outward expression of that attitude according to "truth". The ever increasing popular idea that "worship is not an act, but an emotion" is false, according to John 4:24.

Worship is authorized in the New Testament not by direct command but by necessary inference and approved example. The New Testament does not authorize any particular order to follow in worship whether for the individual or the church, i.e., the New Testament does not tell which act of worship shall be first, second, or last. Furthermore, it does not specify a certain number of acts of worship for any given time. Such is determined for the church by the wisdom of those who are

the spiritual overseers of the flock. No act of worship should be limited to any particular time, unless there is specific revelation on point of time, e.g., the Lord's supper (Acts 20:7). The nature of divine revelation on the matter under consideration determines whether or not it is generic or specific, and, therefore, whether or not we have any choice in the matter.

In the light of the foregoing it is evident that what was done in Acts 16:25; 20:36; 21:5 meets all the divine requirements of acceptable worship. If so, here is proof that worship can be offered on some day other than the Lord's day and that "going through with the five items of worship" is not necessary in order for worship to be acceptable.

While other related questions may grow out of this study, I believe I have answered those in the above letter. Further questions and study **will** be welcome.

WHO IS A PASTOR?

L. A. Mott, Jr., Las Vegas, Nevada

The word *pastor* occurs only one time in our English New Testaments. As Paul discusses the offices bestowed as gifts upon various men, he lists *pastors*: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, *pastors* and teachers" (Eph. 4:11).

It is the aim of this article to identify these men called *pastors*. The word is, of course, a designation of an office, for it is classed with other offices of the church, i.e. apostle, prophet, etc. Most sectarian people have identified the *pastor* with the preacher. But this is an unscriptural application of the word as will appear in what follows.

Poimen, the Greek noun rendered "pastor" in Eph. 4:11, occurs 17 other times in the King James New Testament, and in all of these instances is rendered "shepherd". Thayer says the word means a *herdsman*, esp. a *shepherd* (*Creek-English Lexicon of the New Testament*, p. 527).

Then we also have the verb *poimaino* which means *to feed, to tend a flock, keep sheep* (*Ibid.*), or as J. W. McGarvey correctly put it, "to act as a shepherd" (*Lard's Quarterly*, Vol II, p. 313). Thus, when we find who in the New Testament is told to act as a shepherd, or to shepherd the flock, or to do the work designated by the verb *poimaino*, we shall have identified the *pastor*.

In John 21:16 Peter, an apostle, is told to shepherd (*poimaino*) the sheep. But the apostles are not the *pastors* of Eph. 4:11, for in that verse they are distinguished from them.

Two other passages will help us to reach our conclusion on this matter. From the island of Miletus Paul called to him the *elders* of the church at Ephesus (Acts 20:17). When they arrived, Paul addressed them as *bishops* (*episkopos*), or overseers, and commanded them to shepherd (*poimaino*) the church of God (v. 28). This passage proves that the terms "elder", "bishop", and "pastor" are different designations of the same office.

Then in I Pet. 5 the elders (v 1) are exhorted to shepherd (*poimaino*) the flock of God (v. 2). With the exception of the apostles (who are not the "pastors" of Eph 4:11 as we have seen), no others except the elders are assigned the duty of being, and acting as, shepherds to the flock (church). Thus, the word "pastor" is simply another designation of those men who have met the qualifications listed in I Tim. 3 and Titus 1 and have been appointed as elders or bishops over the local church. It is not scriptural to apply the term to just any preacher irrespective of whether he possesses these qualifications. Let us always hold the pattern of sound words (II Tim. 1:13) and speak as the oracles of God I Pet. 4:11).

CHRIST'S SERMON AT BETHESDA

Wilbur Hunt, Palmetto, Fla.

In the first sixteen verses of John 5, we have related the healing of a man by Christ at a pool called Bethesda on the Sabbath Day. Because of this act, Christ was persecuted. The remainder of the chapter is Christ's defense and sermon regarding His Sonship, authority, and works as well as other matters. Let us consider His sermon to see its lessons for us today.

First of all, Christ pointed out the fact that He healed the man by the power of God dwelling in Him; and that "the Son can do nothing of Himself, but what He seeth the Father do". Thus God revealed to Christ what He can do and enabled Christ to have the same power, with the promise of doing greater things than just healing a sick person of his physical malady. The raising of the dead is especially mentioned. In verses 25-29, we have: (1) the spiritual resurrection of the soul of a person when he hears and obeys the word of Life or the Gospel of Christ, that is, those spiritually dead in sin; and (2) the coming physical resurrection of both good and evil people, followed by the Judgment and the resulting salvation or condemnation as the case may be for each of us. God is given the credit of being the Source and Giver of Life, and gave to Christ the same power. Although raising the physical dead is a greater thing than healing a person, the raising of a spiritually dead person is more significant because of the renewal of the eternal soul of a person that takes place as a result, and because, being eternal, it will either live forever in Heaven or Hell. Thus this places upon all of us the responsibility of preparing properly our souls via obedience to God so as to go to Heaven and escape Hell.

Second, God gave to Christ all power and authority, and demands that Christ be honored in the same way that He Himself is honored. The person who rejects Christ the Spokesman of God has also rejected God, but the person who hears Christ and believes in God has the promise of eternal salvation and life and of passing from condemnation to salvation. This is another way of saying that only through Christ can one come to God and be saved, not by rejecting Christ as The Way in preference for another way. Thus it does make a difference which way one follows, and only one, namely, Christ the Way, is *the* true Way.

Third, Christ was subjected to the will of God, and was obligated to, not do His own will, but do everything and judge everything in harmony with the laws of God. This shows the humility and obedience of Christ to God. True humility is the sacrifice of one's egotism and selfish desires and ways in preference to someone else's ways, and desires, and conforming one's will via teaching and obedience to the will of the other person and working with the other person in the accomplishment of the other person's purposes and plans. This Christ did. Christ was not seeking the praise of man, but the praise of God, and spoke for God rather than for Himself.

Fourth, Christ mentioned three things that bore witness of Him and His Divinity. They were: (1) the testimony of John the Baptist; (2) God; and (3) the Old Testament Scriptures, especially the prophecies and the words of Moses regarding Christ and His Kingdom. The aim of it all was the salvation of the people via Christ the Life, as well as now. However, because of the claims of Christ, the people refused to come to and believe in Christ and to seek the praise of

God and to love God. They did not believe Moses' writings regarding Christ, and refused to see Christ as the fulfillment of what the Scriptures prophesied concerning Christ. They did not see Christ as the Source of Eternal Life, although they believed that they could find Eternal Life in the Scriptures.

What lessons can we learn today? There is, first of all, dependence upon God for one's spiritual strength and of being humble and teachable in the sight of God. Another lesson is the importance of doing the will of God rather than the one's own will. A third lesson is the danger and sin of seeking the praise of man rather than of God. Finally, only in Christ is there Eternal Life and the Way one must follow in order to come to God rather than just in any old way and thinking that one way is as good as another way.

NO PLACE LIKE HOME

E. L. Flannery

So Russia have invented a new, more perfect plan for child care (*International*, July 10)! From birth every child will be reared in an institution. That used to be the American too—we believed that 1,000 orphans in a red-brick asylum led the perfect life. They wore uniforms, ate the same food, marched from one activity to the next, and said their prayers by the bell. My father, Dr. Hastings Hart, later a director of the Russell Sage Foundation, pioneered the daring idea that even a very modest foster home is a better place to rear good citizens, and a far happier place. Since then millions of children have amply proven that a home is better than an institution.

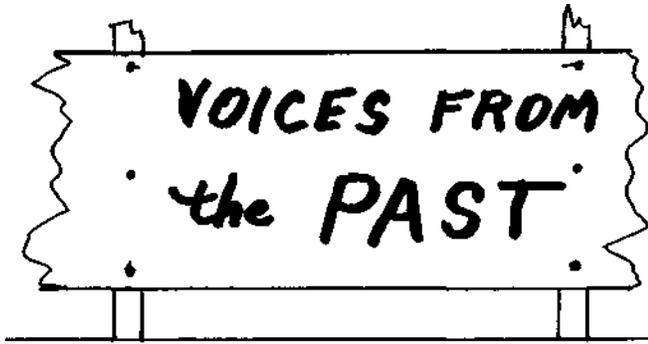
Laurance Hart,
Metuchen, N.J.

Newsweek
July 31, 1961

NOTE: Nine-tenth's of all children under the care of the state of Tennessee are cared for in family type homes. The one-tenth cared for in the institutions (they are not "homes" in the true sense) are those needing institutional type care because of physical or emotional problems. Every state in the Union is following this course. Most all denominational churches have accepted the wisdom of this policy. It is best for the child and his full development. I challenge any one to produce one trained social worker who encourages putting children in institutions for rearing rather than in the private home. To say an institution is a better place to rear a child than in the home is to indict the wisdom of God in His provision for child care; to go cross-grain to the judgment of those trained in this very field; and to reveal a gross ignorance of child psychology. There is a place for regimentation but not in caring for children.

GOSPEL MEETING

The 12th Street church of Christ in Bowling Green, Kentucky announces a gospel meeting beginning October 15 to continue through 22. H. E. Phillips of Tampa, Florida will be the speaker. There will be a morning service at 10 during the week and the evening service will be at 7:30. Sunday the Bible study will be at 9:15 worship at 10:15 a.m. and 6:45 a.m. The building is located at 213 E. Twelfth Street, Bowling Green, Kentucky. B. G. Hope is the preacher.



(The following article is found in the issue of June 13, 1929 of the *Gospel Advocate*, page 557.)

"IS THIS SCRIPTURAL"

by H. M. Phillips

I fear that the question, "Is this Scriptural?" does not enter the minds of all who claim to be Christians only, and to be guided by the Word, as seriously as it should. It often appears that the deed is done or planned and then an effort is made to prove it Scriptural. Some have said the church is the only institution through which a child of God can work Scripturally, using Eph. 3:21 to support the idea. It is claimed, also, that any religious organization smaller than the local church is too small, and any one larger than the local church is too large, to be Scriptural. If that is correct, we certainly ought to carefully consider some work that is being done, as to whether it is as God wants or not. A good work could be done, not in the right way, and God be displeased. A missionary society might do a good work, and a work of the church, and souls be saved, and yet neither the church nor God would get the glory. So we should be careful to see that what we do is done in God's way.

Is it Scriptural to have a society other than the church, or a society in or of the church, through which to preach the word? Would it be Scriptural for a congregation to form a missionary society of or in itself and send men out, calling for other congregations to work through it to spread the gospel? Would it be right to call it "the missionary society of the church of Christ?" It might be organized on the field where the work is to be done. Many souls might be saved and congregations established, and done in a businesslike way. It could be kept under the direction of the elders and not assume authority, and yet stir interest in mission work. Is it wrong just because it is organized in a businesslike way?

Suppose four men should say, "We will organize to do mission work." One would be the treasurer and secretary, another would be the preacher, another would be the song leader, and the other would look after the tent. Interest would grow, and churches that wanted to help would send money, and such growth could come that an office or permanent place might be needed. When would it cease to be Scriptural? Would it be all right till it got an office? Why would that make it wrong? Would it be wrong to give it a name? Would it be Scriptural to fasten it on the church and make

calls through the papers and by personal visits to congregations for it? Should we call it a part of the church and feel obligated to it? When would it cease to be Scriptural, or would it be Scriptural to even start? Is a thing wrong just because it might lead on too far? Well, suppose it did not go too far, would it be wrong? Paul had a company with him in his missionary work, and churches sent to him. Surely he shared with all who needed. Yet we read of no organization. How did they get along without it? Must we follow their example, or can we act differently and be Scriptural? We have progressed in travel and methods. Can we also progress in practice and principle? Where did all these organizations start, anyway? Did we borrow them from the Bible or from the denominations?

Would it be a good idea for the church to organize a hospital? We might reach many by such. Why not have a real church of Christ university? We could surely get much teaching done. Why not have a church of Christ health resort? In fact, if we can have one organization other than the local congregation, why cannot we have any other that will do good? Is the number limited to Bible schools, orphan homes, old ladies' homes, and clinics? Why not have a missionary society and send calls out for money to keep up the good work? There is a sad need of preaching in mission places. It is a God-given work. Will it be better done by organization? If so, why is it wrong to have a missionary society and right to have the other organizations? If it is Scriptural for one organization to be placed under the elders of a congregation to do a work of the church, why would it not be right to place any other organization under the elders of a congregation to do a work of the church? If we organize to do work and then disband the organization, and that makes it Scriptural to do so, why not organize a missionary society to hold a meeting at a place and then disband it when it is over, and organize again for another meeting? Is it Scriptural if you disband every time and do not make it permanent?

Brethren, I fear that the church is liable to get top-heavy with organizations. God surely gave a plan which, if followed, would be pleasing to him. The church ought not to be burdened with the things which we have in some places. If some brethren want to teach the Bible, let them do it; but do not fasten your Bible school on the church and try to make the church feel duty bound to support it as a part of the church or as a child of the church. If some want to build an orphan's home, old ladies' home, or a clinic, let them do so; but do not bind it on the church as a part of the church or as a child of the church. If the church desires to help you out in the work, do not try to impress the idea that such is the church. So far as I know, the church, as such, has no organization but the local congregation. If I am not right, then I should like to be corrected. I fear the church in its purity and simplicity is being largely forgotten and some other organizations are demanding attention and talk. I feel sure that God wants all the work done that is being done to care for the helpless, teach the ignorant, and spread the gospel, yet I believe the church is the only organization that should and can do it. If not, then our God made a failure in giving his plan to man. Let us give glory to the Lord in his church, uphold it, speak of it, and not exalt the side issues of man's organizations. Study and decide.

(Editor's Note: Did somebody say, "These Anti hobbyriders were not heard of until about ten years ago"? The principle and spirit of determining the scripturalness of the Lord's work has always been the same.)

DOES THIS CHURCH HAVE A RIGHT TO EXIST?

by J. Frank Ingram

In searching the scriptures, Paul speaks in Eph. 5:25-27, that Christ cleansed the church that he might present to himself a glorious church without spot or wrinkle and that it should be holy and without blemish. Christ gave himself for this purpose and the only church which has a right to exist is the one he built which the above characterizes (Mt. 16:18; Acts 20:28). The church has been called out, sanctified, for the Lord's use and we are to submit to that work assigned by him. The congregation, of which you are a member, does it have a right to exist? It does, only if it is following the pattern of things as set forth in the New Testament hence offering a better way of life to the people of this world

1. DOES THIS CHURCH, OF WHICH YOU ARE A MEMBER, OFFER UNDENOMINATIONAL CHRISTIANITY TO THE SECTARIAN? Picture a member of a sectarian church, tired of division, formalism, social activities and entertainment which exists in denominations. He wants a better way of life and the church is supposed to offer such to him. BUT, what does he find in the church (?) today? Divisions, Sectarian ideas (members following preachers or a group rather than Christ and His word, members calling the preacher, pastor, etc., using expressions such as *our church, joining the church, going to church, sacraments, church of Christ preacher.*; entertainment of all sorts, ball teams, youth centers, camps, massive dinning halls, recreational halls, youth revivals, and the like. Does this church have a right to exist as a New Testament church? No. Does it offer Christianity to the Sectarian? No.

2. DOES THE CHURCH OF WHICH I AM A MEMBER OFFER HIGHER MORAL STANDARDS TO THE MAN OF THIS WORLD? Here is a sinner tired of drinking, so he enters a New Testament church (?) and what does he find? Drinking upheld (no action taken) and practiced on the part of some. Here he finds no better way of life. Does that church have a right to exist? A sinner, tired of gambling, finds gambling used as a means of supporting the work of the church. Of course, he finds no better way of life or nothing uplifting in this. Here is a sinner who is tired of a wicked life of adultery, fornication etc. He enters a certain church BUT, is disappointed, Why? He finds such sins not only uncondemned but tolerated and condoned. Such a church has no right to exist as a New Testament church. The modern dance and movies have caused many of our young people to fall and yet New Testament churches (?) uphold and encourage both. Do they have a right to exist? Take a sinner who is aware that the condition of the world is getting worse as far as immorality and indecency is concerned. He takes refuge in the church BUT, he finds, the same condition he wishes to leave. It is a well known fact that many members of the church, men and women alike, dress immodestly in spite of teaching found in the New Testament against such.

3. DOES THE CHURCH OF WHICH I AM A MEMBER OFFER A BETTER WAY OF LIFE IN THE FAMILY RELATIONSHIPS? A husband and wife are having difficulties and they decide to meet with such congregation BUT, what do they find? Divorce for any and every cause upheld and encouraged. They find many members living in an adulterous relation which is not being condemned. Parents with unruly children seek a better way of life to enable them to better train their children What do they find? Parents, who

turn their children over to others to rear rather than assuming that God given responsibility (Prov. 22:6; Eph. 6:4). They find no teaching or example to follow as to responsibility of parents, hence they do not find a better way of life.

4. DOES THIS CHURCH OF WHICH I AM A MEMBER OFFER ANYTHING BETTER FOR THE MENTALLY FRUSTRATED? The doctor recommends to such a one, an active interest in church work. He enters a New Testament church (?) seeking a peace of mind BUT, finds quarreling, fussing, hatred, jealousy, and frustration. Hence he finds nothing better than he formerly had. Does such a church have a right to exist? No.

Since the church is made up of human beings, we are responsible for what the church is like. What do we have to offer to the world when we become like her? Nothing! In the light of the scriptures, do we have a right to exist as the church of the New Testament, or something else? May God grant us all the wisdom to act accordingly, that we may exist in a way pleasing to God, distinct from all others, offering the world an opportunity to live and die in His church and go to heaven after awhile.

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The News Letter Reports

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

JAMES W. SASSER is now preaching for the church in Chiefland, Fla. Sasser came to Florida from Alabama. . . . E. L. JANNEY is the new preacher for the Northside congregation in Trenton, Florida while MARSTON MITCHELL preaches for the downtown congregation. This church is the oldest congregation in that part of the country and was known in years past as Joppa. Some of the greatest preachers of the past generation have preached in meetings there. LEE ROBERTS worked for the Trenton church without pay for several years while they were paying for their building and still lives and preaches when needed in that section. . . . CHARLES LINDSEY is working with the brethren at Cross City, Florida and the work is growing. . . . TOMMY NELSON has preached for the Newberry, Florida congregation for several years and has done a good work. . . . TALMADGE POLK is with the church at Central in Suwannee County. . . . BOB LINDSEY preached in a meeting with the church in Cross City in August. . . . ALVIS LINDSEY preaches for the congregation at Midway. . . . EDGAR SRYGLEY speaks for the Cherry Sink church each Sunday. . . . The congregation that has been meeting at 1807 Chandler Rd. in Decatur, Ga., will soon be moving to new quarters. W. C. Hinton, Jr. is the preacher. . . . THINK is the name of a new paper published by FERRELL JENKINS, IRVIN HIMMEL, GROVER STEVENS and ARVID McGUIRE. Christians outside the St. Louis area may send \$1 to P. O. Box 5803 St. Louis, Mo. . . . PAUL ANDREWS preached in a meeting at South Hill, Va. in August. This is mission country. JOHN WITT preaches in that section. . . . BILLY JOE THRASHER preaching for LEONARD TYLER at the Sixth Avenue congregation in Pine Bluff, Ark., baptized one August 9th. . . . ED HARRELL preaching in a meeting at Riverside Drive in Nashville. . . . GRANVILLE TYLER also preaching in that section in a meeting at Fairview. . . . HARRY PICKUP, Sr., busy in Tampa at North Street and at Bethel in North Florida when not in meetings. . . . ROBERT JACKSON slated for Lawrenceburg meeting November 5-12th. This is with the downtown church where E. L. FLANNERY works. . . . WARD HOGLAND to be with the Franklin Road church in Nashville and with the Seminole church in Tampa in meetings in October. . . . FRANK INGRAM now with the Southside church in Springfield, Mo. . . . LESLIE DIESTELKAMP back in the states after two years in Nigeria where he did a great work. . . . GENE TOPE also home for a visit from his work in South Africa. . . . HERBERT WINKLER preaching at Franklin Road in Nashville and at Tompkinsville, Kentucky. . . . JACK DUGGER preaching when needed in the Nashville area. . . . ROY COGDILL in meeting at West End in Louisville. . . . HAROLD HOWARD in gospel effort at Sweet Home, Tenn. . . . PARKS THURMON to work with the church in Newbern, Tenn., with CONNIE ADAMS as regular preacher. . . . THURMON will be sent to weak places and help with the work at home. . . . ALBERT ROBINSON working in Asheville, N. C. in a hard field. . . . FRANK ANDREWS sent by the church at Floral City, Fla., and the Bradenton and Palmetto congregations to work with weak churches in Eastern Kentucky for a three weeks period.

Seminole in Tampa closed its most successful Bible School the last week in August with an attendance of over 260 each

night for the five night period. H. E. PHILLIPS taught the adult class on "Problems of the Church". . . . JAMES R. COPE in meeting with the Preston Highway congregation in Louisville. . . . GEORGE JONES in a similar effort with the Oak Grove church in the same city. JIM GABBARD preaches for Oak Grove. . . . BOBBY THOMPSON of North Miami in a meeting near his birthplace in Henry County, Tenn. . . . LYNN D. HEADRICK preached in a tent meeting in August at Fultondale, Ala. . . . EUGENE BRITNELL is leaving Tuckerman, Ark., after seven years to work with the Arch Street church in Little Rock. His new address is P. O. Box 3012, Little Rock, Ark. KENT HARRELL will take Britnell's place at Tuckerman. . . .

NEW CONGREGATION

A new congregation is now meeting in Alachua, Florida in the Woman's Club building. This was the scene of a recent lectureship on the subject of institutionalism. The following men spoke in this series, Sept. 4-8: HAROLD DOUDY, H. E. PHILLIPS, MARSHALL PATTON, JAMES R. COPE and JAMES P. MILLER. C. K. PRENTICE is preaching for the new congregation.

C. G. CALDWELL, SR. of Manchester, Tennessee preached in a meeting at West Gray, Indiana, September 10-12 . . . C. G. CALDWELL, JR. of Columbus, Georgia will speak in a meeting October 8-18 at Glen Park church in Gary, Indiana . . . SAMUEL R. FRIZZELL, JR. is moving to Bowling Green, Kentucky to labor with the Park Street church in that city . . . EMERSON FLANNERY will be in a gospel meeting at Harding Avenue church in Sciotoville, Ohio, October 22-29 . . . OAKS GOWEN of Bradenton, Florida closed a meeting September 6th at Jackson Heights in Columbia, Tennessee. . . . ELMER MOORE will speak in a gospel meeting at Timberland Drive in Lufkin, Texas where HERSHEL E. PATTON preaches . . . NORMAN FULTZ of Beaver Dam, Kentucky preached in a meeting at Berwyn, Illinois September 18-24 . . . FOY W. VINSON preached in a meeting in Piano, Illinois September 25-October 1 . . . REAVIS PETTY of Columbia, Tennessee will preach in a meeting at Oak Lawn, Illinois, October 6-15.

A. C. GRIDER of Louisville, Kentucky will speak in a gospel meeting at Waterboro, South Carolina, September 5-13 . . . LESLIE DIESTELKAMP preached at Westvue congregation in Murfreesboro, Tennessee, Thursday and Friday nights, September 7-8 . . . HARRIS J. DARK of Murfreesboro, Tennessee recently closed a meeting with the Thayer Street church in Akron, Ohio . . . BILL CAVENDER was the speaker in a gospel meeting at Westvue in Murfreesboro, Tennessee September 18-27 . . . EARLY FLY of Orlando, Florida was the speaker in a meeting at the Center Hill congregation, located between Newberry and Grenton, Florida, September 11-19.

L. N. CLIFFORD, Nashville, Tenn.—The church at Perry Heights in Donelson is growing in spirit and truth as well as in number. My family and I were saddened August 17th by the death of our son and brother, who died suddenly from a cerebral hemorrhage. Knowing he was faithful to God's teaching and in attendance at worship helps to soften the sorrow we feel, but it is a hard task.

TALMADGE POLK, McAlpin, Fla.-One was baptized Sunday, August 27, 1961 at central church. Unity prevails. We stand opposed to the liberalism and institutionalism that is confronting the church today. I will be in a gospel meeting with the brethren at Brooker, Fla., where I formerly worked. This meeting will begin October 9. Brother Byron Conley of Bartow, Fla. will do the preaching in our meeting beginning October 22. When in our area worship with us.

BILL CAVENDER, Longview, Texas-My work is going along nicely at Longview (Greggton), Texas. I am in the midst of a good meeting with the Red Hill church in Cannon County, Tenn. Woodbury is the county seat where a good church began last year. Red Hill is small but sound.

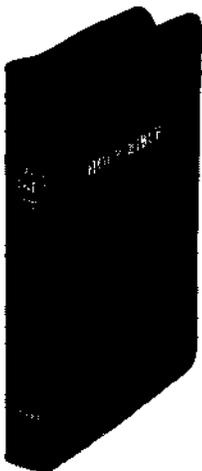
GLEN SHAVER, Denton, Texas-After six (6) years work with the churches in Hammond and Gary, Ind. I moved the first of July to work with the new congregation in Denton which started the first of this year. At present we have about 25 members meeting in the Woman's Club Building on Oakland Avenue in the city park with attendance ranging from the 30's to the 50's each Sunday morning. In August we conducted a eleven (11) day meeting here in the open air and one was re-baptized and one placed membership, while we had several visitors from the city and also from surrounding cities.

We are striving to walk in the old paths given us by our Lord and refuse to go awhoring after the idols of Institutionalism, Modernism, Materialism, Socialism and other isms that are plaguing the churches today. We invite faithful brethren who are sending their children to North Texas State University and Texas Women's University to encourage them to meet with us and we shall strive to edify them in the faith once delivered. When they arrive in Denton they can call me at 382-3324 and I can inform them of the time of our assembles and provide transportation to those needing it to the services.

We solicit the prayers of faithful brethren everywhere that the work here may grow and prosper in the Lord. I now have time for meetings in 1962.

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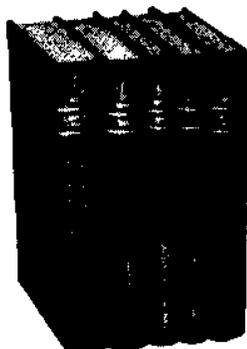
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