

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 II

SEPTEMBER, 1961

NUMBER 9

THE PRINCIPLE AND THE ISSUE

Jas. P. Miller

The problems that confront the church of the Lord change with each new generation. God's principles that govern them never change. The following article is the closing minutes of the last speech in my debate with Morris Butler Book on the music question in the city of Orlando, Florida, March 15-17, 1955. Brethren do not need the application made for them. The relation to the problems of our present day is too clear to be misunderstood. The warning of II John 9 needs to be ever before us. When we fail to abide in the doctrine of Christ the result is always the same.

In the very closing minutes of my speech let me say this: God's people stand tonight upon this New Testament, the last will and covenant of Jesus Christ. They speak where it speaks and they are silent where it is silent. In I Cor. the 4th chapter and in verse 7 the Apostle Paul asked the Corinthian Church, "Who made you to differ?" He tells them, "Think of no man above that which is written." I ask you tonight, my Friend, who made us differ on baptism? Was it the man that said "Let us be buried with our Lord by baptism into death?" Did he make us differ? Or was it that man that said, "Let us sprinkle and pour" substituting that for baptism? Who made us to differ?

Who made us to differ on the name we wear tonight? Was it the man that said, "Let us be Christians and Christians only? Peter said in I Peter 4.16, "And if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf." Did this man make us differ, or was it the man that took up the human names of men and bound them upon the denominations of earth. Who made us to differ tonight in regard to the Lord's Supper? Was it the man who set the Lord's table in the Lord's house on the Lord's day and for the Lord's people, and let them serve and eat it? Did he make us to differ? Or was it the man that took the Lord's table down in the basement, set it beside the furnace and said, "We will bring it up when it suits us?" Who made us to differ? Was it the man who spoke where the Bible spoke, did what the Bible said do? Did he make us to differ?

Who made us differ on the kind of music we are to have in the church of the Lord Jesus Christ? Was it the man that said, "Let us sing and make melody in the heart; let us teach one another in psalms and hymns and spiritual songs?" Did he make us differ? Or was it the man that said, "I will go back to the Law of Moses, the weak and beggarly elements of the world that gender to bondage, and take out the mechanical device that is contrary to everything for which

Jesus stands; and bring it and put it in the worship, and if you do not like it we will take the meeting house away from you? If you do not like it we will set you out. If you do not like it we will let you start over."

We told the Christian Church then if they did not respect what Jesus Christ had to say with regard to the kind of music He wanted in the church, it would not be long before they would fail to respect Him upon other points as well. Although my worthy Opponent tonight does not stand with that particular wing of the Christian Church, (I do not charge him with it, nor these other preachers), you brethren have lived to see that fulfilled. You have lived to see the United Christian Missionary Society become a dictator over you, and you have suffered and you are suffering tonight, Brother Book, the very same fate that my brethren suffered back there. In place after place you have seen your cause divided. You have seen modernism raise its ugly head; the deity of Christ and the inspiration of God's Old Book denied because you let down the gap and started the flood when you said it made no difference what Jesus said about this. If it makes no difference what Jesus said about what kind of music He wanted, it does not make much difference about what Jesus said about who He was; it does not make any difference about what Jesus said about His church. It does not make much difference to that kind of thinking, what He said about what you have to do to be saved. You have seen open membership come like an avalanche down upon you. Because tonight, my Friends, you either take all that my Lord said, or you turn Him down. You either accept Him as the complete authority, or you deny Him to be the authority at all. Paul said to go back to the law and you would become a debtor to keep it all. The man that will not follow the New Testament teaching with regard to the kind of music that God wants in the New Testament Church has exactly the same logic, the same reasoning, and exactly the same kind of thought that raised the Apostasy. It caused him to open the gates of modernism in which tonight you find yourselves engulfed.

Oh, may God help our people to see that it is not enough just to take what He says on the name Christian, or what He says on baptism by immersion, but that they have to follow all the way, all the way.

So long as we feel as we ought toward one another, and will pray together over such matters, we can solve any problem that arises among us.

May God deliver us from pride and prejudice, that his church may be spared the devastation of division that in times past have ravaged her.

—R. O. Stevenson

BIBLE ANSWERS TO BIBLE QUESTIONS

E. L. Flannery

Is one to be baptized every time he sins?

Often I am asked this question. Some feel that because I insist that baptism is for the remission of sins that then the Christian who sins would need to be baptized to be rid of that sin. This is a failure to distinguish between things that are different! There are two kinds of sinners needing forgiveness: (1) alien sinners, those never having come into God's family, and (2) erring citizens in God's kingdom. Many do not understand the gospel plan of salvation from sin because they do not accept the fact that the Lord makes distinction between these two kind of sinners, and that he does not make the same requirements of both kinds.

What must the alien sinner do?

To the alien sinner the Lord says, when he believes, "Repent and be baptized . . . for (unto) the remission of your sins . . ." (Act. 2:36-38). The alien must believe on Christ, repent of sin (die to the practice of sin), confess his faith in Christ, then be baptized for the remission of those past sins. The Book of Conversions (Acts) is filled with these examples of conversion to Christ by alien sinners.

What must the erring citizen do?

The erring citizen, the Christian who sins, is told, "Repent therefore of this thy wickedness, and pray the Lord" (Acts 8:22). James says, "Brethren, if any of you do err from the truth, and one convert him (bring him back), let him know, that he which converted the sinner (the erring Christian) from the error of his way shall save a soul from death and shall hide a multitude of sins" (James 5:19-20). John tells Christians, "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). To cite scriptures on forgiveness addressed to erring Christians cannot make void nor alter God's word addressed to the erring sinner setting forth what he as an alien must do to be forgiven.

Are not all believers saved?

Certainly not! The Bible sets forth two kinds of believers, (1) the obedient believer, and, (2) the disobedient believer. The "faith only" advocates ignore this truth. They read, "Whosoever believeth on him should not perish, but have eternal life" (John 3:16) and similar passages, and apply them to both kind of believers. The Bible teaches God will save the obedient believer. There is no such promise to the believer who will not obey. Acts 6:7 reads, ". . . A great company of the priests were obedient to the faith". John 12:42 reads, ". . . Among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Here we have examples of two kinds of believers: obedient believers and disobedient believers. Can John 3:16 mean God will save both kinds of believers? No! Christ will save only those who obey him (Heb. 5:8-9). We purify our souls in OBEYING the truth, not in merely believing it (I Pet. 1:22-23). Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7-21).

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at
Tampa, Florida, under the Act of March 3, 1879.

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SUBSCRIPTION:

\$2.00 per year in advance in U. S.
Foreign countries \$2.50 per year in advance.

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa 12, Florida

Editorial . . .

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THE GOSPEL PRESS MISSIONARY SOCIETY

When the wheels of digression begin to turn they are like a snowball in that they grow with every turn and move faster as they go alone. It is amazing how fast and how far such movements go once they get underway. The decline that leads finally to complete apostasy gets steeper as one goes along; consequently, the pace of departure increases with each step.

Less than one hundred years ago the Lord's church was torn asunder by the creation of the missionary society. This endeavor was, in the eyes of those who created it and promoted it, the only logical and systematic "method" of spreading the gospel to the lost. After years of battle over this monster that was swallowing congregation after congregation a small remnant was left who remained true to the Book. The victory cry of the digression was heard all over the land, and they proudly announced that they had carried the larger part of many congregations. Furthermore, they prophesied that the little groups who were left would soon die.

Now the cycle is getting under way again. The same spirit, the same maneuvering, the same arguments are being made for present projects that were made for the missionary society. In fact, there is absolutely not difference in principle in many of the "missionary efforts" today and the "missionary efforts" of 75 years ago. There had to be centralized cooperation; there had to be an organization above the local church; there had to be a continuous flow of contributions from churches. Whatever you may want to call it, you have the missionary society in every essential feature when you have an organization supported by churches for the purpose of preaching the gospel.

THE GOSPEL PRESS

The *Gospel Press* is a missionary society in every sense of the word. It has developed to its present place exactly like

the missionary society developed. In the *Gospel Advocate* of February 23, 1956, page 173, T. Eugene Milholland, president of the *Gospel Press* wrote an article telling the nature and work of this organization. The editor gave this note above the article: "T. Eugene Milholland, an outstanding American businessman, is president of the *Gospel Press*, a group of Christians who are running a series of articles in national magazines concerning the church. Mr. Milholland is president of the Zenith Cleaning Chain and is a former national president of the National Institute of Dry-cleaning, Washington, D. C. He has been a member of the church for forty-seven years and is an active member of the Skillman Avenue church of Christ, Dallas, Texas."

Now here is what Milholland says about the work of *Gospel Press*: (Paragraph 5 & 6)

"Perhaps most of you who read this article are familiar with the *Gospel Press*. It is a group of individual Christians banded together to help tell the gospel story. As the *Firm Foundation Gospel Advocate*, *Christian Chronicle*, *20th Century Christian*, *Gospel Light*, *Christian Worker*, *Christian Leader* and others help teach brethren through the printed page, the *Gospel Press* is publishing articles on a national scale designed to teach millions.

"The *Gospel Press* is not doing the work of the church, nor is it soliciting or accepting contributions from congregations. It is indeed making an appeal to brethren everywhere to participate in this vast effort as individual Christians and help in this national program that will take the gospel plan of salvation to millions around the world, many of whom could be reached through no other medium."

In February, 1956 the *Gospel Press* was "a group of individual Christians banded together to help tell the gospel story." It was "not doing the work of the church, nor is it SOLICITING or ACCEPTING contributions from congregations." The president of *Gospel Press* said this was the policy. He compared it to other religious papers with the exception that it was "on a national scale designed to teach millions."

A little over four years later the *Gospel Press* had "developed" to the point to become a "church work". A letter was addressed to the Belmont Heights church in Tampa, Florida, September 26, 1960, and signed by Paul Hunton, vice-president of *Gospel Press*, requesting a contribution from that congregation. The letterhead indicated that at this time Alan Bryan was President, Leslie Huff was Chairman of the Board and Paul Hunton was Vice-President. An exact copy of this letter as given by Earl Fly in *Truth Magazine*, Nov., 1960, page 1 follows:

Elders and Minister
Church of Christ Dear
Brethren:

You will agree that preaching the gospel to every creature in our generation is the most urgent challenge we face. We must also count the cost and make the Lord's dollars go as far as possible. We can reach 1000 individuals through the enormous circulation of the national magazine for only \$1.73. To reach the same number with a postal card, the postage, the printing and typing would cost at least \$60.00.

In our fall campaign we are asking every congregation to give the fifth Sunday contribution in October, or give all over regular expenses one Sunday in October or take a special contribution one Sunday in October. If an announcement is made with enthusiasm for this work every

Sunday for three weeks before the contribution is taken, the results will be overwhelming.

It would help us very much if you would write or call and tell us what you will do.

/s/ Vice-President
PAUL HUNTON

By 1960 the policy had changed so that the *Gospel Press* could ask "every congregation" to give a fifth Sunday contribution or a special contribution to help "this group of individual Christians banded together to help tell the gospel story". Since Milholland compared the *Gospel Press* to the *Firm Foundation*, *Gospel Advocate*, *Christian Chronicle*, *20th Century Christian*, *Gospel Light*, *Christian Worker*, and *Christian Leader*, I suppose these have the same right to call upon churches for regular "fifth Sunday" contributions or "special" contributions to further their work of telling the gospel story. In fact, why stop with religious papers? Why not solicit regular contributions for any "good work" when individual Christians are banded together for that purpose?

What is the *Gospel Press*? Is it a "church organization"? One may go back in history and read of the creation and development of the Christian Missionary Society and find that it originated and grew much the same as the *Gospel Press*. The Missionary Society began in a preacher's meeting. At first it claimed to be separate from the church, laying no claim to the responsibility of the church, but soon it began to call upon churches for support. It was a human organization apart from the church, calling upon churches to support it financially. Now read of the beginning of the *Gospel Press* and note how it compares with the beginning of the Missionary Society.

In the September 20, 1955 issue of *Firm Foundation*, a full page ad appeared on the back page telling the story of the *Gospel Press*. The headlines read:

NOW AT LAST . . .

A GREAT VICTORY FOR THE CAUSE OF CHRIST
FOR THE FIRST TIME IN HISTORY THE
GOSPEL PLAN OF SALVATION
WILL BE TOLD TO MILLIONS
AS THEY READ ARTICLES ON THE CHURCH IN
THE GREAT NATIONAL MAGAZINES
OF AMERICA

THE STORY THUS FAR: . . .

In December 1954 a group of businessmen and gospel preachers, from several cities, met to discuss the possibility of publishing gospel articles in national magazines. Out of these meetings the *Gospel Press* was originated and chartered by the state of Texas, as a private corporation such as the *Firm Foundation Publishing House*, the *Freedom Press*, and the *Gospel Advocate Co.* The *Gospel Press*, however is a non-profit organization devoted solely to publishing the gospel through the secular press.

The *Gospel Press* as a private corporation will not solicit or accept contributions from congregations.

Some of the men connected with the *Gospel Press* are: T. Eugene Milholland, R. G. Meggs, John G. Young, Harry Lemmons, H. E. Acklin, Truman Peek and John H. Banister of Dallas; M. Norvel Young and Paul Sherrod of Lubbock; Homer P. Reeves of Houston; and P. S. Kendrick Sr., of Abilene. These men have given time and money to this worthy endeavor.

The first article, a double page spread, will appear in the November 1955 issue of *Coronet Magazine*. These articles will be written by a group composed of M. Norvel Young, Batsell Barrett Baxter, Homer P. Reeves, John H. Banister, Frank Pack, and Willard Collins."

The *Gospel Press* originated in a meeting of preachers and business men. It was a chartered organization, a private corporation, that would neither SOLICIT nor ACCEPT contributions from churches. Had they made the appeal for church contributions at that point very few churches would have responded because they could see that to support this one would obligated them to support all other such papers, and in effect endorse the missionary society. People and churches have to be conditioned to accept departures.

In April, 1961, the *Gospel Press* was still an organization under a Board of Directors, just like the Christian Missionary Society. In the *Gospel Advocate* of April 27, 1961, page 271, Vice-President Paul Hunton made the following announcement:

"The Lipscomb lectures will be held June 18-22. The *Gospel Press* luncheon will be June 19, 12:15 P.M., in the Student Center. This year it will be for men and women. Immediately following the luncheon we will have a meeting of the Board and Advisory Board. This is a very important meeting. Please be present . . ." It was chartered by the state of Texas as a private corporation, just like the *Firm Foundation*, *Gospel Advocate*, etc., in the beginning and it remained an organization under a Board in April, 1961. There might have been a few boards added since its beginning, but it remains a human organization just like the Missionary Society.

Vice-President Paul Hunton made an appeal for funds for the *Gospel Press* in the July 27, 1961 issue of the *Gospel Advocate*, page 475, under the heading: "Give And It Shall Be Given Unto You." Beginning with paragraph four he says:

"Believing you want to have fellowship in placing scriptural articles in the national magazines, this appeal is made with a prayer that you will help. Please discuss this with the elders and select a plan that will be best for your people.

"The Ladies' Bible class, with the permission of the elders, takes a contribution once a month for the *Gospel Press*, in a number of churches. A contribution is taken from the entire congregation once a month in some places by announcing in the Bulletin and from the pulpit before a certain Sunday every month. In other churches one man asks a number of families to help him send a contribution. Do not say, 'No.' Do not say, 'We have all we can do.' Please do something every month. I am not begging for me, but for Christ. These are crucial times and the world needs the gospel. You may think of a better way to contribute, but for the sake of all we love, think and act now."

Now there, you have it! The *Gospel Press* has made great progress since its beginning in 1955—from a private corporation of individual Christians that would not solicit nor accept contributions from congregations to a national missionary organization with Boards and offices in different parts of the nation that not only solicits and accepts contributions from congregations, but from ladies' Bible classes (or maybe Ladies' Aid Societies), and suggests various ways of raising the money. Any way they can get the money is all right. If none of the methods they suggest appeal to you, devise one of your own, but for the sake of the Lord and the salvation

of souls, find some way to give to this human organization that the gospel can be preached to the lost. If this is not a rejection of Christ's word and the church in favor of a human system, I do not know what it would be. Right now in our own time, right under our noses, the Missionary Society has developed again and the battles that were fought a little over a half century ago will have to be fought again. Are you ready for the battle? Will you stand firm for the purity of the Lord's church and the all-sufficiency of it to do what the Lord authorized it to do? Or will you be swept away in the first few waves of attack by this digressive movement?

By the way, what is wrong with the Missionary Society? Some of these advocates of the *Gospel Press* have said it was wrong because its only purpose was to do the work of the church; it was a human plan to supplant the church. Well, is that not precisely what the *Gospel Press* stands for? Others have said the Missionary Society was wrong because it dominated the churches. There are probably a few sections where the *Gospel Press* controls churches just like the Missionary Society did, but just give the *Gospel Press* a few more years. The Missionary Society did not control churches until it got big enough, and then for years both the Missionary Society and the churches supporting it denied any such thing. But it happened just the same. Some have said the Missionary Society was wrong because it was composed of men from several churches to do the work of preaching the gospel. Is that not exactly what the *Gospel Press* is? I challenge any advocate of the *Gospel Press* to name one single essential feature of the Missionary Society that is not found in the *Gospel Press* as it is right now!

Every member of the church and every congregation across this land will have to take one of two courses: Either accept and support the *Gospel Press*, endorse the Missionary Society, and admit that we were wrong to oppose it in times past, or reject and oppose the *Gospel Press* organization on the same principle that we have opposed the Missionary Society.

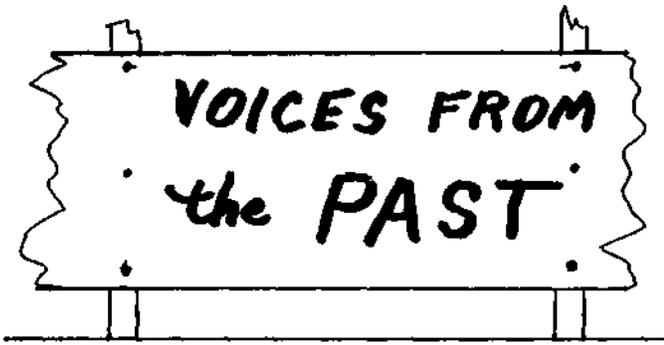
BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"-No. 10

At this point, the aim of the study of *hamartano* will be to observe the use of *hamartano* and *hamartia* in non-Biblical Hellenistic literature. Inasmuch as the real interest in Hellenistic Greek, as far as the New Testament is concerned, has come to full fruition only in the last half century or so, has illustrations of usages of *hamartano* and *hamartia* in Hellenistic literature would be rather limited. Especially, are the occurrences of the noun rare in this literature. Of course, as the interest in Hellenism continues, more instances of the verb and the noun will doubtless be found.

Basically, the Hellenistic signification of the verb was "to miss the right path". (See E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (New York: Frederick Ungar Pub. Co., n. d.), Vol. 1, p. 123.) In this sense we have Theodosius using the verb to mean "irregular forms," *Theod.* 1012.10.



HUMAN SOCIETIES

(**HUMAN SOCIETIES** from the book *The Profitable Word* by J. C. McQuiddy. Collected by A. B. Lipscomb. Copyright, Gospel Advocate Company, 1925—Submitted by Jerry Belchick, Orlando, Fla.)

People in their mad craze to form human societies for doing the work which God has ordained the church to do should be careful lest they reflect on the wisdom and power of God. The formation of societies for doing the work that God has ordained his church to do belittles the work of the church, and reflects on the wisdom of God in unmistakable terms. If such societies had been essential to the efficient work of the church, God would have ordained them for such purposes; but as the Bible does not furnish us one syllable of information concerning such societies, we are led to believe that the church is effective and complete in itself and that the man of God who has faith in Christ and works through it is thoroughly furnished unto every good work. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3: 16, 17). Turning to human organizations to do the work of the church is a reflection on the efficacy of the blood of Christ. Christ certainly would not have died to establish his church, if that church was to be a failure and not to be sufficiently complete and efficient to save all the obedient for all time after its establishment. Christ spoke the truth when he said to Peter: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it (Matt. 16: 18). The church is sufficient for the redemption of all men, provided they will only accept the authority of the Lord Jesus Christ and bow in meek, humble submission to it. Followers of the Lord Jesus Christ should never belittle the work of the church and its mission in the world by intimating that human organizations do more good in the world than the church. The man who does this reflects on his own Christianity and the wisdom of God. No humble, devout believer in the Lord Jesus Christ, who acknowledges Christ as supreme, will ever make any such insinuations. Of course the church cannot work itself without humble, faithful subjects; but if Christians will be careful to do nothing which is out of harmony with the word of Christ, if they will work as he directs and follow in his steps, they will find that the church is complete and effective for the salvation of the world. Instead of seeking to glorify ourselves and human organizations, let us give God the glory through the church and cling to him by working through the only divine organization that we have for the salvation of a lost and ruined race. How great and how wonderful will be the work accomplished, if we only cling to Christ and work through him, giving the glory to our Heavenly Father!

"UNLUCKY 13?"

Conway Skinner, Forest, Miss.

Superstitions abound on every hand; black cats, broken mirrors, Friday, the thirteenth, etc. Yet we laugh at the poor ignorant natives for some of their strange beliefs! One of Webster's (*Collegiate Dictionary*, fifth edition, P. 1,000) definitions of superstition is: "(1) An irrational abject attitude of mind toward the supernatural, nature, or God, proceeding from ignorance . . . a belief in magic or chance, or the like." Can a Christian allow himself to be so motivated? "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8:28). What possible difference can the chance path of a black cat, or the date of an ordinary Friday make to a child of the King?

To the contrary, let me pass on some wonderful advice to the fearful; thirteen words of advice found in the thirteenth verse of First Corinthians, chapter sixteen (count these words for yourself). "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). Great council is here couched in few, and small words, no one word being more than six letters in length.

WATCH YE. This is the Lord's danger signal, in other words, Stop! Look! and Listen! Every day we know the value of watchfulness. The foolish man will carelessly cross a busy street looking neither to the right nor the left, but we watch when we cross; we want to live. And to live spiritually, how careful we must be. Most of us do a lot of watching, too—*the other fellow!* Yes, this is needful, too, but the thought here is "looking to thyself" (Gal. 6:1b). Jesus instructs, "Watch and pray that ye enter not into temptation" (Matt. 26:41a). How vigilant we must be, "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

STAND FAST IN THE FAITH. There is an urgent need for men who "Have conviction, will stand"! Many are as spectators at a contest, on the sidelines trying to see which way the game is going, and have not yet entered the fray. They are yet children, "tossed to and fro and carried about with every wind of doctrine". Others are still straddling the middle of the road, some with the plea that they don't want to take sides. Brother, it's not a matter of taking sides with men, but with the Lord. "And, having done all, to stand. Stand therefore, having girded your loins with truth"; stand therefore, not with men or their opinions, but "in the faith".

QUIT YOU LIKE MEN. One is almost tempted to say that this is just what a lot of once great preachers have done, they have quit acting like men. I love and admire many aged, and hoary headed preachers. But, whereas everyone ages, some go soft. Quit, as used here, simply means to conduct, or behave as men. "Brethren, be not childish in mind: . . . in mind be men" (I Cor. 14:20). It is not a matter of muscles, how well one holds his liquor, or whether or not he smokes cigars that makes one a real man in the sight of God. Are you a man "in mind"? Anybody can say, "Me, too", and climb on the bandwagon. But a man will ask, "Howbeit what saith the scripture?" (Gal. 4:30a).

BE STRONG. Some years ago my idea of a real strong man would have been someone like Charles Atlas, who by his own brunt strength was able to start from a standstill an engine and several attached railroad cars and move them on level ground a goodly number of feet along the track. "What a man!" I would likely have said then. Tremendous muscular strength has its place, but what is needed today in the church

is backbone, and a heart courageous enough to withstand every wile of the Evil One. Though many others may grow faint, and thus yield, yet "be strong". "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58a).

Paul then follows these thirteen words with "Let all that ye do be done in love". Not a syrupy love that will cause you to "love all—offend none", but a love of the truth of God, and nothing should be stronger than your love for that truth.



All of us have heard a great deal about the position in current matters called "the middle of the road". In a meeting not long ago a preacher was called upon to lead the congregation in prayer and he prayed for brethren to stay in the middle. His prayer went something like this. "Lord keep us from extremes. Keep us from the extremes of evil and error on the one hand and from the extremes of . . . (at this point he realized what he was about to say; from the extremes of good and truth on the other hand) from ah, ah, ah, the extremes ah, ah, from all other extremes on the other."

I could not help but think that here we have the truth about the so called "middle of the road". He was about to say, keep us from the extremes of evil and error on the one hand and from the extremes of good and truth on the other. He caught himself just in time. Brethren this is the truth about the so called middle position. Paul in Phil. 4:5 taught moderation. He wrote, "Let your moderation be known to all men." He then added, "The Lord is at hand." There was no middle of the road that, "The Lord was at hand." There was no middle of the road in verse 8 when he said, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

Where is the middle of the road on any matter of divine truth? Consider for a moment; where is the middle of the road on the divinity of Christ? He was the son of the living God or he was an impostor. Where is the middle of the road on the inspiration of the Bible? Is it the breathed out word of God, or it is a falsehood, as Peter puts it "a cunning devised fable"? Where is the middle of the road on the purpose and necessity of baptism? It is for the remission of sins and necessary to save it or it is not. Where is the middle of the road on the all-sufficiency of the church of our Lord? It is either able to do all that God requires or it is dependent on human arrangements and institutions. The young man had the middle of the road rightly defined. *It keeps us from some of the error on the one hand and from some of the truth on the other.*

STATE THE CASE

All of God's people have long said that if the sects would state what we believe fairly we would be glad for every pulpit in the land to take us for a text every Sunday. We have never had any objection to calling our name and representing the Bible teaching as we understand it at any time or any place. How true this is in current issues. If those who

favor human arrangements in preaching and benevolence would just state the case fairly all would be satisfied. They need to quit saying that the issue is HOW the needy are to be relieved and start saying that the issue is WHO is to do the work. The issue is not now and has never been the HOW but the WHO. Thousands of brethren believe that the church is to do this work and the examples of Acts 4:32-37; Acts 6:1-6 and Acts 11:29, 30 are binding upon God's people today. Brethren we need to state the case fairly. Surely we need to give our own brethren the same fair treatment that we demand the denominations give us.



Recently a textbook in botany was sent to me. In this text, published in 1960, is a section on "The Evolutionary History of Plants". The author admits that, "the time and manner of the origin of life on earth are still matters of speculation", but he declares that, "the available evidence favors some lines of speculation over others". We recognize evidence as "that which furnishes any mode of proof". In law, evidence is submitted as a means of ascertaining the truth of any alleged fact under consideration. We who believe the Bible do so because of internal and external evidence and by our faith in the wisdom and power of God. Following is a paragraph from this textbook that is given to indicate the origin of Life.

"It is thought that the organic molecules very gradually accumulated, and reactions among them led to the formation of larger molecules. Electrochemical attractions might reasonably be expected to have held some of these molecules together as colloidal particles. When such an aggregation came to include the proper chemical compounds to promote the formation of more molecules of the same type, the first organism came into being. Increase in the number of such primitive organisms may have occurred simply by failure of the mass to hold together as its volume increased."

Notice the words which have been italicized. I did this to point out the entire statement rests, not upon facts but upon what someone thinks could have possibly occurred.

The Genesis record declares God created man in his own image. It is rather difficult to imagine a molecule as either the physical or the spiritual image of God. If the above assumption or speculation is to be accepted it must be accepted as given. This would remove the plan and purpose of creation and leave it to chance. If this molecule was the forerunner of man when did God make the change from molecule to man? What is there that would indicate that God could not make man but could or did allow these "accidents" to happen with man as the result? In spite of these obvious questions it is claimed that, "there is nothing in the evolutionary concept that could weaken one's religious belief". The Bible declares that God, "created the great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind". Man says that *maybe* molecules got together by *chance*; *probably* the proper chemical compounds resulted in *what we may assume* was the first form of life. Then *if* these became so large they fell apart this accounts for the great number of different living things. I suggest that if one's religious belief is based upon the word of

God that it would be very difficult to accept this evolutionary concept. There is a great difference between the two concepts.

GIVING THE **ANSWERS** FOR OUR HOPE

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

I PETER 3:15

Marshall E. Patton

LETTER" AND "SPIRIT"

QUESTION: if we insist upon a pattern for everything we do and argue about what the pattern is while we neglect ministering to the poor and preaching the gospel to the lost, are we not neglecting the weightier matters of the law? Salvation does not depend upon keeping the "letter of the law", but the "spirit" (2 Cor. 3:6). Don't you think that legalism is one of the biggest problems in the church today?—B. S.

ANSWER: If by the word "pattern" our querist means a detailed plan revealed in the New Testament for everything we do, I hasten to say that I know of no one who so insists. I know of many who insist upon authority, either generic or specific, for everything we do. To act otherwise is sinful (Col. 3:17). Whether we neglect small or weightier matters of the law makes little difference as far as sin is concerned. Either will condemn us. We are not at liberty to choose between the two and remain acceptable in the sight of God. The above question implies a gross misunderstanding of our Lord's teaching in Matt. 23:23:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mine and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

By the statements "these ought ye to have done" and "not to leave the other undone" our Lord refers to both the small and weightier matters of the law, and teaches that the Pharisees should have done *both*. Instead, they omitted the weightier matters. If they had kept the weightier matters and omitted the small matters, the law as stated by Jesus—"and not to leave the other undone"—would have equally condemned them. In reality they were not legalistic enough—the whole law must be kept!

The terms "letter" and "spirit" in contrast to each other are found only three times in the scriptures: II Cor. 3:6; Rom. 2:29; 7:6. Never are they used in the sense implied by our querist, namely, that in order to be saved it is not necessary to observe the law *exactly* as given, but simply be honest, sincere, and maintain the right attitude of heart. The denominational world has long since become saturated with this view and it is rather alarming to see that some brethren are embracing it. Now, let us examine all three passages.

We consider first the one mentioned in our question:

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6).

The contrast is between the old order under Moses and the new order under Christ. The expression "but of the spirit" stands in apposition to "ministers of the new testament", and,

therefore, refers to the same thing. The phrase "not of the letter" is in contrast to "of the new testament", and, therefore, refers to the Old Testament. This "letter killeth" because it was not possible for its sacrifices to take away sin (Heb. 10:4). Those under the Old Covenant were dependent upon something in addition to the Old Covenant and its sacrifices for the remission of their sins—even the sacrifice of Christ (Heb. 9:15); Rom. 8:3). The spirit that giveth life is Christ (II Cor. 3:17). He is the liberator (Luke 4:18). He liberates through truth (John 8:32). Thus, the words "letter" and "spirit" in the verse under consideration mean the old order under Moses and the new order under Christ respectively. Now, we examine the second passage:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

Again we notice that the contrast is between things in the Old and New Testaments. Under the Old Testament he was a Jew "which is one outwardly". Under the New Testament he is a Jew (chosen of God) "which is one inwardly". Under the Old Covenant circumcision was that "which is outward in the flesh". Under the New Covenant "circumcision is that of the heart". The expression "in the spirit, and not in the letter" simply tells us further which of the two circumcisions mentioned above avails today. It is the one "not in the letter" (Old Testament), but the one "in the spirit"—which Spirit is Christ (II Cor. 3:17)—hence, the New Testament. So again, we see that the terms "letter" and "spirit" are used to contrast the system under Moses with the system under Christ.

Next we look at the third passage:

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

In the preceding verses Paul has shown that the Jewish brethren had become dead to (separated from) the law of Moses in order to be married to Christ. Hence, the contrast under consideration is between the law of Moses and Christ. In verse six he exhorts them to serve in harmony with their new relationship and not according to the former from which they had been delivered. This new relationship was that of being married to Christ (v.4) and one, therefore, that was governed by the New Testament. In Romans 6:4 Paul calls it "newness of life". Here, he calls it "newness of spirit". So again, the words "letter" and "spirit" are used to contrast the Old and New Covenants.

No matter how popular the view that "keeping the letter of the law" means keeping the law *exactly* as given, still it is UNSCRIPTURAL! Brethren ought to learn better and cease to so use it.

If by "legalism" our querist means keeping the law of the Lord exactly as given, in small as well as weightier matters, then my answer to the last question is NO. I rather think that one of the greatest problems in the church today is a lack of it. There is too little regard for the law of the Lord. Too many, like the Pharisees, try to keep and emphasize one part of the law to the neglect of the other. Remember, the *whole* law must be kept! No person was ever condemned of God for trying to keep the law of the Lord exactly as given—even in small matters. Many have been lost because of a lack of it. Consider: Lev. 10:1,2; Num. 20:12; II Chron. 26:16-21.

THE CHURCH AND THE INDIVIDUAL

R. A. Ginn, Trussville, Ala.

Christianity is basically a religion of the individual. The greatest power possessed by the church is that of individual activity in serving God. The difference between the church today and in the first century seems to be the difference in the individuals comprising it. There is no doubt a "sleeping giant" of power in every congregation that could be utilized for good. God has ordered a few group activities for his people (worship, edification, supporting preachers, relieving their needy) that lie beyond the power of one to accomplish, but by far the majority of duty for the Christian is individual in nature. There are many misconceptions of individual and church duties. Some would merge the two kinds of responsibility given to the church member. They say, "All the individual can do, the church as such can do." They want *every* good work to be done through the church and supported from the church treasury, from sending flowers to feeding the poor of the community. Such an attitude frequently puts the church into work that is nowhere authorized to do, and makes the church but a substitute for the individual in the plan of God. To understand the difference between a Christian's responsibility as an individual and his duty to work through the local church is very germane to present problems.

There are six realms of activity in which every Christian lives. Five of these realms involve him in individual duty rather than in duty through the church! Notice:

1. Personal duties to God that depend upon no other person in their discharge.
2. Family duties to one's companion, children and parents. As individuals, Christians may provide proper recreation for their children and their friends or use the "Bible college" in providing an education for them in a good environment. However, such things are *not* to be supported by the Christian through the church and its treasury, for they constitute a part of individual, not church activity.
3. Civic duties as a citizen of the community, the state and the nation.
4. Social duties to one's fellow men. This category includes our duty to do good unto *all* men (Gal. 6:10). This duty may be discharged in any way that may be expedient to the individual.
5. Economic duties of honest labor and financial support of the family unit. The church sustains no relationship to business affairs, except such as inheres in the discharge of its spiritual mission. A church in business for gain has encroached upon the realm of the individual.

Each individual has some duties to be performed through the church as such, in the company of other Christians. Such collective activity is always under the direction of the elders of the local church of which the individual is a member. Whereas the individual maintains full control of all expedients in his work as an individual, these expedients in his work through the church are to be controlled by the elders of the local church.

An individual is often called upon to function in the same *kind* of work both as an individual and as a part of a local congregation (e.g., public and private teaching and prayer). However, the church should not seek to do work similar to its own just because its members as individuals are engaged in that work. The home may use the college as a means of

parents teaching their children and nurturing them in the proper channels. But since the church is likewise engaged in teaching the Bible to our children, some would allow the church to do such work *through* the school. This has caused some to encourage churches to contribute to the schools from their treasuries, and to consider that the schools are engaged in doing some of the work of teaching *for* the churches. This attitude has utterly confused the two realms of the individual and the church.

The individual functions in benevolence both as an individual member of society and as a member of the local church. His *individual* efforts to care for the needy are not confined to any group of people—he may do good unto *all* men (Gal. 6:10—Note: this verse and James 1:27 apply to individuals, *not* to the church as such. The context of each will clearly prove this fact.). He must as an individual in the family care for his own and not charge the church with their care (I Tim. 5:8, 16). He may decide *how* such care should be given for his own and for all needy persons he may assist as an individual. None other has any right to decide such matters for him. He may contribute to any organization as an individual that is engaged in providing such care for the needy, as long as it does not compete with the church in the work God gave it to do, and the individual through the church, or does not encroach upon the treasuries of the churches.

The benevolent work to be done by the local church *as such* is strictly limited by the divine examples found in the NT. The church is *not* designed to become a "relief agency" to assist the needy of the world as far as possible. In such examples of churches in NT times taking funds from their treasuries for the relief of the needy, those who were relieved were *saints*. The logic of this plan is easily seen. The most vital work of the body of Christ is spiritual, not physical. To attempt to relieve as much misery in the world as possible would be for churches to dissipate their treasuries and powers to such an extent that the gospel would never be preached widely to the lost.

Even that work which the church is to do in the relief of the saints is limited in its scope. I Tim. 5:16 specifies that only those widows who are "widows indeed" should be enrolled for help from the church. To qualify for such help, a widow should be indeed destitute, sixty years old, the wife of one man, and have a reputation for faithfulness in all things. Others are *not* the responsibility of the church. No doubt, these qualifications of faithfulness to Christ are also necessary for any other saint relieved by the church. Else, God discriminated against the widow. The church is not obligated to relieve that member that has not been faithful to the Lord.

All work done in the realm of benevolence by the local church must be overseen by the elders of the local congregation. They must decide *how* the church over which they rule will best provide such care to the destitute. They can place the indigent in private homes and provide their care. They can build a place to provide care for indigent saints who are their own responsibility. They may purchase the services of a human organization that is engaged in providing care for the needy, just as they can use the services of a hotel to house a preacher during a gospel meeting. But—in each case, it must be the elders who oversee their own work, and who maintain control over whatever care may be provided by the church.

If brethren would let the church do the work that God gave it to do—providing care for those to whom it is peculiarly responsible—and let the elders of each church maintain

control of this work in whatever way they see fit

If brethren would seek to discharge their responsibility to all men as individuals in whatever way they think best—leaving the church out of their labors of love as individuals

All problems now before the church would vanish, and brethren would once again dwell together in unity The Lord would be pleased

FREE OF ALL ANTI-ISM

H. E. Phillips

A report appeared a few days ago in the news section of a religious journal which said in part "The church in----- is free of all dissension They have agreed to preach the gospel free of all 'anti-ism' When in Tampa, worship with us."

Now isn't that nice? "Preach the gospel free of all 'anti-ism' " "Anti" means one who opposes, "ism" means a doctrine or theory To be free of "anti-ism" must mean to be without the doctrine of one who opposes Then this church has *agreed* to preach the gospel free of the doctrine of opposing—free of ALL "anti-ism"

The apostle Paul could not so preach the gospel He was "anti" division among brethren (I Cor 1 10-13), "anti" fornication (I Cor 5), "anti" taking brethren to law before unbelievers (I Cor 6), "anti" worshipping of idols (I Cor 8), "anti" eating and drinking a common meal in the assembly (I Cor 11), "anti" preaching another gospel (Gal 1), "anti" giving place to false teachers (Gal 2), "anti" forsaking the gospel for the law (Gal 4), "anti" works of the flesh (Gal 5), "anti" preaching ourselves instead of Christ (2 Cor 4 5), and many other things he opposed in the New Testament All other apostles were against these same things

I am an "anti" in the same way the apostles of the New Testament were and I do not deny it I can not imagine what kind of gospel I would preach "free of all anti-ism" I am opposed to adultery, stealing, lying, fighting among brethren (unless it is the good fight of faith against false brethren), denominationalism, vain worship, greed, walking after the flesh, preaching "another gospel", walking after the traditions of men and not after the word of God All these things I strongly oppose I suppose that makes me "anti" something as I preach the gospel

I am also "anti" instrument in worship For this I am branded by preachers of the Christian Church as a preacher of "anti ism" I am "anti" sprinkling in the place of baptism I am "anti" missionary society and all other kind of societies that are not taught in the New Testament Oh, yes, I am also "anti" church operated orphanages, schools, missionary boards, play grounds, banquet halls, etc , on the same grounds I oppose burning incense in worship, counting beads for prayer, the doctrine of worship to angels, sprinkling infants, etc None of these are taught in the New Testament and are without the authority of Jesus Christ I am "anti" anything and everything in the church that is not taught by the authority of Jesus Christ No man can preach the gospel of Christ as it is revealed in the New Testament "free of all 'anti ism' "

COMMENTS FROM READERS

"I enjoy the paper very much It is no doubt doing a lot of good"—A. C. Grider, Louisville, Ky

"I have enjoyed the paper a lot Keep up the good work."—Mrs Earl Hiles, Twinsburg, Ohio

Page 10

"We want you to know we thoroughly enjoyed the two issues of the paper *Searching the Scriptures* "—Mr and Mrs A. E. Smedley, Nashville, Tenn.

"I cannot be without so much good advice that the *Searching the Scriptures* gives "—A. E. Baird, DeLand, Fla

"Please send me your paper for another year I enjoy reading it very much "—Mrs Morgan, Louisville, Ky

"Enjoy reading *Searching the Scriptures* "—Maggie Patton, Cleveland, Tenn

"Please continue my subscription for *Searching the Scriptures* It is a wonderful paper and I sure do enjoy studying it Continue the good work "—Frances Lowe, Miami, Fla

"I do enjoy reading *Searching the Scriptures* It means so much to me"—Mrs J. M. Lane Sr , Tampa, Fla

' I am sending a check to pay for another year of the paper *Searching the Scriptures* I have enjoyed reading it and think there is much good reading matter in it I also believe it is doing a good work and hope it continues to enjoy a wide circulation May it continue to be the creditable paper that it is"—Doyle Mills, Valdosta, Ga.

' I enjoy reading your paper very much There seems to be a good selection in each issue May you keep up the good work"—Olin D. Kern, Charlotte, Tenn

"I find every copy of *Searching the Scriptures* to be very interesting, and I get much spiritual benefit from reading them"—Joel Henderson, Miami, Fla

"I would like to renew *Searching the Scriptures* We have received it for a year and enjoy it very much I look forward to each month's paper"—Clinton Barry, McCurtain, Okla.

"I have received all but the first three copies of *Searching the Scriptures* and have found your paper to be informative, straight-forward, and true to the book I believe a great service to is being rendered by it Your editorial policy is good, and faithful brethren everywhere appreciate it"—Billy Moore, Harrison, Ark

O'NEAL-HILL DEBATE

On the nights of Aug. 28, 29, 31 and Sept 1, Thomas G. O'Neal and Albert R. Hill, Jr , will discuss the following proposition in the Beulah Community, which is east of Lexington, Ala , near Lester, Ala The debate will be conducted in a tent located on Alabama Highway 64

The first two nights Thomas G. O'Neal will affirm the following proposition and Albert R. Hill, Jr. will deny it "The Scriptures teach that in New Testament times, churches of Christ, cared for those for whom they were responsible, within the frame work of the local congregations, doing so without supporting Benevolent Institutions, such as Childhaven, Inc., Boles Home, Tennessee Orphan Home, and may operate likewise in harmony with the Scriptures today."

On the last two nights of the discussion, Albert R. Hill, Jr. will affirm this proposition and Thomas G. O'Neal will deny it. It is scriptural for churches of Christ to send contributions out of their treasuries to such benevolent institutions as Childhaven, Tennessee Orphan Home and other legal homes among us, for the care of the needy."

Brother Robert M. Pressnell will be the moderator for Thomas G. O'Neal Alan Highers will moderate for Albert R. Hill, Jr.

(Editor's notes We did not receive this announcement until after the last issue was ready for printing)

The News Letter Reports

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

CONWAY SKINNER, Forest, Miss. The work seems to go well. Leroy Ensey, the previous evangelist has remained in Forest. He is now in the electrical business. As the church here is so few in numbers, we thank God for this decision. My next meeting is at Mt. Olive, 5 miles west of Live Oak, Fla, from Sept. 14-24.

DeLAND DEBATE

Harold Dowdy of DeLand, Florida will meet J. M. Morris of Holly Hill, Florida in a debate of current issues September 11-16. This discussion will take place in the building in DeLand, located on U.S. 17 at the north city limits. On Monday and Tuesday nights Harold Dowdy will affirm the scripturalness of the DeLand church of Christ in organization, doctrine and practice. On Wednesday and Thursday nights J. M. Morris will affirm the scripturalness of Mount Dora Christian Home. On Friday and Saturday nights J. M. Morris will affirm that the Herald of Truth is scriptural. If possible attend this debate and study these matters in the light of God's eternal word.

EARL MORRIS, Haines City, Fla.—On Lord's day, July 23, 1961, I began preaching regularly for the church at St. Cloud, Fla. This is my first regular work. We are **small** in number, but I believe we can do all the Lord commands us to do. We ask the prayers of all righteous men (James 5:16).

DONALD G. COLLINS reports that he is now with the West Orange congregation in Orange, Texas. BILL CREWS was the preacher since this congregation began about three years ago. The work looks promising. Brother Collins says, "The congregation at Logansport (Stanley), Louisiana where I moved from is looking for a preacher, and they are standing firm against the 'issues' that are troubling the brotherhood today."

H. C. MILLER of Ceredo, W. Va., presented a series of lessons at the Flatwoods meeting house Aug. 13 through 20th. . . . GROVER STEVENS is to begin work with the Wendell Avenue church in Louisville, Ky., beginning Sept. 1st. He is moving from St. Louis, Mo. . . . JAMES R. COPE of Tampa, Fla. was in a meeting with the Preston Highway church in Louisville, Ky., Aug. 3 through 11. BILL MORRIS directed the congregational singing during this meeting. . . . L. E. SLOAN of Palmetto, Fla. was in a meeting at Shepherdsville, Ky. which closed Aug. 9. . . . J. W. HOLCOMB closed a meeting July 27 at Highview.

BOBBY K. THOMPSON of North Miami, Fla. was in a meeting at Meridian, Miss, which began Aug. 20. WALTER N. HENDERSON is the local preacher. . . . BILL CAVENDER is to preach in a meeting at Westvue in Murfreesboro, Tenn. Sept. 18-27. RICHARD WEAVER is the local preacher. . . . CONNIE ADAMS of Newbern, Tenn. was in a meeting at Lanton church near Spring Hill, Tenn. July 23-30. . . . Early in August HARVEY J. WILLIAMS of Gary, Ind. was in a meeting at Arrington church just north of Triune, Tenn. . . . PAUL ANDREWS of Tampa, Fla. was in a meeting in South Hill, Va. beginning Aug. 6. . . . HARRY

PICKUP spoke at the North Street church in Tampa Aug. 6 and 13. . . . JOHN A. THURMAN is with the South End church in Columbus, Ga. He is the first preacher to be fully supported by this new congregation, which has recently moved into a new basement building. Until June 1, Thurman was supported by Franklin Road congregation in Nashville, Tenn. This congregation has 44 members and is about 2 1/2 years old. . . . R. J. LaCOSTE of Hercules Ave. in Clearwater, Fla. reports two baptized and two restored in his recent meeting at Big Clifty, Ky.

GOSPEL MEETING

Forest Hills, Tampa, Fla.

Marshall E. Patton of Par Avenue church in Orlando, Fla. will be the speaker in a series of gospel meetings at the church in Forest Hills beginning September 17 to continue through the week. Brother Patton writes the "Answers For Our Hope" column for *Searching the Scriptures*. You are invited to attend this meeting.

CURTIS E. FLATT, Florence, Ala.—I have preached in a meeting July 16-22 at Spruce Pine, Ala. where Billy Norris preaches. His son, Benjie Norris, recent honor graduate at Florida Christian College, lead the singing. July 23-30 I preached in a meeting at Rock Creek in Colbert County, Ala. where Grover Hunt preaches. This is the old home congregation of the Srygleys who wrote and preached so much half a century ago. There were nine baptisms and one restoration in these meetings. I will be in a meeting in Wayne County, Tenn., Aug. 6-12. We are making fine progress on our new building here. C. L. OVERTURF of Tampa will preach in a meeting soon after it is completed. JAMES P. MILLER is scheduled for a meeting here in 1962.

GOSPEL MEETING

12th Street, Bowling Green, Ky.

H. E. Phillips of Tampa, Fla. will be the speaker in a meeting at 12th Street church in Bowling Green, Ky. Oct. 15-22. B. G. Hope is the local preacher. All within driving distance of this meeting are invited to attend.

A REPORT ON SHREVEPORT

Ward Hogland, Houston, Texas

About a year ago Brother Earl Hartsell and a few other brethren began meeting in Shreveport, Louisiana. It was their desire to plant the cause of Christ firmly in that city. Although they received much opposition from without and within they continued to meet in a rented building.

The Elders at Spring Branch in Houston, Texas having received their call for help decided to place a man full-time in that city. They selected Brother Huey Hartsell, a blood brother to Earl. Since that time the brethren in Shreveport

purchased a nice meeting house. It is of brick construction with an annex made of wood for Bible study. The building has central air-condition and many other fine features. It is probably worth three times what they gave for it. The congregation is known as the Linwood congregation and is located on the corner of Linwood and 75th.

After purchasing the building they asked the elders at Spring Branch about the possibility for a meeting. I was sent and the meeting was conducted July 10-16. Four responded to the invitation. Two were baptized, one restored and one identified. We had up to eighty people in attendance during the meeting. This is very good considering the congregation is made up of about nine families. We received excellent support from Haynesville and Logansport, La., as well as many visitors from the city.

YOU can help this congregation and this is how: Make a note of the location and supply to anyone in need. Send the names of relatives, friends etc. both in and out of the church. Also send the names of soldiers in Barksdale Air Force base. Send this information to Huey Hartsell, 2940 Hillcrest, Shreveport, La. Brother Hartsell is doing excellent work with these brethren and will be happy to have any information you might give to assist in the work.

CONWAY SKINNER, Forest, Miss.-We arrived here in Forest, Miss., on the 4th of August. The work here is very small, and only about two and one half years old. The good brethren in Longview, Texas, of the Gregton church are supporting me, thus enabling me to live and work here. The Forest brethren are well grounded in the dangers of institutionalism, and this will not present a problem in the work. We invite brethren traveling across highway 80 to drop in and worship with us when feasible. I was in Mayo, Fla. before coming to Forest.

James P. Miller, Co-Editor of *Searching the Scriptures*, will be with the Spring and Blane congregation in St. Louis in a meeting Oct. 1-8. All in the greater St. Louis area are invited to hear him. He will also do the preaching in a similar effort with the Plaza congregation in Charlotte, N. C. from Oct. 29-Nov. 5. Ferrell Jenkins with the St. Louis congregation and T. A. Isaacs with the Plaza church.

WARD HOGLAND of Houston, Texas will preach in a gospel meeting with the Seminole church in Tampa, Fla. Oct. 22-29. Brother Hogland is one of the great preachers of the church and all in that section are invited to hear him. The Seminole congregation is located at the intersection of Rome Avenue and Wishart Blvd. on Tampa's north side.

JAMES P. MILLER, Tampa, Florida—The meeting with the Tompkinsville, Ky. resulted in 6 additions. ROSS SPEARS is in his sixth year with this fine church and is loved and re-spected by all. The meeting at Farmington, Ky. was conducted in a beautiful new building that is a credit to the cause in that section. Large crowds came to every service. JAMES SHOCKLELY preaches for the church in Farmington. This was your editor's fifth meeting with this fine congregation.

We are glad to report that our beloved B. G. HOPE who fell some weeks ago and has had to preach in a chair from the pulpit of the 12th Street church in Bowling Green, Ky. will be able to resume his normal way of living in a matter of days. We wish for him a long and useful life in the section where he has so much influence for good.

E. G. CREACY, Horse Cave, Ky, August 21, 1961 - Brother FOY E. WALLACE, JR., will do the preaching in a gospel meeting with the Dry Fork church, beginning the third Sunday in September (17), and brother ROSS O. SPEERS will direct the singing. Services daily at 10:30 a.m. and 7:15 C.S.T. Dry Fork is 12 miles south of Glasgow, Kentucky, on black-top KY. 249.

SAMUEL D. HEATON, Indianapolis, Ind, August 2, 1961—JAMES R. COPE, president of Florida Christian College, held a short meeting July 21, Aug. 1-2 at 40th and Emerson church in Indianapolis. Three messages on the theme of "The Kingdom of God" were well received. FOY E. WALLACE is scheduled for the fall meeting at 40th and Emerson, and JAMES P. MILLER is booked for the spring of 1962. LOREN RAINES is minister of this faithful congregation. I baptized two young men recently at Jasonville, Ind.

CONNIE W. ADAMS of Newbern, Tennessee was the speaker in a gospel meeting at McArthur Heights church, four miles south of Jasper, Alabama on Parrish highway.

T. E. AKIN, JR. recently resigned his work with the church in Largo, Florida. He is associated with the Life Insurance Company of Alabama and will be available for appointments on Lord's day. Brother Akin is sound in the faith. His address is: 928 20th St., Largo, Florida.

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BOOKLETS

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