

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 III

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THOSE "DO NOTHING" ANTIS

H. E. Phillips

In recent months some bulletins and papers have carried the common charge that those they call "antis" are a "do nothing" group of people. Either this charge is true and can be proved, or it is false and those who make the charge are guilty as "false accusers". I am interested just here in an examination of the facts to see what these "antis" are not doing that they should do. I, for one, want to be a "doer of the word, and not a hearer only." I know that God will not bless one who does not bear fruit to the glory of God. But I am not convinced that the people who are called "anti" are a "do nothing" group of people. I cannot answer for every man or every church who may be called "anti" but I can answer for myself. Let us observe some facts as I know them.

The Forest Hills church in Tampa with which I am associated in the work of the Lord would be called an "anti" church by most "liberal" and "institutional" brethren. I wish to compare this church with some I know who are opposed to what they call "anti".

1. The Forest Hills church is scripturally organized with bishops, deacons and saints. (Phil. 1:1). We can not be accused of being a "do nothing" group in this respect. We are as the New Testament teaches.

2. The Forest Hills church meets "steadfastly" on the first day of the week to break bread and otherwise worship God as the New Testament directs a church to do. (Acts 20:7; 2:42). We worship God in spirit and truth. (John 4:24). We sing, pray, break bread, contribute of our prosperity and study the word of God. We cannot be accused of "doing nothing" in the realm of worship. We are doing only what the New Testament directs in this connection.

3. The Forest Hills church supports a preacher who labors in the immediate community and with the church (I Cor. 9:11, 14; Phil. 1:5), and it sends support directly to three preachers in other areas as they preach the gospel (Phil. 4:15,16, 2 Cor. 11:8). Is this "doing nothing"? What more would the accusers do?

4. The Forest Hills church has and will supply the needs of its own members as the need arises. It has and will help those widows of its number who are in need of "daily ministrations". This has been done and will continue to be done as the New Testament directs. (Acts 6:1-6; 4:34). This is doing something—doing what the New Testament authorizes.

5. The Forest Hills church edifies itself in regular periods of Bible study and singing. (Eph. 4:12, 16; Eph. 5:19; Acts 9:31).

6. The individual members of the Forest Hills church have supplied food, medical aid and clothing to various needy families who are not members of the church. They are at present doing so. Orphan children have been and are being cared for by various members. The sick, poor, hungry, naked and aged have been and are being helped by individual members of the church at Forest Hills. (Gal. 6:10; James 1:27).

Now what is this "anti" church not doing that it should be doing? What does the New Testament direct of a church that we have not listed here? The Forest Hills church does *not* contribute to any human missionary or benevolent society for any purpose whatever because no verse in the New Testament can be found to authorize such action. The Forest Hills church does *not* engage in "fun and frolic" to cater to young people or old people. The Forest Hills church does *not* assume the obligation to furnish an education for young men and women. We find no authority in the New Testament for the church doing such.

Now when the charge of "do nothing" is made against those congregations opposed to the church doing anything for which there is not divine authority in the New Testament, the only thing meant is that these churches do not contribute to missionary societies like the Gospel Press and Herald of Truth, to benevolent societies like orphanages, old folks homes, to summer camps for recreation for young people, to hobby shops for entertaining young men and women, to "Christian" colleges for the purpose of giving children a "Christian" education. These things are meant when one charges "anti" churches with "doing nothing". Well, we call upon these "do something" churches "on the march" to furnish divine authority for these "wonderful works" which they are doing. We are "anti" because we oppose these various innovations the promoters want to bring into the church. We are "do nothing" churches because we do not contribute to these operations of men which are not authorized by the word of God.

We are not interested in just "doing something"; we are interested in being "doers of the word". It could be said no better than Jesus said it in chapter 1, verses 22 to 25: "But be ye doers of the WORD, and not hearers only, deceiving your own selves. For if any be a hearer of the WORD, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso *looketh* into the perfect law of liberty, and *contemnieth* therein, he being not a

forgetful hearer, but a DOER of the WORK, *this man shall be blessed in his deed.*" Of course, the WORK which he must do must be found in the "perfect law of liberty". We challenge the accusers to produce one single thing we are *not* doing for which there is divine authority.

A CHRISTIAN WRITES TO HIS BRETHREN

August 2, 1962

TO MY FELLOW BRETHREN IN THE
SIXTH AVENUE CHURCH OF CHRIST
JASPER, ALABAMA

Dear Brethren:

For sometime now brother Nichols has been presenting what he believes to be the truth on the question of this congregation supporting from her treasury both the Herald of Truth and Childhaven, Inc.

As a member of this congregation I do not believe that brother Nichols is in harmony with the Word of God. I have reason to believe that some of you may agree with me that what brother Nichols is teaching from the pulpit, in our bulletin, and over the radio programs is not taught in the Bible.

Since our preacher, who is one of our elders, has presented only what he believes, do you not think that it would be nothing but fair and honest for us to hear the other side of this question? If what brother Nichols is teaching with the support of the elders is taught in God's Book, don't you think they should let us hear these matters discussed openly, with both sides being presented from the same page, or from the same radio microphone, or from the same platform, to the same audience, where we can hear an open, fair, and honest investigation of these questions?

We can have such a period of Bible study provided brother Nichols and the elders are willing to submit what they teach to open investigation. There is a man in our county that is ready to discuss these questions and has signed representative propositions and brother Nichols has them. So all that is necessary for such a discussion is for brother Nichols to sign the propositions and return them. Brother Thomas G. O'Neal states in the bulletin of the McArthur Heights Congregation, "Brother Nichols has representative propositions with my signature on them. Should he desire, I will be glad to put my name on the line where Charles Holt's is on the propositions used in the Wallace-Holt debate or where Roy Cogdill's is on the propositions used in the Birmingham and Newbern Debates." *Walking In Truth*, February, 1962, Page 2.

Brother Nichols has had about one hundred debates in the past. He has not been afraid to defend what he believes to be the truth in the past. Don't you think brother Nichols should defend in public investigation what he believes on these matters?

Brethren, will you not speak to the elders and encourage them to work toward a fair, open, study of these matters, between brethren Gus Nichols and Thomas G. O'Neal? TRUTH has no fear of open investigation of God's Word.

YOUR BROTHER IN CHRIST
JAMES FRED DILL

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Editorial . . . H. E. PHILLIPS

The past two or three weeks have intensified the concern about atom bombs and the terrible consequences that would follow in the area where one should be dropped. The recent scare about the Cuban situation clearly indicates the anxiety of all people when their physical lives and property are in danger. Some few began to frantically "lay by in store" food supplies and other preparations for what they thought was imminent danger. Others began to leave for "safer grounds". We have no criticism to offer those citizens who make the proper preparations the civil authorities direct them to make. To the contrary, we encourage obedience to the proper authorities as long as it is in harmony with the will of God. Every Christian ought to do that. But we raise this question, Why do the masses of people get so concerned and excited about the possibility of atomic war, which may not come, and are so unconcerned and indifferent about that dreadful day of judgment which is certain to come? I can find but one answer: most people believe warnings about atomic war, but somehow they do not believe the warnings of God about the coming of Christ and the judgment. People are more interested in saving the body than in saving the soul.

It is altogether possible that there will never be an atomic war — there might be one; the danger is present — but the coming of Christ is absolutely certain. There are no shelters that can protect any living creature on earth. Christ promised to come again (John 14:-3; Heb. 9:27,28; Acts 1:10,11; 2 Pet. 3:3-9). As to the *time* of his coming, many have speculated and set dates, all of which have failed. The second coming of Christ has not been revealed. Jesus said things would be going on at his coming just as normally as they were in the days of Noah when the flood came and destroyed all who



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We are about to enter the fourth year of publishing a widely accepted monthly called **Searching The Scriptures**. The name suggests the only purpose we have in this effort. Thousands of friends have joined us in helping circulate this journal into homes across this nation. We cannot begin to express our gratitude to these "fellow-laborers" in this worthy endeavor.

A large number have received this paper through the generosity of a friend or relative. Some of these who have not agreed with our efforts have renewed when their subscription expired. This is certainly a commendable spirit on their part to be willing to study with us the word of God on questionable matters of current issue today. We do not in any sense construe your subscription as an endorsement of either the policy of this paper or the subject matter taught. We do commend you

for being willing to study all the evidence on any question to ascertain the truth. If for no other reason you should be informed as to what "we teach" on the issues of the day. Any man or woman who **refuses** to at least study religious subjects is following the same course as the Pharisees who closed their eyes and stopped their ears to the teaching of the Lord. Do not allow **prejudice** to deprive you of "searching" for the truth. Please use the form below in renewing your subscription for another year.

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were not in the ark. (Matt. 24:36-44). He will come instantly, unannounced, and visible to all (1 Thess. 5:2; Matt. 25:13; Rev. 1:7). His coming is certain and we know not the day nor the hour, but somehow people are not inclined to make any preparation for this event.

When Christ comes the second time it will be the end of the world. After speaking of those who scoffed at the promise of his coming, Peter said: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night;" (no warning system to enable anyone to make preparation) "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (Pet. 4:9,10). This is the time when all that belongs to this earth will be burned up, yet relatively few are making preparations for this event. The resurrection of all the dead will occur and the judgment of God will then take place. (Acts 17:31; 2 Cor. 5:10; Rev. 20:11-13; 2 Thess. 1:7-9).

It is time to awake out of our sleep and make preparations for the second coming of Christ, at which time not the physical body and our earthly possessions will be of concern, but when the souls of men will be the only thing of value. We must be ready when he comes or we will never enter that place which he has prepared for the righteous. Even if the Lord does not come during our lifetime, death will take each one of us within the next few years. That is as certain as the second coming of Christ. We do not have time to waste; we must obey the gospel of Christ and be faithful at all times in anticipation of his coming. Atom bombs are unimportant when compared to the return of the Lord.



One of the two institutional preachers in Tampa wrote the following letter to a sister who found upon investigation that she preferred to attend one of the score of loyal churches in the city. The name of the sister and the preacher are omitted because they are not germane to the arguments. All of the letter is not used, but all of it that has any bearing on the question is quoted. It reads as follows:

. . . read James 1:27. Our anti brethren . . . say that this applies **ONLY** to the individual and not the church. If this scripture means that only individuals are to care for orphans, it also means that only individuals are to care for widows, but let us look at the scriptures. 1 Timothy 5 :16 plainly says that **THE CHURCH** is to relieve certain widows and Acts 6:1-3 shows that it was **THE CHURCH** which was charged with the responsibility of looking after widows. Since James 1:27 does **NOT** confine the care of widows to individuals, what

right has anyone to say that it confines the care of orphans to individuals? These brethren are presuming to "MAKE A LAW WHERE GOD HAS MADE NONE." And they are not only doing this but are also dividing the church over their **NEW** theory and it is a **NEW** theory. They ought to be ashamed of themselves for they are going to have to answer at the judgment for the trouble **THEY** have caused in the brotherhood.

Our anti brethren have made themselves ridiculous in claiming that it is a sin- to take money out of the church treasury to help anyone who is not a member of the church. Read Galatians 6:10. The anti brethren say that this applies only to the individual, but read Gal. 6:2 and see for yourself that this was written to **THE CHURCHES OF GALATIA**.

Our misled brother makes the argument that if we limit James 1:27 to individuals then the care of widows would be limited to individuals, but 1 Timothy 5:16 plainly says "the church is to relieve certain widows." Just think of what he has said and we can all marvel. He says the Bible "**PLAINLY SAYS THE CHURCH IS TO RELIEVE CERTAIN WIDOWS.**" He makes the argument that in the same way the church is to relieve the orphans. Now that is exactly what the brethren he bitterly condemns as "anti" contend for and he must have switched sides. If the Bible plainly tells the church to do the work where does this leave his human institutions? If in Acts 6:1-3 the church saw to the widows, why is this not an apostolic example of who is to do the relieving and plainly shows it is to be done by the church and not through and by some institution unknown to the word of God? Where is the human institution in any of the passages he has mentioned? Certainly he cannot find it in James 1:27, and he says himself it is the church that is to do the work in 1 Timothy 5 :16 and in Acts 6 :1-3. I ask again, where is the man made agency? If our brother wants to speak where the Bible speaks and be silent where the Bible is silent, why does he not just preach what he has in the first part of the paragraph. Let him teach that the individual and the church are to do the work and there will be no division.

To make bad matters worse our institutional preacher says this "**IS A NEW THEORY.**" What is new about it? Does he mean that it is new to teach that James 1:27 teaches that individuals should visit the widows and orphans ? That is what James said and it has been accepted for 1900 years. This is not new. Is it possible that the **NEW THEORY** is to take a passage that plainly is directed to the individual Christian and try to make it a church action? This is the only thing that is new. Be this as it may, however, does he mean that it is new to teach that the church should see to its widows and orphans? He said this is in the Bible and quoted the three passages to prove it. Is this a new doctrine? When I teach from these passages that the church is the God given institution to see to this work, is that a new doctrine? The truth of the matter is this, the new doctrine is what our brother teaches; namely, that the church cannot see to its benevolent work as they did in Acts 6 and in 1 Timothy 5, but that we have to build man-made insitu-

tions under boards of directors to do the work and all the church can do is to furnish the money. THIS IS THE NEW DOCTRINE and I marvel that every child of God on earth cannot see it.

In the next paragraph he asserts, "Our anti brethren have made themselves ridiculous in claiming that it is a sin to take money out of the church treasury to help anyone who is not a member of the church." He needs to try this by his own scripture. He declares that 1 Timothy 5:16 teaches that the church can help "CERTAIN" widows. Would he write the same thing to Paul if he were alive? Would he say, Paul, you have made yourself ridiculous by teaching that the church cannot help just any widow? Where do the "certain" widows come in? If sound brethren are ridiculous by teaching the one to be relieved has to be a Christian before the church treasury could be used, where does this put the Holy Spirit? He taught that they had to be far more than just a Christian before they could meet the qualifications of 1 Timothy 5. If our brother's argument means anything it would have to be this: Since 1 Timothy 5 teaches that "certain" widows are to be seen to by the church, then it would also teach that "certain" orphans would be the obligation of the church. The question still stands however: WHERE IS THE HUMAN INSTITUTION?

The truth of the matter is that our preacher has missed the teaching of every passage he used. James 1:27 is to individuals and to individuals only. 1 Timothy 5 embraces far more than just benevolence on behalf of these "certain" widows. Acts 6:1-3 is a pattern for benevolent work and shows that the church is the only institution on earth that is authorized by God thus to function. It is little wonder that the sister to whom the letter was written decided to continue with the sound brethren. I marvel.

COMMENTS TO EDITORS

"Please change our address in order that we might continue to receive your good paper, which we enjoy."—W. C. Hinton, Jr., Nishinomiya-city, Japan.

"I continue to look forward each month to the reception of the paper, and am assured each month by the contents of it that good must be accomplished if brethren will only read it." — Conway Skinner, Forest, Miss.

"Thanks for the good paper. May God bless you." — Herschel Davis, Waynesburg, Pa.

"We enjoy it very much in our home and we know that as long as we follow faithful brethren we stand in good company. I hope those who receive the paper will get as much benefit from it as we do." — L. N. Clifford, Donelson, Tenn.

"The paper is wonderful"—Edgar Holcomb, Lorain, Ohio.

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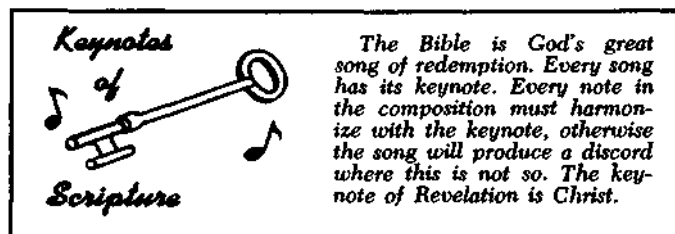
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We need more" like it."—Joe D. Scarborough, Houston, Texas.

"Both you and brother Miller are doing a fine job. I pray God's blessings to continue with you all in spreading the truth."—L. E. Sloan, Jasper, Ga.



----- H. F. SHARP, Conway, Arkansas -----

KINGS AND CHRONICLES

In this installment we shall consider the book of Kings and Chronicles together, as they are very closely associated. There are many things that point to Christ in both books and there are many lessons of beauty, but we shall consider only a few.

First, after the death of David, Solomon, David's son, begins to rule over Israel. He is confronted with a very serious decision to make as he is given the choice between riches and wisdom. He wisely chooses wisdom and is given both riches and wisdom such as men had never before had nor will have like him afterward. Is there not some similarity in this decision with the temptation of Christ? Do we not see that Solomon was allowed to build the temple and Christ builds the church according to divine regulations? Solomon was on his throne about 4 years before the temple was completed and the Christ was about 4 years in his personal ministry and had ascended to heaven before the church was in perfection. Solomon gathered much of the materials out of another kingdom to build the temple and the "lively stones" in the temple of God are from another kingdom. Materials were cut and made to order before being placed in the temple which Solomon erected and the material in the Lord's church is put in the building according to specifications. The temple built by Solomon was the greatest building and the most costly the world had ever seen, and the church of the living God the most costly, the greatest and most sublime institution ever known to the world or to Heaven.

It is not long until we also see the division of the kingdom after the death of Solomon. Rehoboam is not willing to listen to the advice of the sages of Israel and because of his stubbornness the kingdom is divided. When we fail to follow the word of God the church is divided. It is a sad commentary on man that he will not listen to the wisdom of God. Anytime we think we can change the divine pattern in anyway it indicates a lack of faith, on our part, in the ability of Jehovah to build a kingdom as He wanted it, to do what He wanted it to do. In the division we find a continuing degradation of the Jews until 10 tribes go into Assyrian captivity and the remaining two tribes stay in southern Palestine for a while then they rebelled and went as captives into the land of Babylon. It is heart rendering to know men will not approve in their lives and actions the ways of God. We see designing men, men not content with heaven's revelation, bent on their ways causing

havoc to the church as did the men of Israel in the olden days.

The apostasy of Jeroboam finally ended with the pollution of the alters by burning the bones of men on the alters. The apostasies of our day will end in destruction and all the tears we may shed, and the prayers we may pray, and the fervent pleading of those great men who love the soul of lost men will not slack the speed of men who are determined to plunge headlong into that which is away from divine revelation. Let us look back, study the question in the day of Israel's darkest hour, and see the fitting example for us today.

"UNTO ALL THE WORLD" - HOW ABOUT NORWAY

Bob Tuten, Warner Robins, Georgia

The last words of Jesus to his little band of disciples were to have a momentous effect upon all who name the name of Christ. Jesus had said, "go ye into all the world and preach the gospel to the whole creation" (Mark 16:15). As Christ was taken into heaven the perplexed Apostles with His comforting promise, "and lo, I am with you always, even unto the end of the world" still ringing in their ears, made their way down the slopes of Mount Olive to await the "promise of the father." Mark tells us "and they went forth and preached everywhere . . ." (Mark 16:20). So conscientiously did they carry out the command of their Lord and Master that by Acts 8:1, 4, the Bible says, "and there arose on that day a great persecution against the church which was in Jerusalem and they were all scattered abroad throughout the regions of Judea and Samaria . . . they therefore that were scattered abroad went about (everywhere KJV) preaching the word. And by Acts 11:19 we are informed, "They therefore that were Scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word . . ." To the Thessalonians the Apostle said, "and ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an example to all that believe in Macedonia and Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth" (I Thess. 1:6-8). Not only did the apostles "go ye into all the world and preach to the whole creation" but those whom the apostles taught and baptized as well. The church, says Paul, "is the pillar and ground of the Truth" (I Tim. 3:15). Therefore as Timothy labored in Ephesus, Paul exhorted him to "commit unto faithful men, who shall be able to teach others also" the things he had heard from Paul.

Jesus had said, "every branch in me that beareth not fruit, he taketh away" (John 15:2), "and they gather them and cast them into the fire, and they are burned" (v.6), and "herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples" (v.8). When Christ gave the great commission to the Apostles He placed upon every Christian the great responsibility of trying to save others.

For "God would have all men to be saved and to come to the knowledge of the Truth" (I Tim. 2:3-5).

Our responsibility does not end with a discussion over the back fence or with the next door neighbor but as Jesus said, "unto all the world." God's word has gone forth and "was preached in all creation under heaven" (Col. 1:23) in that the Bible is available to all humanity. For in Romans 10:18 we read, "but I say, did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the end of the world." Yet in many communities in our land and more so in foreign countries, a New Testament church cannot be found! There are many souls who, in effect, cry "how can I except someone shall guide me" (Acts 8:31). **NORWAY IS SUCH A PLACE!**

Norway, the land of the fjords, is a country of over three and one-half million people. There are fewer New Testament Christians there than in the small town of Warner Robins, Georgia. The Evangelical Lutheran Church is the national church of Norway. There is, however, complete freedom of religion enabling all members of dissenting churches to worship after their fashion. About 96% of the population belong to the state church. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers unto his harvest" (Luke 10:2).

Do we sustain an obligation to this country? Yea, verily! If there is a need here at home, that need is ten times greater in Norway. If we sustain any obligation to alienated humanity here, how much more in Norway! In our effort to fortify the home-front against a tidal wave of digression, let us not forget the need for sowing the seed abroad! Obviously, we can't go literally into all the world. Yet, those who love the Lord and the souls of men; those who are interested in building up the cause of Christ will want to make the necessary sacrifices to help sound forth the word into all the world. There is a vacant place for every Christian in the Lord's vineyard. Find your place and fill it! While you are looking, look also in foreign lands. Let every loyal preacher choose a country that interests him and determine to spend a few years there teaching New Testament Christianity. Some day the church in that foreign land will thus be strong spiritually and numerically as it is here at home.

My wife and I are now making plans to move to Bergen, Norway in the spring of 1963. We plan to join the Joe Pruett family and work with them in Bergen, then carry on when they return to the states in 1964. We do not ask for thousands of dollars to build them a fabulous meeting house, etc. but we do need and ask for enough support and travel expenses to help build up the cause of Christ in Norway. Some day the Norwegian brethren will be able to carry on without help from abroad. "And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then I said, Here am I; send me" (Isaiah 6:8). Where is the church or Christian individual who will sacrifice with us and help support us to this end? I assure you, any small amount will help!

Brother Pruett has told me I will need \$500.00 per month support and about \$3,000.00 travel expenses round trip for a family of four. And if pos-

sible, raise \$200.00 per month as a working fund for the church. My family and I are now studying Norsk and hope to be able to speak it fluently by next spring. We are now being supported by Riverside Drive and Franklin Road churches in Nashville Tennessee and by the church here in Warner Robins. The church in Haynesville, Louisiana is helping in my support for one year. Any of these may be contacted for recommendations. How much will you help?

**GIVING THE ANSWERS
FOR OUR HOPE**

Address questions to:
35 West Par Ave. I PETER 3:15
Orlando, Florida

— Marshall E. Patton —

QUESTION: Did Jesus enter into hell when he died? I have been told that he did, and I have been given as proof Psalms 16:10 and Acts 2:27,31. I thought he entered into paradise (Lk. 23:43). — B. B.

ANSWER: The verses referred to in the above question with the word "hell" in them reads as follows: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalms 16:10) "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption . . . He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 2:27,31).

The world translated "hell" in Psalms 16:10 is from the Hebrew term "sheol", and is defined in Young's Analytical Concordance: "The un seen state." It identifies that place into which people enter at death — it is the realm of the departed. The word translated "hell" in Acts 2 :27,31 is from the Greek term "hades", and means the same as the Hebrew term "sheol". Robert Young defines it: "The unseen world." With this definition Thayer and other eminent Greek scholars agree. Further proof is seen in the fact that Peter quoted Psalms 16:10 in Acts 2:27 and rendered it "hades".

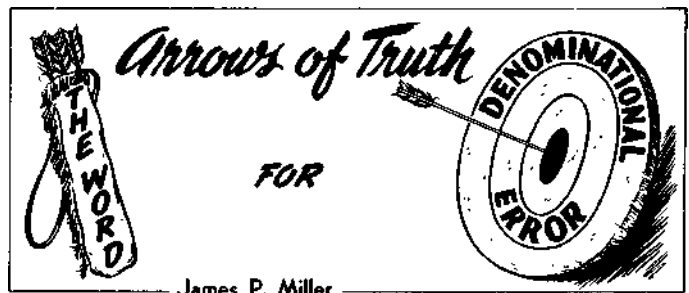
These terms, however, must not be confused with the hell of eternal punishment. The word "hell" that involves eternal punishment is from the Greek term "gehenna" and is found in the following passages: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6. Among the Jews the word "gehenna" immediately suggested the very ultimate in horror and suffering. They were well acquainted with a literal place called "gehenna" or "Valley of Hinnom", which was "a deep narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Moloch (2 Chron. xxviii,3; xxxiii, 6, Jer. vii,31; xix 2-6). In consequence of these abominations the valley was polluted by Josiah (2 Kings xxiii,10) ; subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was

cast, and, according to late and somewhat questionable authorities, the combustible portion consumed with fire. From the depth and narrowness of the gorge, and, perhaps, its ever-burning fires, as well as from its being the receptacle of all sorts of pure-tying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment, "Where their worm dieth not, and the fire is not quenched;" (McClintock and Strong Cyclopaedia, Vol. III, p. 264).

This information helps us to understand why Jesus called that place of "everlasting punishment" (Matt. 25:46) into which the wicked enter after judgment "Gehenna". Into this hell (gehenna) Jesus never entered. He did enter into hades or sheol — the unseen world. "Paradise" is in hades and is the abode of the departed righteous. "Tartarus" (2 Pet. 2:4) is also in hades — the unseen world — and is the abode of the departed wicked. This, however, is not the eternal hell of punishment, although the wicked are said to be in torment there (Lk. 16:23). The Bible teaches that Christ has power over hades now (Rev. 1:18) and that he will cast it and death into the lake of fire at the judgment (Rev. 20:14). This will mark the end of both death and hades. After the judgment hades will not be needed. The righteous will be in heaven and the wicked will be in hell (gehenna).

Confusion exist because all four terms, "sheol", "hades", "tartarus", and "gehenna" are translated by the one word "hell" in some versions. Perhaps, if all versions uniformly translated these terms by the use of appropriate words, much of the confusion would be eliminated. The word "hades" appears in the following passages: Matt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; I Cor. 15:55; Rev. 1:18; 6:8; 20:13,14. I have already listed the passages in which "gehenna" occurs.

Jesus did not enter into hell (gehenna) when he died. He did enter hades — the unseen world. In the unseen world he was in paradise — not tartarus. It was from this hadean world he arose a victor over the dark domain.



James P. Miller

INSTRUMENTAL MUSIC

One of the oldest forms of argument is the *sylogism*. The word comes from a Greek word which means "a reckoning all together." Or to put it another way, "a reckoning with all the parts present." Webster in his New Collegiate Dictionary defines it thus: "A logical scheme or analysis of a formal argument, consisting of a major premise, the minor premise and the conclusion. The conclusion necessarily follows from the premise, so that if these are true, the conclusion must be true."

The following 14 syllogisms show that the use of instrumental music is a violation of God's law in the NEW TESTAMENT. They are clear and complete and should prove to any with an open mind that God intends for his children to sing and not to play an instrument in worship today.

SYLLOGISMS

1. God by his divine power, has given us all things that pertain unto life and godliness (2 Pet. 1:3).

2. That word does not furnish us with instruments of music in worship.

3. Therefore, the use of the instrument of music in worship is not Godlike.

1. That which is not Godlike, or godly is ungodly.

2. The use of the instrument in the worship is not godly.

3. Therefore, the use of the instrument in worship is ungodly.

1. "Whatsoever ye do in word or deed, do all in the name of the Lord." (Col. 3:17).

2. Anything done in the name of the Lord is simply by his authority. God authorizes only in his word, his word does not authorize the use of instruments in the worship.

3. Therefore, those who do use instruments in the worship do it without divine sanction.

1. Christ said to his apostles: "Teach all nations . . . whatsoever I have commanded you." (Mat. 28:19,20).

2. These apostles did not teach people to use instruments in the public worship.

3. Therefore, instrumental music in worship is no part of the "all things" commanded by Christ.

1. Christ told the apostles that the Holy Ghost would guide them into *all truth*. (John 16:13).

2. The Holy Ghost did not guide them into the practice of using instrumental music in the worship.

3. Therefore, the use of the instrument in worship is no part of the truth.

1. The entire system of divine worship is found in the New Testament.

2. Instrumental music in worship is not found in the New Testament.

3. Therefore, it is no part of the divine system to use instruments of music in the worship.

1. The law of worship given by God is perfect. (James). To add to a perfect law makes it imperfect.

2. Instrumental music is not in God's law of worship. It is added.

3. Therefore, instrumental music in worship makes the law of God imperfect.

1. Congregational worship was appointed by inspired men, and was ordained of God.

2. All things left out of congregational worship were left out by the authority of God. Instrumental music was left out of the worship.

3. Therefore, instrumental music was left out of the worship by the authority of God

1. Christians should speak the same things (I Cor. 1:10); walk by the same rule (Phil. 3:16). This can be done only by speaking as the oracles of God.

(I Pet. 4:11).

2. The oracles of God authorize no man to put instruments of music in the worship to God.

3. Therefore, those who put the instruments of music in the worship disregard the apostolic rule.

1. Those only are sons of God who are *led* by the *Spirit of God*. (Rom. 8:14).

2. God's Spirit teaches no man to put the instrument in the worship.

3. Therefore, those who put the instrument in the worship of God forfeit their claim to sonship.

1. Doing as an act of worship anything not authorized in God's word is going beyond *what is written*.

2. To go beyond what is written in condemned in God's word. (I Cor. 4:6).

3. Therefore, to do anything as an act of worship not authorized is condemned in the Scriptures.

1. The use of instrumental music in connection with singing is going beyond what is written.

2. To go beyond what is written in condemned. (I Cor. 4:6).

3. Therefore, the use of instrumental music in connection with singing is condemned.

1. God seeks such to worship him as will worship in *spirit* and *truth*. (John 4:23).

2. The truth does not direct us to use instrumental music in worship.

3. Therefore, to use instrumental music in worship cannot be worship in spirit and truth.

1. Any worship rendered not in God's name is sinful.

2. The use of instrumental music in worship is not in God's name.

3. Therefore, the use of instrumental music in worship is sinful, and the wages of sin is death.

WALKER REPORTS FOR WALKER

Paul Brock, Jacksonville, Fla.

In the September 27, 1962 issue of the Gospel Advocate, David Walker, son of D. Ellis Walker, has an article which was supposed to be a report of the Lake Shore Debate, conducted in our building August 20-27th.

Bro. Walker had NO backing of his liberal brethren in Jacksonville. Only two of them announced the debate in their bulletins. His own moderator did not. Only four or five liberal preachers attended and that not regularly. Not a liberal preacher in Jacksonville (nor anyplace else we know of) made mention of the debate after it was over. His own moderator repudiated him publicly in his closing remarks.

Since Walker had no backing it became necessary for his son, David, to report on it. "He that tooteth not his own horn the same shall not be tooted." The sad part about David's report is that he reported things as being said which were never said. He reported positions of Paul Brock which the tapes show were just the opposite. One example:

David said: "One of the most harmful points to Brock under the first issue was his criticism of orphan homes on the grounds they are incorporated and have boards of directors." (Par. 2, page 613).

The tapes show that this is what I said: "The church cannot contribute to a board of directors of any kind to do the work of the church, whether that board is incorporated or not incorporated, brother Walker." (First speech, 5th night).

In reporting things not in the debate as actually being in it, David must have "reported" on his own speeches, or notes, which he supplied his father, which were never introduced. In fact, no few think that David is the author of "Every Good Work" — and with good reason. Bro. Darling was Walker's moderator, but it was David who sat behind him and handed him all the notes that kept him in trouble. Who wrote what, I know not, but one thing I do know, the author of the Advocate "Report" is dishonest.

One would think from David's report that a major portion of the debate was concerning Florida Christian College, when in reality a very few minutes were given to this and that only when Walker had accused FCC of soliciting funds from churches. The irony of this is that Walker denied (half-heartedly) that churches could support schools and then turned around and said he was present when the board changed the constitution of the school so as to EXCLUDE contributions from the church and then declared he "objected to the change".

If Walker thinks he did such a great job of defending the truth, why will NO ONE, POSITIVELY NO ONE, endorse him ANYWHERE for debate? Whenever he can get anybody to call on him for debate anywhere, I am confident the brethren will accommodate. Even University Ave., where he preaches, will not allow him to defend his teaching there. No wonder his son has to resort to misrepresentation in efforts to bolster his father's cause.

THE WRONG ATTITUDE WILL COST YOU YOUR SOUL

Ronald Mosby, Valley Station, Ky.

(Brother B. G. Hope of the 12th Street Church, Bowling Green, Ky. sends us this article which he read in the Valley Station, Ky. bulletin. He obtained permission from brother Ronald Mosby to publish it and sent it along to us to appear in Searching The Scriptures — Editor).

After several verses of exhortation to wives and to husbands concerning their responsibilities and behaviour toward one another, the apostle Peter wrote: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." I Peter 3:8, 9.

The word *attitude*, is defined: "A manner of acting, feeling, or thinking that shows one's *disposition*, opinion, etc." The word, *disposition*, is defined: "An inclination, or tendency."

The apostle here sets forth the attitude that will characterize every true child of God. Christians everywhere should have the proper attitude at all times towards all men, especially towards those who are brethren in Christ. Anytime an action, feeling, or thinking reflects a disposition or inclination on our part toward being discourteous or

bitter to our fellowmen, then we have the wrong attitude. I know that in the heat of controversy it is not always easy to maintain the proper attitude even toward your own brethren. As someone has said, "It's spit and be spit at until the end." However, some of my brethren speak of others with whom they differ with such acrimony that it is very obvious even to the most candid that there are roots of bitterness present that should not spring up even towards our worst enemy much less toward our brethren who are in error. This is bad. I realize that it is very upsetting to the child of God, who sincerely loves the truth, to see others who give only lip service to the Lord, but who, by their practices, have no real love for God or regard for His word. I also realize that all division finds its roots in those who have not the proper love for the law of God. However, the Psalmist says: "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165

I am aware even as I write these words that I am running the risk of being called soft, liberal or compromising. In fact the faithfulness of some brethren has been questioned because they do not display a grimaced face whenever the names of certain false teachers are called. Let me say here and now that I am not averse to calling names. In fact I feel the only way people will know what or whom you are talking about most of the time is to call names. Christ and the apostles called names. The reason many people are in the dark today on some of the problems in the church is that too many preachers have been preaching principles and have not made plain the applications. We should use great plainness of speech as did the apostle Paul (2 Cor. 3:12). Too, it should not take a gospel preacher but a very few minutes to tell anybody how he stands on any issue or any other Bible teaching.

However, brethren, let us be quick to learn that meekness does not mean weakness; courtesy is not softness; kindness is not compromise; nor does a soft answer mean necessarily a watered down answer. The Lord said a man didn't have to rave and rant if he really had the truth, but said, "Let your communication be, "Yet, yea; Nay, nay; whatsoever is more than these cometh of evil." Matt. 5:37.

In almost every passage in God's book where instruction is given to stand for the truth, a phrase is included which shows the proper attitude that must accompany such a stand. Note the following for just a few examples: Gal. 6:1: "... in the spirit of *meekness*;" 2 Tim. 2:24, 25: "... but be *gentle* unto all men, apt to teach, patient, in *meekness* instructing those that oppose themselves;" 4:2: "... with all *long suffering* and doctrine;" 1 Pet. 3:15: "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with *meekness and fear*."

Wherefore, brethren, let us love the truth of God above all else. Let us preach it, obey it, and be ready at all times to defend it, but by ail means, let us watch our own attitudes and be careful lest a root of bitterness spring up in our hearts towards the ones with whom we differ and finally be lost on that great day as well as they.

The News Letter Reports

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

James P. Miller was in meetings at Twelfth St., Bowling Green, Ky.; Lexington, Ky.; and in Richmond, Va. during October and the first week in November. He is to be in a meeting with the Par Avenue church in Orlando, Fla., beginning Nov. 25 and continuing through Dec. 2. Marshall Patton preaches for the Par Avenue church . . . William H. Lewis of St. Petersburg, Fla. was with the Temple Terrace church in Tampa, Oct. 7-13. Robert LaCoste preaches at Temple Terrace . . . Herschel Patton of the Downtown church in Lawrenceburg, Tenn. was in a meeting with the Arch St. church in Little Rock, Ark., Oct. 22-28. Eugene Britnell is the preacher at Arch St. . . . Charles Maples of Huntsville, Ala. was in a meeting with the church in Griffith, Ind., Oct. 21-30. . . . Vestal Chaffin was in a meeting with the Englewood church in Chicago, Oct. 14-23.

B. G. Hope of the Twelfth St. church in Bowling Green, Ky. was in a gospel meeting with Oaks Gowen at the West Bradenton church in Bradenton, Fla., Nov. 4-11. . . . Dave Bradford of the Westvue church in Murfreesboro, Tenn. was in a meeting at the El Bethel church, Oct. 22-28 . . . Bob F. Owen of Tampa, Fla. was in a meeting with the Lafayette Heights church in Indianapolis, Ind., Oct. 14-21. He was also in a meeting with the church in Tarpon Springs, Fla. beginning Oct. 1. T. E. Akin, Jr. preaches at Tarpon Springs . . . John Iverson of Port Arthur, Texas was in a meeting with the Belmont church in Indianapolis, Ind., Oct. 7-14. Earl Robertson is the preacher at Belmont . . . Hugh Davis of Lake Wales, Fla. recently closed a gospel meeting with the Florence Villa church in Tampa where Robert Owens preaches. Hugh Davis is to be in a meeting with the Pine Hills church in Orlando, Fla. Nov. 11-18. Connie Adams preaches for this good church. Connie Adams was in a good meeting at Lake Wales beginning Oct. 28. . . . B. G. Hope was in a meeting with the Haldeman Ave. church in Louisville, Ky., Oct. 7-14.

Roy E. Cogdill was in a meeting with the East Florence church in Florence, Ala. in early October . . . Charles Holt of Wichita Falls, Texas was with the church in Denton Oct. 22-27. The meeting was in the Woman's Club Building . . . James W. Adams of Oklahoma City, Okla. was in a good meeting with the University church in Tampa, Fla., Oct. 28 - Nov. 4. Clinton Hamilton is the preacher with this congregation . . . Howard See of the Fairview church in Birmingham, Ala. was in a meeting at Summittville, Tenn. in October. . . . George Stevens of Louisville, Ky. was in a gospel meeting with the Fairview church in Birmingham, Ala. Nov. 4-11. . . . William H. Lewis was in a meeting with the Berney Points church in Birmingham, Ala., Nov. 4-11. Dennis Reed is the faithful preacher with this church . . . Yater Tant is the speaker in a meeting with the North Birmingham church, Nov. 13-18 . . . Claude Wilsford of East Hill in Pensacola, Fla. will be in a meeting in Jacksonville, North Carolina Nov. 11-21.

Leonard Tyler of Pine Bluff, Ark. was in a gospel meeting with the North Street church in Tampa, Fla., Nov. 4-11. Paul Andrews is the preacher at North Street . . . Dale Smelser of Mount Olive, Ala. was in a meeting with the Wesley Chapel church in Decatur, Ga., Nov. 4-11. David Tant is the preacher for this church in Decatur . . . Rufus R. Clifford of the Eastland church in Nashville, Tenn. was in a meeting with the 7th Street church in Miami, Fla. Nov. 4-11. . . . The Mooresville Pike church in Columbia, Tenn. had a meeting Nov. 4-11 with a different speaker each evening. Jimmy Thomas preaches for the Mooresville Pike church.

Ferrell Jenkins who recently moved to labor with the West End church in Bowling Green, Ky. will begin a meeting with that congregation Nov. 11 . . . L. L. Stout was in a meeting with the church in Sunnyvale, Calif., Oct. 22-28. . . . Earl Robertson was in a meeting in Simpsonville, Ky. in mid October . . . Dennis Reed of Birmingham, Ala. will begin a gospel meeting with the North Miami church in Miami, Fla. where Bobby K. Thompson preaches, Nov. 25 . . . Roy E. Cogdill was in a meeting with the Washington Ave. church

in Russellville, Ala. in late October . . . Earl Fly of the Holden Heights church in Orlando, Fla. was in a meeting with the church in Trenton, Fla., Oct. 22-30.

David Claypool is to begin work with the Franklin Road church in Nashville, Tenn. He is moving from Louisville, Ky. Robert Jackson of Nashville, Tenn. was in a meeting with the Pruett & Lobbit church in Baytown, Texas . . . Harmon Caldwell was in a meeting with the Haynes St. church in Bayton, Ohio . . . Eugene Britnell of Little Rock, Ark. was with the Southland church in Louisville, Ky., Oct. 8-14 . . . Gene Frost has moved to Park Hill church in Fort Smith, Ark. . . . Irvn Lee of Russellville, Ala. was in a meeting with the Lake Shore church in Jacksonville, Fla. Paul Brock is the preacher at Lake Shore . . . Paul Andrews will be the speaker in a meeting with the Belmont Heights church in Tampa, Fla., Nov. 25 - Dec. 1. J. T. Smith is the preacher at Belmont Heights.

A REQUEST FROM FLORIDA CHRISTIAN COLLEGE

James R. Cope

Several years ago the Board of Directors of Florida Christian College began consideration of the desirability to change the name of the College. After numerous discussions the decision was made to announce that the name would definitely be changed. This announcement was made at the close of the Annual Lecture Series last February.

The Board desires the suggestions of interested friends in determining the new name of the school. Numerous suggestions have been by-passed because there are already Florida schools with those names. Out of the many names suggested by many people, the following have emerged as the three most desirable :

Florida Suncoast College
Florida Coastal College
Florida Westcoast College

The Board of Directors desires the comments, criticisms and suggestions of F.C.C.'s friends and supporters regarding the three names listed here. A Board Committee has recommended that one of these three names be selected. Will those who read these lines be kind enough to weigh this matter and write me your thinking about it? Feel free to offer any other name that you feel better than the three now being considered by the Board. I shall then pass your observations to the Board Committee charged with the responsibility of pursuing the project to completion. Address me c/o Florida Christian College, Temple Terrace, Florida.

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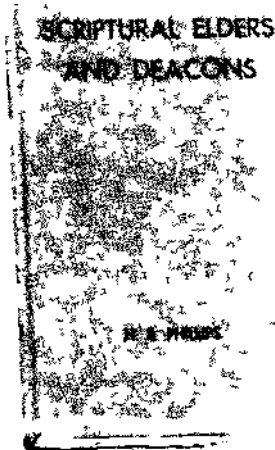
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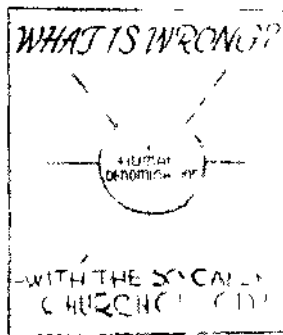
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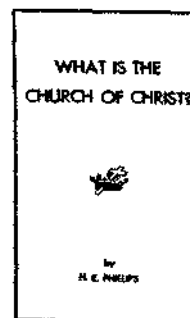
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