

SEARCHING *The* SCRIPTURES

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



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

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THE NAME CHURCH OF CHRIST

James P. Miller

For over a hundred years men have sought to escape the force of the scriptural name for the church by contending that since Romans 16:16 has Churches of Christ in the plural Church of Christ in the singular will not meet God's requirements. It has often been pointed out to these teachers of error that if they were all Churches of Christ then each one was a church of Christ. Consider the following 12 reasons why the church of firstborn is named the church of Christ as well as the church of God.

- 1. CHRIST IS THE BUILDER OF THE CHURCH.** Matt. 16:18 "And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it!"
- 2. IT IS CALLED THE HOUSE OF CHRIST.** Heb. 3:3-6 "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." THIS IS THE EXACT EQUIVALENT OF THE CHURCH OF CHRIST.
- 3. IT IS THE CHURCH OF CHRIST BECAUSE CHRIST IS HEAD.** Eph. 1:22 "And hath put all things under his feet, and gave him to be the head over all things to the church," 1st Cor. 12:12 "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Col. 1:18 "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." If he is the head of the body, it is the body of Christ, THEREFORE IT IS THE CHURCH OF CHRIST.
- 4. IT IS THE CHURCH OF CHRIST BECAUSE IT IS THE BRIDE OF CHRIST.** Eph. 5:25 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" Rom. 7:4 "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." 2nd Cor. 11:2 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."
- 5. THE BRIDE WEARS THE NAME OF THE HUSBAND.** She gives him glory through the name. Eph.

3:21 "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." 1st Peter 4:14-16 "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." WHY NOT CALL YOURSELVES GODians?

- 6. THE CHURCH COMPRISES THE SAVED.** Acts 2:47 "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Thus we see that if they SHOULD BE SAVED they were added. They did not join and it was not left up to them, but the LORD ADDED the saved to the Church.
- 7. MEN ARE RECONCILED IN THE CHURCH.** Eph. 2:16 "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" The church is the body. Eph. 1:23 "And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fullness of him that filleth all in all." Col. 1:18 "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Question, where else can a sinner be reconciled?
- 8. CHRIST IS THE SAVIOUR OF THE BODY.** Eph. 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." The body is the Church. Eph. 1:20-23 "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is body, the fullness of him that filleth all in all." Col. 1:18 "And he is head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."
- 9. IT IS THE CHURCH OF CHRIST BECAUSE IT IS THE KINGDOM OF CHRIST.** The kingdom and the church are the same institution. Matt. 13:19 "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." They both come from the same seed. Gen. 1:11 "Whose seed is in itself." CALLED THE KINGDOM OF HIS SON. Col. 1:13 "Who hath

delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" JESUS CALLS IT "MY KINGDOM" John 18:36 "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

10. IT IS THE CHURCH OF CHRIST BECAUSE IT IS IN CHRIST. Rom. 12:4-5 "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." Gal. 1:22 "And was unknown by face unto the churches of Judea which were in Christ."
11. IT IS THE CHURCH OF CHRIST BECAUSE CHRIST IS THE SAVIOUR OF THE BODY. Eph. 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."
12. IT IS THE CHURCH OF CHRIST BECAUSE THE CHURCH IS SUBJECT TO CHRIST. Eph. 5:24 "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

WILLIE THE WATER COOLER

H. Dowdy, DeLand, Fla.

"Willie the Water Cooler's" coils got clogged one Sunday and he thought that being stationed at the entrance of the meeting house and being bought with church funds, surely made him the much sought after authority for the church's fun and frolic. And since even visitors drank from Willie, surely he was authority for the church's general benevolent program too.

But when Willie's coils began to clear he distinctly remembered that he had been purchased as an incidental to the church's ASSEMBLING. He knew that he was neither *bought* nor *used* for benevolence and certainly not for entertainment. However since Willie knew that he was the last chance for authority of any kind for these projects, nobody was going to cloud the issue with the truth. So Willie drowned the facts in his ego and merrily bubbled on.

"Sidney the Seat" became interested in Willie's reasoning and not wishing to be left standing, counted himself in the plan. Surely everyone knew that Sidney and Willie were incidentals in common with needed seats. Bible study classes and banquets needed seats—so let the church furnish the seats for both, since it does for one. The church is in the seat furnishing business isn't it? Now don't disturb us with the fact that there IS authority in the Scriptures for worship and NO authority for church financed fun and frolic, and that Sidney was bought and used as an incidental to this assembling for worship—not general benevolence, not for entertainment.

But "Bascomb the Baptistry" not to be out-done, decided that if Willie was authority for church sponsored entertainment he could help with a church swimming party. For he was a pool of water already, wasn't he? The church paid for him did they not? He was in the meeting house, right? Therefore with a little enlarging, a diving board or two, let the elders decide that it is a "good work", and that's that.

So Sindney, Willie and Bascomb join together in inviting all those who have given up hope of ever finding SCRIPTURAL authority for their projects to take up the chant, "Seats, baptistries and water coolers," "Seats, baptistries and water coolers."

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

ABSENTEEISM

Absenteeism is a term that well defines the general conduct of many church members today. We view with alarm the increasing numbers who are baptized or who "place membership" and attend worship only occasionally. Many have the stock-in-trade excuses of being too tired, having a headache, or being too busy, and these are supposed to explain to the satisfaction of God and man why they seldom attend worship. This is a grave sin that involves others besides the guilty one.

Absenteeism falls into four well defined classes: 1) the physically handicapped; 2) the vacationers or visitors; 3) the business people; and 4) the pleasure seekers.

The physically handicapped include those who are ill, feeble or stranded. Only those who are so ill that they are unable to carry on the other necessities of life, such as business, play, housework, etc., are released from the responsibility of worship to God. Many have that chronic illness some have called "Sunday Morningitis," which comes on the patient about 9 a.m. Sunday morning and leaves about 11:30 a.m. It appears again about 5:30 p.m. and the patient is well by 7:30 p.m. Who do we think we are fooling?

The feeble are those who have reached the age or have such weakness in body as not to be able to go anywhere. Those who might be (although it is not likely in this age and this country) imprisoned or stranded for the faith would not be able to attend public worship. But those who use a little headache or toe-ache as an excuse for not meeting with the saints are sinning and will be lost unless they repent and turn to the Lord.

There are many who select the Lord's day to go visiting or to take short vacations. It would not be so bad if this were not a constant thing. Some do not attend worship at home half the time. Even if visiting relatives can only be done on Sunday, it should not be at the expense of meeting with the saints to worship God where you go. If you must

go visiting on Sundays, be sure to attend worship somewhere, and be present at the congregation where you are a member just as often as possible. Christ does not mean much to the one who neglects worship to vacation and visit friends every Lord's day.

Business keeps many from the Lord's day worship. The greed for money drives thousands to hell each week. Any man or woman who puts his business ahead of his duty to God is in a bad way. He is just too busy to go to heaven. Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Certain types of work may hinder one occasionally, but if it becomes such a habit that we lose our spiritual interest, we need to change jobs. It is not so much the job itself that hinders, but rather it is the other things we want to do on Sundays that we do not have the time to do through the week. This is the business that usually keeps one from worship on the Lord's day.

Pleasure seekers include the greater part of those who frequently miss the worship. Having a good time is much more important than worshipping God. Most pleasure seekers soon reach the point where they do not express any interest or love for the church. Everything that appeals to the lusts of the flesh, or the comfort of the body, entices the pleasure seeker to absent himself from one or more of the worship periods of the church. Those pleasure seekers who do not want to give up the church or their pleasure have invented ways of getting their games and pleasure periods into the church. Some elders and preachers have become more interested in making the church appeal to this type people than in fulfilling the mission of the church as Christ gave it.

We do many things by habit. The forming of habits is good if the habits themselves are good, but to form habits that are at variance with the will of God is a dangerous thing. Much of the failure to attend worship on Sunday nights and Wednesday nights is due to habits formed over a period of time. Let us take a good look at our attendance record over the past year and see if we fall into this class. If we find that we have not been attending worship as we should, now is the time to resolve to be faithful in this respect throughout this year. It is possible that we will not always have the opportunity to attend regularly that we now have. But even if we enjoyed the opportunity to worship regularly all our lifetime, we must answer to the Lord at the last day for the way we have spent our time. We must be "faithful unto death" to receive the crown of life.

SALVATION - MEN ARE LOST!

No. 1

Thomas G. O'Neal, Jasper, Ala.

The statement of Christ in Lk. 19:10, "For the Son of man is come to seek and to save which was lost", means that Jesus Christ came to this earth to save every individual! Men because of their transgression of God's law are sinners (I Jno. 3:4).

Christ did not find some in the world who were not sinners, and should Christ come back this very day, He would not find some who were not sinners for "all have sinned, and come short of the glory of God;" (Rom. 3:23). In the Roman letter the Apostle Paul starts out to show that the power of God unto salvation, the Gospel, Rom. 1:16-17, is needed by all because all have sinned. In chapter one, Paul shows the depths to which the Gentiles had gone, 1:18-32. In the second chapter, the Apostle points out the sins of the Jews, The Jew thought

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that because he had Abraham as his father that there were special blessings that he enjoyed that the Gentiles did not and that he did not have to obey the law of Christ in order to be saved. In fact, the Jews asked, "What advantage then hath the Jew? or what profit is there of circumcision?" (Rom. 2:1). The Jew then asked the question if the Jew was better than the Gentile, Rom. 2:9, to which the Apostle responded, "No"! Inspiration said, "we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one". "For all have sinned, and come short of the glory of God" (Rom. 3:9-12, 23,).

Since men are lost, they therefore stand in need of the greatest thing in the world - SALVATION ! There is no thought that should take precedence over the thought of man as to what he must do in order to be saved from sin. The question, "What must I do to be saved?" is the greatest question man will ever ask! When one considers the never ending eternity that man must spend, all questions fade into unimportance except the question of what one needs to do to be saved.

The first thing necessary to the salvation of a soul is to convince that soul that he is lost! When this is done there will be little effort spent in telling him what he must do. A man in a river unaware of the fact that there was danger of him drowning would not likely reach for the rope of rescue. But once he is convinced that he is drowning and unless something is done he will drown, there will be little effort spent upon the part of rescuers getting him to reach for a life preserver.

It is the conviction of this writer that if men could be made to see themselves as God looks at them when they are lost, that there would be no problem getting them to respond to the Gospel of Christ! We need to preach to convince people who have not submitted to the righteousness of God that they are lost and unless they turn from the ways of sin, they will spend a never ending eternity in the lake of fire and brimstone, where the fire is not quenched and the worm dieth not, (Rev. 20:14). Once people are made to see themselves lost and with no hope of saving themselves from the fire of hell, those who are sober-minded will want to do whatever is necessary to escape that place.

Our purpose in this series of articles is to tell those who have not obeyed the Gospel of Christ what they *must* do if they will be saved from sins. Remember, if you have obeyed the will of the Lord, you are lost and in need of the rich provisions of God's scheme of redemption!

In our next article, we will show those lost what wonderful love God has for them in making it possible for them to be saved!



If any of my brethren have any doubts about the existence of the social gospel among Churches of Christ they should read the October issue of the journal published for the Northeast. The four leading articles were as follows:

1. Being A Good Neighbor
2. The Wall Of Hostility
3. Should A Christian Strike?
4. Growing Flowers With A Purpose

Also noted is the announcement of a Preacher's Seminar for 1962 with this theme: "Developing Spiritual Maturity Through The Psalms." I marvel that brethren have now found a way to become Spiritual and Mature through a covenant that the Lord gave his life to take away. NEW YORK AGAIN

I have before me an elaborate brochure from the Manhattan Church in New York making another appeal for one half million dollars. Brethren have already contributed over a half million to this work but that much more is needed. Those who gave the first \$550,000.00 will be compelled to give the next \$500,000.00 to protect the first. After all the New York elders only want to build a skyscraper 16 stories high and sell apartments to the tune of \$1,800,000.00. I do not know if the first contributors knew they were going into the apartment house business or not but they are, provided they come through with another half million. WHAT ABOUT IT BRETHREN?

THE CHURCH AT WORK IN BENEVOLENCE AS FOUND IN II Cor. 9:12-14 "Unto Them and Unto All"

Rhymer H. Knight, Tampa, Florida

This scripture, besides others, has been quite loosely used by different ones, in the past year, to prove that the Lord's church, in the work program of each local church, is responsible for supplying the needs of alien sinners as well as of saints. It was thus used in a recent debate in Clearwater, Florida. Read verses 12-14 of our text. "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of your ministration *they* glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto *them* and unto *all* (all men—K.J.V.); while *they* themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you." (Italics mine-RHK).

The purpose of this study is to determine, from a study of II Cor. 9:12-14 and all the passages related to this particular "ministration", whether these passages teach that the church has the responsibility for supplying the needs of alien sinners or whether saints are specified. A. Let us consider certain words and phrases which are used

in the text to see what they mean.

1. "The *ministration* of this *service*", ("the administration of this service"—K.J.V.); or "this *ministration*", (vs 13). What service, which was not yet completed but

was in process of being carried out, did Paul have reference to? It was very important to Paul for the apostle considered it one of the most important occasions of his career.

- a. The word which is translated "service" in the English is "leitourgias". According to A. T. Robertson, *Word Pictures*, Vol. III, p. 249, it was an old word having in it the words "public" and "work". "So public service either in worship to God (Luke 1:23) or benefaction to others II Cor. 9:12; Phil. 2:30)." Lenski (Commentary on I, II Cor.) says that Paul saw them in a grand public work, public because all those Gentile congregations were participating together in it.

- b. In speaking of "this service" note Paul's references to it in other scriptures: II Cor. 8:4 "this *grace* and the *fellowship* in the *ministering* to the *saints*", in vs. 6, 7, "this *grace*", in vs 14 "your *abundance* being a *supply* at *this present time* for *their want*"; in vs 20 "this *bounty* which is ministered by us"; chap. 9:1 "the *ministering* to the *saints*"; in vs 5 "a *matter of bounty*". In I Cor. 16:1 Paul calls it "the *collection* for the *saints*"; in vs 5 "*your bounty*". In Romans 15:26 "a *certain contribution* for the poor among the saints that are at Jerusalem". In Acts 24:17 "*alms*", "*offerings*". (Italics mine—RHK).

2. Where, and to whom in particular, was "this service" sent?

There were certain saints who were in want (vs 12). The apostle tells *who* were in want and *where* they were. Rom. 15:26 "for the *poor among the saints that are at Jerusalem*". See also I Cor. 16:3.

 - a. Those in *want*, then, were the *poor* among the *saints*.
 - b. The place is specifically named—among the saints at *Jerusalem*.
3. The design of *this service*:

The "ministration of this service", "this ministration", was designed to and was adequate to "fill up the measure of the wants of the saints" under consideration.

- a. The word which Paul uses means "to fill up by adding up" (Thayer: Lexicon); "to supply fully" (Abbott-Smith: Lexicon). It was designed, then, to take care of that particular need *completely*. Another word, meaning to *overflow*, translated "*abundant*", "aboundeth", is used to express the *effect* that this "ministration" would produce but the "ministration of this service" "filled up full" the particular need in our context.

- b. The Lord never, anywhere in His word, laid upon the church the burden of caring for the world in general (that is, people out of Christ) in the sense providing for the material needs and it would be an utter impossibility for the church to "fill up" the needs of the world. This would completely destroy the possibility of her doing the primary work of preaching the gospel. This *service* was, then a sum of money being gathered in each of many Gentile churches of Christ, from their own members, to be sent by these churches via their messengers (II Cor. 8:18-24) to Jerusalem for the poor saints there.

B. "THE SAINTS" verse 12:

"Saints" are, of course, those who are in Christ's body, the church. Eph. 5:23-27.

1. Is Paul speaking, in regard to this particular "ministra-

tion", of the saints in *general*, or of a *particular group* of saints? We have learned that they were saints in a particular place, but note further: Acts 24:17 "Now after some years I came to bring alms to my nation, and offerings"; they were, then, *Jewish* saints (of "my nation"); Rom. 15:26 "for the poor among the saints"; they were *destitute* saints; and "that are at Jerusalem"; they were the *destitute Jewish saints at Jerusalem*. . . .

2. "THEY" and "THEM" (verse 13): Who were the *they* and *them*? These were the ones to receive the contribution, to be benefited by it, and upon whom Paul hoped it would result in the joyous and happy effect of bringing the Jewish and Gentile saints closer together in spirit (Romans 15:30-32; II Cor. 9:12-14). Thus, the "*they*" and "*them*" were the "saints" in want in Jerusalem.

3. "THEM" and "ALL":

Since the apostle made a distinction between "them" and "all", we want to know who the "ALL" refers to. We have learned definitely who the "they" and "them" refer to—they were not *all* the saints in *general* but the *destitute* saints in Jerusalem. Thus Paul was NOT making the distinction between "saints in general" and "all men—alien sinners".

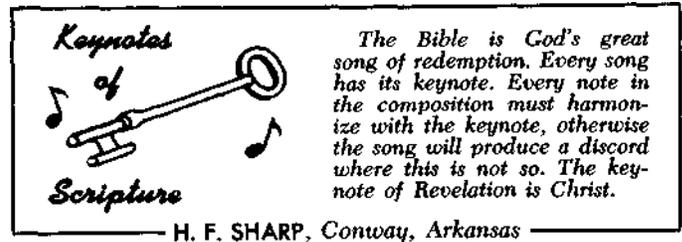
The word "all" is an adjective and demands here an antecedent, and if it is not *specifically stated* it must be *implied* in the context. The word "men" might be inserted, as was done in the King James translation, but that does not enlighten us on it because we know that Paul was speaking of MEN—not ANIMALS! We are interested in what CLASS of men, in whether the "all" are saints or alien sinners. A man who says that the "all men" were alien sinners must merely ASSUME that it refers to them, and this he cannot prove. There is nothing in any context of all the references to this particular mission which would remotely indicate that the "all" were alien sinners. On the other hand, all that was written, by Paul or by Luke, in every context dealing with this mission, shows that the relationship under consideration was the *church's relationship toward responsibility toward needy saints*, whether in the home locality or elsewhere.

When one takes all that is written on this particular subject, the antecedent of the "ALL" is not only implied in the various passages but must be concluded to be "saints".

Thus Paul was not making a distinction between the needy "saints at Jerusalem" and "*alien sinners*" but made the distinction between the "poor saints in Jerusalem" and "*saints in general*". After all, saints are still MEN just as alien sinners are men.

Thus far we have learned that many Gentile churches were making up their own collection of funds to send to Jerusalem, via their own messengers, for the poor saints there. Paul, in speaking of its results, made a distinction between the "them" and "all"—between the poor saints in Jerusalem and saints in general. There is nothing whatever so far to indicate that the apostle even had alien sinners in mind. We shall discuss further the factors motivating them in making up this contribution and the results Paul said it would produce to see if it could apply to alien sinners.

(To be concluded in next issue)



EXODUS

Continuing our study of God's great song of redemption we now note the great theme of the book of Exodus. Many times we have heard about the going out of Egypt by the Israelites, their journeying, the law given and so much about the unfaithfulness of these Hebrews and, my friend, all of which is very good, but to me, it seems the real keynote in the book of Exodus to harmonize with the note of Revelation in our study of this book is the Passover.

Christ is our passover. It was the blood of the innocent on the door post and door lintel that protected the first born of man and beast from death. It is the blood of our Saviour that saves every responsible person from sin. Of course the firstborn could not start the journey apart from the blood. He would not have been alive to journey. When we start our walk as a Child of God we must contact the blood of Christ. This we do by getting where the blood was shed. In John 19 we find the blood was shed in his death. In Romans 6 we learn that we are baptized into his death. When we start this journey to the promised land there is a line of separation as there was for the Israelites at the Red Sea. There is a time of trial and preparation before we can enter into this rest. The children of Israel had their trials and temptations in the wilderness wandering. They did not, in the main, prepare themselves for this country for which they yearned, and many of them fell in the wilderness. Many in the church will not hold not faithful and their faith is not grounded in God's word, so, they will not reach the heaven of rest.

As the Israelites were guided by the pillar of fire by night and the cloud by day we, too, are guided by Christ. As they drank of that rock that followed them and the rock was Christ, so says Paul in I Cor. 10. Did it ever occur that on one occasion Moses was to speak to the rock and another time to strike the rock? Would it not seem a small thing to have one's hopes of heaven sacrificed for such a small act of disobedience? When God told Moses to strike the rock he used a different word for rock than when he told him to speak to the rock. The word for rock, (we are told by Hebrew scholars) when commanded to strike the rock was a low, embedded rock; possibly Christ in his humiliation. The word for rock when told to speak to the rock was a high, towering rock; possibly looking to the High Priesthood of Christ. It was a death penalty to strike the High Priest.

Think of the tabernacle and the church as we study the book of Exodus. Think of the wandering, the unfaithfulness, the blood of animals and see in this a wonderful pointing to of the complete revelation and the consummating of God's song of redemption and his scheme of redemption so wonderfully harmonized. Can you not see in this book Christ the complete expression of His will to us?

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
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I PETER 3:15

—Marshall E. Patton—

QUESTION: On Pentecost (Acts 2) were the one hundred twenty (Acts 1:15) or only the twelve apostles baptized with the Holy Ghost? - H. H.

ANSWER: Only the twelve apostles were baptized on Pentecost with the Holy Ghost.

The difficulty in answering this question grows out of trying to determine the antecedent of "they" in verse four: "And *they* were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is evident from the context that the "they" of verse four is the same "they" of verses one, two, and three. Some think the antecedent is the "apostles" in the last verse of the preceding chapter. Others think it is the one hundred twenty of Acts 1:15. The rule of grammar demands that ordinarily any pronoun must have for its antecedent the noun in agreement with it that immediately precedes it. If this rule be applied our answer would have to be the "apostles" of Acts 1:26. However, there are exceptions to this rule, e.g., if there be an elliptical statement or an understood subject. The controversy then is over whether or not the one hundred twenty be the understood subject. In view of this controversy the general rule of grammar of itself hardly settles the question beyond all doubt. There are some things, however, about which we may be certain which do identify the understood subject with certainty.

While others were present (Lk. 24:33) when Jesus gave the command to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49), nevertheless, Acts 1:1-5 shows that it was directed to the apostles so far as the reception of the promise is concerned. This accords with the promise Jesus gave to the *apostles* (Lk. 22:14) as recorded in John 14:26; 15:26,27; 16:7-13.

Verse four of Acts two shows that all of those "filled with the Holy Ghost . . . began to speak with other tongues as the Spirit gave them utterance." Verse seven shows that all of those thus speaking *were* Galileans. Acts 1:11 shows that the apostles were Galileans. This could hardly be so of the one hundred twenty.

Some of the multitude accused "these men" (those doing the speaking) of being full of new wine. Peter denied it on behalf of himself and the eleven (Acts 2:13-15). There was no denial on behalf of the one hundred twenty — not even on part of the women who were part of the one hundred twenty.

Again, in Acts 2:37 we learn that when "they were pricked in their heart," they ask "Peter and the rest of the apostles" what to do. This implies that only the apostles were qualified to give the inspired answer.

From these considerations it is evident that only the apostles were promised the Holy Ghost at this time in this measure; that only the apostles spake as the Spirit gave them utterance; that only the apostles were all Galileans; that only the apostles caused the amazement by speaking in tongues; that only the apostles were accused of being drunk, and that only the apostles were qualified to give the inspired answer.

Therefore, the understood subject of the pronoun "they" must be only the *apostles*. Hence, only the apostles were baptized with the Holy Ghost on Pentecost.

RECENT DEVELOPMENTS IN TAMPA

Everett C. Mann, Tampa, Florida

This article concerns the recent establishment of two congregations in Tampa by liberal brethren, known as the Manhattan church of Christ and the Florida Avenue church of Christ. It is the intention of the writer to set forth the actual circumstances concerning the establishment of these two churches and to inform interested brethren everywhere of the true nature of these groups. Since these groups are advertising themselves as churches of Christ in the local newspapers and the Gospel Advocate, and since we honestly believe that many people are being misled through the efforts of these groups, we feel that it is necessary to set forth the things that actually transpired.

It is not the purpose of the writer to impugn the sincerity or integrity of any person who has had a part in the establishment of these congregations or who has become connected with them since their establishment. We are not concerned with the intent or purpose of those who have had a part in this work as each man shall be judged by God and only He and the "spirit of the man, which is in him" know the things of a man that are contained in his heart, but we are deeply concerned as to *what* has been done and the result to the body of Christ.

The issues in the brotherhood over benevolent work are not new in the Tampa area and no effort is made here to hide the fact that there were people in some of the congregations in this area who leaned toward the liberal view of benevolent work or who openly advocated such. However, there was no open division in any church in Tampa and each congregation was trying "to keep the unity of the Spirit in the bond of peace".

The issues in the brotherhood over benevolent work had divided congregations all over the country and had reached even to nearby Winter Haven. In early 1960, N. B. Harde-man came to Bartow, Florida and preached his views of the church supporting both the organized orphan home and colleges operated by brethren. He aroused the zeal of some liberal brethren and preachers in Polk County which eventually resulted in a group of brethren in Winter Haven who did not *believe* in the support of organized orphan homes from the church treasury beginning to meet and forming a congregation. With these brethren it was a matter of FAITH, and they were compelled either to support this view of work being done out of the treasury, in which they did not *believe*, or in separating themselves and starting a new work. Liberal brethren say that it is a matter of *expediency* as to whether or not a congregation supports orphans by contributing to them in a direct manner or whether it can be done through a human arrangement such as the orphan homes. Conservative brethren do not consider it a matter of expediency, but a matter of *faith*. Since liberal brethren say it is a matter of expediency, they have no right to break the fellowship and unity of the body and divide over *how* to do this work. Paul's example in I Cor. 8:1-13 over a matter of expediency shows that the *law of love* demands that those who consider it a matter of expediency not create division over that which can be done in another way. Since each congregation should take care of its own orphans and needy, directly from its treasury,

there is no excuse for those who want the church to do this by contributing to benevolent organizations, who then provide the facilities for taking care of the needy. On the other hand, those who have deep convictions concerning this, and consider it a matter of *faith*, have every right and are commanded by the teaching of Christ not to engage in that in which they do not believe (Rom 14:23)

When the group began meeting in Winter Haven and announced a "Gospel Meeting" to be held by Glenn Sheumaker, preacher at the Northside congregation in Lakeland, Gentry Stults, who preaches for the South Florida Avenue congregation in Lakeland, made the following statement in his bulletin bearing the date of January 15, 1961

Note of Warning

The faction in Winter Haven, meeting on Havendale Blvd, is announcing and encouraging faithful brethren to attend a "gospel meeting" beginning today. It is advertised that Glenn Sheumaker, minister of this city is to be the meeting preacher.

This Havendale group was marked as a faction by the elders of the church in Winter Haven at morning worship services, January 1, 1961. FAITHFUL brethren will not support, encourage or assist factious brethren in any respect. To do so would be to become partakers in their evil works (II John 10).

Only a few of these brethren will preach their divisive doctrines at home and fewer still will put their "doctrines" in writing so that the average member of their congregation can understand and draw his own conclusions. One reason is that there is division among "the divisives" or "antis".

Factionism begins in an undercover, underhanded, "termite" (from termite) sort of way by factious brethren, usually preachers who are seeking some kind of pre-eminence. It results in the division of the church of our Lord, which is so contrary to His prayer for unity recorded in John 17. After this division has been accomplished, the faction seeks to mark itself as the "true church" and set all others at naught. God is not deceived, neither are thinking Christians.

This "note of Warning" is in keeping with the command and spirit of Romans 16:17-18.

"Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned and turn away from them. For they that are such serve not our Lord, Christ, but their own belly, and by their smooth and fair speech they beguile the hearts of the innocent."

/s/ Gentry M Stults

You will note that brother Stults says that this group was marked as a faction by the elders at Winter Haven, but does not say WHY. He does not set forth the "divisive doctrines" of these brethren, but rather charges that they will not preach them at home or put them in writing. What are the terrible and divisive doctrines? The Bible teaches that it is unlawful to charge brethren with teaching false doctrine or doing evil without clearly setting forth the nature of their evil teaching and practice (See Acts 24:20). The "evil doctrine" that these brethren believe and teach is that the New Testament is the fully revealed will of Jesus Christ, and that the commands, examples and necessary inferences thereof are sufficient to guide us in every undertaking, and that we must have scriptural authority by one of these three methods to do any work. The New Testament teaches

We shall not follow the pattern of brother Stults in charging brethren with evil and then fail to set forth the nature

of the charge, but we shall clearly describe the evil committed by these brethren in the establishment of the two mentioned congregations here in Tampa.

Brother Stults clearly described the nature of factionism as "termite" and "underhanded." This is exactly the way the two "liberal" congregations began in Tampa. In the summer of 1961 a number of the brethren who were instrumental in the establishment of these two congregations removed their membership from various congregations in Tampa to the Pinellas Park congregation and the Northside congregation in St. Petersburg. Soon these brethren got together in a "secret" meeting in Tampa and planned to start one new congregation with the "liberal" view. Others instrumental in this work were still attending the congregations in Tampa of which they were members, and "secretly" meeting to plan this new work. Soon these brethren also withdrew their membership and moved to Pinellas Park, Northside in St. Petersburg, or Mango, east of Tampa.

That this had been *planned a long time* is evidenced by J. E. Whigham's "report" to the Gospel Advocate, printed in the December 21st issue of that paper, in which he termed their first meeting on December 3rd of last year "the first fruits of a long planned and prayerfully considered movement to set in order a congregation free of the contentious issues relating to benevolence." During the formation period these people worked diligently contacting people by phone and other unobtrusive means and trying to interest them in joining them. You will note that these people did not meet with any of the more than 16 faithful congregations in Tampa, nor did they at any time announce their intentions publicly. When they finally began meeting on December 3rd, 1961 there was evidently some disagreement and another congregation began forming on the same basis. This one began meeting early in January, 1962. I do not believe all of the people who have placed their membership with these congregations understand the "issues" involved. I personally talked for hours with those who left the Henders on Blvd congregation, who permitted me to do so, in an effort to get them to reconsider and not divide the body of Christ here over something that they *believed* could be done *either way*. I know that there is a great deal of division among them as to what organizations can be supported by the church treasury. Some believe that the church can contribute to the orphan home, colleges, Gospel Press, Herald of Truth and most anything the elders approve. Others believe that the church can contribute only to the orphan home. Still other believe that the church can contribute to the orphan home and the college but not to the Gospel Press.

It is my firm conviction that these brethren did evil in dividing the body of Christ to form these two congregations and we list specifically below the charges.

1 They created division in the various congregations of which they were members by breaking the fellowship of God's people over a matter which *they consider* a matter of expediency (See I Cor. 8:13). They violated Paul's law of love stated therein and sinned against Christ by dividing his body.

2 They formed themselves together for the purpose of teaching and practicing works which are the result of the wisdom of men and not taught in the revealed will of Christ. This was done in opposition to the teaching and influence of the elders and leadership of the congregations they left.

3 They have set all those at naught who are opposed to them and consider the churches in Tampa who do not believe in the support of human institutions as "unfaithful" churches. This is evidenced by their departure

from these churches and their attendance at churches in Pinellas Park, St Petersburg and Mango who were in sympathy with them

It is my sincere desire and motive that the people in the churches who have given aid and comfort to these two groups be made aware of the facts concerning their establishment The South Florida Avenue congregation of Lakeland, Florida, where I spent nearly five years in a pleasant and I hope profitable work, has given advice and financial support to the Manhattan group, meeting in southwest Tampa. According to the words of their own preacher in the bulletin quoted herein they have become partakers in this evil endeavor by their support They have been supplying James W. Jordan of Plant City to preach for them, who, while an elder at Plant City, would not allow any preacher to discuss the "issues", and yet he has come to preach for a group started over the "issues" I feel sure that many of the people in the South Florida Avenue congregation do not know what is going on of that the group they are assisting in Tampa is a faction and not in fellowship with any congregation in Tampa, except the other factious group meeting at the Miles School in North Tampa

It is my sincere hope and prayer that the information contained in this account will enable those who love the truth and the unity and harmony of God's people to determine their course of action concerning these factious groups It is also my hope and prayer that many who have joined these two groups will turn back in repentance over the division of God's people and seek with us to "work out our salvation" and the Bible solution to these and all other "issues" or "problems" by abiding in the teaching of Jesus Christ as revealed in the New Testament

THE CHURCH BUILDING

Curtis E. Flatt, Florence, Alabama

Practically all churches of Christ have church buildings There is much emphasis placed on church buildings in this generation. Pictures of new buildings occupy prominent places in the papers published by our brethren When a new church is begun, one of the first things to be done is to build a building Often plans for a new building are already in the making by the time the first one is paid for Right or wrong, this seems to be the way of the day

IS THERE BIBLE AUTHORITY FOR A CHURCH BUILDING?

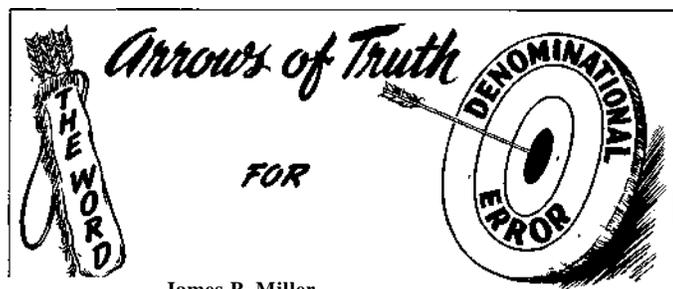
During the past several years very little has been said in our writings about the authority for such buildings. So far as I can recall, very little restraint has been suggested except to occasionally warn against being extravagant or to warn against worshipping the building However, toward the close of the last decade some brethren began to speak and to write as though they think we do not have to have Bible authority for church buildings These brethren are quick to say they think it is all right to have such buildings But they raise the subject of authority in a vain effort to give some justification for the existence of then institutions which they have already created to do the work of the church They hope to leave the impression that we have some things without authority and we can have these too If there is no authority for church buildings, then lack of authority condemns them just like lack of authority condemns these brotherhood institutions. It looks like anyone could see that The amazing thing about this is that when our denomina-

tional friends told us that they could have the mechanical instrument in their worship on the same ground that we could have church buildings in which to worship, these same brethren were quick to point out -that one was without authority and the other was with authority But is there authority for a church to have a building in which to meet for worship? I am glad to say there is such authority You will not find it in the form of a command, but you will find it In Hebrews 10 25 and also in I Corinthians 11 you will find the necessity of assembling. That gives authority for a place Any suitable or adequate place will do We know that we can't assemble without a place It appears that the Jerusalem Church met in the temple In Colossians 4 15 we find Paul sending greetings to Nymphas and the church which was in his house In Romans 6 5 we find that a church met in the house of Aquilla and Priscilla. In Acts 20:8 we find the church in Troas made arrangements to meet in an upper room There is a place involved in the command I know that Christ did not say "build a house in which to worship " I am glad he did not say that, for then it would be necessary to have a house built before we could worship and nothing else could be used Christ gave the perfect law of liberty It is adaptable to the needs of all When he gave the command for the church to come together, he also gave the authority for the church to provide a place to meet This is fundamental and we have understood it through the years Our brethren need to show authority of *some* kind for their institutions instead of making great problems greater by casting doubts on practices that can be established by the word of God

FOR WHAT SHOULD THE CHURCH BUILDING BE USED?

It is also needful to give some consideration as to the proper use of the church building Some people say the church building is sacred and that should determine its use However, I doubt that many people are of that persuasion We know the use of the building would be determined if the building were sacred However most people who object to the way many churches use their buildings, do not do so on the basis of the church building being sacred The use of the building must be determined by considering the purpose for which it was built It is a misapplication of truth and right to build it for one purpose and justify its existence on that ground and then use it as we please There is no way to justify the use of a church building for political purposes or for community projects or for entertainment purposes When we object to such misuses, let it be understood clearly that we do not object to the ingathering, to the eating, or to the drinking that is incidental to and necessary for the performance of the required service But I know we can see a difference between these things and the practices of many who conduct secular education classes, who have non-religious services, and who eat and drink in an assembly which has gathered together under church direction for purely social and entertaining purposes Making fun of a water fountain or a blackboard or a baby's bottle and comparing such things to many practices of the day may satisfy a number of people, but it will not satisfy people who want to go by the Bible People can make fun of and ridicule conscientious Christians who object to such abuses all they choose, but such ridicule does not produce the authority for the church to provide a building for these misuses

Let us build good buildings in keeping with our needs Let us equip them with the things which are incidental to and necessary for the performance of the required service Then let us use them for the purposes by which we justify their existence



James P. Miller

ORIGINAL SIN

James P. Miller

Let me call the readers' attention to the three psalms that are used repeatedly by the preachers of the Baptist Church, The Church of God, and others to prove the doctrine of the inborn sin. The first is Psalm 58:3 where the psalmist said, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Let us continue and read verses four, five, six and seven that we may understand fully whom the psalmist is talking about in this connection. Beginning in verse four he said:

"Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of chammers, charming never so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. Let them melt away as waters which run continually: When he bendeth his bow to shoot his arrows, let them be as cut in pieces."

Anyone who is fair with this reading will see that David did not say that the wicked are born from the womb estranged. He said they go *astray* as soon as they are born. They are old enough to reach the age of accountability, and instead of remembering their Creator, they go astray. Then, he tells that when they go astray the poison of adders is in their lips and they are like the dead adder which stoppeth their ear; and no matter how wise or how cunning the snake charmer may be he cannot play music or charm the deaf adder that is not willing to hear. "Then in verse six he said "break their teeth, O God" and certainly he is not talking here about infants who have just come from the mother's womb. "Break their teeth, O God, in their mouth" and illustrates what he means by saying break out the great teeth of the young lion, O Lord. Here is the young lion who is now old enough to seek its own prey but instead of following the laws of nature turns into a ravishing killer and that David said is the condition of those that *go astray*. They are not *born astray* but they *go astray*. He said let them melt away as waters which run continually. Then when he bendeth his bow to shoot his arrows let them be cut in pieces, and certainly the psalmist had no idea of cutting the little baby into pieces, neither does this verse teach anything of the kind. Psalms 58:3 teaches that they *go astray* from the word and that they are old enough to go, that they are old enough to stop their ears like the deaf adder, they have teeth and like the young lion that turns into a killer instead of following the laws of nature they become wicked by their own conduct and by their actions. The preachers of this false doctrine will have to look for some text other than Psalms 58:3 to prove their contention.

PSALMS 53:2-3

They turn usually from Psalms 58:3 to Psalms 53:2-3 and David has this to say:

"God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one."

If you will read again these verses, you will see that he does not say that was their condition at birth. He looked down upon the children of men to see if there were any that had *understanding*; they were old enough that they should understand. He looked down to see if there were any that *sought* for God. They were old enough that they ought to have known and understood about their Creator. Then he said everyone of them is called back, they were old enough to *go back* and when they went back that is when they became altogether filthy. They were not born filthy; they went back and became filthy. Their interpretations of the psalm would indicate that this was true and could not in any sense prove the doctrine of the inborn sin. They were not born sinners; they *went back*, and when they went back they *became* filthy and then the psalmist said in the State of Israel of old there is none that doeth good, no not one.

PSALM 51:5

The third psalm usually used by Baptist and Church of God" preachers in their contention for the inborn sin is Psalms 51:5 where David is talking of his conception and the sinful conception on the part of his mother. He said in verse, five, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." He does not say he was born a sinner. He does not say he came from his mother's womb as a sinner, he said he was conceived in sin. The act of conception and the act of birth are two entirely different things. He is talking about the desperate conditions of his mother at the time that he was conceived in the sense that he was conceived in sin. Certainly such does not prove that he was a sinner or was born in sin but rather that his conception took place in sin.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

***Hamartano*, "I Sin," - No. 15**

The second primary denotation of *hamartia* in the New Testament is "the act of sin," "the deed itself."

It may be noted that when *hamartia* is so used, it is often used generically without reference to specific forms of sin. This is always the meaning of the noun in the Synoptic Gospels except in Matt. 12:31. In Acts *hamartia* always means the act of sin in general, with no reference to specific sins, except in 7:60. Further, the term is always used in the plural in the Synoptic Gospels and Acts in the passages just noted: Matt. 12:31 and Acts 7:60.

Hamartia in the generic sense meaning "act of sin" may be seen in representative passages from the Synoptic Gospels. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins (*hamartion*)." (Matt. 1:21. Cf. also 9:2; 3:6; 9:5, etc.)



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Christ converseth with a woman should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
18 He that believeth on him is not condemned: but he that believeth not heard, that he testifieth; receiveth his testimony.
33 He that hath received money hath set to his sea true.
34 For he whom God speaketh the words of God giveth not the Spirit by

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The News Letter Reports

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

The Spring and Blane congregation in St. Louis, Mo. sending a large contribution to **Hugh Tinsley** in North Ireland. Tinsley's address, 34 Sarajac Crescent, Cavehill Road, Bel-fast 14, North Ireland. He has lost the greater part of his support in the work there . . . **Foy Short** long time missionary to Southern Rhodesia speaking in the south in the interest of his work. The following letter from Bennie Lee Fudge tells of his need.

Foy Short is a faithful gospel preacher. He is responsible directly or indirectly for the establishment of all five congregations among the white people of Southern Rhodesia. He tells me that he is confident that those who have been in the church any length of time are well grounded on the issues of institutionalism and unscriptural cooperative arrangements.

Foy has just closed a meeting at Eastside in Athens, where Sam Binkley preaches (Doyle Banta was there before Sam), and did some excellent preaching.

We must raise \$2,000 to send Foy and his family back to their field of labor. (This is his second trip home in 14 years). Time is short, as they must leave the latter part of March. Please do what you can to secure a good contribution from the church toward this travel fund. Make the check to H. F. Short and mail to H. F. Short, Box 858, Athens, Alabama. He will acknowledge all contributions. My personal thanks in advance for any help you brethren may send.

Yours in the Fellowship of the Gospel,
/s/ B. L. Fudge

David Bradford now the preacher for the Westvue church in Murfreesboro, Tenn. He takes **Richard Weaver's** place when Weaver moved to Cullman, Ala. . . . New congregation started at Chapel Hill, Tenn. meeting in the Old Lavender building while a new building is being constructed. **Frank Coffield** is the preacher. Coffield was formerly a member of the Hickory Heights church in Lewisburg, Tenn. where **Brooks Webb** labors . . . **Robert H. Williams** speaker in a February meeting at Shivley near Louisville . . . **Gene Tope** working in Krugersdrop, South Africa reports his first two baptisms in that city of about 80,000. His address is Gene Tope, P. O. Box 519 . . . **Roger M. Hendricks** of Harlingen, Texas preaching in a meeting with the Northside church in Ft. Lauderdale, Florida. This congregation meets at 912 N.W. 19th Street . . . Plans for the Wendell Avenue congregation in Louisville, Kentucky where **Grover Stevens** preaches call for \$365.00 each week, evidence of growth.

James P. Miller co-editor of SEARCHING THE SCRIPTURES will speak in a meeting with the Hickory Heights church in Lewisburg, Tenn. April 1-8. Brooks Webb is the preacher for this fine congregation. Miller will also be the speaker from April 8 at the evening service through the 13 at the Eastland congregation in Nashville, Tenn. Rufus Clifford is the well known and faithful preacher there. All readers of the paper are urged to attend these meetings.

Roy E. Cogdill working in a meeting at Bradenton, Florida with **Oaks Gowin**, March 4-11. Cogdill is without question

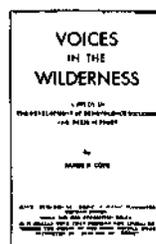
one of the greatest living preachers . . . **January 21-26** was the time of a series at Central in Louisville with the following speakers, **Ben Shropshire, David Claypool, Grover Stevens, Don Townsley, A. C. Grider, A. Guillermo** and **Keith Burnette** . . . **Robert Jackson** in a meeting with the Franklin Road church in Nashville beginning March 25th . . . **Paul Ball** now working with the church at Grady, Arkansas reports increase in interest and attendance . . . **Thomas G. O'Neal** preaching for the McArthur Heights congregation in Pamish, Alabama just outside of Jasper publishing an attractive bulletin called *Walking in Truth* . . . Recent series of sermons at Arch Street in Little Rock featured the following speakers, **Paul C. Keller, Eugene Britnell, Louis J. Sharpe, Kent Harrell, Tommy McClure, Hayden Mahan, Dudley Spears, Jerry Westbrook** and **Yater Tant**. Arch Street congregation meets at 1506.

Ward Hogland, Box 166, Greenville, Texas — My meetings for '62 will begin with the following find preachers and churches: **B. J. Thomas**, Haynesville, La.; **O. J. Swinney**, Walnut Street, Hope, Arkansas; **Robert A. Bolton**, Southside, Mt. Pleasant, Texas; **Eugene Britnell**, Arch Street, Little Rock, Arkansas; **James P. Miller**, Seminole, Tampa, Florida. I will also be with **James W. Adams** and the 10th and Francis church in Oklahoma City, Oklahoma during their lecture program in June. I will speak on the "Organization of the church." **Robert Jackson** of Nashville, Tennessee will preach in a summer meeting here at Walnut Street.

Glenn L. Shaver has resigned his work in Denton, Texas, effective the last of June this year. **Earl Dale** of Harlingen, Texas has been asked to take his place. He reports that he has not yet made plans after June, and has some time open for meetings.

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