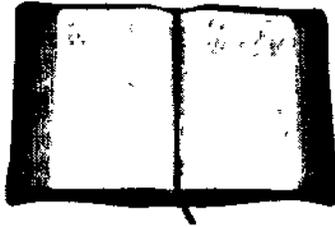


SEARCHING *the* SCRIPTURES

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 BLOOD OF CHRIST

H. F. Sharp, Conway, Ark.

Many times I have heard denominational preachers state over the radio that preachers and members of the church of Christ do not believe in the blood of Christ. We have been falsely accused of believing one is a child of God by just getting wet. I do not know what many of the preachers believe but if they believe the Bible, as I do, then we are the only people who believe in the blood of Christ. This seems to be a rash statement but let me prove* that to be the very truth.

In Hebrews 9:18-22 we have this truth stated. "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

From the very beginning of God's dealing with man, in his sin, it was necessary for blood to be offered. There were many sacrifices but never was an offering made for sin where blood was not involved. One may look back to faithful Abel and see the difference in what was acceptable in God's sight as to the offering of Cain and Abel. Further we see in Hebrews 11:4 "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." This was an offering by faith — as God had directed. This was an offering that pleased God unto man.

When God had given the law to Moses, even though it came from God and the law was just, holy and good, it was not used until it had been sanctified, dedicated, made holy with blood. In Hebrews 9:18 "Neither the first testament was dedicated without blood." The law was good. A thing that is good accomplishes that for which it was given. The law did not bring salvation, there salvation was not the design of the law. It was a school master to bring them to Christ. Today the person who believes in the blood of Christ is the man that is guided religiously, by the law that has been sanctified by the

blood of Christ. Hebrews 9:16-17 "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Christ sealed the new testament with His blood and the man who does not believe in the blood of Christ is the man that is guided by his creed, written by some men or group of men. This is the reason that those who believe in the blood of Christ object to, and refuse to be regulated in their religious life, to a creed written by uninspired men.

We learn further that even though the Israelites were God's chosen people and a holy nation unto the Lord they too, had to be sprinkled with blood. Today the man who believes in the blood of Christ is the man who will contact the blood. We learn that the blood of Christ was shed in his death. If I am to contact His blood I must get into the death of Christ. The Bible tells me how to get into the death of Christ, Romans 6 tells us that one is baptized into the death of Christ. Now, the man who tells me I do not need to be baptized is the man who does not believe one must contact the blood of Christ which was shed in His death. You see friends, that person that will humbly submit to the act of baptism for the proper purpose with a child-like faith is the one contacting the blood of Christ and the person that will not bow in subjection to the will of the Master in baptism is the one that does not contact His blood.

Again I learn that even though the pattern of the tabernacle was given from God and Moses built all things according to the pattern which God gave him it was yet necessary to sprinkle the tabernacle with blood. God being infinitely perfect and will not allow anything in his presence that is contaminated with sin, so, he had the law, the people, the tabernacle, the vessels of the ministry sprinkled with blood. The tabernacle is the type of that, that the church is the anti-type. (MAYBE I SHOULD NOT HAVE SAID ANTI-TYPE FOR SOME MAY NOT FINISH THIS ARTICLE.) Christ purchased the church with His blood. Acts 20:28 "Take heed to yourselves and to the flock over which the Holy Ghost hath made you overseers, to feed the church of the Lord which he hath purchased with his own blood." Now just who refuses to believe in the blood of Christ? Now the man who believes that one must be in the church to enjoy the blessings of the Lord, (salvation, all spiritual blessings, inheritance, redemption, forgive-

ness of sins, completeness, etc.) is the man who really believes in the blood of Christ. The man who says the church is non-essential, unnecessary, etc. is really the man who does not believe in the blood of Christ. It has been difficult for me to understand any person's thinking who would think the church of no value when the price paid for it was so great. What man would give his life for something that is of no value? Are you wiser than the Lord? Would he give his life for a non-essential institution? Would he die apart from his father when nothing valuable was involved? One should readily see who believes in the blood of Christ.

Further, the Lord had Moses to sprinkle with blood all the vessels of the ministry. That is all the pots, pans, shovels, flesh hooks, tongs, all things used in worship to Him. That, my friends, is the reason we believe in doing only that in worship which is revealed in the blood-sealed law.

In the New Testament we are taught to meet on the first day of the week. We are to observe the death of the Lord, sing songs of praise, pray to the Father, give of our money according as we have prospered and teach the will of God. The man that will bring in instruments of music, brings in that which has not been dedicated, sanctified, made holy by the blood of Christ. That is the real reason for not using instruments of music in worship to God. We can afford them, financially, if God will permit them but he does not. We may even enjoy using instruments in the worship but we should not do what we enjoy but what pleases Jehovah. The man who believes one may use instruments of music, miss the assembly, fail to pray, fail to teach the New Testament and withhold a part of that which he has been prospered does not believe in the blood of Christ. The man who believes one may make up money for the church in any way except the free will offerings is the man who does not believe in the blood of Christ. That is a very simple reason for not having pie suppers, cake walks, rummage sales and even having church owned parking lots which are rented out for a fee. Is it impossible for us to understand this principle?

Summing up, the man who believes in the blood of Christ is the man that believes one must be regulated in his conduct by the new testament, be baptized for the remission of sins, be a part of the church purchased by the blood of Christ and assemble on the first day of the week to sing, pray, teach, observe the death of Christ and give a part of that which he has been prospered. Those who believe otherwise do not believe in the blood of Christ. Now it is easy to see that the Lord's people are the only people on earth that believe in the blood of Christ.

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Editorial . . .

H. E. PHILLIPS

HOW FAR WILL LOVE GO?

Love is one of the greatest words to the human race, especially as it concerns man's eternal hopes. Love is the key word to God's provision for man's salvation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ..." (I John 3:1).

While love is the very nature of God, and this expression of love provided salvation for man, it does not follow, as some seem to think, that love will excuse man in his disobedience and rebellion against God. Even the love of God (we mean the benefits of His love) is limited by the channels of His word. No man can expect to benefit from the love of God as it is given through the death of His Son unless that man is willing to appropriate that love by obedience to God's word. Nevertheless, millions today have been led by denominational doctrines to believe that the love of God will save under any and all conditions. The philosophy seems to be: Profess religion; do as you please, and the love of God will save you. Such is the doctrine of the Devil and in no sense the love of God.

Jesus made it clear that love is shown in obedience to his commands. "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:19). But how does one **continue** in his love? The next verse: "If ye keep my commandments, ye shall abide

in my love ..." Could it be plainer? We must continue in his love, but to continue in his love is to **keep his commandments**. This means that the benefits of the love of Christ abides when we keep his commandments. By the same token, we show our love for Christ by obeying his commandments. "If ye love me, keep my commandments" (John 14:15). Now then, when one does not obey the commandments of Christ, he does not love Christ and Christ's love does not abide in him.

One came to Jesus while he lived upon earth and asked what he should do to inherit eternal life. Jesus told him to keep the commandments. He answered: "Master, all these have I observed from my youth." Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). Jesus LOVED this man, but when he went away and would not do as the Lord had directed, Jesus did not follow him and beg him to reconsider. Even though Jesus loved this man, his love would not bless him in his disobedience. This is the limit of God's love.

In this age we live under a different covenant from the one Jesus told this man to keep. We are not under the law, but the gospel. When those to whom Peter and the apostles preached on Pentecost in Jerusalem asked what to do — and of course they were asking what to do for the remission of sins — Peter did not tell them to keep the law. He told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38). Those who obeyed this command showed their love for the Lord, and, of course, the love of Christ began to abide with them. On the other hand, those who refused to obey this command indicated that they did not love the Lord, and the benefits of Christ's love were not theirs.

This concept of God's love that He will save men in any state relating to His word is nowhere taught in the Bible. It is one of the doctrines of the Devil and its consequences will drive millions more into the eternal destiny of the Devil and his angels. God's love will save if we will love him. We love him when we obey his will.

THE IRON CURTAIN

By J. T. Smith, Wauchula, Fla.

This expression is familiar to all, because it describes that which separates the free world from Communist controlled countries. Yes, they have a literal physical, iron curtain. Those behind this curtain are told only what their leaders want them to hear, and are not allowed to think for themselves.

There is another kind of iron curtain—a figurative one that is in the United States of America; yea even in the church of our Lord. No, you do not have to try to "crawl" under it or "climb" over it, but the people behind it are so BRAIN-WASHED that they do not even seem to realize it. They have no desire, seemingly, to learn anything other than what their preachers and leaders tell them. I'm talking about those who are making the Lord's church a stepping-stone to "human institutions." At least, I have found it so in Central Florida. However, even though it is not a "literal," "physical" curtain of

iron, the leaders have no less hold on their people.

I have been in Florida for about three years. Since I have been here, I have used every means possible for the up-building of the cause of Christ. I have preached the gospel from the pulpit, on radio, in bulletins, in tracts and from house to house. I have written letters and sent propositions to preachers and elders trying in every way possible to get "liberal" preachers and elders to allow their members to be exposed to what those of us whom they refer to as "antis," believe and teach to be the truth from God's Word. I have urged elders to allow us to have an exchange of pulpits with their preachers. I have "challenged," yea even "dared" them to put their doctrine out where it can be exposed in the light of what the Bible teaches—by anyone that they might choose to defend it—but to no avail. What is wrong??? Their leaders know that it cannot be successfully defended, and they dare not let anyone try. Oh, they are going to SPLIT THE CHURCH ALL RIGHT!! !But they will not do it in the open and let their doctrine be put to the test. Yes, it's pitiful!! Our own brethren behind an IRON CURTAIN and don't realize it. What a pity for the Lord's church to be behind an IRON CURTAIN. Why not ask your preacher or your elders what's wrong that they won't get someone to defend what they practice and preach. I know why!! Every time this is done, the "liberals" lose ground AND THEY KNOW IT.

God being my helper, I shall stand with the apostle Paul who "ceased not to warn every one night and day with tears" (Acts 20:31).

Debate Tapes

Mr. Albert Garner, president of Florida Baptist Institute & Seminary, and brother Ward Hogland of Greenville, Texas engaged in a discussion on instrumental music in worship, conditions of salvation and apostasy in the May hall Auditorium in Lakeland, Florida, April 6, 7, 9, 10, 13, 14, 16, 17, 1964.

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- Reel 3—"The Scriptures teach that water baptism in the name of Jesus Christ is essential to the salvation of the alien from sin." Hogland affirms, Garner denies.
- Reel 4—"The Scriptures teach that the alien sinner is saved from sin at the point of faith in Christ before and, without water baptism." Garner affirms, Hogland denies.
- Reel 5—"The Scriptures teach that only a child of God, one already saved, is a fit subject for baptism and membership in a New Testament Baptist Church." Garner affirms, Hogland denies.
- Reel 6—"The Scriptures teach that a penitent believer becomes a child of God by baptism into Christ and the church of Christ." Hogland affirms. Garner denies.
- Reel 7—"The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell." Garner affirms, Hogland denies.
- Reel 8—"The Scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell." Hogland affirms. Garner denies.

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I MARVEL

GAL. 1:6

James P. Miller

PAUL WAS NOT MOVED

James P. Miller

Thousands of sermons have been preached and hundreds of articles have been written about the apostle Paul. No human being in history has been the subject of more phrase or ridicule. All of this is as it should be for this great Christian invited it when he said "be ye followers of me even as I am of Christ." His strength of character has long been a source of strength for the saints who have followed after and he knew that in his boldness "others would take courage." In his farewell to the elders of Ephesus he uttered these words. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24). How wonderful are the words of the great Christian, NONE OF THESE THINGS MOVE ME. God needs men today that are not moved. He needs men that are planted by the rivers of waters and not reeds shaken in the wind. There were many things that could have moved Paul. He was a man subject to every temptation of the flesh. He was a proud man, proud of his birth and accomplishments in the religions of his fathers. He had much to lose by becoming a Christian and even more if he stood steadfast. Yet with it all the apostle was not moved.

PAUL WAS NOT MOVED

BY FORMER TEACHERS AND FRIENDS

Suppose for a moment that after the Lord appeared to Paul in Acts 9 he had said, "Lord I will have to consult my old teachers and elders in Jerusalem." He would have gone to Gamaliel, the greatest teacher in Jewish history, for advice and would have been told. "Paul, wait and see." "Do not do anything in a hurry. Take your time and see how this new religious works out." "If it be of God, ye cannot overthrow it." And in the same way if this work be of men, it will come to nought." Just think of the church of the first century with Paul waiting a life time to see how it would prosper. Oh, how God must hate a "middle roader" and think how impossible it would have been for the church to ever have a beginning if the apostles had waited to see. As great as Gamaliel was he was a "issue straddler" and nothing more. No man had greater respect for his elders and teachers than Paul but he took his stand and was not moved. Thousands of brethren today belong to the "wait and see" club, founded by Gamaliel nearly two thousand years ago. While they wait the Lord sweeps on into denominationalism and the battles won at such cost in years past go for

nought. They even take pride in the fact that they are not on one side or the other and have ignored the words of Christ when he said, "He that is not with me is against me." The truth has never been in the middle of the road. It has never advocated a "wait and see" attitude. Paul was not moved by his former teachers nor by the elders of Israel.

PAUL WAS NOT MOVED BY MONETARY CONSIDERATION

It is sad but true that when a stand for truth has to be made brethren are moved by the "almighty" dollar. How many brethren in the first century gave up all they had to follow Christ? How few are willing today? Time after time we heard the old story. I know that these departures in the church are not right but if I oppose them it will hurt my business or I might lose my job. A stand for the truth will cost me money. I just cannot afford to do what I know is right. My brother, every call on the hands of the apostle, torn by the heavy material from which he made tents cries out to your shame. He counted it "but dung" that he might win Christ. What joy can there be in the money that comes at the cost of conscience or what relief can be found in worship when you know the church is not standing for the truth? You are sinning against your conscience and in turn against the God of heaven. Pay the price, regardless of the cost in dollars and look in the mirror and know you are a man. No, Paul was not moved by the material cost of discipleship.

PAUL WAS NOT MOVED BY A LOSS OF FAME

In a small community it is a wonderful thing to "belong." To be one of the group means so much and to be an outcast is to many a fate worse than death. It takes courage to say I am not moved. Two or three decades ago thousand of brethren in many parts of the nation when they moved to town left the true church and "joined" the "Christian" church for they wanted to belong. They were ashamed of the little meeting house on a side street and the preacher who did not have a degree. When they went home to the rural sections they waited on the table and played with all their strength at being sound but the minute they went back to town it was a different story. How sad it is to see the story repeated over and over today. Men and women who are so afraid of being marked and talked about that they close their eyes on every kind of departure and say nothing are not worthy of Christ.

PAUL WAS NOT MOVED BY FAMILY TIES

Very little is known of the family of the apostle to the Gentiles. We know that he had a sister and she had a son and that they were concerned with his welfare. We also know however, that the roots of Paul's heritage went as deep as any man's in recorded history. In II Corinthians 11:22, we have this great affirmation. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." There is a relationship that transcends even our duty to family and that is our responsibility to God. How well the Savior knew this truth. He expressed it with a directness that through the years has been called cruel by the modernist and the skeptic. Let us close this article with this great quotation and let those who will not be moved give ear.

In Matthew 10:34-39.

"Think not that I come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter in law against her mother in law. And a mans foe shall be they of his own household. He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

COMMENTS TO EDITORS

"We enjoy Searching The Scriptures and think it one of the best papers out. Keep up the good work." —Wm. Clyde Sutton, Sweet Home, Oregon.

"I receive Searching The Scriptures and enjoy it very much. Look forward to receiving it each month. Keep up the good work." —Mrs. Grace Sandusky, Bradfordsville, Ky.

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"The paper is accomplishing so much good. Keep up the good work." —Lee Gunter, Merritt Island, Fla.

"I want to thank you for sending March and April issues, as I didn't want to miss any." —James B. Vitarelli, Waynesburg, Pa.

"I am pleased to know of others, even far away, who still contend for the faith." —Eugene D. Hopkins, Susanville, Calif.

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"You are doing a fine work." —C. Ed Owings, Tampa, Fla.

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"We enjoy the paper very much. We pray for the

continuing success of the paper, and for those who supply such fine and edifying material which is so instructive to the soul of men. Keep up the good work. May God's blessing rest with you and brother Miller." —L. N. Clifford, Nashville, Tenn.

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You and brother Miller are doing such a wonderful job with your teaching in Searching The Scriptures ... — T. E. Lindsey, Trenton, Fla.

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"... and keep up the good paper." — Marie Collins, Bradenton, Fla.

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"Truly, Searching The Scriptures is one of the very best religious journals of the day. Your efforts, through this medium of teaching God's Word, are wielding a great influence for good among all truth seekers, and it is a source of strength and much needed encouragement. You are loved and appreciated for your stand for truth and right in this ever pressing conflict for keeping the church of our Lord pure. May the Lord ever bless you to continued faithfulness." — Jack Frost, Fultondale, Ala.

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Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hoolland

A FRANK ADMISSION

A frank and free admission was made in the **Firm Foundation** on March 30, 1965. For several years, brethren who have opposed making donations from church treasuries to orphan asylums have insisted that liberal brethren gave very little to the so called homes. We have tried to show that these asylums were being used as a wedge to bring other innovations into the church. In many surveys, it has been proved that the average member gives only seven cents a week to the so called homes. In spite of this small amount, they are willing to divide the body of Christ and hold it up to contempt and shame before the gazing eyes of infidels and men who hate the truth!

In the **Firm Foundation** on March 30th, Alan Bryan, a staunch liberal, made an important admission. This brief article proves that we have not misrepresented the liberals and their actions on this subject. Here is the entire article called "Who Is Caring for Orphans?"

"The brotherhood has just gone through a period of discussion, doubt and sometimes ill feeling concerning whether or not it is scriptural for individuals or congregations to support orphan homes. We now have some brethren who violently oppose the support of these orphan homes, being classified as 'anti.'

"I checked 104 church budgets of congregations who are known for being for orphan homes, and who in any way would not be classified as 'anti' and in over half of these budgets, it was obvious that more was being spent for utilities than the care of orphans and in an amazing number of budgets, no amount at all was even designated for orphan homes.

"Even in the budgets where 'so-called' large amounts were designated for orphans, the figures were so small that if these 'anti' brethren actually realized how little we are caring for orphans, I honestly believe they could extend full fellowship to all concerned.

"The amazing thing to me is the fact that churches have been spit, heartaches have come forth, and the church divided over something that actually we weren't practicing anyway. Until our brethren want to support orphans in any sizable amount, we must all admit that we are all 'anti' in practice, if not in theory."

Let us now observe some interesting points in this article. First, he says that in checking 104 (liberal) churches, he found that an amazing number gave nothing to the orphan homes! Gentle reader, if I believed in orphan asylums strong enough to divide the **BODY OF CHRIST** I would certainly see that the congregation where I preached gave to them! What about a group of people who divide the church

over something to which they won't even give? This proves we were right years ago when we said the orphan issue was being used to bring in other innovations.

Alan says, "If these 'anti' brethren actually realized how little we are caring for orphans, I honestly believe they could extend full fellowship to all concerned." No, Alan, you are wrong. I hate to disappoint you but we still couldn't fellowship you. There is no such thing as a little sin. One can't commit a little adultery, or tell a little lie or steal a little. When any church makes a donation of even ten cents to a lumber company, hospital, orphan asylum or missionary society, it is still wrong!

He goes on to say, "The amazing thing to me is the fact that churches have been split, heartaches have come forth, and the church divided over something that actually we weren't even practicing anyway." Now, this is the kind of admission I appreciate. He puts the blame where it belongs. Alan doesn't say the liberals split the church but he does say that churches have been split over something "WE" (the liberals) are **NOT EVEN PRACTICING!!** Now you may draw your own conclusions. He freely admits they are inconsistent. He says, "We must all admit that we are 'anti' in practice, if not in theory." This proves these brethren don't love the orphan asylums as much as they pretend.

Remember, gentle reader, these statements came from a man who is a rank liberal. We have been accused to misrepresentation but when one reads the above article, one can see we have told the truth. I still say that the orphan asylums have never been the real issue. The real issue is a **LACK OF RESPECT FOR THE AUTHORITY OF GOD'S WORD!**

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The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

The following excerpts are taken from a two volume work entitled: "The Public and Private History of the Popes of Rome, From the Earliest Period to the Present Time," by Louis Marie de Cormenin. It was translated from the French and published in the United States in the year 1846. The copy to which I have access was formerly in the convent library of the Sisters of St. John the Divine, in Toronto, Ontario, Canada.

Although the author was a Roman Catholic, he did not allow his religious profession to blind him to some of her failings. In fact, the author even accepted as factual the legend of the 'Popess Joan' as if she had actually existed . . . a fable which we ourselves do not believe to be true. Although we do not, therefore, accept all his statements, nevertheless, we feel that considerable credence may be placed in his writings wherein legends, myths, and traditions are not primary factors to be weighed.

We copy as follows:

"We will follow, during these obscure times, the same chronology as the Cardinal Baronius, and place the elevation of Alexander (7th bishop of Rome) to the chair of St. Peter, towards the year 121 A.D. . . We know nothing particularly of the life or death of this pontiff. . . We suppose, with St. Ireneus, that he died in peace, though the church places him in the number of her martyrs, and grants to him the honors of canonization.

"The institution of holy water is attributed to this father, as well as that of bread without leaven for the communion. . . Platinus and Father Pagi have been simple enough to adopt this fabulous tradition. The Cardinal Baronius confidently asserts that the institution of holy water does not belong to Alexander the First, and the reason which he gives is curious. According to him, an invention so sacred could only come from the apostles, and he wishes that we would accord to them the honour of it. The Protestants pretend, with more reason, that the holy water is but an imitation of the lustral water, which the church has borrowed from the pagans, as well as many other of their ceremonies." (page 25).

"After the death of Alexander, the See of Rome remained vacant for twenty-five days. . . Sixtus was chosen by the faithful to exercise the functions of the episcopate. . . We know of none of the acts of this bishop. The learned are not agreed concerning either the beginning or the end of this pontificate.

"Sacred historians attribute to him the institution of Lent, and pretend that he commanded the priests to make use of a linen communion cloth, on which was placed the body of Jesus Christ. They add, with equally little foundation for their story, that he introduced the custom of singing the "Holy of Holies," and prohibited the laity from touching the holy ves-

sels. Though these things are said on the authority of the pontifical writings, it is impossible, in the opinion of those who wish to judge dispassionately, to pass them off as the doings of the holy father.

"The two decretals which appear in the name of this pope, are evidently fables, as Main and Baluze have proved. The title of one of these decretals is too proud for the times of the primitive church: 'Sixtus, Universal Bishop of the Apostolic Church, to all Bishops, health, in the name of the Lord.' Father Pagi himself is convinced that this title was unknown to the pontiffs of the first ages.

"The Catholics have involved themselves in this error, in their contest with the Protestants, who refuse to yield to the pope the title of universal bishop, as unworthy of a bishop who assumes the title of servant of the servants of god . . ." (page 26).

* * * *

Regarding Telesphorus "the 9th bishop of Rome": . . . "According to a glossary inserted in some editions of the Chronicles of Esuebius, it is said that the church is indebted to this holy father for the institution of Lent. The priests, who wish to derive from the apostles the present usages of the church, tell us that Telesphorus only re-established it. Cardinal Baronius boasts that he has demonstrated this pretended truth, but the reasons which he adduces are very weak. Others affirm that this pontiff was neither the restorer nor the institutor of it, and that he only established the seventh week, which we call Quinquagesima. We will demonstrate, that this ceremony was not in use in the church until five hundred years after the death of this holy father. The church also attributes to him the institution of the midnight mass at Christmas. Platinus and some historians have transmitted to us this fable . . ." (page 26).

* * * *

Concerning Pius I, 'the 11th bishop of Rome'... "Gratian speaks of several decrees published in the name of Pius I, the falsity of which it is easy to detect. Fabulous traditions add, that Hermes or Hermas, the same of whom we have spoken under the pontificate of Clement, was a brother of Pius I, and the author of a book which he wrote by command of an angel, who appeared to him in the form of a shepherd. This Hermas was a visionary, who, in his book of the Pastor, relates ridiculous histories, and stupidly invented fables.

"We must also pass by two decretals in the name of Pius the First, which are evidently false . . ." Page 28).

* * * *

Concerning Victor, the fifteenth bishop of Rome, A.D., 194: ". . . He condemned at the same time the old errors of Albion and some other heretics, who appeared desirous of reviving them, through the means of the peace which the church then enjoyed.

"But as infallibility was not then established, Victor allowed himself to be seduced by the Montanists. Tertullian, who had declared in favour of these innovators, assures us that the bishop of Rome approved of the prophecies of Montanus . . ." (page 31).

* * * *

Concerning Zephyrinus, the 16th bishop of Rome, A.D. 203: "The bishops of the holy city commenced, towards the close of the second century, to claim for themselves a jurisdiction over other churches, which they had not received from the apostles; and

in the third had already abandoned the precepts of humility taught by Christ. The first was the golden age of the church, if we may borrow the expression from Cardinal Lorraine; but in proportion as we are removed from the apostolic times, has corruption increased, and the despotism of the clergy weighed down the people. Victor had prepared the way for the nomination of the pontiff, and his successors did not neglect on any occasion to extend their power" (pages 33-34).

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Snygley, Jr.

KANON, "Rule": No. 3

At this point, it should be observed that the classical uses of the Greek noun **kanon** never included the application of that term to an authoritative collection of religious books that is, the ecclesiastical meaning of **kanon** is conspicuously absent from classical literature. To the contrary, the noun was constantly used of a straight rod or bar; especially, one used to keep something in line or straight. This use occurs both literally and figuratively.

KANON in the LXX

In the LXX (Septuagint, the Greek Old Testament) the noun **kanon** occurs only three times: Judith 13:6; Micah 7:4; IV Mac. 7:21. (It is to be noted that only Micah 7:4 is contained in our canonical Scriptures.) In Judith 13:6, **kanon** is used to denote a bar located at the head of a bed. Here the term preserves its ancient meaning of a bar for the purpose of keeping something straight.

In Micah 7:4 **kanon** is used, figuratively, to denote a rule or line by which something walks.

In IV Mac. 7:21a **kanon** is used to denote the rules or standards of philosophy.

It may be seen, then, that in the LXX we have both the literal and figurative meanings of **kanon**, but we do not find the ecclesiastical use of the term: a body or collection of authoritative Scriptures.

KANON in Hellenistic Greek

The New Testament was originally written in the koine or Hellenistic- period. Often, words found in the Greek New Testament occur in contemporary, non-Biblical literature. These non-Biblical uses make the New Testament uses much more meaningful to us.

In non-Biblical Hellenistic literature, the noun **kanon** occurs in passages where it denotes a straight rod or level which might be used in the construction of the temple. The term is used figuratively to denote the model or ideal man.

Moulton cites no passage in Hellenistic literature where the term denotes "a measured area" or "province" as the meaning of the term is in II Cor. 10:13, 15.

After the time of Diocletian the noun **kanon** is

commonly used to denote a regular contribution or charge for public service. The term is used to mean "taxes" in a papyrus of the fourth century AD.

An investigation of **kanon** in non-Biblical Hellenistic literature reveals again the literal meaning "straight rod," "bar," as well as the metaphorical meaning derived from this, but not the ecclesiastical meaning that the word later has. We may turn next to an investigation of **kanon** in the New Testament.

MIRACULOUS DIVINE HEALING (No. 1)

Connie W. Adams, Orlando, Florida

It is confidently believed by those who accept the Bible as the infallible word of God, that the miracles recorded in it verily happened just as they were reported by inspired witnesses. We accept without question Moses' account of creation, the virgin birth of Jesus, the miracles he wrought, his resurrection from the dead and the reported miracles of the apostles and those in the New Testament era endowed with spiritual gifts. All who believe the Bible to be verbally inspired do not agree as to the purpose and duration of miraculous powers. Some, failing to understand the design of miraculous demonstrations, insist that they continue until the present day. Such insistence is responsible for the host of so-called healers who travel throughout the land and the world, advertising salvation for the soul and healing for the body. The more notable of these "miracle workers" are to be found among those within the "Holiness" movement, though for years the Catholics have published their reports of miraculous healing, as have the Mormons, Christian Scientists and others. Within recent years, an effort has been made within the "Holiness" movement to impress the public with the fact that these demonstrations are acclaimed by the rich and mighty as well as the poor and lowly. To that end, a number of them have formed an association which publishes a magazine reporting on great businessmen and clergymen in various denominations who believe in miraculous divine healing, and showing pictures of great banquets held in the ballrooms of some of the greatest hotels in the largest cities of our country. This is an obvious attempt to elevate the attitude of the public toward such and to remove something of the stigma which people in yesteryear attached to such displays. It is the purpose of this series of articles to examine what the Bible teaches about miracles in general, healing in particular, and the nature, purpose and duration of miraculous powers. We shall then devote some space to the arguments generally made by the proponents of modern day miraculous healing, to their claims and to exposing them for what they are.

WHAT IS A MIRACLE? People of our time are quite free with the use of the word "miracle." Any unusual happening is glibly labeled a miracle. Things which are purely coincidence are called miracles. The fact that an explanation is not readily perceivable in some phenomenon does not mean that there is no natural explanation of it. The fact that the providence of God may intervene in some circumstance, does not necessarily argue that God intervened by miraculous demonstration. God works through natural channels even in heeding the prayers of the saints for the sick. When a person, near death, and

who has been the object of the fervent prayers of the righteous, begins to rally, the medicines begin to take effect where they had not before, and the body gradually recovers its strength, it may be said that the providence of God intervened, but he did not do so miraculously, for if he had, there would have been an instant recovering separate from anything wrought by the medicines and treatment being employed. A miracle is a demonstration of supernatural intervention either directly upon an object or person, or through some person or agent, in which no natural force is responsible for the effect produced. In Heb. 2:3-4 we have some information on miracles we would do well to heed. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" This passage sets forth the design of miracles. They were signs, divine testimonies in behalf of truth. Next, the nature of them is presented. They were wonders, supernatural acts calculated to excite wonder and amazement from those who witnessed them. The origin of them is then set forth in that they were called miracles (a form of the word *dunamis*), meaning the exercise of supernatural power. This is the word used of Stephen in Acts 6:8. "And Stephen, full of faith and power, did great wonders and miracles among the people." Paul said "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:5). The same general classification of supernatural events is given in II Cor. 12:12. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." The expression "gifts of the Holy Ghost" in Heb. 2:4 denotes the miraculous gifts imparted to some in the early church and describes the source of them. They were of the Holy Spirit. A miracle then, either transcends natural law or suspends it in order to achieve an effect desired by the Lord. The term should not be used lightly. Note the difference between divine healing and miraculous divine healing. By laws of nature set in motion by God himself, certain things are brought to pass and thus are divine. But miraculous divine healing is that which is accomplished by divine power without any natural law having any part, exercise any authority over the churches. There was considerable excitement across the brotherhood. The controversy resolved itself into two major arguments. One was that the church could not do its work and therefore the society was necessary. The second argument was against the formation of such a society. They ask, "Where is the authority?" Pendleton, who favored the society, answered the question. He said, "We concede the point there are no scriptures, So what? Is everything unscriptural wrong?" Here we have the real issue expressed. The motto which they had been using for years, speak as the oracles of God, was now changed. It took on a new meaning. Prior to this time most brethren understood this to mean the unauthorized was forbidden. They understood that they could not and should not do that for which there was no authority. They had used this to sweep everything

and challenge the sectarian bodies. So when brethren projected the missionary society, others naturally inquired, "Where is the authority?" Many individuals and congregations were lost to digression but the church weathered the storm and the faithful came out stronger. It was assumed that the principle was now understood about the authority of the scriptures. But what we thought was understood apparently was not.

The controversy then is the same as now, now the same as it was then. Today we have many brethren contending that the church can't do its work. They are suggesting that the wisdom of man is wiser than the wisdom of God. With the issues at hand we hear the echo of Pendleton in the words of brethren today, saying, "We concede that there is no scripture, but is everything unscriptural wrong? We thought that they had learned this lesson years ago but apparently not. There is probably no one as inconsistent as a member of the church on the road of digression. In questions of current interest, (societies, hospitals, homes for the unwed, orphan homes, colleges), we hear the cry, "we don't need scriptures." Yet, scriptures are demanded of others! They need them but we don't! The denominational world is asked for authority (scriptures) for the names they wear, for the way they worship, the type of organization they have. We demanded it of those who introduced instrumental music and the missionary society. Then should we not also demand it of those who introduce into the church: benevolent societies, sponsoring churches, gospel press, colleges? Is this asking too much? Are we unfair?"

As in all cases of apostasy of the past, the present problems resolve themselves into two parts: (1) The question of authority. (2) The problem of organization. The question regarding authority is not an unfair question for it was used in answer to a problem in the days of the apostles in Acts 15:24.

The wishes of man to change the organization as established by God has always been a major cause of all apostasies. From the time that the children of Israel desired a king, to the great apostasy in the early years of the church, and the establishment of the missionary society; men were trying to change the way God had planned the organization. Now, today we are faced with the same two problems: organization and authority. Men are contending that the church as God has organized it cannot do that which it must do. Therefore they need to reorganize and devise a better plan. However, in order to change the organization of the church they are forced to the position that they do not need authority. So they find themselves contending for that for which there is no scriptural authority. Once this position is taken then we open ourselves to all kinds and/or forms of digression. Now they even take up a contribution, not on the first day of the week, but on Thursday or some other day during the week. Where is the authority? It doesn't matter they say. They have no authority for their contributions to colleges, orphan homes, hospitals, neither do they have one for their mid-week collections. As Pendleton said, "is everything unscriptural wrong?" It is! but some brethren have yet to learn this lesson.

The News Letter Reports

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

GOSPEL MEETING

JUNE 7-13, 1965

H. E. PHILLIPS, Speaker

Berney Points, Birmingham, Ala.

SERVICES 10:30 A.M. and 7:30 P.M. DAILY

Dennis L. Reed, preacher

Leo Rogol, Hopewell, Va. — **Robert A. Bolton** of Lancaster, Texas was with the Rivermont church of Christ in a series of gospel meetings from April 25 through May 2. Two were restored to the Lord during this meeting and many visitors from the community had the opportunity of hearing the gospel.

W. Eural Bingham, Griffith, Ind. — A new church began in Corinth, Miss. in February of this year. These brethren seem determined to stand firmly for the truth in all things and zealous toward the work of the Lord. They have acquired a dwelling house on Shiloh Road (highway 22) in the northeast part of town and converted it into a temporary meeting place. The Lord willing, I shall move to Corinth in June to begin work with them.

C. K. Prentice, Alachua, Fla. — Brother **Colin Williamson** of Jonesboro, Tenn., did the preaching in a well attended gospel meeting at the Santa Fe Hills church in Alachua, Florida. The meeting began March 28th and continued through April 7th. Many Baptists, Methodists, and Liberals attended, and in as much as the truth was clearly and forcefully presented we feel that much good was accomplished and the church strengthened.

Alton Elliott, Perry, Fla. — I closed a good meeting with the Stanley church of Stanley, La., April 21. One was baptized and one restored. I will be with the South-Side congregation and brother **John Gilbert** in Myrtle Beach, S.C., May 24-30.

Charles E. Beaty, Houston, Texas — We have changed our name from church of Christ in Home Owned Estates to church of Christ in Northshore, 13510 Rochester, Houston, Texas. It has been my pleasure to hold a gospel meeting for the church in East Houston and the church in Greenwood Village (both of Houston), in April, 1965, and to conduct a singing school here in Northshore. I am scheduled for a gospel meeting at the church of Christ in South Park, 4828 Alameda-Genoa Road, June 6th through the 12th. For the first four months of the year we are happy to report that three joined the disciples here, seven were restored, and one was baptized. My personal address will change June 1, 1965 from 13322 Corpus Christi, Houston, Texas to 12896 McNair, Houston, Texas. Correspondence may be addressed to P. O. Box 9615, Houston, Texas 77015.

Tom Wheeler, DeLand, Fla. — On April 25th we closed a gospel meeting with **Henry Gilbert** of 7th Avenue in Miami doing the preaching. One confessed error, and the church was edified during this effort. Our meeting place is on highway 17-92 in DeLand, Florida. Everyone is invited to worship with us when in our area.

C. A. Brannan — Recently I have accepted work with Florida College in Tampa. At present I am preaching for the Stanley Street church in Andalusia, Alabama, making the round trip weekly. After school closes I expect to move my family to Tampa. It is my desire to preach for some congregation in the vicinity of Tampa (at least within driving distance thereof). I can be contacted at either of the two above mentioned places should anyone have a need and desire my services.

TO CHURCHES AND BRETHREN SUPPORTING ME IN HUNTSVILLE, TEXAS

Earl Hartsell

Last Sunday marked a milestone for the Southside church. One year ago, (the first Sunday in April) the Southside church in Huntsville met to worship together for the first time. There were 7 brethren present yesterday that made up the congregation one year ago. We had 37 present for the morning worship and one brother was restored. This is not the largest number that we have had in attendance but is about our present average attendance. We thank the Lord for the continued increase and strive to look to the future and not to the past. We are also thankful for such men as Jim McDonald and Bob Franks without whose foresight and courage this congregation would not be a reality today.

The congregation was 3 months old in July when my family and I moved to this community to labor with them. As I look over the records that we have kept since here I find that 27 have been added to this number, (3 baptized, 17 identified, and 7 restored). About 12 of these are college students who go home most weekends but worship with us on Tuesday nights and when here.

The attendance and contribution for March was as follows:

	Attendance	Contribution
Sunday Mom.	Evening	Tuesday B.S.
7th —32	33	31
14th —35	26	37
21st —37	36	40
28th —48	37	42
		\$61.00
		46.75
		60.25
		64.00

Brother J. D. Tant will be with us in a Gospel Meeting from April 19th through 25th. We are looking forward to a good meeting and hope all of you who possibly can will come.

We thank you for your continued support and hope that in the not too distant future we will be able to do for others what you are doing for us. You are to be commended for your liberality and sacrifice

and my His richest blessings be yours in Him.

Wayne Sullivan Waycross, Ga. 31501 403 College St. May 5, 1965 Dear brethren,

We are still making preparation to leave New York July 7th for Port Elizabeth, South Africa. We have taken the required shots and some that are not required. Our big problem is still the monthly support. The following congregations have promised to help on the monthly basis: Riverside Drive, Nashville, Tenn., \$50.00; Sardis Springs, Athens, Alabama, \$50.00; Pittsburg, Texas, \$25.00; Monticello, Kentucky, \$20.00; Lake Wales, Florida, \$10.00. I have some promised from individuals.

Brethren if you intend to help us on our monthly support, then please let us know and indicate the amount you can send. Please take the time to write me a line if you can help. Some had said they would help, but as yet I have no confirmation and I need to hear from you even though you may not be able to help. We have about five hundred books of S & H green stamps that **individuals** sent for our travel, but we still lack four hundred and twelve books. If there are **individuals** who can still help us with our travel by use of stamps, they need to send them before the first of June. We still lack at least eight hundred dollars to ship our furniture and car over. This eight hundred is needed by the first of June.

Brethren, I realize that lot of money is involved but I don't know of any other way to get to South Africa and spread the gospel there. Will you help us spread the gospel in South Africa? I read a very fine article a few months ago in which the author stated that if men would plan to go, then congregations would help them go by taking care of their financial needs. My family and I are willing and ready to go, but we need your help and we need it now. Can we count on you?

May the Lord continue to bless you in all your efforts to serve Him. Please remember us in your prayers.

Yours in Christ,
Wayne Sullivan

A TENT MEETING IN MURRAY, KENTUCKY

Thousands of members of the Lord's church call Western Kentucky and Western Tennessee home. They have gone to the great cities of the north and south to find work and make a living and many have learned the truth on the dangers that are destroying the church of the Lord. I am asking all of them to come home the second and third weeks in July and help with a tent meeting at Murray, Kentucky. Brother Irvan Lee preached in Murray in a short meeting in February and a small congregation was started. They now meet in the Luther Roberts school. Present plans call for us to start the meeting July the 11th and continue into the second week. Brethren in all of this section with a hundred churches or more have not had the opportunity to hear the truth. The preachers were able to keep out thee men who believed in the perfection of God's plan for his church and they know only what they have been told. In

addition to this they have been threatened with withdrawal and some have been put out simply for attending brother Lee's meeting. It is hard to believe that this could happen in America but that is the condition at present. If loyal brethren will just take their vacation at this time and spend a few days with their kin we can overcome some of this fear. There are hundreds of good people who do not know what is happening and who will stand fast if we can just get the message to them. The time is definite and the place will be publicized as soon as it is known. It will not be hard to find however in a town the size of Murray. I hope I will see you from July 11th to the 21st in Murray.

James P. Miller

Will all bulletins that might reach Western Kentucky and Western Tennessee people please copy.

Jimmy Tuten, St. Louis, Mo. — Brother **Homer Hailey** just completed an excellent meeting with the Spring and Blaine church, 3800 Blaine Ave., St. Louis, Mo. During May 3-9 two services daily were conducted. The meeting was extended to the 12th with evening services only. This meeting was the best attended meeting since I have been with the Spring and Blaine Church. Brother Hailey did his usual outstanding job of presenting the Gospel of Jesus Christ. There were three baptisms, one restoration and two identified during this meeting.

I preached a meeting for the Garden City church, Savannah, Ga., February 1-7. These brethren are looking for a preacher and are capable of giving full support. The prospects look good for this congregation of God's people.

I will be in a meeting at St. James, Missouri during May 23-30. **Norman E. Sewell** preaches for this church.

In July I will be at the Vivion Road church (July 12-21) where **Bill Haynes** is doing a good work in this part of Kansas City, Missouri.

During July 26-August 1 I will be with the church at Lilbourn, Missouri.

Homer Hailey, Tampa, Fla. — I am having good meetings. One baptized at Eastland in Nashville, Tenn., and three baptized here at Spring and Blaine in St. Louis, Mo. I go next to Houston, Texas.

CHURCH AT RUSKIN, FLORIDA D. E. Lively, P. O. Box 657, Ruskin, Fla. 33570 — William L. Miller of San Antonio, Texas, a finishing student at Florida College this year, has been work-ing with the church in Ruskin. The following churches have been supporting him:

Nebraska Ave., Tampa, Fla.....	\$ 50 per month
Clearwater, Florida church	100 per month
Temple Terrace, Tampa, Fla.....	50 per month
Ocala, Florida church	25 per month
Palmetto, Fla. church	25 per month

This makes a total of \$250.00 per month, but brother Miller does not think he and wife can live on this amount. Unless some others can help in his support he will have to move elsewhere. If you know of someone who can work for this amount or if you can help in the support of brother Miller, please let me know.

THE STATE OF THE LORD'S WORK IN NORWAY

Connie W. Adams, Orlando, Florida

Having just returned from a month of gospel meetings in Norway, I thought it in order to make some kind of a general report on the state of the work there. Many congregations and individuals throughout the land have supported the several preachers who have labored or are yet laboring in that country. I have also caught wind of several rumors to the effect that the work in Norway is a dead cause and that no more money should be spent in support of men to go there and preach. Since I had a part in the beginning of the work in Norway in 1957, lived there two years, and have since maintained a close contact with those who have preached there, I thought the brethren generally might be interested in my impressions of the work and the prospects for the future.

The Pine Hills church in Orlando, Florida, where I work, continued my salary for the month of February with the Par Ave. church of Orlando and the Merritt Island congregation supplying my travel fund. I preached thirty-one times on the trip to a total of 151 who were not members of the church. I doubt if many gospel preachers in the states preached to that many "outsiders" during the month of February. My first meeting was in Stavanger with Bill Pierce and the small congregation there. That work was established in 1961 and has made steady, though slow, progress. Bill and Mary Lou Pierce have been in Norway now six years. They would like to come home but are unwilling to leave unless someone else comes to carry on their work. They have a small but pleasant place to meet on the second floor of a building which is well located. Bill speaks the language well and he and his family seem to be well "Norwegianized."

A stabilizing influence in Stavanger is the presence of the Olaf Reinholdtzen family. Olaf and his wife are members and are bringing up their two children in the fear of the Lord. Just recently, Olaf began working full time with the church. He has been a member two years and knew his Bible well even before that time, for he had been studying at home and searching for some time for the New Testament church. He is 42 years old, zealous, quick-witted, and an excellent personal worker. It was my pleasure to have him as a working companion in all the meetings I conducted. He is presently working with only \$75 a month assured in support. He needs at least \$250 a month. I am convinced that the brethren could make no better investment in the future of the Norwegian work than to support this mature, native preacher. The hope of any foreign work is to convert the native people, ground them in the truth, and then let them convert their countrymen. There are several good prospects in Stavanger and we believe some who attended the meeting will obey the gospel soon. They have a number of good tracts in Norwegian which they distribute, teach in private studies where possible, and put out a monthly paper called "The Old Paths" which is sent to a mailing list of prospects and carried from house to house. They have a Bible correspondence course which has already led two to obey the gospel. Several are in the process of studying it now.

The second meeting was at Haugesund, a town of 28,000 located four hours by boat north of Stavanger. We had a total of 29 visitors in three services there. Enough interest was shown to justify plans for brethren Pierce and Reinholdtzen to go up there every Monday night for services. This meeting was the first effort in that town. We were pleased with the interest shown. I also preached four nights in Aalesund, a town of 18,000 located thirteen hours by boat north of Bergen. This was also the first effort there. The results were not what we hoped for in that place but at least we delivered our souls in the effort.

The most encouraging meeting of all was at Bergen where we lived from 1957 to 1959. Since that time many heartbreaking things have happened in Bergen. The first convert, a young man who in time began preaching full time, made shipwreck of the faith. He helped to take some other members away. He was unduly influenced by a supposedly converted Baptist preacher whom the liberal brethren in Oslo had accepted into fellowship and by a young lady whom he married who was not interested in the Lord's church. Then it was discovered that one family was working against the church from within. Much of their damage was done before their purpose was discovered. When all of that had about settled down, about a year and a half ago there arose a difference between two American workers in Bergen as to the maintaining of any sort of working relation with liberal brethren in Oslo and other Scandinavian cities. The liberals in Oslo on three separate occasions while I was in Norway, sought to clear checks through the church in Bergen, first for tracts, then for workbooks and then in the form of a check which went from Arcadia, California to Lubbock, Texas, to Oslo, each time being deposited by the receiving church and a check being written on their account. So finally it came to Bergen. Each time the checks were sent back with a letter explaining why we could not accept such. The first time, we could overlook as an innocent mistake, but the other instances could not be considered such. By the time Mason Harris returned to the states, there wasn't much contact with the liberals anyhow. They had little use for Mason. But in the past two years the liberals have stepped up the pace of the same type of unscriptural antics which they have pulled in the states. James Jones and Bob Tuten with the agreement of Bill Pierce, decided that all ties with them must be severed for the protection of the remaining members on the west coast of Norway. A report had been circulated in this country to the effect that this was an unwise move precipitated by hot-headed action on the part of the preachers just named. I have read the complete files of, the church in Bergen covering this whole matter. It is my judgment that the action taken was absolutely necessary to the preserving of the work that had been done.

The final straw which led to this action was the decision of the liberals in Oslo to accept a Pentecostal preacher who lived in Bergen, into fellowship when the brethren in Bergen rejected him on the ground that he had not obeyed the gospel. They accepted him in Oslo anyhow, got support for him and he is presently preaching for the liberals. But he has been to Bergen since that time and preached for the Baptist church there. Some Pentecostal people at-

tended one of my meetings in Sandnes while I was over there and told me this man Sunsdal had just been in a meeting with them. Things that are unscriptural in America are not made scriptural in Norway or anywhere just because "sound" brethren might get lonesome.

I found the Tutens hard at work in Bergen. They are doing well with the language and seem to have no particular problem with Norwegian customs. They also have several tracts, use the same correspondence course used in Stavanger, and publish a monthly paper called "Back to the Bible." Bob Tuten has an offset press and knows what to do with it. He is saving the church much money on printing bills by the use of this machine. I found three faithful members in addition to the Tutens. It seems that old wounds are healing. We revived some old contacts and made some new ones. I believe there will be some fruit seen from these efforts. The interest and enthusiasm in the meetings mounted to the concluding service. I left them much encouraged. They still have 25-30 children in Bible classes each Sunday. During the meetings I was made to see the good that can come from this long range work. An 18-year-old girl came to the meeting who was in a class I taught and later was taught by Mason Harris. She is engaged to a boy who was also in these classes. She has a pretty good understanding of the truth and I believe will obey it. She is now taking the correspondence course. The church in Bergen has a nice meeting place and the problems about the house where they are meeting are much improved. It is some distance from the center of town but a bus line stops right in front of the building. I believe the work in Bergen is on the verge of an upswing and think it would be disastrous for brethren to stop supporting that work now.

Tuten, Pierce and Reinholdtzen are all deserving of support. The Pierce family needs someone to replace them in Stavanger. Bill is willing to stay long enough to help whoever comes to learn the language. The Tutens plan to stay four years in all and have already been there one and a half. There is a need for men to go not only to Bergen and Stavanger, but there are other sizeable cities where nobody is at work, places like Kristiansand, Trondheim, and several in north Norway. Men are needed who are mature in judgment, sound in faith and who have the patience to learn another language, new customs, and who can weather disappointments without coming "unglued." It is a mistake to send a man to such a work who speaks with an uncertain sound on the issues which have divided the church in the states. There is a need for men who know how to work with other faithful men. One reason why the work has been so slow has been the language barrier. Another reason, and the principle one, is that the thousand years of tradition which has produced a built-in indifference to religion. Then there is the old problem of people being confused by all the different churches. If you would be interested in learning more of the work in Norway, or would like to have a part in preaching in the country, contact: William Pierce, Madlaveien 49, Stavanger, Norway; Olaf Reinholdtzen, Musegt. 4, Stavanger, Norway, or Bob Tuten, Natlandsveien 84, Bergen, Norway. It was a pleasure to preach once again in the land of the midnight sun, to sow seed in hearts where it had not been sown before, to water that sown by others and to do what

I could to encourage the two little, but faithful churches there. The brethren there are doing much hard work and deserve our support and prayers.

Ross **Saunders**, Lake Wales, Fla. — I was in a meeting at Cache Lake, Arkansas, April 7-14. This is a recently established congregation about twenty miles north of Paragould on route 135. The tide of digression has taken its toll in the past in that area. My next scheduled meeting will be in Winter Haven, Florida, May 2-8. After June 1, I will be free to hold more meetings, and I trust that our opportunities will be many."



WHY I LEFT THE SEVENTH-DAY ADVENTIST DENOMINATION

Leo Rogol, Hopewell, Virginia

(Continued from Last Month)

III. Teaching on The Sabbath

Since Adventists do not accept the scriptural fact that the Sabbath was a part of the Mosaic law **which** was **done** away (II Cor. 3:7-11), and that Christians are to assemble for worship to "break bread" upon the first day of the week (Acts 20:7; I Cor. 10:16), they desperately attempt to locate in history the manner and by whom the Sabbath was "changed from the seventh day to the first." They refer to Daniel 7:25 which says: "... And he shall. . . think to change times and laws . . ." and assert that somewhere down the line of history our calendar was changed and also the Sabbath by some pope. But they **cannot** prove, either by the New Testament, or by history by whom or when this change occurred. They merely assert, but in the light of holy scriptures cannot prove such a change of the Sabbath "from the seventh day to the first" by the Catholic church.

Before continuing, let us correct one false view commonly held by the religious world. The doctrine that the Sabbath was **changed** from the seventh day to the first is wholly without support from the Bible. The Bible plainly teaches that the Sabbath was **abolished** and that the Lord's day was then instituted as a new day of worship in the New Testament (Col. 2:14-17; Acts 20:7; Rev. 1:10).

Many comments have been made concerning the "Lord's day" in Rev. 1:10. But let us briefly observe a few facts concerning the meaning of this term. (1) The word "Lord's" is from the Greek, kuriakos, "of, or pertaining to the Lord." It is found only twice in the New Testament: I Cor. 11:20 and Rev. 1:10. (2) The seventh day was always properly designated as the "sabbath, both in the Old and New Testaments. (3) All writers in the first few centuries were careful to distinguish between the

"Sabbath," the seventh day and "Lord's day," the first day of the week. Never did the writers of the New Testament use any other term to designate the seventh day except "Sabbath." And so in all the writings of the so-called "fathers" in the early centuries the "Lord's day" was distinguished from the seventh day, the "Sabbath."

The strongest argument of the Adventists to refute the observance of the Lord's day is that it did not originate with Christ or the apostles, but that it came as a gradual departure from truth. In presenting their position they lean extremely on **writers of history** for support. They will quote one writer after another (and often changing the original meaning of their writings) in an effort to establish their arguments concerning the change of the Sabbath, for if they can persuade people that it was done by either pagan elements creeping into the church, or the apostate church itself, then they can convince their readers and followers that prophecy already foretold this (Dan. 7:25) and that the change was of the devil. But anyone else who would dare to resort to history or writings of others is scoffed and ridiculed as having no scriptural basis for his belief and therefore must rely on human tradition.

RIDICULE OTHERS FOR USING THEIR METHODS

Using such methods, when others quote other writers to support the teaching concerning the Lord's day, as they so heavily do when they teach concerning the change of the Sabbath, they resort to statements as the following: "Why does he not cite Christ, Paul, Peter, James, John, Matthew, and the other apostles and New Testament writers, as the 'first witnesses for the Lord's day'?" (**In Defense of the Faith**, p. 162, by W. H. Branson). Again: "Failing to a 'Thus saith the Lord' for their doctrine on this point, they find the next best thing — a Catholic priest of New York, who **thinks** the Sunday command was given to the disciples by the Lord' for their doctrine on this point, they find the next best thing — a Catholic priest of New York, who **thinks** the Sunday command was given to the disciples by the Lord during the forty days after his resurrection!" (p. 138).

Now the case in question in this last statement concerned Mr. Canright's argument against Adventists' resorting to Catholic catechisms for proof that they (Catholics) changed the Sabbath. (Canright, formerly a leader in the Adventist movement, wrote several books telling why he left it.) Adventists have always appealed to these catechisms for **proof** of the change of the Sabbath. When Canright exposed their error in their claims by resorting to Catholic catechisms, Adventists suddenly found it very amusing that someone else might turn to these for "their doctrine on this point." Mr. Canright was merely pointing out the fallacy in the methods used by Adventists in resorting to Catholic writings. Catholics, Adventists claim, took the liberty to change the day of the week. Canright stressed the fact that Catholics claim to have made the change **upon the assumption that they are the original New Testament church**, and that they did so by the **authority and example of the apostles!** Adventists do not want the people to know that it is upon this argument that Catholics base their

claim for the observance of the first day, but would rather have them believe that Catholics have done this **after** they became the apostate church several centuries after Christ. It matters not whether Catholics deal with the Peterine doctrine, infallibility of the pope, Mariology, etc., they still **claim they are the original apostolic church!** But when it comes to the Sabbath question, Adventists suddenly lose knowledge of the Catholic claim that they also did this as the original, apostolic church, by the command of the Lord and holy apostles.

(Continued Next Month)

"SOUND" AND "LIBERAL" CHURCHES

William H. Lewis, St. Petersburg, Fla.

(Continued from last month)

PREACHING THE GOSPEL

Not only must members of the Lord's church abstain from all sinful practices but they must put forth an effort to discharge their duty in carrying out the mission of the church, which is primarily to "teach the gospel (or the word) to the whole world" to both saint and sinner (I Tim. 3:15). The individual has the responsibility of teaching his friends and neighbors the way of the Lord (Acts 8:4). The "church as such," collectively, as a unit, must do all it can to "preach the word." This is done through the local congregations, and not through some Missionary Society, Gospel Press, or through some "sponsoring church" arrangement. A congregation may be "sound" in its stand against "institutionalism," "worldliness in the church," and other sinful practices, but, if it is not doing all that it can to carry the gospel to the lost, it is not a "sound" church! (Rev. 3:14-19). The early church "sounded out the word" (I Thess. 1:18). The church in far too many places today is "sounding in the word." Too many congregations seem satisfied with what they are doing for the Lord when they have a "full-time preacher," and have one "gospel meeting" per year at home, when they could do better. God doesn't expect anything of a congregation that it can't do, but he does expect it to do all it can to evangelize the world. It seems that there is room for improvement in this respect even in "sound" churches. Some brethren can't seem to see a lost soul for the \$-\$-Souls involved in the matter of supporting a preacher. The gospel is the **ONLY** power that God uses to save men from their sins (Rom. 1:16,17.) That gospel is to be preached (I Cor. 1:21). It is to be preached by "faithful men" (Heb. 5:12-14). It is to be preached so as to please **GOD** and save men (Gal. 1:10, 4:15,16; I Cor. 9:16; I Thess. 2:4). It is to be preached "to all the world" (Matt. 28:19,20; Mk. 16:15). If it is not preached to the extent of the ability of the congregation, can it be said that it is a "sound" church? What do you think?

Sinners must be taught the word (John 6:44,45; Heb. 8:11). The "gospel" (or word) is to be preached to the church (Rom. 1:15; I Cor. 15:1,2); Gal. 1:8-9). The "ways" or "means" of preaching or teaching the word is left up to man's better judgment. It can be done by radio, TV, the printing press, from the pulpit, from the classroom, from house to house,

etc. The 'ways' and 'means' for the congregation to preach the gospel are not bound by the Book. (This does not justify the Missionary Society, Gospel Press, Herald of Truth, 'and such like,' for the "congregations" are to preach the word — not some human missionary society. It is the "local congregation" that is the only organization that the church has on earth. The job can be done through the local congregation. Just like the job of caring for the needy can be done through the local congregation. (See "Where There Is No Pattern," p. 9, by bro. Athens Clay Pullias). If he said that it can be done through the local congregation, who am I to question him?) It is the "church" that is to support the gospel (Eph. 3:10; I Tim. 3:15). The "church" doesn't even have to depend on any of "our schools" to survive! A "school" doesn't even have to be established in a mission field before a congregation can be started. The church made it pretty well for about 1900 years before ANY of "our schools" were established. Just as the church cared for its needy some 1900 years before any of our benevolent societies were born. I believe that the church will continue (Dan. 2:44) even if ALL of our schools go out of business. Be it understood that a "school" has a right to exist. It can do a lot of good in helping people prepare for this life, which will, to some degree, help prepare for the life to come. But it is not the business of "our schools" to form "policies" for the church, to say who the church can, or cannot, employ as a preacher. It is not their prerogative to "place preachers." It is not the responsibility of the church to support any of "OUR SCHOOLS"! When the schools learn and apply this lesson they will then deserve the moral and financial support of all who can and will support them. Until they learn this lesson, they should not have any kind of support of ah those who love the church more than they do human institutions! If we continue as we are going now, it won't be long until the church will be divided over the subject of the "church support of schools." This was tried a few years ago, but it met with such opposition by "faithful gospel preachers" that our attention was turned from the "church support of colleges," to "the church support of benevolent societies." The church support of human benevolent societies met with far more success than did the church support of "schools." This was true because of the "sympathy for the less fortunate" attached thereto! Now the time is ripe for another effort to get the "schools in the budget." It will come. I believe that bro. N. B. Hardeman said something like this: "If the church can support an institutional orphan home it can support a college." (These may not be the exact words used by him, but they express the idea.) I think so, too. I appreciate his consistency. I think that they both stand or fall together. But, I believe that neither can be supported by the church! Now, is a congregation a "sound" church when it will not do all within its power to preach the gospel to the whole world? What do you think that the Lord would think about this matter?

PAYING THE PREACHER

This is a much-neglected subject because of a number of reasons: (1) a gospel preacher feels ill at ease to preach on this subject "at home" for fear that some good brother will say: "Oh, the preacher

must want a raise." (It is not too hard to find a church member who will say that.) (2) Usually there are many in the congregation who will say: "The preacher makes more than I do." Someone has said that "the most sensitive nerve in the human body is the one that leads to a man's pocketbook"! When the preacher starts preaching about "money" he stops preaching and starts meddling. Is a congregation "sound" when it will not support a preacher, either in local or evangelistic work, enough to care for himself and those dependent upon him? It is not! Certainly the preacher has the responsibility to preach the gospel anywhere and at anytime that the opportunity presents itself. A preacher who won't do this is a disgrace to the ministry. But, it is just as much the responsibility of the church, and individuals, to support the preacher in his work, as it is for the preachers to preach! A congregation manifests its interest in the success of the church, the salvation of the lost, and the welfare of men who preach the gospel by how well it supports those who preach the gospel. What does the Bible say about this? Matthew 10:10 — "For the workman is worthy of his meat." Luke 10:17 — "For the laborer is worthy of his hire." Galatians 6:6 — "Let him that is taught in the word communicate unto him that teacheth in all good things." I Corinthians 9:14 — "Even so the Lord ordained that they which preach the gospel should live of the gospel." Charles B. Williams translates that verse like this: "Just so, the Lord has issued orders that those who preach the good news should get their living out of it." II Corinthians 11:8 — "I robbed other churches, taking wages of them to do you service."

There are a number of ways that a preacher can receive his support while preaching the gospel: (1) Paul worked with his hands (Acts 20:33-35). (Some brethren think that the only way to work is to "work with the hands.") Such should not be below the dignity of a gospel preacher when he finds himself in the same position as was Paul. But it is a disgrace for one to have to divert his attention from his studies and work to "work with his hands" simply because the brethren are too tight to give him proper support! (2) Paul was supported by some other than those whom he was teaching at that time (II Cor. 11:8; Phil. 4:15-19). Far too many today think that unless they can get the personal benefit of the services of a preacher they do not have the responsibility to support such a fellow while he preaches the gospel in other fields. (3) Paul had the right to be supported by those whom he was teaching (I Cor. 9:4-14). (4) Paul received support from individuals (Gal. 6:6; I Cor. 16:17). There are a number of different "ways" by which Paul received his support. By any of these ways a gospel preacher may receive his support today. The ways or method is not specified in the Bible. But the Bible does teach that the "church as such" and that the "individual as such" are to supply the needs of those who preach the gospel, when they can. It can be by a "stipulated salary," house and utilities furnished by the church, time off with pay for holding meetings, or taking vacations, the paying of his social security, car expenses, etc. The how is not specified. All of the above-mentioned things, and others could be mentioned, go to constitute the support of the preacher. All such is in the realm of opinion. Such is to be agreed upon

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by the parties involved. But, the fact remains, nevertheless that the Bible teaches that "they which preach the gospel should live of the gospel." The cost of living goes up for the preacher just as it does for everyone else. If a preacher deserved a certain amount of support when he preached the gospel ten years ago, does he not deserve more than that today due to the rise in the cost of living of everybody? Is it asking too much that preachers be supported in proportion to the rise in the cost of living? If a congregation supported a preacher a certain amount to "hold a gospel meeting" five years ago, are they doing right to ask a preacher to work for the same that was paid five years ago? If a congregation paid a preacher so much to do "local work" five years ago, is it right to pay him the same amount now? Is a congregation really "sound" when they will not properly support their preacher enough not to be under a financial strain? I say again, it takes more than just being against the church support of human institutions, to be "sound" in the faith. If more brethren would look more at the lost souls of men and women and less on the "treasury," far more people could hear the gospel, believe it, and obey it. The church in each town should make an agreement with the bank that if the bank will not save souls, the church will not save money! The church is to save souls — not money. (I am not talking about saving money for a specific purpose where there will be a need for additional money, but to congregations that had rather save money than support the preaching of the gospel at home or elsewhere.)

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