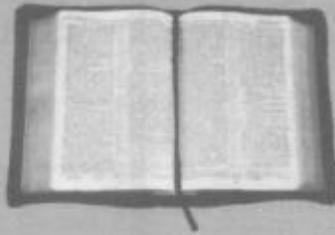


# SEARCHING *the* SCRIPTURES

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



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

VOLUME VII

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NUMBER 1

## **PRESSURE AND THE HERALD OF TRUTH** James P. Miller

In defense of the Herald of Truth and the work of the Highland Church in Abilene the argument has been made over and over that cooperation with the program is purely voluntary. This was the same claim made for the Missionary Society in another era. Advocates of the program have said that no pressure is used and the autonomy of a single congregation in regard to support has never been violated. I have known for a long time that this was not true. Early in the days of its beginning while the Seminole congregation for which I still preach met on North Street, we had a letter from brother W. F. Cawyer suggesting that he come and speak in behalf of the Herald of Truth. The elders had me write him that we already had our work planned and that it would not be suitable for him to come. To our surprise brother Cawyer came right on anyway and planned to speak.

After the debate I had with G. K. Wallace in Tampa this summer I found in the meeting house at Seminole a large book entitled "THE HERALD OF TRUTH STORY." This work was an inch thick, printed on letter size paper and double spaced. It was a costly production. The same amount of material could have been published at far lesser cost simply by single spacing it and printing it on both sides of the paper but of course that would not have made as imposing a book. It is divided into twenty-one sections and tells of the work of the program and of the Highland church. The pages are not numbered but in section 18 Waymen Wilkerson under the heading "What Can You Do" gives instructions on how to raise money from the churches. This instruction was given to 500 brethren called "Key Men" who had been called to Abilene for just this purpose. I want to quote from his report and then leave every fair minded reader to judge for himself if the claim of no pressure is true or false. On the third page of his speech we find this:

"I know from experience what you will be facing. Let me tell you in part what you can expect.

"Steaming hot or bitter cold telephone booths, trying to set up an appointment that no one wants to give. Truculent elderships that can't understand why Highland must continually have more money to carry on this program of preaching and teaching. Indifference from "Christians" everywhere. They are content with the status-quo — 'why rock the boat,' besides we are already having budget problems.

"The preacher with a program of his own and he can't understand why anyone else would want to put another program in his town. (He might want to be the only preacher in the world too.) I could go on and on in this vein, but not much would be accomplished." Let us take a moment and analyze what brother Wilkerson said. First, get the appointment regardless of whether the congregation wants it or not. Stay in the cold or hot phone booth and insist on a meeting that "no one wants to give." If this is not a violation of local autonomy where on earth would we find one? Suppose I treat the Highland church in the same manner. Stay in the phone booth and continue to call for an appointment that they did not "want to give?" The outcome would be that they would tell me to mind my own business, that they would see to their own work. Brethren, this is not true with the Herald of Truth; the instructions are to stay with it until you get the desired audience and the elders that will not give it or do not want to submit are "truculent elders." I suggest that every elder in the church look up this word and decide for himself if not supporting every scheme proposed by the brethren makes him a wild or fierce elder.

Then the word Christian is in quotation marks along with the term indifferent. Does brother Wilkerson mean by this that no child of God can be indifferent to the Herald of Truth and be a Christian? What about pressure in this suggestion of what is required to be a Christian without quotation marks.

The third thing worthy of notice is this: It does not make any difference about the condition of the church financially, try to get the money anyway. Upset the "status-quo" and disregard the problems they may already have in meeting their budget. Brethren, what would they have to do to violate local autonomy?

The last thing worthy of notice in this part of the address is the instruction to totally disregard the will of the local preacher. It does not make any dif-

ference to the men at Highland if he has a program of his own or how much good it is doing or how hard a time the brethren may be having paying for it, try to put the Herald of Truth in regardless of all of these things. The statement "He might want to be the only preacher in the world too," is one of the most unfortunate I have ever seen. I suppose the true meaning is simply that he wants to be the only preacher in the world but the addition of the little word too means there are two competing for this distinction and since the local preacher and the Herald of Truth are the only two involved the conclusion is inevitable, the H of T desires the same thing. There is this difference even if the charge were true: the local preacher is doing his work at the local level and has little chance to be the only program in the world while our brethren in Abilene have all the machinery to take over the task.

On page seven the instructions continue:

"As you make your appointments, stress the points over and over that you want to put across. Don't be bashful or apologetic about asking for an appointment. Be proud of the team effort that is being made on behalf of the Herald of Truth, and be proud that you have an opportunity to be a part of the team.

"Impress on the person with whom you are dealing that he or the congregation of which he is a member needs to have a part in this effort. Tell him that you know he will want to have a part.

"If necessary, briefly outline your personal schedule of calls and state you would like to meet on a certain night because it fits your schedule. You might also state that you have very recent information on 'the Herald of Truth that you feel certain they will want to hear. Don't ask if he wants to hear it, or don't ask if it will be all right if I come to speak. Emphasize the necessity of your coming."

Many of the selling organizations of this world would not use such pressure methods. Such, in some places would not "be so much as named among the Gentiles." Brethren, listen to what was said; heed the warning. "DON'T ASK IF HE WANTS TO HEAR IT OR DON'T ASK IF IT WILL BE ALL RIGHT IF I COME AND SPEAK. EMPHASIZE THE NECESSITY OF YOUR SPEAKING." A simple look at Webster's Collegiate Dictionary will give the meaning that the elders in Abilene have in mind for the word NECESSITY, "that which is unavoidable because compelled."

I want brother Wallace to be prepared to answer these things in our next debate. He has promised to use his influence to repeat the discussion in the cities where brethren operate schools and I will be waiting for his answer. If these statements of policy and intent given to the 500 "Key Men" in Abilene and published in their own work book on the "Herald of Truth Story" do not prove that it is the purpose of the entire organization to force their way into the treasury of every church on earth I am frank to confess I do not know how it can be proven.

Elders need to remember that it does not make any difference whether you want to hear or not, or whether you want to give permission or not; it is necessary. It does not matter about your own pro-

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grams; it is necessary. It does not matter whether you have the money or not; it is necessary, and the only course open to you is to submit. May God help us to see that it is the old Missionary Society story all over again and that it will break down the autonomy of every church that will not stand on its own feet.

### TAPES OF THE MILLER-WALLACE DEBATE

Clear and complete tapes will be available of the Miller-Wallace Debate, Tampa, Florida, August, 1965, recorded at 3 1/2 speed. These tapes can be played on any tape recorder. One tape for each night. Proposition first two nights:

"It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other Orphan Homes and Homes for the Aged that are among us." G. K. Wallace affirms — James P. Miller denies Proposition last two nights:

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without scriptural authority."

James P. Miller affirms — G. K. Wallace denies

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# Editorial . . .

H. E. PHILLIPS

## CHURCHES AND INSTITUTIONS

In the December 23, 1965 issue of the Gospel Advocate, page 824, Gus Nichols answers six questions dealing with church support of human institutions. Space does not permit a review of all his answers, but we should like to notice two or three.

The first question was: "May the church contribute to the support of orphan children, or any others in need who are not saints?" Nichols answered, "Yes, the church may, if it has the opportunity and is able, contribute to the support of orphan children and others in need who are not saints." He then cites II Cor. 9:12-13; Gal. 6:10 and John 12:32. He closes this paragraph by saying, "The orphan home is no longer an issue among- us, but this false doctrine they now affirm is the real issue." The only "false doctrine" to which he could refer is that the church is obligated to assist only the saints from its treasury. We will see about this later.

The second question was, "Can a church scripturally give to any other institution so as to aid it in its work?" Nichols answered: "Yes, the church can give to another institution, a needy home, or family, in order to aid it in time of distress ..."

He really did not answer this question; he only answered that part of it that suited his liberal views toward church support of benevolent societies. The question was, "Can a church scripturally give to any other institution so as to aid it in its work?" "Any other institution" would either mean "all other institutions" or "some other institution." If "all other institutions" it would allow the church to support the Red Cross, United Fund, Salvation Army, Care, etc. I do not think Nichols meant to include all these because he mentioned a needy home or family.

Now let us connect the answer to question one with that of question two. In substance Nichols said that the church could help "all men." The question was, Can the church support orphan children and others "who are not saints?" The answer was, Yes. The church then can give support to a Baptist home, Catholic home, Methodist home, and an unbeliever's home. In answer to question two he said the church could help "another institution, a needy home, or family, in order to aid it in time of distress." Now since the church can, according to Nichols, give to aid those who are not saints, and can support a home or family, it must follow that the church can support a denominational home or family. But they claim the orphan home is the original home restored. A Baptist home is broken by the death of the father, and the children are sent to a Baptist orphanage, another institution. Nichols says the church may support those who are not saints, and that it may support "any other institution," therefore, the only conclusion is that the church may support a Baptist orphanage, a Catholic orphanage, or a Methodist orphanage.

To avoid this predicament they deny that the

church can support denominational orphanages because they "teach error." But the original homes taught error. How is it "scriptural" for the church to support the "original" denominational home, but wrong to support the "restored" denominational home? In both cases they are not saints, and Nichols says the church may support non-saints. What difference does it make whether they are in the original home or in the restored home? To be consistent these liberal preachers are compelled to put denominational orphanages in the budget of their churches.

We only have space here to briefly consider question six and the answer. "Where is the scripture for churches starting and operating other institutions to do the work of the church?" Nichols answered, "I do not know of any scripture for the church starting and operating some other institution to do its work — the work of the church. But the contributing church does not start our homes to do the work of the church — we started them. You and your wife started your home, and my wife and I started ours, and we operate them, but the church can contribute to them in need. Childhaven was not started or organized by churches, neither is it operated by them."

He knows of no scripture to authorize the church starting and operating some other institution to do its work. Then to do so would be without scriptural authority. As to doing the work of the church, in nearly every debate I have heard or read on this subject, digressive preachers contend that the church must practice "pure and undefiled religion" (James 1:27). Would that not make it the work of the church? Do they not claim that "pure religion" — visiting the fatherless and widows — is a work of the church as well as the individual? Of course they do. There would be no debate on this question if they did not contend that this is the work of the church.

All right, it is the work of the church to visit the fatherless and widows in their affliction. But they argue that this cannot be done without a home, and they mean an institution by the word "home." It must follow from their reasoning that the church must build and maintain other institutions to do its work. But Nichols said, "I do not know of any scripture for the church starting and operating some other institution to do its work..." The only conclusion from Nichol's answers is: The church can only practice "pure and undefiled religion" by setting up an institution that is without scriptural authority. You try to figure another conclusion.

But Gus Nichols needs to get together with some of his debating friends. He says he knows of no scripture for the church starting and operating some other institution to do its work. In The Indianapolis Debate, page 69, W. L. Totty affirmed: "It is scriptural for churches of Christ as such to build and/or maintain such benevolent institutions as Boles Orphan Home, Potter Orphan Home, and such Homes for the Aged as at Gunter, Texas." Charles A. Holt denied this proposition. To build and maintain is the same as to start and operate. Nichols says there is no scripture for the church to start (build) and operate (maintain) some other institution to do its work, but Totty debated that it is scriptural for churches of Christ to build (start) and maintain (operate) such benevolent institutions as Boles Orphan Home, etc. Gus Nichols needs to debate W. L.

Totty on this proposition. One says there is no scripture and the other says it is scriptural.

In the Woods-Porter Debate, page 7, Guy N. Woods affirmed: "It is in harmony with the Scriptures for churches to build and maintain benevolent organizations for the care of the needy, such as the Boles Home, the Tipton Home, and other orphan homes and homes for the aged that are among us." Woods says it is scriptural for churches to (start) and (operate) benevolent organizations (institutions) for the care of the needy. Gus Nichols needs to debate Guy N. Woods on this proposition.

In the Cogdill-Woods Debate, page 5, Cogdill affirmed: "It is contrary to the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the Aged that are among us." Woods denied this, which means that he affirmed that it was in harmony with the scriptures for churches to build (start) and maintain (operate) benevolent institutions.

In August of last year G. K. Wallace debated James P. Miller and the first proposition was: "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us." Gus Nichols needs to debate G. K. Wallace on whether or not churches can scripturally start and operate institutions to do their work. How is the church to practice "pure and undefiled religion" without building and maintaining benevolent organizations?

To make clear what Nichols means, he says in the last paragraph: "Childhaven was not started or organized by churches, neither is it operated by them." The men listed above in debates affirmed that the church could build and maintain benevolent organizations (institutions) such as Boles Home, Tipton Home, Tennessee Orphan Home, CHILDHAVEN, and other orphan homes and homes for the aged that are among us." Either Gus Nichols needs to get with these men and learn what answers to give to questions like these, or these men need to get with Nichols and learn what propositions to debate.

The picture is simply this:

1. The church (as well as individuals) must practice "pure and undefiled religion" in visiting the fatherless and widows.

2. The church cannot do this without a "home" (institution or organization).

3. It is in harmony with the scriptures for churches of Christ to "build" and "maintain" benevolent organizations (institutions) to care for the needy.

4. "I do not know of any scripture for the church starting (building) and operating (maintaining) some other institution to do its work — the work of the church" — Gus Nichols, Gospel Advocate, December 23, 1965, page 825.

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## ANSWERS

1 Peter 3:15

## FOR OUR HOPE

Address questions to:

Marshall E. Patton  
806 Muriel Dr., S.E.  
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**QUESTION:** If you believe the church building can be used for weddings and/or funerals please give me scripture for the same. I would appreciate it very much. —J. R.

**ANSWER:** The issue involved in the above question is not so much What may the church building be used for, but rather What may the church use the building for? I am persuaded that the church can use the building only for that which comes within the scope of its mission.

The church building is authorized in the first place by necessary inference (Heb. 10:25). There can be no assembly without place. The church building is a place of assembly. The type of building with all of its facilities is justified upon the grounds of expediency (I Cor. 10:23). Let it be observed, however, especially from the latter reference, that the building and all of its facilities must be within law — they must expedite the divine purpose for which the place of assembly is authorized in the first place. This rules out some buildings, facilities, and purposes of some churches. Some buildings and facilities are used by some churches to expedite nearly every thing under heaven except the church's mission.

There are times, however, when the church building may be used by others for other purposes without a violation of truth. In some instance, a public school building might be damaged beyond use (by fire, storm, etc.). In such an emergency the church building could be used by the public school system to serve its purpose on a cost basis. Such would not involve the church. The difference between the church and its function and public school and its function should be obvious to all. If, however, any activity of others using the church building should be confused with church activity in the minds of the general public (perhaps because of the close proximity of one to the other), such use should be opposed. Under such circumstances a perverted concept of the church and its mission would result. This perverted concept constitutes a grave danger and must be guarded against with all care.

Now, concerning a wedding in the church building, I believe that any family might use it for the ceremony without reflecting on the church. The nature of the ceremony, its solemnity, and the teaching done is in keeping with the church and its mission. I cannot conceive of any misconception resulting therefrom. I do oppose, however, the wedding reception being given in the church building. This social aspect of the wedding, if given in the church building, would in this day convey immediately a false concept of the church. No matter if it be done by individuals, the

close proximity to the church would confuse some, especially, since so many are now thinking of the church as a social institution.

For the same reason I am opposed to Bible schools or colleges operated by brethren (often thought of by the world as **church** schools) using the church building. Especially so today, since some brethren are trying to promote such as **church** schools. Even if used on a cost basis, because of the close proximity to the church, such use would contribute further to the misconception that such schools and the church are related and that such schools may be supported by the church.

Funerals, like the wedding ceremony, do not convey any false concept of the church and its mission, but rather that which comes within the scope of its mission — to teach and to edify.



### WHY THE SUCCESS?

*Searching the Scriptures was launched into the field of religious journalism about six years ago. Since that time the subscriptions have come in at a rapid rate from all over the United States and abroad. This did not happen by accident. I feel that two major factors have contributed to its acceptance. First, it gives the brotherhood what they need — plain positive Bible teaching. Second, two fine men are at the helm to guide this journalistic ship in the right direction. They are brethren H. E. Phillips and James P. Miller. Although somewhat different in personality, they make two strong links in the chain of success. Both of these men have an unwavering faith in God and his word and serve him diligently with both lip and life.*

*Then too, Tampa is a wonderful place to have such a fine paper. With something over twenty congregations, all of which are true to the book with the exception of two or three. This beautiful city is also the home of Florida College, which is doing excellent work in the field of education. I predict great things for this paper. Why not join the long list of subscribers today? You will not regret it!*

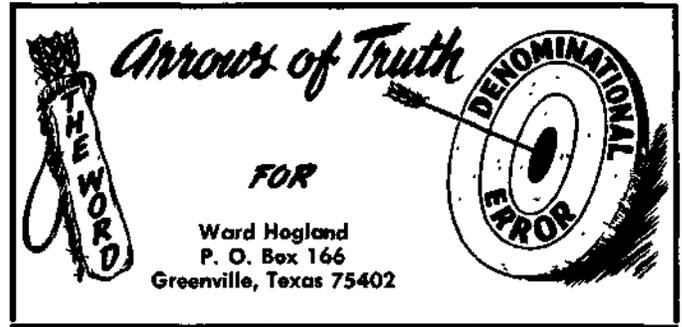
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### A PLAY ON WORDS-NO. 2

I pointed out in my last article that a great deal of confusion in the religious world is due to semantics. I call it a **play on words**. So many times a word with a number of meanings can be spoken one way and understood another.

The word **WORKS** is a word which has given us no little trouble. So many times the sectarians say, "We are not saved by **works**" or "**Works** never did save anyone." The unfortunate thing is that they are partly right. It depends on how they use the word. The word **WORKS** is used in at least three different ways in the New Testament. Many people do not know this, and are therefore led to believe the Bible contradicts itself.

A brief study on why the denominations are against **WORKS** might be in order. When Martin Luther emerged from the shackle of Roman Catholicism and started the Protestant Reformation he hated all **WORKS**. He had watched the apostasy of Catholicism develop into a cold, formal, ritualistic type of **WORKS** which he detested. I can't blame him because such is incompatible with the spirit of Christ. The Catholic people believed then, as they do now, that one must obey (**WORKS**) whether his heart was in it or not. They stressed **OBEDIENCE** (**WORKS**) but did not stress the **HEART**! This disgusted many people. It led them to baptize babies and unconscious people who didn't know what was going on. This made their obedience or **WORKS** a cold formal unscriptural procedure. Martin Luther, and many others, hated this type of **WORKS** and so do I! However in running from this cold type of obedience he ran **TOO** far. He came up with the idea that a man is not saved by any kind of **WORKS** or **OBEDIENCE** at all. He insisted that salvation was wholly by grace without any **WORKS** and Protestant Denominational preachers have been mimicking him ever since. In running back to Jerusalem he got up so much speed that he by-passed the city and butted his head against the walls of Jericho. Yes, indeed he went too far. He couldn't harmonize the **WORKS** of Ephesians two with the **WORKS** of James two. This gave him no little trouble; so much that he finally said that **JAMES** was not an inspired book and cut it out of his Bible as an interpolated text!

What Martin Luther did not know is that Paul and James were talking about two entirely different **KINDS** of **WORKS**. If not there certainly would be a contradiction in the Bible. In Ephesians two Paul is speaking of **BOASTFUL WORKS** when he says, "Not of **WORKS** lest any man should boast." In Romans three and verse twenty Paul says, "Because

by the works of the law shall no flesh be justified ..." Here Paul speaks of the Law of Moses. If the Jews could have kept the Law perfectly, they never would have sinned. But since they had sinned there wasn't any way they could be justified by the **WORKS** of the Law of Moses. James says, "Ye see then how that by **WORKS** a man is justified, and not by **faith only**" (James 2:24). James is plainly talking about **WORKS** in obedience to the **command of GOD**, or **WORKS** which perfect faith. This is the **ONLY KIND OF WORKS** which will save any man.

We have learned from our study that one is **not** saved by **BOASTFUL, RITUALISTIC WORKS**. Neither is he saved by **WORKS OF THE LAW OF MOSES**. However, we must keep in mind that the Bible abundantly teaches that one is saved by **WORKS** in obedience to the commands of **GOD!** Gentle reader, remember the Catholics teach that one is saved by a cold formal **WORKS** — this is error! The Denominations teach that one isn't saved by any obedience or works at all — this is error! The **BIBLE** says one is **SAVED** by **OBEDIENCE OR WORKS FROM THE HEART** (Rom. 6:17). Take your stand with the Lord today.

### WE HAD TO DO IT

H. E. Phillips

We are closing six years of publishing **Searching The Scriptures** with this issue. During the past four years we have delayed increasing the subscription price in spite of the fact that paper stock, printing, postage, etc., have continued to increase until now the cost of publishing **Searching The Scriptures** is about 25% higher than it was four years ago. Each year brother Miller and I have had to supplement the deficit out of our own pockets, and it is now getting beyond our power to do it.

Let me explain why an increase in individual subscription rates is essential. We do not sell any advertising space at all. We have no income from this source. All the advertising is that of our own books and Bibles we sell in the hope of helping the cost of publishing the paper. In the second place, we are not listed as a "non-profit" organization in the second class mailing permit, and our rates of mailing are higher. Now we are "non-profit" all right — we have never realized any profit out of this effort — but there is no organization of any kind in the legal sense of the word. We are just two preachers, with the help of several others writing good articles, making an effort to distribute the "good news" to as many as will take and read this paper.

Beginning February 1, 1966 we must increase the subscription rate to \$3.00 per year. All subscriptions received through January 31, 1966 will be \$2.50, the old rate. Club subscriptions will not be increased. We will continue to try to send four subscriptions for only \$7.50. This increase in subscription rates applies only to individual subscriptions. We trust you will understand our position and take advantage of the present period to renew your subscription at the old rate of \$2.50 per year for a good religious journal.

## The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolle, Mo.

### 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:

\* \* \* \*

"The intrigues by which the sovereign pontificate was obtained, recall the transactions in pagan Rome, when those who aspired to office in the republic bought suffrages of the people: Instead of a wise discretion, a disinterested equity, and a true elevation in sentiment, the chair of St. Peter was become the price of boldness, corruption and avarice.' The pretenders marched openly to their end, offering gold to some, dignities to others — pledging the property of the church to those who had no confidence in their promises, and setting to work all the seductions which could augment the number of their creatures...

"In the midst of these scandalous intrigues and criminal practices, Silverus, son of the former pope Hormsidas (514-523 A.D., reigned as bishop of Rome. L.W.M.), led away by the ambition of occupying the chair of St. Peter, offered a considerable sum to King Theodatus, and was chosen pontiff of Rome. (536 A.D. Silverus ruled less than a year. He was deposed, and later strangled while held captive by some priests. L.W.M.) (page 110.)

\* \* \* \*

"... The assembly before which Gregory (of Antioch) had justified himself (588 A.D.), was presided over by John the Faster, patriarch of the imperial city (Constantinople), who took the title of universal bishop, to show that the chiefs of the Eastern clergy had submitted to his authority. As soon as Pelagius II (bishop of Rome) was advised of the ambitious pretensions of John, he sent letters to Byzantium, declaring that, by virtue of the powers granted him by St. Peter, he annulled the acts of the synod of Con-

stantinople, and prohibited the deacons of the emperor from assisting at divine service celebrated by a proud priest, who would destroy the equality of the church, and who took a title so contrary to episcopal humility...

"... During the same year (588-89 A.D.), Recaredus, king of the Visigoths, after having publicly adopted, in concert with the grandees of his kingdom, the Catholic religion, assembled a council at Toledo... The king invited the fathers to deliberate upon reforms capable of remedying the disorders. The council decreed that priests and bishops, instead of living publicly with their wives, as they had before done, should maintain more mystery in their carnal intercourse, and should not sleep in the same chamber with them. They also prohibited children who were the fruit of illicit unions from being put to death..." (page 122).

\* \* \* \*

"He compelled the clergy, under pain of the most severe censures, not to prosecute their brethren nor the laity, before the secular judges; but to call them before the ecclesiastical tribunals — a usage which

soon spread throughout all Christendom" (page 122).

\* \* \* \*

"Yves, of Chartres, and Gratian, mention several decrees as attributed to Pelagius, which Dupin assures us are authentic... In the second decretal he permits (in consideration of the small number who dedicate themselves to clerical life, to bestow orders on those who shall have had children by their servants after the death of their legitimate wives, recommending that the culpable female shall always be shut up in a convent, to perform penance for the fault of the priest" (page 123).

\* \* \* \*

Concerning Gregory the Great (the First), 66th bishop of Rome: "To thank Recaredus for the rich presents which he had made to the pontifical church, the pope sent him a small key made out of the iron of the chains of St. Peter, a crucifix inclosing some wood of the true cross, and some hairs of St. John the Baptist!!

"About the same time, Gregory wrote to John of Syracuse, on the subject of the religious ceremonies practiced at Rome, and which he wished him to adopt in his church. This remarkable epistle witnesses, that they had already reformed the celebration of divine worship, and had introduced very many abuses into the Christian religion. The worship founded by the apostles on the simplicity of the primitive ages, has been encompassed, since the sixth century, with the pomp of the ceremonies of paganism; and St. Gregory, whose policy consisted in dazzling the senses of men to bind them to the church in the bonds of superstition, materialized the worship even more than his predecessors had done. He ordered new religious practices, whose splendor imposed on the common people; he filled the churches with tableaux and precious ornaments, and even temporized with the belief of idolatrous nations, by introducing their rites and their dogmas into the religion of Christ" (page 129).

\* \* \* \*

"Gregory having learned that a council had been convoked at Constantinople by the enemies of the Holy See, hastened to warn the principal bishops of the ambitious projects of Cyriacus (Patriarch of

Constantinople). He exhorted them to maintain the authority of Rome over Byzantium, and to refuse to the patriarch the proud title of universal bishop...

"He ordered the monks to submit themselves to all the severities of their rules, and made a decree, commanding priests to separate from the women with whom they lived. The severity of the Pontiff produced terrible consequences, and a prodigious number of infanticides.

"An historian relates, that a year after the publication of this edict, Gregory, having given orders to fish in the ponds which he had constructed to preserve the fish, six thousand heads of new-born children were drawn from the water. The holy father thus learned that his decree was contrary to the laws of nature. He immediately revoked it, and imposed a severe penance to obtain from God pardon for the abominable cruelties of which the priests of his church were guilty, and of which he was the first cause" (page 130).

"Thus the historians of this period affirm, that the priests were more baneful to letters than the wars of the Goths and Vandals; and that we owe to their fanaticism that profound ignorance which spread itself for several centuries over all the provinces of the empire. Gregory not only destroyed the works of the philosophers of Alexandria and Rome, who showed the knavery of the leading Christian ministers, and who could enlighten the nations; but the church militant following the example of its chief, attacked with fury every thing which bore the name of science and art. The rarest manuscripts were burned; pictures of an inestimable price were destroyed; the masterpieces of sculpture were broken or mutilated, and splendid buildings fell before the axes of the priests. Finally, the new religion established its throne on the ruins of the noblest treasures of antiquity, to found its power upon the ignorance and brutality of the people!!" (page 133).

#### LETTER TO A NEWSPAPER EDITOR

L. A. Mott, Jr. 5123  
Harrison Wayne,  
Michigan 48184  
September 17, 1965

Detroit Free Press  
Editor  
Detroit, Michigan

Dear Mr. Editor:

In the UPI and New York Times release, "Religious Liberty Document Defended by U. S. Prelates," which appeared on your front page Sept. 16, 1965, Catholic Archbishops were quoted as stating the following positions in the Ecumenical Council's debate on man's right to worship as he pleases: (1) The council's declaration on the right to worship according to the dictates of one's conscience "will ruin the Catholic Church if it is put into effect in those states where Catholicism is the leading religion." (2) "Only the Catholic Church has the right to preach the Gospel." (3) "The state has the obligation as a state to worship God." Others were quoted as opposing this viewpoint.

The position set forth in the above quotations

came from conservatives in the Catholic Church, which would imply that it is the view which the stricter interpretation of Catholic doctrine would bring to light.

In past presidential elections in which Catholics were involved those who questioned the Catholic candidates concerning the bearing their religious views might have on their political position were inevitably accused of bigotry.

Without a doubt, some voters have opposed Catholic candidates on bases not relevant to the fitness of these candidates to rule our nation. But the above quotations also without a doubt establish that an element in the Catholic Church even today contends for a church directed state. In view of this, it is nothing but right, proper, and wise for voters to question Catholic political candidates concerning their views on such matters. Neither should the inquirer be accused of bigotry.

Sincerely,

(s) L. A. Mott, Jr.  
5123 Harrison Wayne,  
Mich. 48184

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**Col. 3:18-21**

**THE ATTIRE OF A HARLOT**

The heading of this article is taken from Proverbs 7:10. Each reader could profit much by taking time to read that entire chapter now before reading further in this article. The chapter is a warning concerning the "strange woman which flattereth with her words." Many characteristics are mentioned, "She is loud and stubborn; her feet abide not in her house" (verse 11). When the young man came to her door she kissed him, professed faithful fulfilment of religious vows and peace offerings (such hypocrisy!), assured him her husband would be gone a long time, and suggested fulfilment of lust. Note the last seven verses of this impressive chapter. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteneth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell going down to the chambers of death."

The last chapter of the book of Proverbs describes the virtuous woman whose praise is far above rubies. She fears the Lord and has the respect and love of her husband and children. Her faithfulness, industry, wisdom, kindness and thoughtfulness of others stand in bold contrast with the flattery, stubbornness, hypocrisy, and unfaithfulness of the "strange woman." There is clothing or attire that befits or identifies character. The "attire of a harlot" is not described, but the very mention of such proves that there is such attire. Evidently it would be the type clothing that would indicate a lack of modesty and chastity. It would be the type to invite lust. Garments that indicate a bold disrespect for discretion and chastity would belong to the attire of the harlot and are unseemly for people professing godliness.

Is there any danger or cause for alarm in common brief attire of our day? If not, we might ask, could there be unwise and indiscreet styles now? Could there be lust provoking clothing if modern customs offer no such examples? Is it possible that people generally — even members of the church — are copying the patterns of a very ungodly element at Hollywood with no regard for scriptural suggestions and principles? Christians should "abstain from all appearance of evil" (I Thess. 5:22).

Gold, pearls, expensively decorated hair, costly array, etc., are unwise, also (I Tim. 2:9). The scriptures

insist upon emphasis on good works, the meek and quiet spirit, and chaste manner of life (I Peter 3:1-6). This would be a better world if more aged women taught younger women "to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4,5). The Bible is a great book to bless each life it touches. Why do we regard it so lightly and ignore its warnings?

Some aged women dress in the attire of a harlot today. Do any dare deny this? Who then is left to teach chastity, modesty and discretion? Any who are well aware of the great value of the meek and quiet spirit should proclaim their warnings from the house tops. Our nation is grievously distressed by divorce, fornication and adultery. Do we expect more faithfulness with the current cheap literature, triangular love affairs in pictures in theaters and television, and prevalent lust provoking attire? The hope lies in Christians who are willing to act as salt of the earth in turning the tide back toward decency and modesty.

Children should be trained to be chaste. Parents are the ones who buy the brief clothing and discourage and laugh at any sign of modesty. To see an immodestly dressed child hide from one whom she respects in the church is a sad sight. The modesty that is there will soon be crushed and there will be no shame. The ability to blush has about been destroyed. Parents, the souls of your children are involved in this careless behavior. Even the influence in the community may cause others to stumble.

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Is it possible that the woman who has the "attire of a harlot" shares in this guilt? If so, this is no small thing. David saw Bathsheba as she bathed herself. This bathing beauty provoked lust in the heart of this great man. Think how much better it would have been if she had bathed in private. Adultery, murder, and other sins grew out of this. It began as this beautiful woman exposed her body before one of the opposite sex (II Sam. 11). How many thousand times have similar things happened? Was David the only guilty party? If your daughter's bold disregard for chastity leads to a similar sin, would you also be guilty if you allow and encourage the "follow the crowd" styles of the day? Would preachers who refuse to warn of such danger also be guilty (Ezek. 33:1-10)?

Would Bathsheba's being at home excuse her? Some indicate that how one dresses in her own house and in her own yard is her own business. Bathsheba may have been at home, but she was not hidden from her neighbor, the king. The "strange woman" of Proverbs 7 was in her own house when she came to the door "in the attire of a harlot." It would be no more lust provoking at some other door or in some other yard.

Those most bold wore their immodest attire at home first. They met their guests, hurried into their own yard on errands, and gradually became more and more bold. Why should women dress carelessly before their children and their friends? Is it for comfort? This is an age of air conditioners and less manual labor. Our modest grandparents did hard manual labor and knew nothing of air conditioners. The most bold may be found on the streets in immodest dress in the early spring or the late fall. Comfort

is by no means the explanation.

Physical education classes, band programs and other school programs have their influence in pressuring young people to fit in with the crowd. Parents could prevent this, but they lack conviction or courage to speak up generally; so the young people are left to follow the most degraded suggestions that are made. Could we have very pleasant performances of school bands without the suggestive dances of scantily dressed majorettes on cool fall nights? Must immodesty be demonstrated on every hand?

It takes some courage to raise any objection because the reaction is bitter. "What business is it of his?" some will ask. Some make the ridiculous suggestion that the criticism should be made in private to the majorettes. Parents who allow it, teachers who suggest it, and the public that applauds share the guilt and need to hear the criticism. Must sin be publicly paraded with only a whispered rebuke (I Tim. 5:20)?

While there is a fiery criticism against one who questions the wisdom of beautiful young ladies being made a gazing stock before hundreds at a ball game, there are many who approve the warning. No efforts are made to joint out weakness in the words of warning. Harsh words of personal hate are the only efforts to answer the speaker who points out danger. These words are almost all made to his back. What could one say in defense of immodesty and a lust provoking dance? Parents, teachers, neighbors, use your God-given ability to speak out in favor of "chaste behavior coupled with fear" (I Pet. 3:1-6).

Most young people "follow the crowd" to have friends and be happy. None can follow all groups because all do not have the same standards. As one fits more and more into the worldly group, he cuts himself off from the strict group who walks in the narrow way. Christian young people find much to bring joy. "The way of the transgressor is hard" (Prov. 13:15). "The fruit of the Spirit is love, joy, peace ... against such there is now law" (Gal. 5:22,23). The Lord knows best and the Bible is right. Choose ye this day whom ye will serve! Let members of the church follow the principle of life the Christ has given us that those of the "contrary part may be ashamed having no evil thing to say of you" (Titus 2:7,8). The breastplate of righteousness is important (Eph. 6:14). Spots, blemishes, wrinkles, and such like are not to mar our lives (Eph. 5:27,28).

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# The News Letter Reports

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

## ANNA T. ROBERTS

(Note: James W. Rury has written the following article about Anna, the beloved wife of Luther G. Roberts and mother of John T. Roberts. We are grateful to him for this tribute and for the comforting words which he spoke at her funeral. — Luther G. Roberts)

Mrs. Anna Throckmorton Roberts, 57, of Salem, Oregon, passed away December 9 at a Salem hospital following an illness of more than one year. She was the wife of Luther G. Roberts, minister of the Market Street church of Christ in Salem.

A native of Texas, she had lived most of her life in West Texas and New Mexico before coming to Oregon in 1958. She was a former dean of women at Abilene Christian College and taught high school English many years. She earned her Bachelor's and Master's degree at West Texas State College.

Sister Roberts taught Bible classes for many years and contributed articles to religious publications. She also was an officer in the American Association of University Women.

Surviving, in addition to the widower, are the son, John, at home; Mrs. Fred Throckmorton, Dumas, Texas; and sister, Mrs. W. C. Gotten, Jr., Austin, Texas.

### HER LIFE

There is an lamentation for a wasted life. Here was a life of over 56 years of living life to its fullest in preparation, in service to her family and society, and in honor to her Creator. We seek not to overly-eulogize or immortalize this one, but we do extol the good that she did and the lasting good her living influence will do. We do exalt the God and His principles which she set forth by word and by deed.

This one was a friend to hundreds, an inspiration to man. Few have had more friends and touched more lives than the Roberts.

To know Anna at all was to esteem her; to know her fully was to love and be loved by her, a cherished honor bestowed upon many. She was outstanding as a person, an educator, a friend, a mother and wife — as a woman, but foremost, she lived a life as a faithful child of God. Surely, "Precious in the sight of the Lord is the death of his saints." Thus, she lives not as but a victim, but as one victorious. HER DEATH

The departure of our beloved Anna was in character and in keeping with her life — a life of courage, faith and beauty — the beauty of holiness. Hers is now a death of beauty, the beauty of a setting sun awaiting the dawn of a new day. Our tears cease to flow when we know that hers was a death of dignity, the crowning completeness of a full life. Her departure from this life as preceded by years of usefulness and influence for good.

Death will not erase this good nor hinder this influence that lives in others. Here was not a death by accident nor by violence, but a putting off of the temporal body that was born to die and did so with

dignity.

## HER VICTORY

Concerning then her victory, we would not want to hinder a bud from blossoming into the beauty of a fragrant flower, nor a child from, attaining adulthood, nor this one from gaining the life that is life indeed. We know that death is a part of living — living life at its fullest. Here is not a death of degradation, but one of exaltation; nor an end, but an entrance. To this victorious one, it is a time to live again, a time of change: from the temporal to the immortal, from the time-bound to the eternal, from the earthly to the heavenly, from the corruptible to the incorruptible, from the physical to the spiritual, from the toils and trials to rest.

Authors, of whom this one was a student and admirer, have said: "Death is as the foreshadowing of life. We die that we may die no more" (Hooker). "Death and love are the two wings that bear the good man to heaven" (Michelangelo). "Life is the soul's nursery, its training place for the destinies of eternity" (Thackeray). "Death is the golden key that opens the palace of eternity" (Milton).

The inspired book of instruction and comfort that she read and lived tells of the victory of the faithful. I Corinthians 15:50-58; Revelation 7:13-.

Anna Throckmorton Roberts is a victorious one. This is not a time for bitterness and regrets, but a time to turn again to life and other responsibilities, treasuring the memories, challenged by the example of this one, awaiting our time of departure which shall be and shall be soon. We part at the footstool; we anticipate reunion in the service together at the throne.

James W. Rury  
1216 Birch  
Dallas, Oregon

## NEWS

Alton Elliott, Jesup, Ga. — After two years with the Spring Warrior congregation I am moving the first of January to Jesup, Georgia to work with the church in that city. During my two years with the church in Spring Warrior there have been 25 responses to the Lord's invitation, ten of these were baptized into Christ. My new address is: 1055 E. Plum, Jesup, Georgia.

George T. Eldridge, Murray, Ky. — The work in Murray is progressing well. Brother Bearl Darnell, an elder at the church of Christ located in Bandana, Ky., is seeking an evangelist to work full-time for the church. The church can pay a minimum of \$80.00 per week plus a house. Brother Darnell stands for the truth on the current problems dividing the Lord's church. His address is: Post Office, LaCenter, Ky.

Bennie P. Ener, Orange, Texas — One was baptized and one restored in our recent meeting with J. W. Hicks.

**Harold V. Trimble**, San Antonio, Texas — The Valley-Hi church of Christ will open its new brick-veneer building with a gospel meeting January 2 through 9 with the following speakers: **Stanley Lovett, W. L. Wharton, Bill Reeves, Leon Odom, Dana Halstead, Dan Shipley, and H. A. Gist.**

The beautiful auditorium is paneled in mahogany with vinyl tile floors and comfortable opera chairs. It is situated on Loop 410 just west of Lackland Air Force Base. There will be singing from 2:30 until 4:00 p.m. January 2nd and services will begin at 7:30 nightly from Monday through Saturday. Sunday services are 10:00 and 11:00 a.m. and 6:00 p.m.

The evangelist for this work has been supported by Highland Boulevard from its beginning. We stand in the Old Paths wherein is the good way. We urge all who will to share our job on this long looked for occasion, and to enter into the spiritual feast of glad tidings with us."

**Horace Neely**, Elizabeth City, N. C. — Recently we moved from Seattle, Washington to Elizabeth City, N. C. There is not a faithful church here or in the Norfolk, Va., area. My wife and I and **Eugene** and **Millie Willis**, who are living in Virginia Beach, Va., are starting a congregation in their home and hope to have a place to meet soon. Anyone living in this area and interested in worshipping God after the New Testament pattern, please contact us at Virginia Beach, Va., phone 497-8281 and Elizabeth City, N. C., phone 335-2146.

**Jesse M. Kelley**, Altus, Okla. — Our work here is getting more encouraging all the time. Last week we gained two more members from the liberals, and our radio program is bringing visitors to our services. Our membership now numbers ten and a year from now I think it will number three times this.

#### **BROTHER DIESTELKAMP TO NIGERIA**

**Donald P. Ames, Aurora, Ill.**

Recently brother **Leslie Diestelkamp** announced his plans to return to Nigeria to continue the work of preaching the gospel he was engaged in just four years ago. It would have been nice if other young men considered taking up the challenge, but that the work might continue without interruption, brother Diestelkamp and his wife have made known their intentions to return.

Brother Diestelkamp needs no introduction to many, having formerly served as associate editor of **Truth Magazine**, and largely responsible for both the growth and soundness of the church in the Great Lakes region today. He has already spent two years in Nigeria, and is thus already acquainted first hand with the trials, hardships, temptations and language problems that would have yet to be learned by others. His former association with the brethren there will also give him a very good base with which to continue and build upon.

As brethren know, traveling expenses for such a trip are not paid for out of pocket change. Although most of his living expenses have already been provided, he still lacks a minimum of at least \$3,000.00 to be able to leave on schedule this summer. Congregations in Florida (and elsewhere) with which I am

personally acquainted could help in this effort. Individuals also may join in. Brethren, let us hear from you. It may not be much in either case, but ten dollars from twenty different congregations makes up two hundred dollars. You may be one, but you **are** one! And that we can't forget!

Why not sit down and write brother Diestelkamp at 1833 Ivy Lane, Aurora, Ill. 60506, and express your interest in having fellowship in this matter? It would be greatly appreciated, I know, and not only he, but the people of Nigeria and you yourself would profit therefrom. Why not write him today? Here is a qualified man ready to get, let us do our small part to help send him!

**Norman W. Fisk**, Merced, Calif. — I have moved to Merced, California to preach for the congregation that meets at Merced Colony Grange Hall, 2711 Childs Ave., Merced, Calif. This is my first full time work. I would like to be placed on the mailing list of anyone who would like to mail me a bulletin.

#### **A STATEMENT REGARDING RESTORATION OF FELLOWSHIP**

A division occurred in the Thomas Blvd. church of Christ, Port Arthur, Texas, in August, 1960. Those who left the congregation formed what is now the Imhoff Avenue church of Christ in Port Arthur. The alienation of the two churches has continued until the present time. Since the division several efforts were made in the direction of instituting discussions between the elders and evangelists of both churches, but these efforts were without success.

In early November, 1965, the elders of the Imhoff Avenue church contacted the elders of the Thomas Blvd. church by mail, suggesting a meeting in the near future to discuss the differences between the two churches and to explore the possibility of a reconciliation. This overture was very readily received and accepted by the elders of the Thomas Blvd. church, with a suggested meeting time by them of Nov. 18, 1965. Thus on this date discussions and negotiations were begun between the elders and evangelists of both congregations.

Five meetings were held, embracing approximately thirteen hours of discussion of the differences which precipitated the division and of several other related matters. These meetings were characterized by good will and brotherly feelings, yet with plainness of speech and openness of thinking and feeling in every matter. Accusations and differences were thoroughly discussed.

The results were that agreements were reached, mistakes were admitted, sins were confessed, and erroneous doctrinal positions were renounced. Due to the seriousness of some of the differences, acknowledgements of wrongs in these matters were put in writing with signatures attached. We believe that all outstanding matters and differences between the two churches were discussed, settled and forgiven in a scriptural manner.

Therefore, it is with much joy that we announce to the congregations concerned, to Christians in this area, and to the brotherhood everywhere that our differences have been settled and fellowship has been restored. We realize that the effects of this division

have been hurtful and far-reaching, affecting not only the members of both churches but also our brethren in this immediate area and in many other places. We pledge ourselves to try to undo, as far as we possibly can, the harmful effects of this division. We are determined that we shall do all possible to promote a spirit of good will and love between the members of the two churches, and seek a restoration of estrangements resulting "from the division. We have promised one another that in the future we shall love one another as brethren, that we will encourage one another in every righteous endeavor, and that we will assist one another in the work of the Lord in accordance with scriptural teaching concerning such congregational cooperation.

We have sought for, have asked for, and have received forgiveness of one another, and in prayers we have asked for and received forgiveness of our Father in heaven. We now ask our brethren everywhere, all who may know of this division and all who have in any way been affected by it, to forgive us and to remember it against us no more.

Faithfully and fraternally yours,  
Elders, Thomas Blvd. church /s/  
Houston Hamby /s/ W. O.  
Viola /s/ W. L. Fergusson  
Evangelist: /s/ Ardie P.  
Brown, Jr.

Elders, Imhoff Avenue church  
/s/ Thomas B. Smitherman  
/s/ J. E. McCuiston  
/s/ J. A. Bruton  
Evangelist:  
/s/ Bill Cavender

(Note: It should be noted that brother Ardie P. Brown, Jr., had nothing to do with the division, but has done much to effect the reconciliation.)

#### **CONTACTS NEEDED IN CORK, IRELAND**

In March, 1966 Carl Shaver and family (wife and 4 children) are moving to Cork, Ireland where he will be engaged in a prominent business enterprise. They are faithful members of the church at Jordan, Ontario, Canada where Brother Shaver is a deacon. They look upon this transfer of work as a door of opportunity to establish a faithful congregation in that place. If anyone knows of members of the church living there, or even friends or relatives of members who are there, Brother Shaver would like to know. Every possible contact is needed. The Shavers are stable and responsible Christians who will exert a good influence. Perhaps some faithful gospel preacher would be interested in helping establish the cause in that place where he would have the help and encouragement of this fine family. Any helpful information should be mailed immediately to:

CARL SHAVER

RR1

Jordan, Ontario, Canada

In the event they have gone by the time this notice is published, mail will be forwarded to them until a permanent address can be established in Cork.

**Everett Mann**, Tampa, Fla. — The Del Rio church of Christ has been established a little over a year

now. The church is progressing nicely in spite of the fact that two families who were with us to begin with have moved away. Our attendance is running between 40 and 50 regularly; and there has been two baptisms. The Del Rio church has purchased a lot on the N.W. corner of Sligh and 50th. We are looking forward to building in the near future. We encourage anyone in the area to work with us and further the cause of Christ in this vicinity.

#### **BIBLE AUTHORITY**

**Bobby Graham, Florence, Ala.**

Understanding that authority is the right to command and to expect a response, a person who is really searching for truth will be forced to accept some authority. The need for authority can be seen even in physical affairs such as traffic laws. Likewise in religions, there must be some established authority. What is it?

Primary authority rests with God; that is, it begins with God. God, preexistent from the beginning, could be the only one with whom it could begin (Gen. 1:1). From just a brief reading of the first chapter of Ephesians, one can plainly see that God has all authority, for He is the Chief Actor: it is God that abounded, God that predestined, God that foreordained, and God that chose.

You will recall, however, that Christ claimed all authority in heaven and on earth. Thus, the authority that he possesses is delegated, handed down from the Father. The fact, however, still remains that He has all authority. The Father also committed all judgment to the Son (John 5:26). Read also Acts 3:19, Matt. 17:5, and Heb. 12:2.

Of course, this authority has been placed in the Word. The statement of Balaam in Num. 22:15 sets forth an eternal principle concerning the Law of God: Balaam said that he could not "go beyond the word of the Lord to do less or more." This is stated also in II John 9. The psalmist in 119:89 says that this law is eternal, "forever."

Since this authority is so important and rests in the word, we must determine how to establish it from the word.

Of course, the simplest way is by direct command. For example, in I Cor. 11:24, there is a command to eat the Lord's Supper. An example, the second method of establishing Bible authority, can be found in Acts 20:7; this tells us when to eat it. This scripture states that they ate it on the Lord's Day, the first day of the week. It is, therefore, necessary to infer that we should eat it just as often as the Lord's Day comes. The Jews remembered the Sabbath as often as it came, once every week. This third method is that of necessary inference, drawing a "necessary" conclusion.

- (1) Direct command — Rev. 22.9.
- (2) Approved example — Acts 2:42; Acts 20:7.
- (3) Necessary Inference—necessary to infer that that a place was used for meeting.

The matter of establishing Bible authority is a simple fact if we will only submit ourselves to that which the standard of authority — the Word of God — has to say.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

### **"THINK ON THESE THINGS"**

Phil. 4:8

## MIRACULOUS DIVINE HEALING - NO. 6

Connie W. Adams, Akron, Ohio

One of the best ways to expose the sham of the purported "healer" of our day is to contrast their claims and practices with the healing of Jesus and his apostles. John wrote "Try the spirits whether they are of God: because many false prophets are gone out in the world" (I John 4:1). If those who claim God works through them in healing the sick are completely on the level, they should feel no resentment when we discharge this divine commandment to "try" them. What better way could be found to do this than to lay their claims and practices side by side with the miracles of our Lord?

(1) Jesus did not heal for notoriety. He sought no reputation as a wonder-worker. He did not send the apostles before him as press agents to drum up interest in the miracles he would perform when he should come to a certain village. He had no camel caravans bearing large signs advertising himself as one bringing "salvation for the soul and healing for the body." He preached the will of God and worked miracles to establish his claim that he was from God. One present day "healer" advertises himself as "the man with the miracle arm." Since Jesus fed 5,000 with just a few loaves and fishes, I wonder why he did not advertise himself as the "miracle chef." Surely that would have attracted a crowd. Observe the signs painted on the huge vans which carry the circus tents of the "healers" over the land, listen to their pretentious claims in their services, hear them on the radio and television as they give the world the big build-up concerning their great wonders and then you decide whether they are seeking notoriety. By contrast consider the fact that in five instances of healing by Jesus he charged that they should "tell no man."

(2) Jesus healed all sorts of afflictions. He caused the lame to walk, the blind to see, the deaf to hear and the dumb to speak. He restored sanity to those who were insane. He never conducted a preliminary hearing or interview to select certain cases and reject others. It was not necessary for anyone to send his money ahead to make an appointment with Jesus. There was no case too hard for him. Have you ever noticed that most of the attempted cases of healing by claimants now concern invisible afflictions, nervous disorders, tuberculosis, cancer, ulcers and such like? Where did Jesus ever tell one that he had to believe he was healed whether he felt better or not? Where did he ever tell one that he could do nothing for him because his faith was too weak?

(3) Jesus never indicated that healing was to be universal. On only four occasions on record did he heal many. On one occasion he healed ten, three times he healed two at once, and on twenty-three occasions

he healed only one person at a time. It could not be said that he "featured" healing in his ministry. Yet, the "healers" now preach that everyone ought to expect to be healed, and leave the impression that the person who does not "claim his healing" has some sort of second class faith and is a great disappointment to the Lord.

(4) Jesus did not discourage the use of physicians and medical remedies. In the account of the good Samaritan, Jesus related that the good man bound up the wounds of the man who was robbed and beaten, poured in oil and wine and took care of him (Luke 10:30-35). "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick" (Matt. 9:12). How many times have you heard "healers" belittle medical doctors, make them the "bad guys," the "villains" who are just out to rob the poor people, in order to make themselves the dashing heroes who come to the rescue with miracle healing to "show up" the doctors? This is all part of the psychology employed to deceive the simple.

(5) There was never any room for question or doubt as to the reality of the afflictions of those healed by Jesus. In John 9, the blindness of the one healed had been known by those present all his life. In Acts 3, everyone knew of the man lame from his mother's womb. All Jerusalem recognized that a notable miracle had been performed and even the rulers, elders and scribes admitted that it was so (Acts 4:5-6,16). But how many of the cases of cancer, tuberculosis, ulcers and other ailments are self-diagnosed in the modern healing services? What evidence is adduced to show that these claiming to have such afflictions verily do have them? Must we just take the word of these people and the "healers"? When Jesus healed the lepers he charged that they go and show themselves unto the priest that they might be accounted clean and fit to associate once again with the people and to join in the sacrifice with others. Which of the modern "healers" is willing to have reputable physicians examine and diagnose the ailments of those who come before them, and then have them examine the persons afterward to verify medically that they are whole?

(6) There was never a case of relapse to the former affliction among those healed by the Lord. Yet many of us have talked with people still obviously afflicted who had given testimonials that they were healed. One of the great "healers" read a testimonial on television a few years ago of a woman in Michigan he had been supposedly healed of cancer. Yet the local newspaper in the town where the woman lived carried her obituary the very next day and gave the cause of death as cancer. That kind of healing is not worth much. It is interesting to notice also that Jesus did not heal on the installment plan. Where did one say "Lord, I am some better, pray for me again?" Where did the blind man say, "I can make out faint images, yes, I think I am beginning to see a little?"

My friends, we do not doubt the cases of healing by Jesus our Lord. We believe every one of them. It is not a case of trying the Lord, but we are going to try those who come today with their claims of working wonders, and it is not hard to weigh them in the balances and find them grossly wanting.

The methods of deception used by modern "healers" and their profiteering at the expense of the gullible will be considered in the next article.

## BROCK-McWHORTER DEBATE

On the nights of October 25, 26, 28 and 29, Paul Brock met Don McWhorter in debate at the meeting-house of the Lakeview church in Rossville, Ga. This is a suburb of Chattanooga, Tenn. The subject for the first two evenings had to do with the conditions under which one church may contribute money from its treasury to another church and the last two evenings dealt with whether a congregation could scripturally contribute to an organization home (defined as Childhaven and like institutions by McWhorter before the discussion). The conduct of the audience was splendid at all times. The participants were well-behaved and it was demonstrated that brethren can come together and discuss their differences without misbehavior on the part of any. It is hoped the discussion has brought brethren closer together and given each of us a greater determination to "search the scriptures."

We were privileged to have a full auditorium each evening. Most of these were from areas other than in Chattanooga. For several years the preachers of the area have controlled the congregations (mostly through the elders) with an iron hand. The effectiveness of their boycott was evident in the lack of attendance from the city itself.

### FIRST NIGHT

"The scriptures teach that a church may contribute money from its treasury to another church only (a) when the receiving church is unable financially to support adequately the physical wants of its own indigent members, and (b) when the purpose of the donation is: 'that there may be equality,' or mutual freedom from want of physical necessities."

**Affirm: Paul Brock Deny:  
Don McWhorter**

Bro. Brock opened his remarks by showing the necessity of a scripture for all we preach and practice. He pointed out the Bible taught by command, example and necessary inference. Bro. McWhorter accepted these things.

In proof of his position, Brock presented II Cor. 8 and Acts 11:29-30 as examples of churches sending and receiving money for the relief of needy saints. He pointed out the scriptures teach that money was contributed by the church for the relief of saints only. To prove otherwise, McWhorter must produce a passage showing contributions for other purposes. In answer to this, McWhorter challenged the use of II Cor. 8 as an example of the church receiving money and Acts 11 as the church giving. He demanded proof the church could send "only" under such conditions in the proposition.

Brock pointed out in his second speech in order to prove his position false, McWhorter must show authority for the church to send funds to relieve anyone except needy saints. He further asked his opponent if the disciples of Acts 11:29-30 constituted the church in sending. In rebuttal, McWhorter denied the existence of a treasury in this passage.

Equality was denned as "mutual freedom from want" by Brock and II Cor. 8:13-14 was given as proof. McWhorter tried to answer this by charging that Brock's position makes equality "even." This was answered by showing II Cor. 8:15 (gathering of manna) to be an example of Bible "equality."

A chart was introduced by Brock listing a number of things being practiced by churches (much through the sponsoring church). McWhorter renounced 90% of the items listed and Brock then insisted he tell the audience which 10 % he endorsed. The negative never did reveal that 10%:

In his first speech of the evening, McWhorter presented a chart containing six things he believed Brock must prove. It was later shown that Brock's obligation was to prove his proposition, not the six things on McWhorter's chart.

The negative also introduced a chart called "The Theory of Evolution" in which he tried to show the changes in some brethren were the result of an evolution of thinking and Brock's position was the consequence of these changes. The second night a chart on the "Fact of Evolution" rather than the "Theory" was introduced by Brock to show the progressiveness of the present innovations. In these connections, much was said about changing by McWhorter, but Brock pointed out that one should not be ashamed to change when necessary. He even suggested that McWhorter had not left the faith when he left sectarianism and thus changed.

McWhorter claimed in his speeches that the contribution from Macedonia and Corinth to Jerusalem was intended to "heal a rift" existing between those congregations. He was challenged to show such a statement from Romans 15.

McWhorter attempted to place the guilt of division on Brock and claimed that he was standing on "original ground" and in such a position was endorsed by the oldest church in the city (Foust Street — formerly Cowart). Brock replied to this Thursday evening by showing that while McWhorter may be endorsed by the oldest church in the city, he (Brock) was contending for the oldest church in the world.

## COMMENTS TO EDITORS

"My daughter gets the paper Searching The Scriptures and I read it. I think it is one of the best. Keep up the good work. I love to read of some standing for the truth and not afraid to defend what they preach." — Mrs. Leona Nelson, Greenville, Tenn.

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tive material in your paper. It surely must be doing much good in helping people to keep in the right way of the Lord." — F. E. Sewell, Kirkwood, Mo.

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"I appreciate receiving Searching The Scriptures." —David B. Leffler, Nashville, Tenn.

"I do love the fine things you write and believe Searching The Scriptures does a great work in building up the faith of those who read it." — Mrs. John C. Green, Nashville, Tenn.

## BIBLE WORD STUDIES

IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.

Route 6, Box 420, Tampa, Florida

### "BIBLICAL" WORDS OF LUKE AND ACTS: NO. 2

#### Endidusko

The verb **endidusko**, "I put on," occurs in the LXX in six passages: II Kings 1:24; 13:18; Judith 9:1; 10:3; Prov. 31:21; Sirach 50:11. In the New Testament **endidusko** occurs only in Mark 15:17 and Luke 16:19.

Cremer does not list the word in his lexicon, but Thayer lists it as a "Biblical" word (p. 694). In his comments, however, Thayer says nothing of the "Biblical" nature of the word.

We now have an inscription from Delphi, dated somewhere around 156-151 B.C., that employs this very verb. Deissmann observes this point, but he does not cite the source.

#### Himatizo

The verb **himatizo**, "I dress, clothe," is similar in meaning to the preceding word. **Himatizo** does not occur at all in the LXX and only twice is it found in the NT, Mark 5:15 and Luke 8:35.

Cremer does not list the word, but Thayer includes it in his "Biblical" words (p. 695).

The verb is found in one pre-Christian document of about 163 B.C. It occurs in the phrase **himatisei auten**, "with clothe her." Further, the word occurs in a papyrus dated about 13 B.C. One instance especially noteworthy is from a papyrus of a testament of a man who could not write his own name (Dionysius, the son of Harpocraton, A.D. 117). In this testament the children of a female slave are twice mentioned as having been "fed and clothed (**himatizomenon**)," by the testator's wife.

The term further occurs in an interesting deed of adoption of A.D. 381, "I will feed and clothe (**himatizo**) him nobly and properly as a natural son."

#### Anathematizo

The verb **anathematizo**, "I curse," literally, "I devote (to the lower world)," occurs numerous times in the LXX. In the NT it occurs only in Mark 14:71; Acts 23:12, 14, 21.

Of this word, Cremer remarks, "only in biblical Greek," (p. 887). Thayer says, "a purely biblical and ecclesiastical word," (p. 37). However, Thayer follows the word, in his "Biblical" list, with the note "Inscription," (p. 693).

We have an ancient lead tablet (first or second century A.D.) containing a curse from Megara. The tablet is now in the State Museum at Berlin. On this tablet is the expression (several times) "we curse them."

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**MONDAY, JANUARY 24**

- 7:30 P.M. The World in Revolt — An Overview ..... Claude Worley  
8:30 P.M. The Revolt Against the Bible ..... Yater Tant

**TUESDAY, JANUARY 25**

- 9:20-10:15 Evolution ..... Paul Foutz  
10:15-11:15 Proper Use of Science ..... Art Dowell  
11:15-12:00 "They Made Lies Their Refuge" ..... Jimmy Tuten  
2:20- 3:20 The New Morality .....Barney Keith  
3:20- 4:20 License, Responsibility and Intelligent Freedom ..... C. D. Hamilton  
7:30 P.M. Revolt Against Doctrine as Basis of Fellowship ..... Bryan Vinson  
8:30 P.M. Revolt Against Morality - Love Without Law ..... Frank Puckett

**WEDNESDAY, JANUARY 26**

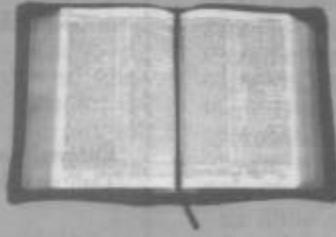
- 9:20-10:15 Evolution ..... Paul Foutz  
10:15-11:15 The Christian in the Midst of Revolt .....Lloyd Moyer  
11:15-12:00 Standing on the Other Side .....Choice Bryant  
2:20- 3:20 Individual Conscience and Group Action ..... Sewell Hall  
3:20- 4:20 Spiritual Health and Recreation ..... Cecil Willis  
8:30 P.M. Perversion of Justice ..... Roy Cogdill

**THURSDAY, JANUARY 27**

- 9:20-10:15 Evolution .....Paul Foutz  
10:15-11:15 Revolt Against Governmental Authority ..... Ferrell Jenkins  
11:15-12:00 II Tim. 2:2 "Commit Thou" ..... H. S. Owen  
2:20- 3:20 "Rather Reprove" ..... Charles Holt  
8:30 P.M. Making God in Man's Image ..... James P. Miller

# 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 LORD'S CHURCH

H. E. Phillips

There are some basic facts that every believer in the word of God accepts without question. He does not question that there is a God, that God had an eternal purpose by which He would reconcile sinful man to Himself, and that this was done through the death, burial and resurrection of His Son Jesus Christ. Every believer in God's word accepts the fact that in the fullness of time all this was accomplished and today there exists upon earth a people belonging to God by way of the blood of Christ, and that Christ sits at the right hand of God as supreme ruler over this body of obedient believers. But somehow man has almost constantly disputed what God has revealed about the **nature, purpose** and **work** of this body of saved people called the "church." Every generation has come up with some new idea to promote or some change to make in the church of the Lord.

In recent times a few brethren have decided that the scholarship of the world, the translators, the brethren through the years, and the great majority of the people of God today do not know what the word "church" (ekklesia) means and have, consequently, unawares created something foreign to the word of God. I have no ill feeling toward anyone I know espousing these views. I am interested only in the doctrine as it is developing.

Brother J. D. Hall of Jasper, Texas recently published a treatise on this subject in the August, 1965 issue of the **Preceptor**. His contention is that we have understood the church to be an institution when in reality its meaning is an "assembly," "congregation," "crowd," "gathering," or "community of people." His article repudiated the idea of an organization in the local congregational sense. Brother James W. Adams reviewed this article in the September, October, and November, 1965 issues of the **Preceptor**.

During the lecture week at Florida College this year brother Charles A. Holt diverted from his assigned subject and spoke on this same theory. He ridiculed the meaning of an organization or institution in the word "church" as used in the word of God. It is not my purpose in this article to review his

statements in that speech, but I do want to point out something about the **church** (ekklesia) of the Lord that clearly shows that whatever idea one may have about the English "church," the people of God do form an **institution** and **organization** in the **local sense**. And it is so plainly taught that I am amazed that one so well read in the word of God as brother Holt would make such statements as he made in his speech.

### HALL'S CONCEPT OF "CHURCH"

I understand from brother Holt's speech at Florida College that he shares the views of brother Hall, but brother Hall's position is in print and easier to review at the present time.

Brother Hall gives five meanings that scholars have assigned to "ekklesia": 1. The Scriptural Assembly (Matt. 16:18); 2. Christians Gathered Together Physically (Acts 11:26); 3. The Children of Israel In The Wilderness (Acts 7:39); 4. A Riotous Mob (Acts 19:32); and 5. A Court Of Law (Acts 19:39). It is true that these are meanings of the common term "ekklesia." But he indicts the translators of the King James version in these words: "In this case (translating the word 'church' — H.E.P.) these fine scholarly men deliberately and knowingly changed the Word of God to fit their own materialistic concept of what the Kingdom of God should be" (Page 402). He says when we get way from this deliberate change in the word of God by the use of the word "church": "Lost will be the institutional sense which is inherent in the word 'church' when the passage is dealing with a group of Christians. Lost will be the hierarchical sense of the spiritual brotherhood which gives our sectarian friends so much trouble. And found will be the simple 'individual to Christ' relationship which is so abundantly taught in the New Testament, but which has been so hard to detect in our present so-called 'churches'" (Page 403).

He says further on the word "church" as we now use it: "This 'church' is a materialistic institution. It is something we can see. It has a definite location. People look at the beautiful — or even the shabby — building and say, 'There is the Church of Christ.' Yes. You can even read the sign out front which says in bold lettering, 'Church of Christ.' Can there be any doubt? Certainly not. Everyone understands that this is a religious club with a hierarchy composed of Elders and Deacons who have absolute lordship over the physical properties of this club (or church) as

well as over its 'members'" (Page 406).

Finally, he sums his views on the use of "church" by saying: "Brethren, there are no passages in the New Testament which prove the existence of an institution in the time of the apostles such as we have today, and which we call a 'local church of Christ.' Christians in the first century gathered themselves together at various times and places as commanded by the inspired leaders. But these were ONLY gatherings of Christian people; nothing more. Nowhere do we read of a common treasury such as we have today, and around which revolve almost all so-called 'work of the church' never have we been told of an incident where anyone, either as a church, gathering, or as an individual, ever hired a preacher or anyone else for any purpose whatever. Nowhere, do we read where elders were in charge of anything or anybody. But, we do read where elders are to be ministers, or servants, among God's people. Hear the Lord in Matthew 20:25-28:" (Page 406).

This is the new theory on the meaning of "church" in our English Bible. There is no organized local church in any sense. Only Christians gathering at various times as commanded by the "inspired leaders." I wonder who would call them together today since we do not have "inspired leaders." There are no elders overseeing anything or anyone. There is no common treasury; no preacher or anyone else employed to do anything. And Matthew 20:25-28 is the passage that is used to show that elders are not overseers of anyone or anything.

I want to take a moment to expose this false application of Matthew 20:25-28. I have heard it used many times to try to prove that elders are not over anyone. The context of these verses begin back in verse 17: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them." He told them about his suffering to take place in Jerusalem. In verse 20 the mother of the Zebedee brothers came to Jesus requesting that he grant one to sit on the right hand and one on the left in his kingdom— superior positions over the other apostles. In verse 24, the one just before these verses used to disprove that elders oversee anything, we read: "And when the ten heard it, they were moved with indignation against the two brethren." Verses 25-28 involve only the twelve apostles. There was to be no ruler "among them." No apostle was over the other apostles. It is a perversion of the passage to apply it to elders, preachers, or anyone else. Jesus was talking to the apostles about their relationship to each other.

### THE PROPER USE OF WORDS

Words are vehicles by which we convey our ideas, thoughts and objectives to others. These words must be understood by both the speaker and the hearer before true communication is possible. God revealed His mind to us through words, and these words must be understood before we can know the mind of God. We believe in the verbal inspiration of the word of God — the very words were given by the Spirit of God. John 16:13 says that the Spirit would speak what he heard to the apostles. On Pentecost the apostles were filled with the Holy Spirit and began to speak "as the Spirit gave them utterance" (Acts 1:4). Paul wrote to the Corinthians that God had prepared things for those who love him that

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had never entered the heart of man, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10). "Which things also we **speak**, not in the **words** which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:12). "How that by revelation he made known unto me the mystery; (as **I wrote** afore in few **words**, whereby, when ye **read**, ye may **understand** my knowledge in the mystery of Christ)" (Eph. 3:3,4).

God expects us to understand and obey what He speaks to us. We will be judged by these words spoken by Christ (John 12:48,49; Rev. 20:12). We are forbidden to go beyond what is written (I Cor. 4:6; II John 9), to preach another gospel other than that by the apostles (Gal. 1:8,9), and to add or take from the words (Rev. 20:18,19).

These words which were inspired of God were in a language we call "common" Greek, the language spoken by the common man during the days Christ and the apostles lived upon earth. Because we do not speak that language today as used by the Holy Spirit, we must depend upon translations — the carrying across from one language to another the exact meaning in the original words used. The world's greatest scholars have worked at the task of reproducing into English the exact meaning of the original Greek language used by the Holy Spirit in revealing the mind of God. Unfortunately, some of these words were not translated but invented from the Greek for various reasons. In addition to this, some of the English words have changed meaning since some of the translations were made and, therefore, do not now convey exactly what the original words meant. However, the percentage of these words is so small that one should have little difficulty determining the meaning either by the context, some other passage with a clear meaning, or by consulting some standard authority on the true sense of the word.

There can be no true communication between people without understanding the meaning of a word,

and there must be some accepted standard by both parties by which to determine this meaning. I believe standard English dictionaries and Greek lexicons are the only sources to which we can go to determine this matter. This I shall do in this study. In trying to learn what the Greek "ekklesia" and the English "organization" and "institution" mean I shall appeal to these standard authorities and not to some man's arbitrary definition to prove his point.

### THE MEANING OF EKKLESIA

The English word "baptism" has the meaning to most people of a burial, sprinkling or pouring, but the word was created to translate the Greek term "baptizo," which did not have all these meanings. There are three ways I can learn what this word really means, and I do not have to be well versed in the Greek to do so.

1. I can consult a standard Greek authority for its meaning in New Testament times. This word comes from a Greek word which scholars say means to "dip" or "immerse." I can learn what the mind of God is relative to this subject by going to these scholars and determining what the word meant at the time Christ and the apostles used it.

2. But that is not the only way I can determine its meaning, even from the English, if I never consulted a Greek lexicon. I can find other expressions referring to baptism that take away all doubt as to its meaning by inspired writers. "Therefore we are **buried** with him by baptism . . ." (Rom. 6:4). There is no doubt about the English word "buried" — I know what God meant by "baptism." "**Buried** with him in baptism..." (Col. 2:12). I know that one is "buried" IN baptism. There is no doubt about what God meant even if the English "baptism" is an invented word for the translators because they wanted to retain the idea of sprinkling. Other English words clearly tell us what God revealed by describing the action.

3. In addition to this, I can learn what "baptism" means in the word of God by the necessary circumstances that surround the action. "And, Jesus, when he was baptized, **went up straightway out of the water...**" (Matt. 3:16). Only a "burial" (which the New Testament says is IN baptism) requires such action. Sprinkling and pouring could be done without it. "And he commanded the chariot to stand still; and they **went down both into the water, both Philip and the eunuch; and he baptized him.** And when **they were come up out of the water...**" (Acts 8:38,39). These circumstances demand a "burial," which the Bible says is done in baptism. You see, I can learn what God's word teaches on the subject of baptism from the English, even if the English word "baptism" is not exactly true to the Greek word used by Christ and the apostles.

The word "church" is exactly the same. I can learn what the Spirit meant by the word "ekklesia" from other English expressions even if the English "church" is not properly used by some today. I can show that the word the Holy Spirit used carries the idea of organization and institution in the local congregational sense in the New Testament.

First, I must find the true meaning of the English "organization" and "institution." **Webster's Twentieth Century Dictionary** says of "organization": "1. The act of organizing; the act or process of ar-

ranging and getting into proper working order; as, the organization of an expedition. 2. The state of being organized; that which is organized; an organized body. 3. Organic structure: the disposition or arrangement of the organs for the performance of vital functions. 4. The arrangement of the parts of an aggregate or body for work or action; systematic preparation for action."

The same authority says of "institution": "1. **The** act of establishing; establishment; that which is appointed, prescribed, or founded by authority, and intended to be permanent. 2. An organized society, established either by law or by the authority of individuals, for promoting any object, public or social; as, a literary institution; **a** benevolent or charitable institution."

What does the Greek "ekklesia" mean? **Expository Dictionary of New Testament Words** by W. E. Vine says: "From **ek**, out of, and **klesis**, a calling (**kaleo**, to call), was used among the Greeks of a body of citizens gathered to discuss the affairs of State, Acts 19:39." He goes on to give various ways in which this word is used and passages where it was so used.

The meaning of "ekklesia" (and it was no more a religious word than the word "baptizo" during the time the word of God was being revealed) is "out" and "called." It means "called out" and may apply to any number of persons in various relationships. The word "baptism" means to "dip" or "immerse" and may be applied to anything. But Christ and the apostles gave a spiritual meaning to "baptizo" in the revealing of God's mind to man. Like the word "walk," which means to move on the feet or go forward in some manner, among other meanings, came to have a spiritual meaning when Paul said to "walk in the Spirit." The word "ekklesia" was given a spiritual meaning in revealing the mind of God to man. When Jesus said, "upon this rock I will build my **church**," he was talking about a spiritual body of "called out" people.

The English word "organization" means "the act of organizing; the act or process of arranging and getting into proper working order," and "the state of being organized; that which is organized; an organized body." Is this what Jesus meant when he said he would "build" his church? In Ephesians 1:22, 23 and Colossians 1:18 the inspired writer said the "ekklesia" was the **body**. "The church, which is his body..." The word "body" tells us what the church is in these passages.

As in the case of the Greek "baptizo," which is translated by some form of "baptism," the Greek "ekklesia" is translated by the English "church." In both cases the English may not truly and accurately translate the original sense, but we can find other English words that tell us the true meaning of the original term. One of these is the English word "body." Paul tells us something about "ekklesia" that shows it to be an organization. "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" (Rom. 12:4, 5). I Corinthians 12:27, 28 and Ephesians 4:11, 12 give various parts that God placed in the body for its function. This is the process of arranging and getting into working order — an **organization**.

"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**" (1 Cor. 12:12). As our physical body is one with many members, so is the body of Christ, which is the church. "For the body is **not one member, but many**" (I Cor. 12:14). Paul goes on to explain the various functions of the foot, hand, ear and eye, and then concludes, "But now hath God **set the members every one of them in the body,** as it hath pleased him. And if they were all one member, where the body? But now are they many members, yet but one body" (I Cor. 12:18-20). Webster says "organization" is "the state of being organized; that which is organized; an organized body." That is exactly what Paul says of the body of Christ, which is the "ekklesia." Of course, he is talking about the use of spiritual gifts, but still the parts are formed into the whole for function. "That there should be no schism in the body; but that the members should have the same care one of another" (I Cor. 12:25). The members of the body are not to be divided, but to be as one. This is **organization**. The idea of organization is in the word "body" and the church is called the body of Christ.

Webster says the word "institution" means "establishing ; establishment; that which is appointed, prescribed, or founded by authority, and intended to be permanent." Is that not what Christ did when he built his church? Even though the Greek "ekklesia" does not carry the inherent idea of organization or institution, the word of God teaches that this "called out" body of Christ was instituted and organized, thus an **institution and organization**.

#### DIFFERENT USES OF THE WORD "CHURCH"

Like most of the words we use, the word "church" is used in different senses. The context usually tells us the sense in which it is used. Sometimes the word is used to refer to the "called out" in the universal sense. It means those who have been called "out of darkness into his marvelous light: which in time past were not a people, but are now the people of God . . ." (I Pet. 2:10). "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Obviously, in these passages the "called out" is used in the universal sense of the word. The same is true in Matthew 16:18 when Jesus said, "Upon this rock I will build my church."

But the word is also used of "called out" people in a given locality, excluding some "called out" in other areas. Several letters were written by Paul to churches in given localities and he put them in contrast to churches in other places. "Unto the church of God which is at Corinth ..." (I Cor. 1:2), he wrote: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye" (I Cor. 16:1). In these passages the word "church" is used in a local sense, meaning the "called out" of a certain area. In Revelation 2 and 3 the apostle John wrote to seven different "churches" in Asia and named the cities where they were located. The charges and commendations differed with each church. There is no way to understand these churches in any sense other than local congregations of the "called out."

But again the word "church" is used to mean the

actual coming together of the members for some function. In I Corinthians Paul made several statements that clearly show the sense to mean "assembly." "For first of all, when ye come together in the **church ...**" (I Cor. 11:18). "Yet in the **church I** had rather speak five words with my understanding ..." (I Cor. 14:19). "If therefore the whole **church** be come together into one place..." (I Cor. 14:23). "Let your women keep silence in the churches. . ." (I Cor. 14:34). The context shows that the word is used in the sense of actually assembling for some function. This is the English meaning of "organization."

#### THE CHURCH AN ORGANIZATION

The word of God teaches that the universal church has no functional organization — arrangement of parts for function or action. It has no scriptural systematic arrangement whereby it can function as a body. But these "called out" people of God do have a scriptural organization by which they can function to do the Lord's will in each given locality. This is what we mean by a local congregation or church.

Just as in the case of learning the true meaning of the word "baptism" in the New Testament by other terms that cannot be denied, I shall show that the word "church" in the local sense is an organization and institution divinely arranged and prepared for function.

It has already been shown that the New Testament compares the church to a body with various members that function in different realms, yet all compose only one body. I am now talking about the "ekklesia" — "called out" in the local sense. There is a scriptural local organization of the church that is divinely arranged with different members, not having the same work (Rom. 12:4, 5), to do what is taught in the New Testament. It is amazing to me that men can read over these passages and completely miss this.

When Paul and Barnabas returned from their first preaching journey they returned "And when they had ordained them elders in every **church ...**" (Acts 14:23). Paul ordained "elders" in every church. Did he do right? Is this not an organization by the very circumstances of the case? As "baptism" is shown to be a "burial" by the Spirit using a word that clearly defines the action, so the "church" is shown to be an organized unit in a locality by giving the circumstances and conditions which make it an organization. The "elders" had an obligation to the "church" in Ephesus to be "overseers" as made by the Holy Spirit (Acts 20:28).

Paul wrote to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). Paul ordained "elders" in every church and told Titus to ordain "elders" in **every city** (locality). Every church was to have elders appointed if these passages have any meaning and application at all. This in the very nature of the circumstances makes the local church — "called out"—**an organization**.

Peter wrote: "The elders which are among you I exhort, who am also an elder... Feed the flock of God **which is among you,** taking the oversight thereof

..." (I Pet. 5:1, 2). Peter limited the oversight of the elders to the "flock which is among you." I doubt that even the most radical person would deny that the flock of God is the same as the church in Acts 20:28. We have the New Testament teaching that there are to be elders in every church, in every city, and limited to the "flock which is among you." This prescribes organization in the local church and forbids any extension of this organization beyond the local church.

Paul wrote a letter and said: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and deacons" (Phil. 1:1). It may be said, "This does not say the church, but saints." If "saints" do not compose the "called out," who are they? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). At Corinth the saints were the church of God. So were they at Philippi. But in Philippi we have "saints," "bishops," and "deacons." This, by the very nature of the language, makes it an organization by our English definition.

This local organization is a 'called out' even when not assembled. Paul was on his way to Jerusalem in Acts 20, "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them .. ." (Acts 20:17). The church was located in Ephesus, a locality. The elders were from Ephesus, and were overseers of that "called out" people of God. These "elders" — not the church — came to Miletus to meet and talk with Paul. Paul talked to the elders, not the church on this occasion. There was a "flock" (church — "called out") in Ephesus and there were "elders" who were made "overseers" of this local church, and the "elders" of this locality were called to Miletus from Ephesus by Paul. If this does not show that the church had an organization in the local sense other than the actual assembly, I do not understand what the words could possibly mean.

#### FUNCTION SHOWS ORGANIZATION

The "called out" of the Lord has a work to do. Some of this is to be done by the church as the local organization. I am not talking about an individual obligation; I am speaking of the local church. One of the duties of a local church is to support the preaching of the gospel. This one is enough to prove the point. Paul said: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). While preaching at Corinth Paul said: "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). He took "wages" from other "churches" to do "service" at Corinth. These churches (not individuals) did what Paul said the Lord ordained to be done in I Corinthians 9:14.

Again, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15, 16). This was a local organization — "saints with bishops and deacons" — sending

support to Paul in Thessalonica, and they did it once and again. In the first case several "churches" sent "wages" to Paul as he preached in Corinth, "to do you service" — this is the "church" of God which is at Corinth (I Cor. 1:2) — and in the second only one "church" sent to his needs in Thessalonica. This is a work of local organizations called "churches." Each of these churches had "elders" if Acts 14:23; Titus 1:5 and Philippians 1:1 were followed.

The Lord's church is spiritual in its nature, organization and work. God through Christ brought into being this divine institution and assigned the work for the body to do. Only in the local sense does this "called out" (ekklesia) function as it does the work of the Lord. The church has different members, but they are compacted together into one body and each member does its work to accomplish the work of the whole.

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## COMMENTS TO EDITORS

"I always look forward to receiving the good paper. I rejoice that there are those who will stand for the truth who are not willing to compromise with the liberal element which is so prevalent in the church of the Lord today. May God bless you." — Edis Pyles, Moundsville, W. Va.

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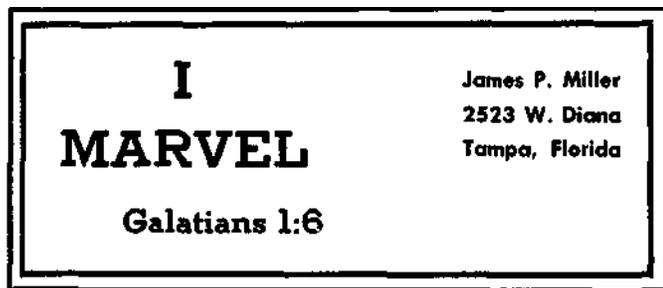
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In a prior issue I have quoted from the book "The Herald of Truth Story," published by the Highland Church in Abilene, Texas. This is a complete work of great detail that tells about the work of the program. This book was left in the meeting house at Seminole after my debate with G. K. Wallace last summer. In section seventeen of the book there is a report by G. T. Hudgins who is the office manager and accountant for the Herald of Truth. He states that his work is "from my vantage point of office manager and accountant." There can be little doubt that what he says is spoken with complete knowledge and authority.

I marvel that if the Herald of Truth is just a radio program as it is claimed that it could have an office manager and accountant. It seems to me that he would have to be the office manager for the Highland congregation but that would not help the scriptural situation for both are without authority in the word of God. Regardless of this, however, he gives some figures that are very interesting to me and I believe the readers.

"By actual count we have the addresses of 10,312 churches of Christ. Out of this number about one-fifth, or 2,200 churches have given one or more times to the support of this program. Approximately 1,500 churches are listed as regular supporters in this calendar year of 1964."

The first thing of interest to me in this report is the number of churches known to the Highland congregation. Over 10,000 are listed by name and address. This means that every time the Herald of Truth sends out a first class letter, if they were to send it to every congregation, they would spend over \$500.00. This would pay for a gospel meeting in some needy spot on earth. If they were to write each congregation each month this would take \$6,000 a year. Add the cost of mailing out the magazine that they publish and all of the other types of material that they publish and it runs into the tens of thousands. The ability of Highland to handle money wisely is illustrated in a report by Holland Boring in Section 3 of the book. He states that the cost of the administration of the church in 1964 was \$48,554.00. Yes, I have the figures right, the cost of running the church was almost fifty thousand dollars. This was the cost of ADMINISTRATION. Evidently this does not include the preaching for that is listed separately at \$73,388.00. Brethren, it is costing almost a thousand dollars a week just to run Highland. Some will say, what business if this of yours, they are not spending your money? If they are not it is not their fault. It seems that every time I go to the

mail box they are doing their best to persuade me to send them some.

### ONE-FIFTH HAVE GIVEN

Brother Hudgins points out that 2,200 churches have given at least one time and comments that this is about one-fifth of the total number. He also states that 1,500 churches are listed as regular contributors. Stop and think for a minute. Here is a congregation that pays administrative salaries of almost \$50,000 to see to their work asking every church in the world to send money to them so they can administer theirs also. Brethren, it all reminds me of the old story about the lady that approached the old brother and asked for a contribution to the Missionary Society. Upon giving her a dime she thanked him and started away. He called her back and gave her a dollar and when asked why said, "That dollar is to get that dime where I want it to go." Regardless of the scriptural side of the matter is there a business man on earth that can not see the waste of Such a system. If it costs about \$50,000 a year just to run the Highland church, it is little wonder that we are not able to find out what it takes to "oil the machinery" for the Herald of Truth. I marvel.

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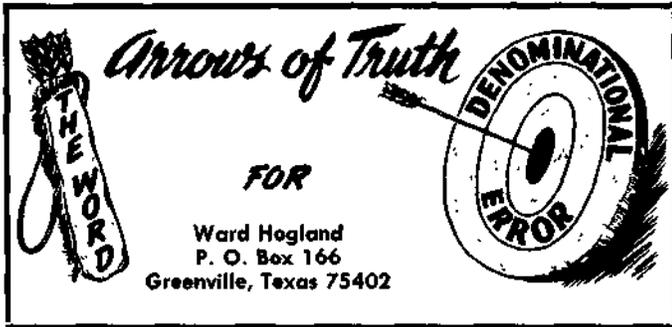
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### "THE BIG CAMPAIGN MEETING"

In the November 26th issue of the Christian Chronicle brother Jimmie Allen lists five advantages to holding a big campaign meeting. I feel the five reasons given are all debatable and rest on his opinion rather than scripture. In the entire article he gave only one scripture, which I plan to take up later.

I would like to notice the so-called advantages of the big "centralized" meetings which are being conducted, with some comment to follow. It might be in order for me to say, that I do not oppose these meetings because they are BIG. Neither do I oppose them because of the COOPERATION. I oppose them for but one reason and that is they are without BIBLE AUTHORITY. Now, here are the advantages he gives:

1. He said, "More people are converted in a large campaign than in smaller, local meetings." I doubt that he could prove this assertion. He merely gives his opinion. If all the local churches would work as hard, and spend as much money, I feel that more could be accomplished in the local church. But more important than this, is the fact that he gave no scripture for the big campaign.

2. He said, "Large numbers of people turn out for an evangelistic campaign, and people can be reached who will not attend a local revival." Again, I don't believe he could prove this assertion. If all the money and time used in the "big campaign" meetings would be utilized by each local church I feel that more could be accomplished. Furthermore, here again, he gives no scripture for the big campaign.

3. He said, "The church is advertised and a campaign, properly conducted can do much to forward the work of the church where it is unknown. The Roman Catholic church receives more good publicity than any other religious group because it is better known." He went on to say, "As the church of the Lord becomes better known, we will receive more and more favorable publicity in the news media." Now, may I say that I have no desire to make the church of the Lord like the Catholic church. They can have all of that so-called "good publicity" they want. Brethren, has the time come when we have to mimic the Catholics in order to get good coverage through the news media? Is the Church of our Lord to spread the gospel and grow by the news media? Paul didn't get very good "news media" coverage when that bunch of Jews stoned him and dragged him out of town for dead! Neither was he getting good NEWS MEDIA coverage when the city was so stirred he had to be let down the wall in a basket.

Brother Allen should know that the Catholic church is rotten with politics and every other conceivable thing, which helps them get that so-called good publicity. Here again, he mentions the great publicity but gives no scripture for the big campaign.

4. He said, "A cooperative campaign builds a better spirit of unity among our brethren." Again, I say this is a debatable issue. I feel that the Lord's way is the best. He desires each congregation to tend to its own business and do its own work. In this we have COOPERATION but not CENTRALIZATION. Again he gives his opinion but no scripture.

5. He says, "Such a campaign provides an opportunity to demonstrate scriptural cooperation to the community. Congregational cooperation is scriptural and, thus, is no new thing." He went on to say, "In Acts 2:22-23 the church at Jerusalem sent Barnabas to Antioch. His mission was evangelistic and one congregation assisted another. If this could be done in the first century, why not today?"

This must be an error in printing because Acts 2 says nothing about Barnabas going to Antioch. I believe the scripture should be Acts 11:22-23. Since this is the only scripture given, we must give it some attention. If it teaches what brother Allen says it does, then I am for the BIG CAMPAIGN meetings. Even if I felt that they were not expedient, I could not oppose them. Now let us notice this scripture and see if it teaches what he claims it does. Acts 11:22-23 says, "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." This scripture doesn't say ONE thing about a campaign meeting or one church collecting one dime from another! The text says that the church at Jerusalem sent Barnabas to Antioch. He preached to them when he arrived. Now where did one church COLLECT money as a SPONSORING CHURCH for a BIG CAMPAIGN MEETING? My friend, it isn't there. In the big campaign meetings of today, one church acts as the sponsoring church and collects money from others to pay the large bills. Brother Allen gave this scripture and like "presto" he wants us to believe that he has defended the big campaign meeting. Such is not so.

In Bible times churches cooperated and helped other churches by paying a preacher to preach for them (see II Cor. 11:8). They paid the PREACHER but NEVER paid the CHURCH so it could pay the preacher! In the field of benevolence they always paid the CHURCH which was in NEED (see Acts 11:28-30 and I Cor. 16:1-2). They always PAID the church but never paid the Preacher so he could pay the CHURCH! Brethren, this wasn't placed in the Bible to fill up space. This scripture teaches exactly what I believe. That one church may send a preacher to another congregation to preach. This is the DIRECT method. Brother Allen says this is congregational cooperation. Yes indeed! but it isn't the kind used in the BIG CAMPAIGN meetings. So this passage teaches exactly what we have taught for years. That a church may send direct to a preacher and he may preach anywhere they desire to send him. This eliminates the sponsoring church, societies and big

campaign meetings. Gentle reader, please come back to the Bible in ALL things.

## ANSWERS

1 Peter 3:15

### FOR OUR HOPE

Address questions to:

Marshall E. Patton  
806 Muriel Dr., S.E.  
Huntsville, Alabama 35802

QUESTION — Please explain Rom. 2:14 and Eph. 2:12. It seems that the former passage gives hope to the Gentiles during the Mosaic dispensation while the latter reference seems to contradict it. — B.P.

ANSWER — Note the two passages under consideration:

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." (Rom. 2:14).

"That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12).

In the former passage Paul teaches that the Gentiles were not under the law of Moses. It was given only to the nation of Israel (Deut. 5:1-5). Even though the Gentiles were not given a written law, they, nevertheless, were under law. There was a standard by which they were judged. They were "a law unto themselves." That law or standard involved the clarity of their own conscience and the knowledge to which they did have access. They were in constant contact with the Jews from whom they learned much. Furthermore, God had prophets, not of Israel, working among the Gentiles, e.g., Balaam. To this list might be added Job, Jethro, and even Melchizedek. That there was hope for the Gentiles and that God was interested in them during this time is evident from the design of the plagues brought on Egypt (Ex. 9:13-16); Jonah's work in Nineveh (Jonah 3:5-10); Naaman's cure of leprosy (II Kings 5:15), and the experiences and results of the faithful in Babylon during the Captivity. Paul said "When they knew God, they glorified him not as God, ... Wherefore, God also gave them up ... ." (Rom. 1:21-24). He also said that it was "because of the blindness of their heart" and their own "ignorance" that they were alienated from the life of God (Eph. 4:18).

Eph. 2:12 does not mean that the Gentiles were without hope in the sense that they could not be saved because of being rejected arbitrarily by God. They had no hope through the covenant made with Israel — they were not under it. They had no hope of themselves — they came short of what knowledge they did have. Their only hope was in Christ. Herein, their imperfections are covered by the grace of God

through faith on their part and salvation is received as a gift from the Almighty (Eph. 2:8,9).

If the Jew had kept the law of Moses perfectly he would not have needed a better covenant (Heb. 8:7,8). If the Gentiles had measured up to perfection according to the knowledge they had, they, too, would not have needed Christ. But — all sinned! All came short of the glory of God (Rom. 3:23). Therefore, both find reconciliation in Christ and in Him only (Eph. 2:12-16).

## BIBLE WORD STUDIES

### IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.  
Route 6, Box 420, Tampa, Florida

### "Biblical" Words of Luke and Acts: No. 3

#### ANAZAO

The verb Anazao, "I live again, revive," which does not occur in the LXX, occurs in the New Testament only in Luke 15:24 and in Rom. 7:9.

Thayer remarks, "a word found only in the NT and eccl writ..." (Lexicon, p. 37). He lists it in his "Biblical" list (p. 693), but follows it with "inscrip." He does not cite the inscriptions."

Cremer says, "only in the N. T. and patristic Greek; the anabiosi of profane Greek does not correspond with the soteriologic import of the biblical zoe" (Lexicon, p. 722).

We have today a selection from Nicander, a poet of the second B. C., which contains the verb anazao, which is a poetical form of anazao. The selection reads, "Till that the warm rains fall, and moistened therewith they revive (anazaoous') them."

The very Biblical word anazao occurs in Sotion, a narrator of marvels, who belongs, probably, to the first century A. D. He says, "they say in the neighborhood of Cilicia there is a body of water, in which strangled birds and irrational creatures, if plunged therein, come to life (anazen)."

In a selection of the second century A. D., the text of which was not available to the writer, the verb anazao is used in a context in which there is described the return to life of one supposed to be dead.

In a certain Cretan inscription of unknown date the word occurs in connection with the story of a woman, Archonika, who fulfills a vow to Artemis which she had made after having "come to life again (anazosa)."

#### DIATAGE

The noun diatage, "disposition, ordinance," occurs only once in the LXX (II Esdras 4:11), and only twice in the NT, Acts 7:53 and Rom. 13:2.

The word does not occur in Cremer, but Thayer remarks, "a purely biblical and ecclesiastical word (for which the Greeks use diataxis)" (Lexicon, p. 142).

We now have a striking example of the noun in Ruphus of Ephesus, a physician who lived about AD 100. The selection is as follows: "I is only necessary by a subsequent ordered way of living (diatage)

# The News Letter Reports

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

to bring back the body into proper order."

Examples from the papyri appear to indicate that the phrase **ek diatages** was a sort of formula meaning "by order."

Careful investigation reveals that the noun **diatage** can be traced through the countries bordering on the Mediterranean: from Pergamum, Sardis, Ephesus, etc., and even in the country towns of Egypt. To the writer this is nothing short of a remarkable demonstration of the international character of the Hellenistic Greek vocabulary.

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**SPEARS-HALE DEBATE** **J. T. Smith, Oklahoma City, Okla.** On March 28-April 1, 1966 **Dudley R. Spears** and **Lewis G. Hale** of Oklahoma City, Oklahoma will discuss the following propositions in the 10th and Francis meeting house:

March 28, 29: "The Scriptures teach that there is an exclusive and binding pattern of cooperation among churches for evangelism which is violated by the Herald of Truth type cooperation."

Dudley R. Spears will affirm.

Lewis G. Hale will deny.

March 31, April 1: "It is in harmony with the Scriptures for churches of Christ to build, maintain and regularly contribute money to such benevolent organizations as Tipton Home, Boles Home, and other orphan homes and homes for the aged that are among us."

Lewis G. Hale will affirm.

Dudley R. Spears will deny.

## TO NIGERIA IN 1966

**Who?** Brother and sister Leslie Diestelkamp of Aurora, Ill.

**When?** The summer of 1966.

**Qualifications?** Established the work in Western Nigeria in December of 1959 and labored there very successfully until July, 1961.

**Recommendations?** The Diestelkamps are highly recommended by all faithful brethren who have labored in Western Nigeria; though the Diestelkamps are sufficiently well known for their works sake, that little introduction or recommendation is necessary.

**Needs?** \$6,000 travel expenses. \$575 monthly support for two years. The work in Western Nigeria needs the experience and devotion of the Diestelkamps. In turn, the Diestelkamps need your help.

**Contact:** **Leslie Diestelkamp**, 1833 Ivy Lane, Aurora, Ill.

**For information:** Write to **George Pennock**, 720 Shelborn Drive, Owensboro, Ky.

**J. M. Gunn**, Tallahassee, Fla.— The Westside church in Tallahassee, Fla., is in process of selling bonds for the construction of a meeting house in this city. Brother Lanning Courtney is to come and

preach for us as soon as he can raise support. We are looking forward to having him with us.

**Norman W. Fisk**, Merced, Calif. — I have moved to Merced, California to preach for the congregation that meets at Merced Colony Grange Hall, 2711 Childs Avenue. This is my first full time work.

**W. F. Dudley**, P. O. Box 105, Snellville, Ga. — The church in Lawrenceville, Georgia is interested in securing the services of a gospel preacher. The church will be able to furnish the preacher a house in which to live if he can bring the necessary support with him or can support himself in secular work. For a man who is qualified to teach school, there is an excellent opportunity with openings each new school year in about every field. The church, though small in number with only twelve members, feels that with assistance from a regular preacher, growth can be achieved. Within the past few months the meeting house has been completely remodeled which includes a new roof, additional classrooms and installation of a baptistery. Brother Steve Hudgins of Ocala, Florida preached in our August meeting and brother Jerry Eubanks of Atlanta assisted us in a November meeting. Good crowds attended both meetings and we had good support from brethren in the Atlanta area.

**Cecil B. Douthitt**, Fort Smith, Ark. — On Friday night, January 14, 1966, we are expecting a large crowd here at the church of Christ, 2323 South 46th Street, Fort Smith, Arkansas, to hear **J. Ronnie Pope** present his discourse on, "Evolution or Creation — Which?" The material for this lecture was prepared by brother Pope to refute the teaching of one of his professors in Northeastern State College where he is a student and where the discourse was first presented to the students there. Also, he has delivered it in several churches in Oklahoma and Texas.

**Edgar C. Walker**, Shepherdsville, Ky.—I began my work here with this good congregation August 15, 1965, following brother **Amos Davenport** who worked here for five years.

**Horace Neely**, Elizabeth City, N. C. — Recently we moved from Seattle, Washington to Elizabeth City, N. C. There is not a faithful church here or in the Norfolk, Va., area. My wife and I together with another family living in Virginia Beach, Va., are starting a congregation in their home and hope to have a place to meet soon. Anyone living in this area interested in worshipping God after the New Testament pattern, please contact us at Virginia Beach, phone 497-8218, or Elizabeth City, N. C, phone 335-2146.

**Donald R. Givens**, 1309 Chase, Novato, Calif.— If you have friends, a son, or relative stationed at Hamilton Air Force Base, please send us their names and addresses and we shall be glad to get in contact with them. We are the closest church to Hamilton

A.F.B. and we invite you to worship with us when in the San Francisco area. The church meets at 807 Grant in Novato. Our next meeting is April 13-20 with Ted Beaver.

Earl Fly, 527 2nd St., Lawrenceburg, Tenn. 38464 — At the invitation of the Hollywood Drive church in Jackson, Tennessee, I am considering working with them, effective about June 1, 1966, provided my personal support can be secured from elsewhere until they become self-supporting.

Jackson is a city of about 43,000 population with several thousand more in the county and adjoining Bemis. It is located about 20 miles north of the liberal Freed-Hardeman college at Henderson, which has greatly influenced west Tennessee churches for years. There are now six liberal churches in Jackson, one in Bemis and many throughout the region, while there are only a few sound, mostly small country churches. There is only one full time sound preacher (Medina) within a radius of about 18,000 square miles from Jackson.

About two years ago a few faithful brethren, by personal efforts and some outside assistance, made a down payment on a meeting house sold by the Presbyterians, which seats about 250 and has adequate class rooms, and is in a good location. They now have about 40 or 50 attending, and they are able to make building payments and meet current expenses. At present this is all they can do financially.

Jackson is a very strategic location, and a strong, sound church there will strengthen the entire region. A full time preacher is urgently needed now to help wage an aggressive effort against the liberalism sweeping all of west Tennessee, and to help build a strong congregation. A radio program and a paper to be mailed throughout the region are some of the mediums we could use to reach the people.

If the brethren feel the work is worthy of support, and are willing and able to supply it, I will do all I can to assist them, if the Lord wills that I should do so. If further information is needed, please feel free to ask me, or write to Loyce L. Pearce, P. O. Box 1207, Jackson, Tennessee 38302. Brethren acquainted with this situation are Franklin T. Puckett, James R. Cope, Connie W. Adams, Jere Frost, Robert Jackson, Harold Trimble, and others. I feel sure they would be glad to give any requested information they might have, and I will send their addresses to anyone needing it.

Vernon Love, 111 Calhoun St., Abbeville, N. C. 29260 — We are trying to arrange support for brother Paul Johnson, 2310 Lewis Ave., Zion, Ill. 60099, who has agreed to move here in January of 1966. There are at present only about six sound congregations in the entire state of South Carolina. There are three families now meeting together here and are looking forward to having brother Johnson here.

James L. Denison, 4120 Roseway, Houston, Texas 77025 — Having been reared in Florida, I would like to relocate with a good, sound, conservative congregation in Florida, South Georgia, or South Alabama. You may write me, or call: 713 - MO 4 9807.

SOME OF THE ELDERS AND GOSPEL PREACHERS IN ATTENDANCE FOR THE INTENSIVE BIBLE STUDY WITH THE SOUTHSIDE CONGREGATION IN SPRINGFIELD, MO., DECEMBER 27-31, 1965



From left to right: Jimmy T. Tuten, Jr., St. Louis Mo.; Charles Timms, Kennett, Mo.; Van Wiley, an elder of Southside church; Luther W. Martin, Rolla, Mo.; David Lawrence, Truman, Ark.; Harry Pickup, Jr., evangelist with Southside congregation; Robert F. Turner, Burnet, Texas; Mason Harris, Steele, Mo.; Jack Holt, Richardson, Texas; Eugene Britnell, Little Rock, Ark.; Olen Britnell, Temple Terrace, Fla.; and Harold Fite, Fort Worth, Texas. Ferrell Jenkins, Indianapolis, Ind., took the above photo. Several other elders and preachers were in attendance who were not present when the picture was taken.

### W. CURTIS PORTER LOAN FUND

Dear Brethren:

As I hope you know by now brother Connie W. Adams and I are working toward setting up a memorial loan fund in the name of W. CURTIS PORTER at Florida College.

Sister W. Curtis Porter has given all of the copies remaining of the Porter-Myers Debate toward this fund. The full price of this book will go to the W. Curtis Porter Loan Fund at Florida College. At the same time she would like to get her money out of the other books of brother Porter's. I have all the books remaining in brother Porter's stock room.

The prices are:

Porter-Myers Debate — \$3.00

Porter-Bogard Debate — \$3.75

Dissolving A Few Baptist Aspirins — 50c

Anyone ordering as many as six (6) of these two debates will be sent free a copy of the Porter-Myer Debate.

Send all orders to: Thomas G. O'Neal 318 Kings Highway Murfreesboro, Tenn. 371&0

Brother Adams and I want to express our appreciation to you in advance for your cooperation with us in this matter and also for your help toward advertising the W. Curtis Porter Loan Fund in the past.

Eugene Crawley, Box 327, Russellville, Ala. — Our work with the Washington Avenue church here continues to be pleasant and encouraging. There were 19 baptisms, 5 restorations, and a number of identifications in 1965. The past few months have been very encouraging with a number of records being set. This year shows even more promise of growth with the fine program of work outlined by the elders. My tract, "Lest We Drift Away" has enjoyed a good reception in many places, and is now in its second printing. They may be obtained from me at 200 per copy, 150 in lots of 5 or more, and \$12.50 per hundred.

**SMITH-ASHENFELTER DEBATE**

**J. T. Smith**, Christian, of Oklahoma City, Oklahoma and **Lloyd Ashenfelter**, Baptist, of Lookeba, Oklahoma, will discuss the questions of baptism for the remission of sins and apostasy, March 7, 8,10,11, 1966 in Lookeba, Oklahoma. All in this area are invited to attend this debate.



**BROCK-McWHORTER DEBATE**

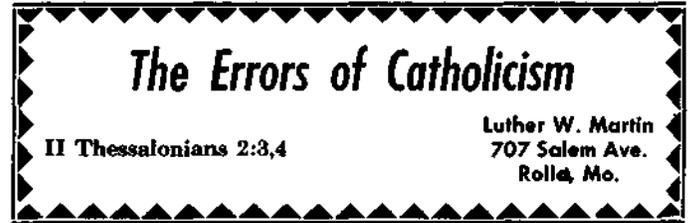
James L. Yopp

**SECOND NIGHT  
(Same Proposition as First)**

The first speech was opened with Brock pleading for McWhorter to state his position. In rebuttal, McWhorter pleaded with Brock to deal with what Lakeview teaches instead of all these other churches and men. Brock asked him to define the "resources" of the church (McWhorter had referred to such) and asked if they included kitchens, ball teams, fellowship halls, etc., as were evident among churches (many in Chattanooga).

Propositions for further discussions were presented by Brock since much had been said about the lengthy wording of the present ones (the only ones McWhorter would agree to debate). Even places were named where it could be held. McWhorter avoided signing such by suggesting Brock was not satisfied with the present debate. Emphasis was placed upon the fact that money was sent directly to the preacher on the field rather than through some church. All contributions from one church to another was used only for the relief of needy saints, as stated in the proposition, was Brock's conclusion. McWhorter later denied Phil. 4:15 taught a direct support.

In denying the proposition, McWhorter claimed he answered all of Brock's charts and that his opponent had perverted Acts 11, II Cor. 8 and Romans 15. He further stated that Jerusalem was in better shape financially than Macedonia. The verse he used to prove this was later shown to have reference to the relationship of Macedonia to Corinth, rather than Jerusalem. It was further shown by Brock that "all men" could include only saints in the light of the context of II Cor. 9 and backed it up by an argument on Acts 2.



**SUMMARY OF VATICAN (II)  
COUNCIL DOCUMENTS**

The Second Vatican Council first convened on October 11, 1962, and after four sessions in the autumn of '62-'63-'64 and '65, conducted its final session December 8, 1965.

These four sessions produced a total of sixteen official documents, dealing with numerous subjects both within and outside the Roman Catholic Church. Actually, as far as American non-Catholics are concerned, there will be very little noticeable changes in the Roman Catholic religion. Possibly, the change most likely to be noticed will be in those dioceses where the bishop or arch-bishop may decide to institute the use of the English language rather than Latin in the performance of their "sacred rites."

There will be no rush on the part of Catholic parishioners to assemble with their non-Catholic neighbors and friends in any religious service ... except the special service, wherein persons of diverse religious beliefs meet for the specific purpose of "praying for unity."

**SOME THINGS THE COUNCIL DID NOT ACT UPON**

(1) There was no official denunciation of COMMUNISM. The world was led to believe fifteen years ago, that the Roman Catholic Church was the bulwark and leader in opposing Communism. Now, with Italy, Cuba, and possibly other nations coming under the domination of Communist influences, it apparently has become the better part of valor to be silent in reference to Communism.

(2) No action on BIRTH CONTROL. Although the daily press had a field day in speculating on many, many subjects that were rumored to be "bound and loosed" ... nothing was done officially by the Council relative to this important subject.

(3) No relaxation as to FISH ON FRIDAY. This, too, was bandied about in various circles as being about to be dropped from Catholic practice, but no official action was taken.

(4) No change in the present LAW OF CELIBACY FOR THE PRIESTHOOD. In the case of "deacons" who are "mature men" and already married, they may with permission continue to live as married deacons. However, young men entering the "diaconate" may remain celibate.

(5) No changes in CANON LAW. There are still two-thousand-four-hundred-and-fourteen CANON LAWS that Roman Catholics must contend with if they are to be classed as "devout" Catholics. Of course, not all 2,414 apply to every Catholic member. Some apply exclusively to nuns, monks, priests, etc.

(6) No alteration in the GRANTING OF INDULGENCES.

(7) No change in the VATICAN DIPLOMATIC SERVICE.

## THE SIXTEEN COUNCIL DOCUMENTS

(1) **CONSTITUTION OF THE SACRED LITURGY** — Promulgated Dec. 4, 1963. Passed by a vote of 2,147 in favor with 4 against. It consists of 130 articles or paragraphs. About 80 of these articles took effect on Feb. 16, 1964, but certain of them require legislative action by territorial groupings of bishops before they can become effective. Still others will require several years of work before they can be acted upon.

Some of the reasons given for permitting individual bishops the right of determining in what language the various services may be performed in their respective dioceses, are:

(Art. Eleven) — "Pastors ... must... realize ... it is their duty also to ensure (sic) (LWM.) that the faithful take part fully aware of what they are doing..."

(Art. Eighteen) — "Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand even more fully what it is that they are doing when they perform sacred rites . . ."

(2) **DECREE ON MASS COMMUNICATION** — Promulgated Dec. 4, 1963. This decree simply urges greater use of the mass media in reaching the people. It contains 24 articles or paragraphs.

(3) **CONSTITUTION ON THE CHURCH (De Ecclesia)** — Promulgated Nov. 21, 1964. Although this is said to be a document that will "direct the renewal of the (Catholic) Church for ages to come" ... it does not give any new definitions of faith, or contain any anathemas.

Actually, this document skates on thin ice in attempting to delineate just who or which is TOP AUTHORITY in the Catholic Church. Unless it is a matter of sick semantics, it contradicts itself. Note, please:

"An Ecumenical or General Council is the highest authority in the Catholic Church and its teaching is, therefore, of Supreme Value for the Christian ... at the same time we must not regard the conciliar teaching as 'infallible'" (pp 15, underscoring mine, LWM). Thus, it is the highest authority, and its teaching is supreme, but it isn't 'infallible.' Other Councils in the dim, dark, past, have asserted that the Council IS infallible. But this most recent Council has to live with the "Pope is infallible" dogma of the 1870 Vatican Council. So, with an allegedly INFALLIBLE Pope, and an UNinfallible Council, this document is hard pressed to keep everybody happy.

"It is, therefore meaningful to insist that the Constitution (this document) is an authentic expression of the highest teaching authority in the Church (Catholic), but does not intend to involve the Church's infallibility" (pp 17). Here again, terms the Council as the "HIGHEST TEACHING AUTHORITY IN THE CHURCH" ... yet, even though "highest," it is LOWER THAN THE POPE, in that it does not issue "INFALLIBLE" UTTERANCES apart from the Pope.

"But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head..." (pp 106). So, it finally comes out, many pages later ... the Council has NO AUTHORITY apart from the

Pope. Catholicism could have saved money by just letting the Pope set with himself in several sessions, and then when he got through voting with himself, the documents could have been "INFALLIBLE" ... as they are, they cannot be said to be "infallible" except and unless the Pope gives his consent to them ... which he has doubtless done.

(4) **DECREE ON ECUMENISM** — Promulgated November 21, 1964. Passed by a vote of 2,137 in favor with eleven against. "... It is through Christ's Catholic Church alone, which is the all embracing means of salvation, that the fullness of the means of salvation can be obtained ... etc...." (pp 51-52).

On page 52, "dialogue" between "competent experts" from different churches and communities is urged. Of course, we do not know what Catholicism defines as constituting a "competent expert" from other religious groups. But if they will agree to what their Council has recommended, I'm sure there are plenty of non-Catholics ready to participate in a courteous dialogue, discussion, or whatever you wish to call it.

(5) **DECREE ON RELATIONS WITH THE EASTERN CHURCHES** — Promulgated Nov. 21, 1964. This document supposedly offers a peace proposal to the "Eastern Churches" but it is offered exclusively on the "Pope's terms."

(6) **DECREE ON PRIESTLY TRAINING** — Promulgated October 28, 1965. It simply calls for greater preparation of the student who enters the priesthood. We would like to suggest that the Catholics teach their priests a greater knowledge of and appreciation for Holy Scripture.

(7) **DECLARATION ON THE CHURCH'S ATTITUDE TOWARD NON-CHRISTIAN RELIGIONS** — Promulgated October 28, 1965. This document mentions by name the Hindu, Buddhist, Moslem, and Jewish religions. They have apparently tried to say something good about each of these groups. On page 6, they express a policy that will certainly be an "about face" in their past relations with both "Christian" and "non-Christian" religions: "The Church (Catholic. L.W.M.) reproves, as foreign to the mind of Christ, and discrimination against men or harassment of them because of their race, color, condition of life or religion." Now, let's see if the Catholic Church will apply this in Spain and other countries in which they are in the majority. Will Spain begin to allow non-Catholics to publicly advertise their places of worship and times of services? Will non-Catholics be permitted in Spain to circulate religious materials or their own authorship and printing? Time will tell!

(8) **DECREE ON THE PASTORAL OFFICE OF BISHOPS** — Promulgated on Oct. 28, 1965. This document also treads on thin ice in trying to describe the exact degree of authority enjoyed by the bishops of the Church (Catholic). Although the bishops are said to be successors of the apostles ... yet these modern-day bishops have no supreme or plenary power over the church without the Pope. "But this power cannot be exercised except with the agreement of the Roman pontiff" (pp. 3). If I may use a some what crude illustration ... it's like a whole flock of hens with only one rooster ... there's not going to be anything produced by this arrangement without the consent of the ROOSTER! Thus, the bishops are rendered sterile and helpless if the Pope fails to agree with their decisions.

(9) **DECLARATION ON CHRISTIAN EDUCATION** — Promulgated October 28, 1965. One section of this document insists that the Government "must see to it... that public subsidies are paid out in such a way that parents are free to choose according to their conscience the schools they want for their children" (pp. 7).

(10) **DECREE ON THE ADAPTATION AND RENEWAL OF RELIGIOUS LIFE** — Promulgated October 28, 1965. This decree deals with the life and activities of those in religious orders . . . monks, nuns, abbots, sisters, etc.

(11) **CONSTITUTION ON DIVINE REVELATION** — Promulgated Nov. 18, 1965. No change is made in existing teaching. Catholicism still wrongly asserts that **TRADITION** carries equal weight with the **SCRIPTURES** in revealing God's will to mankind. It goes ahead to again assert that the task of "authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church (Catholic)." However, I have yet to locate two priests who can agree in telling exactly how many verses or passages from the Holy Scriptures **HAVE BEEN INFALLIBLY INTERPRETED BY THIS LIVING TEACHING AUTHORITY!!** The highest number that any priest has ever claimed to have been interpreted by the Catholic Church has been 12 passages. Now isn't that something?? That shows what paltry value they actually place upon the content of the Bible. If they really thought that the **BIBLE** contained a worthwhile message for them, they would have **"INTERPRETED OFFICIALLY"** more of it.

(12) **DECREE ON THE APOSTOLATE OF THE LAITY** — Promulgated Nov. 18, 1965. This merely stresses the duty of the "laity" in the Catholic church.

(13) **DECREE ON MISSIONS**— Promulgated December 7, 1965. This document tells of what is supposed to be the missionary character of the Roman Catholic church.

(14) **DECREE ON RELIGIOUS LIBERTY**—Promulgated December 7, 1965. This decree upholds religious freedom as a basic human right. . . with which, neither **CHURCH**, state or other individuals may interfere. Cardinal Ritter of St. Louis, Mo., was one of the outspoken advocates in securing its passage. So, maybe the "Bible belt" across southern Missouri has influenced Cardinal Ritter, and perhaps he, in turn, influenced the Council. Anyway, it is an about face on this subject, from the Inquisition of former years where Roman Catholicism was in power.

(15) **DECREE ON THE PRIESTLY LIFE AND MINISTRY** — Promulgated Dec. 7, 1965. Early debates in the Council relative to this proposition pointed up the absence of consideration given by the Council to priests, while a great amount of emphasis had been devoted to the bishops and "laity."

(16) **CONSTITUTION OF THE CHURCH IN THE MODERN WORLD** — Promulgated Dec. 7, 1965. This document is primarily addressed to unbelievers. Through it, the Catholic Church seeks to establish a dialogue with the world.

Part TWO of this document has received more publicity... for it deals with today's problems: mar-

riage and the family, economic and social life, rich and poor nations, modern warfare, peace, and world hunger.

The largest dissenting vote was cast against this document: 1,710 for, and 251 against. At one time it was reported that 483 bishops were actually opposed to this document. A well publicized move to include an explicit condemnation of Marxist Communism in this document was rejected . . . because it would have required "substantial changes" in a text already approved . . . and, because it involved political and economic implications not proper to a Council document. (This is a **SWITCH** . . ., when the Roman Catholic church refrains from getting into politics.)

## **ANSWERING THE INVITATION**

**Thomas G. O'Neal, Murfreesboro, Tenn.**

In recent months a new journal has made its appearance among the other journals published by brethren. Any effort to teach the truth should be welcomed by all. This new journal is edited by a long, close, and personal friend of mine, brother Charles A. Holt. The new journal is entitled **Sentinel Of Truth**. This quarterly is very attractive in make up and I wish I could say the same thing for every article which has appeared thus far.

A friend of mine, brother Brooks C. Webb, said in the second copy of this quarterly, ". . . we readily understand that a public proclamation and pronouncement of a doctrine is a public invitation to review." While I have no reason to review anything said by brother Webb, there are some articles elsewhere that I believe need attention. Thus, in these articles, I am simply answering the invitation.

### **EDITORIAL POOR TASTE**

The editor of the new quarterly has some views which he sets forth in different articles. These views concern the organization of the local church and other matters. In opposition to the eldership as currently practiced by faithful churches, the editor calls elders the "hierarchy" which are "decision makers" for members or Christians who are called "poor dumb sheep." The elders are called those "protect (ing) poor dumb sheep." Godly men who serve as elders in the Lord's church are charged as being unwilling to allow the poor dumb "sheep to hear or read 'the other side'" of any matter. (Just today I received a bulletin from an Ohio church in which one of the editors admitted the members of that church were receiving material from the liberal minded brethren and the elders were not seeking to prohibit them from reading this material. Of course, the elders and preachers answer this error, but here is one example, of many that could be given, of brethren being allowed to hear both sides of certain matters.)

It would be interesting to learn the view of our beloved brother if he considers elders who pray over the matter of watching for the souls of those sheep committed to their oversight as being "decision

makers" for the "poor dumb sheep. Are elders so charged, when they after a busy day of work, spend time in the evenings going out after those sheep who have strayed away from the fold in an effort to restore them? If elders stay up until the late hours of the night seeking information from God's Word and praying for wisdom to direct the flock of sheep under their charge, are they "decision makers" for "poor dumb sheep?"

Those brethren that are not convinced that the editor and others are correct in some matters, as presented in this quarterly, are called "creed-bound professionals." Further, they are charged with "vicious opposition." One who has written the editor has been said to have written in a "good spirit" and this is said of one who has not been closely associated with the editor in recent years. Yet, those who have been close to the editor, as close probably as gospel preachers could be to each other, are called "creed-bound professionals" and "flunkys."

#### APOLOGIZE TO FALSE TEACHER

In the first issue of the quarterly, it is said, "Perhaps in the next one there will be a lengthy treatment of 'The New Ketcherside Unity Movement...'" However, in the second issue the article does not appear plus the fact the editor apologizes to Ketcherside, a false teacher, for even mentioning his name. It will now be interesting to see if this article is ever published exposing this false teacher.

Ketcherside may have influenced our brother's thinking more than he may now realize for he says, in the second issue, "I am quite frank to say here that if I had to take a choice between (1) the idea that churches might send contributions or orphanages and in some measure cooperate with other congregations in supporting gospel preaching, and (2) the attitude — manifesting itself in various ways — on the part of far too many of those with whom I stand 'aligned,' I would not hesitate at all to cast my lot with the former!" The attitude of those brethren with whom our brother has stood aligned is that of having book, chapter, and verse for all we do. What is wrong with this attitude? The Bible teaches us to "Prove all things; hold fast that which is good" (I Thess. 5:21). "Try the spirits" (I John 4:1). If our editor is not careful, he may find himself yoked together with Ketcherside and that in the not very distant future.

#### EDITOR GUILTY OF PLAGIARISM

One of the disappointing things about the new quarterly is that the editor has turned to be a plagiarist. When this was called to my attention, I could not believe it and did not want to believe it. But upon checking the material the evidence is there. Webster defines plagiarize as "To steal or purloin and pass off as one's own (ideas, writings, etc., of another)." (Webster's New Collegiate Dictionary, page 644.)

The article plagiarized by the editor is found on pages 42-44 of the first issue of Sentinel of Truth and is entitled "The Officers of the Church." At least 75% of this article is copied word for word from the book, Questions Answered, pages 462-466, by David Lipscomb and E. G. Sewell. This particular article is from the pen of E. G. Sewell. The editor of Sentinel of Truth emphasizes certain words which were not em-

phasized in the Sewell article; he has in at least one instance corrected a printer's error; and he has changed certain words like "church" to "body" in his article.

I am disappointed that one in whom a brotherhood had confidence would resort to plagiarism. He should repent of such and make correction. Even if what he was seeking to teach is the truth, it is not the course of honor to plagiarize someone's material. He could have printed it under the name of E. G. Sewell. This would have been honorable.

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



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

VOLUME VII

MARCH, 1966

NUMBER 3

## "GOD IS DEAD"

Leslie E. Sloan  
Drawer I, Newport, N. C. 28570

"God is dead" is the latest craze to which we are being subjected in man's head-long plunge into complete infidelity. There is a movement on at present among a number of students at Wesleyan College (Methodist affiliate) in North Carolina, with "God is dead" as their principle tenet.

There are at least two ways to view this statement. (1) Consider the question as to whether God is actually living. (2) Consider the question as to whether God is dead (separated) because of man's sin.

The statement itself and the sentiment attached to it by those who advocate the "God is dead" idea, shows that they mean that God is no longer existent. Implied in the statement also is the thought that they at one time recognized that God lived. It would be impossible for one who never lived to die.

The Bible abounds in evidence that God lives — that He is the author or giver of **eternal life** to others. God must be eternal if He is to give unto others eternal life; otherwise, the thing given would be greater than the giver. "Thou art the Christ, the Son of the **living God**" (Matt. 16:16). God is referred to as the **eternal God** in Deut. 33:27. How could He be dead if He is eternal? In Titus 1:2, the apostle Paul said that God promised **eternal life**. How could He make such a promise unless He is eternal? In Isaiah 57:15, God is said to be "The high and lofty One that inhabiteth eternity." How is this possible if He is dead? In Isaiah 9:6, God is said to be "Everlasting Father, The Prince of Peace." Scores of passages like this could be presented from the word of God to prove that God lives and shall ever live.

However, there is a sense in which God is dead. He is dead as far as the wicked are concerned. Because of their sins, they are separated from God (Isaiah 59:1-2). To those who know not God He is dead.

Basically, the trouble is not with the students who are rallying to the theme "God is dead." The basic problem lies in the fact that those students haven't been taught the word of God. How can those

"Bishops" at Wesleyan College hope to control the actions of such young people, and cause them to believe in God when they themselves deny God's word on almost every hand? The Bible plainly teaches that justification does not come as a result of faith only. Yet, a prime doctrine of the Methodist Church is the justification of the alien sinner by faith only! (Methodist Discipline Book, Page 27) The "Bishops" efforts to try to halt such a step toward a complete denial of God's word on the part of the students, no doubt will be futile. They have sat so long at the feet of those men who were supposed to be teaching God's word but all the time denying it, till their words now will sound like vain jangling. Too long have they denied God's plain truth.

One cannot successfully defend God's deity, His omnipotence, His omnipresence, and His omniscience while at the same time failing to recognize a responsibility to do what His word enjoins. The Bible cannot be defended in part. It must be accepted in the whole. No infidel who only believes the Bible in spots can successfully defend it. Complete infidels are made by those who partially believe the Bible. If one does not intend to accept and carry out the responsibility bound on him by the Bible, he will see infidels as the fruit of his labors, if he attempts to bind part of the Bible and rejects the other part. Unless **ALL THE BIBLE** is believed, unbelief is the result.

So we aren't surprised (saddened, but not surprised) to hear modern students cry out that "God is dead." It is just a natural result of that which they have been taught. It is also in keeping with the trend of the times.

Evolutionary theories are being taught in many places, not as theories, but as facts. Yet, not one single shred of evidence is being presented as proof of the veracity of the theories. It is amazing how easy it is for some to change theory to fact. But this fits in with the philosophy of the day. But evolutionary theories eliminate God from the picture entirely, and reduce men to mere animals. When you reduce men to animals, then they become like all the other animals. An animal can kill another animal and it doesn't bother him. Do you suppose this is why there is such a spirit of crime and murder in the world today?

So, actually, this idea of "God is dead" has been prevalent with the evolutionist all along. The only difference is, to the evolutionist, God just never existed.

With this latest craze, we are again reminded just how far our nation has departed from God. May He have mercy.

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# Editorial . . .

H. E. PHILLIPS

## CAUSING DIVISIONS

The Holy Spirit by Paul said: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). The church of our Lord has always been plagued by divisions over one thing or another. There seems to be a never ending stream of innovations that cause stumbling "contrary to the doctrine", and a continual need for speaking forth the power of God — the gospel — both to the saint and sinner.

I came across an article from the pen of brother M. C. Kerfees in the **Gospel Advocate**, February 17, 1916, page 163 — fifty years ago, dealing with this very matter. I think it would be well to reprint it just here:

## CAUSING DIVISIONS AND OCCASIONS OF STUMBLING

BY M. C. K.

Division among the followers of Christ comes from two separate and distinct sources. First, it comes from teaching and urging things which he does not require. Now, guilt is always involved in both cases; but in the former it attaches to those who refuse to accept the things taught and urged, which in the latter it attaches to those who do the teaching and urging.

Our Lord himself declares that he came to make division in the former of these ways. We give the fact in his own bold and solemn language: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against

her mother-in-law; and a man's foes shall be they of his own household." (Matt. 10:34-36.) "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Luke 12:51-53.)

Thus he distinctly declares that he came to send a sword and division; to array the members of the same family against one another, and to create division among them in spite of the tenderest of all earthly relationships. But, in the light of the context, and, for that matter, in the light of all the word of God, it can plainly be seen that division, in all such cases, is brought about not by the reckless and wanton spirit which presses its opinions or anything else which is not required of men by the Lord, but by solemnly presenting what **is thus required** and by its acceptance on the part of some and its rejection on the part of others. Division in such cases must come, but the guilt which it involves always attaches to those who refuse to accept the things required.

Now, it is a lamentable fact that in all ages of the church there have been those who disturbed its peace and harmony by causing division in the second of the ways here named. Strange indeed must be the infatuation which seizes one who will thus deliberately create division among the followers of Christ. In one of the many private letters received on the current baleful and regrettable controversy, a thoughtful brother says:

"How any lover of the peace and unity among the brethren can ever bring himself to see that he ought affirmatively to urge any idea or notion to the disturbance of the peace of the church, except those things that are vital to the salvation of the people, is more than I have ever been able to understand. Brother Boll himself admits that his notions, whatever they are, are not at all vital to the salvation of people. This it seems to me would have held him back from the exploitation of his notions. But there is a peculiarity about the course of those who become imbued with some new idea. It overwhelms the individual till it becomes, in his mind, the beginning and end of all else."

No "lover of peace and unity among the brethren" will ever **do such a thing** unless, as just stated, he is seized by some strange infatuation; but instead of this being an extenuation, it is an aggravation of the offense. It is deplorable, too, that when men become thus dominated by the spirit of strife that is willing to rend the body of Christ, they lose all sense of shame over the outrageous spectacle which they present to the world. In the Literary Digest, February 5, 1916, we find the following report of such a scene:

"It a little town on the Atlantic Coast a church divided, a writer in the Christian Work (New York) tells us, "the outgoing element erecting their building just across the alley, which the town has named Hell's Alley," while the two factions, with no sense of shame, attend their respective churches, conducting prayers and songs and preaching and worship.

Surely such men in such a situation, if they will pause and seriously reflect for a moment, do not expect their "prayers and songs and preaching and worship" to be well pleasing to God or to be heard by him. These "Hell's Alleys or separation," says the Literary Digest, are in "our various denominations," and the unholy strife goes on. As if in defiance of the Most High himself, men continue to press their opinions and speculations and the revolting spectacle of strife and division continues. The only effective remedy for it is the divine remedy given by Paul to the church in Rome: "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." (Rom. 16:17.)

When the bishops of the churches throughout the country and the churches under their leadership shall adopt this remedy, then, and only then, will the mouth of such disturbers of Zion be stopped. This high-handed sin of disturbing the peace of God's people has the distinction of being classed with the seven things hated by Jehovah: "There are six things which Jehovah hateth; yea, seven things which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Surely all who retain and regard for the cause of God will pause and reflect.



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The problem of institutionalism first appeared for the Lord's people in the form of the missionary society. The first meeting was called in the city of Cincinnati in the year of 1849. This human organization was the product of man and an addition to the perfect church of Christ. It was established to preach the gospel, a work God had given the church (I Tim. 3:15). Brethren in western Kentucky and west Tennessee rejected this departure from the perfect church of the Lord.

The first human institution to assume a work in relieving the needy appeared just over fifty years ago in 1908. In Acts 6 when the widows were to be provided for, the apostles told the church to seek out seven men and they would appoint them to this work (Acts 6:3). The church is to relieve those who are widows indeed (I Tim. 5:16).

From this beginning just over fifty years ago, human institution after human institution has sprung up all to be supported by the blood-brought church and all without one verse of authority in the word of God.

Today churches are told that they can support all of these man-made organizations with the Lord's money. The colleges seek the funds of the churches to support all of their activities. This includes basketballs and basketball uniforms, band instruments, and buildings of stone. Those who ask for the authority for taking the money given into the treasury and turning it over for such endeavors are told that no Bible authority is needed. Hospitals, youth camps, orphan homes, homes for the aged and other human enterprises come in the same class.

If this practice continues it can only mean that God's people no longer speak where the Bible speaks and they are no longer silent where the Bible is silent. Chapter and verse for what they teach and practice is a thing of the past and they have departed from the doctrine of Christ (II John 9, I Cor. 4:6).

The mission of the church is to preach the gospel and save lost souls. The Lord did not die for basketballs and basketball teams. Congregations are in danger of losing their identity as the church of the New Testament. Those who cry out against these departures seek to save the blood-bought church for

which our Savior died.

You owe it to your soul and to the purity of the church you attend to investigate these matters that threaten to destroy the church of the New Testament.

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"You are doing a great work teaching the word of God through Searching The Scriptures." — Sam W. Garrison, Nashville, Tenn.

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**ANSWERS***I Peter 3:15***FOR OUR HOPE**

Address questions to:

**Marshall E. Patton**  
**806 Muriel Dr., S.E.**  
**Huntsville, Alabama 35802**

In view of several questions submitted to me in person of late involving the same subject matter, I submit the following questions and answer:

**QUESTION** —Do the "love feasts" (II Pet. 2:13; Jude 12) justify fellowship halls and social meals provided by some churches today? Does I Cor. 11:17-22 relate to a perversion of these "love feasts"? Does Paul give or imply endorsement of such void of its abuses?

**ANSWER** —One popular concept of I Cor. 11:17-22 can perhaps best be stated in the words of the following quote:

"They had introduced what was called a love-feast, in which the church met previous to observing the communion to partake of a common meal. This meal was furnished by provisions brought by each member of the church. The poor brought as they could, while the rich brought bountifully, and all were supposed to share of the common meal. But they brought their factious disputes into it, and instead of all eating it as a feast common to all, it was partaken of in a factional spirit. The rich would eat without regard to others, hence some were hungry. The sensual would drink without regard to sobriety, hence some were drunken and certainly unprepared to properly eat of the Lord's Supper which followed. Thus the whole occasion was terribly debauched into a disgraceful orgy of sensuality. It was this sort of thing that Paul was rebuking, because it was not a fitting prelude to the Lord's Supper" (Melvin J. Wise, *THE ALL-SUFFICIENCY OF THE GOSPEL AND OTHER SERMONS*, p. 73). While the author of the above statement does not relate, except by implication, these verses to II Pet. 2:13 and Jude 12, there are many who do. Furthermore, many do hold that the "love feasts" were just such meals as is described in the above quote, void of the abuses mentioned therein. Even the author of the quote seems to think such meals, void of abuses, met with divine approval and constituted "a fitting prelude to the Lord's Supper." Upon this basis some seek to justify socials, banqueting, fellowship halls, etc., provided by churches. That these or any other verses of the New Testament justify such, I deny. My reasons follow.

While scholars generally (there are noted exceptions) hold the view that the "love feasts" (Agapae) were common meals observed by the apostolic church preceding the Lord's Supper, there is no evidence in the Holy Scriptures. That some such meal was

common among Christians from the second century on none will deny. The issue is, Are such authorized in the Scriptures?

I Cor. 11:17-22 — even void of the abuses referred to — does not prove it. There is no evidence here that Paul referred to two meals — the "agapae" and the Lord's Supper — the former preceding the latter. From a careful consideration of the whole of verses 17-34, we learn that only one meal is under consideration, namely, the Lord's Supper. The Corinthians had perverted it. Paul shows how they had corrupted it, and teaches them how to observe it "worthily."

Paul tells them that their coming together filled with a party spirit (vs. 17-19) made it impossible to observe the Lord's Supper. In the next verse (20) he begins with the Greek "gar" which means "the reason being." The reason was twofold: 1) A factious spirit — eating without regard to others — instead of partaking of it together and thereby making it a common celebration, 2) their intemperance. They ate and drank to excess and thereby turned the Lord's Supper into a festive occasion comparable to the festivals among the Gentiles.

Most of the members of the church at Corinth were recent converts from heathenism. They had often observed feasts in honor of idols with all revelry. It was easy, therefore, for them to bring their former concept of celebrating a feast into the church. In view of this the questions that follow in verse 22 are very much in order: "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

When Paul said, ". . . and shame them that have not?" he points out another essential to the proper observance of the Lord's Supper. They were partaking of a feast in cliques (vs. 18, 19) — some perhaps rich, others poor. In the heathen festivals each brought his own food. The implication here is that they were doing the same, hence, the rich by their abundance were embarrassing the poor. The Lord's Supper on the other hand was to be a common meal — one in which all jointly participated and shared together. No wonder Paul said, "I praise you not."

You will notice that, in verse 23 Paul begins again with the Greek "gar" showing that the reason he praised them not was because of what he had received of the Lord on the matter of observing the Lord's Supper. Their manner of observance differed from what he had received of the Lord. This shows further that only one meal is under consideration by Paul, otherwise the two would not be so connected by the conjunction "gar."

What are the "love feasts" of II Pet. 2:13; Jude 12? The only feast of which I can read in the Holy Scriptures involving the church is the one about which Paul wrote in I Cor. 11. This feast is in memory of the greatest demonstration of **love** the world has ever known. When properly observed by saints, it binds them closer to each other with ties of love. It was founded in love, is maintained by love, and it begets love in all who partake of it "worthily." The expression, therefore, is a fitting description.

I know that scholars write freely of what was called the "agapae" among early Christians identi-

fyng it as a common meal. For this concept, however, remember we are dependent upon secular history. Inspiration does not so identify it. No doubt the practice grew out of similar situations and the disposition which Paul sought to correct at Corinth. Remember, denominationalism started early in the church (I Cor. 1:10-13). Paul corrected this, too, in doctrine, but the practice continues. Scholars also write freely of one bishop over a church, or one bishop over many churches, and this not long after the church was established, but such is unwarranted in the New Testament.

One further observation is worthy of note. Scholars who write of the "agapae" among the early Christians as a common meal are careful to point out that it was provided by the rich for the poor; that from such demonstration of love and from jointly partaking of it they were all bound together more strongly in love, hence, "love feasts." Thus, this identification of "love feasts" from secular history shows the meal to be one provided by individuals— certain individuals — rich individuals — and not by the church. Even this is a far cry from what brethren are trying to justify today with their common meals and fellowship halls which are provided by the church.

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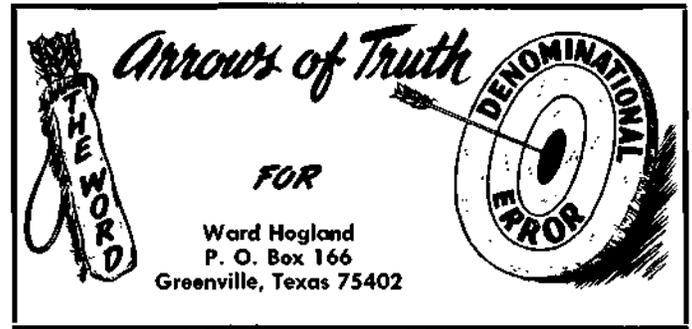
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#### "THE GREATEST OF THESE"

The church at Corinth had been torn asunder by division. They were fussing over preachers, spiritual gifts, fornication, idols and perhaps other things. Paul didn't "throw in the towel" and walk off but rather sought to correct the error within the confines of this sinful congregation. He used firmness, patience and love in getting the job done.

It seems that one of their great difficulties was over spiritual gifts. He dedicated three chapters to a discussion of this problem. In I Corinthians 12, he names the gifts; in I Corinthians 13, he tells how long they would last and in the fourteenth chapter he tells us of their use. It seems that they cherished the gift of speaking in tongues more than any other gift. The ones who couldn't speak in tongues became jealous of the ones who could, and the ones who could speak in tongues became arrogant because of this ability. This caused friction in the church, which led to hate. Paul, knowing of this deplorable situation, wrote the following in I Corinthians 13: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He closed this wonderful chapter by saying, "And now abideth faith, hope, charity, these three; but the GREATEST OF THESE IS CHARITY."

The peerless apostle wanted the brethren at Corinth to know that regardless of their great ability to use spiritual gifts, they had to show LOVE for one another or else they were nothing! This same principle applies to brethren in the church of the Lord today. Elders, deacons, preachers and all need to heed this warning from the pen of Paul.

Several years ago when the fight on the current issues broke out many articles were written on love. Brother Jimmy Lovell, out on the west coast, and several others, wrote on this important subject. They sought to get members of the church to embrace certain innovations under the disguise of LOVE. It was implied, in such articles, that if we loved one another we should espouse almost anything perpetrated upon the church by false teachers. This was a false concept of love. True Bible love has no compromise. As a result of such writings many conservative brethren became gun-shy of LOVE! It was considered by some a gesture of compromise to

preach too much on love. Some, to the present time become suspicious of any man who preaches on love. They feel he has grown soft and will not fight. Brethren these things ought not so to be. We should never be reluctant to preach on such a great theme, just because some false teacher endeavors to slip in false doctrine by prostituting its true meaning!

As a result I am afraid that a generation has grown up not knowing the true meaning of LOVE for one another. Paul said, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). There is entirely too much biting and devouring among conservative brethren. I maintain the basic cause of this is that we are not preaching and practicing love. In so many places today I hear of brethren fighting over nothing but personalities. I firmly believe, like Paul, that a man can stand for the truth, and even die for it, and yet manifest love for his fellow man. Not too long ago a brother said, "Brother Hogland, we got straight on the issues and now we spend our time fighting among ourselves." This is indeed sad, but in many places we must admit it is true. Elders fight elders, preachers fight preachers and deacons fight deacons. Nine times out of ten it is because someone failed to LOVE as the Lord directs. Certainly the Bible teaches all of us to be good soldiers and fight against sin and error. But so many times we start fighting the individual rather than sin! It is mighty easy to start a fight with a brother and then hide under the disguise of fighting sin.

Paul personified love in this text. He said, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." Gentle reader, love must be a part of our lives or we will never make it to heaven. Baptist preachers think there is a contradiction between GRACE and WORKS. They don't feel that one can be saved by both! It seems that some of my brethren think there is a contradiction between FIGHTING AND LOVING. Brethren, a man can fight and still love. He can also LOVE and still FIGHT! So let us love one another with a pure heart. Remember Paul said, "Now abideth faith, hope, LOVE, these three; but the greatest of THESE IS LOVE."

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## BROCK-McWHORTER DEBATE

James Yopp

### THIRD NIGHT

"It is scriptural for a congregation to aid or supply a home (an organization) in the care of the indigent by the supplying of money from its treasury."

**Affirm: Don McWhorter**

**Deny: Paul Brock**

McWhorter opened his affirmative speeches with the thought that Brock was either a God-send or a false teacher sowing discord. McWhorter also emphasized in his speeches that he was interested in discussing the "principles" behind the issues. Brock pointed out in reply that it was not possible to have the "product" without the principle and that if the product was wrong, the principle was wrong.

McWhorter used several charts in an attempt to "prove" that the work of the church was one thing and the work of the home another. He stated that the church discharges her obligation by contributing to a home. In his summary, he showed God gave two institutions, both divine, one to do the work of the church and the other to do the work of the home. Brock agreed that the home and the church were two different institutions, both from God. But he emphasized that such homes as Childhaven and like institutions (as specified previous to discussion in Gadsden, Ala.) were the ones under consideration. He insisted the debate was not over the private home, but the organizational type. He showed from Baxter's tract the type of home under consideration would stand or fall with the college (tract: Questions and Issues).

The highlight of Brock's first speech was the introduction of the charter of Greater Chattanooga Children's Home, Inc. When he read from the charter, it could be seen the board is allowed to support several types of organizations with money received from churches. These included "Any benevolent or charitable undertaking, as a lodge of Masons, Odd Fellows, hospitals for the sick, houses of refuge or correction, orphan asylums," even "testing for public safety" and "establishing, maintaining and conducting a home or homes for white children of school age." This was strongly emphasized by Brock. While the local school (Boyd-Buchanan) could not receive money from churches, why could not the board receive it and in turn support the school? was presented by Brock.

The introduction of the charter of the Chattanooga home had a marked affect on McWhorter. He lacked the ease and poise of the other speeches. In a fumbling attempt to reply, he charged that Brock objected to the incorporation. Of course, Brock pointed out in his following speech that this was not the objection, but the organization it represented was what was being opposed. McWhorter further stated the charter to be only a legal description of

what they intended to do and that Brock had perverted it. On the fourth night, Brock stated the law of Tennessee does not require the statements as put into the charter of G. C. C. H., Inc. and gave Tennessee Orphan Home charter as an example.

When McWhorter tried to prove his proposition by past practices and belief of brethren, Brock gave Floyd Decker as an example of leaving the Christian church years ago because of the same type societies we have today. The "fact of evolution" was shown by the emergence of the first home in 1909 and the rest since then.

A "total situation" argument was given by McWhorter by his using several scriptures on different points and concluding his arrangement was approved by all of the passages. Brock gave an example of the use of scriptural terms in which you can come up with an unscriptural arrangement. The expression "Tabernacle Baptist Church" was shown to make use of three scriptural terms, but the arrangement resulting was unscriptural. McWhorter made light of this on Friday evening, but did not answer the argument.

The affirmative argued that churches sent and received from one another when the need was spiritual and gave Colossians 4:16 as an example. Brock showed this to be not an example of one church sending funds to another church, but the method used by the apostles to make truth known to both congregations.

McWhorter used II Cor. 8 and 9 and Acts 11 as proof of his proposition in his first speech of the evening. He would not accept these scriptures as the same type proof the first two evenings when used by Brock. "Verily, the legs of the lame are unequal."

#### FOURTH NIGHT

(Same proposition as Third)

This concluding night was opened by McWhorter emphasizing the importance of the issues and that we must use the word of God (truth) to decide. He announced he did not agree with Baxter and accepted no man as his authority.

McWhorter tried to parallel "faith only" with "saints only." Brock pointed out in reply that he took only what the Bible revealed, that is, the Bible teaches there are other things to do besides believe and yet the Bible teaches the early church only relieved needy saints from her treasury. (An amusing sidelight occurred at the first of the debate. A Baptist preacher, known by McWhorter and several other brethren, was in attendance the first two evenings. McWhorter had repeatedly referred to Brock and those with him as being "like the Baptists." This Baptist preacher told McWhorter after the discussion that it was he (McWhorter) that was like the Baptists. The preacher pointed out they send their money off, a little here and a little there, just like those standing with McWhorter. On this point, McWhorter introduced charts on James 1:27; Eph. 5:27; II Cor. 9:12-13. These passages were explained by Brock and several authorities were produced that pointed out "all men" included only saints in II Cor. 9.

To relieve the pressure brought to bear by the charter of G. C. C. H., Inc., McWhorter launched

out on a tirade against Lakeview as a harbor for Masons. He further charged the church was run by Freemasons. Since McWhorter had offered time to Brock several times to "prove" something, Brock offered him one minute to name the Mason running the church at Lakeview. He pointed out that although he opposed and preached against the Christian being a Freemason, that does not change the charter of G. C. C. H., Inc. Having so much trouble with the Chattanooga home, McWhorter asked Brock in his final speech if he would agree to support Childhaven if he would agree not to support G. C. C. H., Inc.

In his final speech, McWhorter attempted to parallel opposition to individual communion glasses with the opposition to church-supported institutions. He again stated the church could not do the work of the home. He further suggested he was not defending the abuses of the home and of the Herald of Truth but he was obligated only to uphold the "home." In conclusion he re-introduced and read all of his charts time would permit.

This concluding night brought the discussion to a close with Brock showing:

1. All that McWhorter would have the church to do is raise money.
2. The many inconsistencies in McWhorter's position and teaching.
3. The type of home involved in the proposition was not a private one, but an organization.
4. The wrong involved in the sponsoring church and organizational homes. Brock stated the error involved and pointed out some things not wrong (such as incorporation).

The closing remarks were used in re-emphasizing the points made in the debate and pleading with all to investigate.

We should be thankful there are yet those willing to stand and defend their teaching and practice. Debates do good and accomplish a purpose enjoyed by no other medium. In the words of a former elder at the Ridgedale church in Chattanooga, "Why not all stand fast in one spirit, with one soul striving for the faith of the gospel," and thus neither oppose nor tolerate, but encourage, the most effective and consistent method of teaching all Bible subjects of public moment involved in the existing state of controversy"? (P. W. Stonestreet).—

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# The News Letter Reports

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

**SPEARS-HALE DEBATE J. T. Smith, Oklahoma City, Okla.** On March 28-April 1, 1966 **Dudley R. Spears** and **Lewis G. Hale** of Oklahoma City, Oklahoma will discuss the following propositions in the 10th and Francis meeting house:

March 28, 29: "The Scriptures teach that there is an exclusive and binding pattern of cooperation among churches for evangelism which is violated by the Herald of Truth type cooperation."

Dudley R. Spears will affirm.

Lewis G. Hale will deny.

March 31, April 1: "It is in harmony with the Scriptures for churches of Christ to build, maintain and regularly contribute money to such benevolent organizations as Tipton Home, Boles Home, and other orphan homes and homes for the aged that are among us."

Lewis G. Hale will affirm.

Dudley R. Spears will deny.

**Charles F. House**, P.O. Box 641, San Luis, Arizona—During December I enjoyed perhaps one of the finest experiences I have ever enjoyed in my whole life; the experience of being in Spanish speaking congregations with more than a dozen members. December 6th, Marvel and I left by VW bus for a 3 week's trip visiting churches and brethren in New Mexico, Texas, and in the state of Tamaulipas, Old Mexico. We were trying to find a willing, qualified young man to help in the local work at San Luis R. C. Sonora Mexico. God provided him. He is Luis Trevino from Reynosa, Tamps., who began local work with us January 16, 1966. During the trip, Marvel taught one class of children and I preached or spoke publicly a total of nine times.

Andres Gutierrez, faithful preacher at Mexicali Baja California Mexico, reports three baptisms during January. Andres is being supported by Brawley and Montebelo, California.

**David Arellamo** preached in my absence during our trip. We got home December 25th. I am writing this report from a sick bed where I have been confined for over a week with the flu, but thanks unto God brother Luis Trevino is doing a remarkable job while I have been down. Brother Gabriel Ortiz, 925 N. Orange, Fallbrook, California, 92028, has lost support. He presently earns only \$285 per month.

He needs \$300 per month or more. Write him for more details.

Earl Hartsell, P.O. Box 335, Leesville, La. — This week will conclude six months work with the church in Leesville, La. We have seen a steady increase since our coming last August. In that time 15 have been added to the number of faithful disciples here. One was baptized, six restored, and eight identified. The attendance has increased by 50% and the contribution has almost doubled. The first week in May sev-

eral gospel preachers from this area plan to go to Alexandria, La., and try to start a New Testament church there. This is a city of 50,000 with only two churches that wear the true name. One of these is Premillennial and the other is Liberal. The prospect of starting a sound congregation has brightened since John Tyler, a faithful brother, has moved there. John is the state manager of a life insurance company and a very talented and sound gospel preacher. He is driving 55 miles to worship with us and will do so until we can get something started at Alexandria. Should any reader know of anyone who has moved to that area who might stand for the truth, please send me their names and addresses. Also, if you know of any young man who will be stationed at Fort Polk, let him know that we will see that he has a way to services if he will call me. The phone number is: 239-9314.

Vestal Chaffin, 102 Park Ave., Dickson, Tenn. 37055 — Early Monday morning, January 31, the modest, yet commodious and comfortable meeting house of the Academy Street church here in Dickson, was completely destroyed by fire. The origin of the fire is not known. The fire spread throughout the building so rapidly it was impossible to save anything. My entire library, which I had built over a period of 28 years, was completely destroyed. This, of course, included many things that are impossible to replace, such as records of my work, letters, notes, outlines, and numerous other things. The building and my library was partially covered by insurance, but not nearly enough to replace either.

The church here had made the last payment on its indebtedness last March, and since last August, we have been fully supporting a preacher in a needy field, and were planning to fully support another as soon as a suitable man could be found. This will have to be postponed for the present. We are planning to rebuild as soon as possible. Plans have been made to meet in the Oakmont school building until our building is rebuilt. Brethren, pray for us.

William H. Lewis, 2986 So. Roena St., Indianapolis, Ind. 46241 — From February 14-20 I did the preaching in a meeting with the Gilbert Avenue church of Christ, Evansville, Indiana. There was one restoration.

This congregation consists of about 25 members. The work there is not self-supporting. Near the first of March, brother E. C. Kotenbah will begin full-time work with this congregation. His support has been raised, but this congregation is badly in need of a place to worship. They now meet in an old store building, but they must move in the very near future, as this building will be torn down to make way for a new street. Too, there is a large expense in moving brother Kotenbah from the state of Washington to Evansville. The brethren there feel that brother Kotenbah is the man for this work, as he previously worked with another congregation in

that city.

If any one is in a position to help these brethren in their fight against the digression that has swept the churches today, please address all mail to: Mr. **Tom Hendricks**, 1409 Washington Avenue, Evansville, Indiana, 47714. Help would be appreciated and certainly is needed. The work here at LaFayette Heights continues to be both profitable and enjoyable.

**Elden Givens**, 636 Maple Dr., Cincinnati, Ohio 45215 — One was baptized and three have been restored here in the Evendale congregation in recent weeks. The congregation has been in its new meeting house for almost 2 months. It is located north of Cincinnati, 3789 Glendale-Milford Rd., which is Bypass Hwy. 50. Our gospel meeting will be April 18th-24th, with **Cecil Willis** preaching.

#### BIBLE LECTURESHIP

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March 13: **Guthrie Dean**, Fort Smith, Ark. — "The Christian's Attitude Toward God And The Bible."

March 14: **Billy Moore**, Butler, Mo. — "The Christian's Attitude Toward Time."

March 15: **Dudley Ross Spears**, Oklahoma City, Okla. — "The Christian's Attitude Toward Himself And His Family." March 16: **S. Leonard Tyler**, Pine Bluff, Ark. — "The Christian's Attitude Toward Others In The Church."

March 17: **Ward Hogland**, Greenville, Texas — "The Christian's Attitude Toward Those With Whom We Disagree."

March 18: **Eugene Britnell**, Little Rock, Ark. — "The Christian's Attitude Toward Authority."

March 19: **Judson Woodbridge**, Rogers, Ark. — "The Christian's Attitude Toward Worldly Possessions." All are invited to attend.

Guthrie Dean

**Edwin Hayes**, Box 146, Fultondale, Ala. 35068 — After three and one-half years with the good church in Palmetto, Florida, I have moved to Fultondale, Alabama, to work with the church here. The church is at peace, and standing for the "Old Paths" under the oversight of two God-fearing men as elders. The work is encouraging, but with much to be done. We believe though that with much work, prayer, and the help of our God, it will be accomplished. **Bill Lambert** of Cookeville, Tennessee, is to be with us the last of March in a gospel meeting.

#### GOSPEL MEETING

**Bobby K. Thompson**, Miami, Florida, will be the speaker in a gospel meeting at Forest Hills meeting house beginning March 13th and continuing through

March 20th. The Forest Hills congregation, Tampa, Florida, continues to grow steadily spiritually and in number. Be sure to remember these dates and attend this meeting if at all possible.

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## 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:

\* \* \* \*

"During the seventh century, the bishops of Rome commenced extending their dominion, spiritual and temporal, employing by turns craft and audacity; they humbly bow the head before the masters of the empire when these latter are powerful, and revolt against their authority when they see them conquered by their enemies, or unable to punish them. It is true that the emperors drew upon themselves, by their faults, the hatred of the people and the contempt of the clergy; first, by abasing themselves to sustain theological theses, and then by espousing the most ridiculous quarrels on the dogmas of Catholicism; and finally, by doing that which was most odious, by pushing the violence of their controversies even to the persecution of the unfortunate, who held adverse opinions to theirs. In the midst of those idle disputes, the material interests of the provinces were neglected, and the citizens who were separated from the creed of the monarch, naturally accustomed themselves to regard him as an enemy, and sought to free themselves from his yoke.

"The popes profited by this infatuation of the emperors for religious questions, and rendered the disputes between them and their subjects more violent and bitter, now by ranging themselves on the side of the princes, now by adopting the opinion of the subjects. They thus acquired a real power, which they knew how to render more and more formidable, by leaning it for support on superstition and fanaticism.

"The consequence of this state of things was, that the shades of ignorance covered the entire world. The popes even prohibited the faithful from learning to read, under penalty of excommunication. By their

orders the monuments of antiquity fell under the axes of the priests; the most precious manuscripts were cast into the flames by Vandals, wearing the tiara, and humanity can only veil its face to deplore the rich treasures snatched from her.

"Thus the sublime doctrines of Jesus Christ became trampled upon, despised, spit upon. Thus the intention of the Revealer was interpreted! The popes substituted their caprices for the laws of the Bible, and preserved the authority they had usurped by fraudulently employing the name of Christ to oppress men. At length their boldness became such, that they dared to say, 'People, listen! We, who are the interpreters of Supreme Wisdom, declare to you, that truth flows from our mouth; that we have the right to impose on you our belief; and he who shall not preach and teach that which we preach and teach, shall be excommunicated, were he Jesus Christ himself!'"

"The pontiff who commences the series of Roman bishops of the seventh century, was the Tuscan, Sabinianus ... Anastasius, the librarian, informs us that he was the nuncio of Gregory at the court of Maurice; and that he was chosen by the clergy, not as the most worthy to govern the church, but as the most capable of augmenting the power of the priests, and the splendor of the pontifical throne" (605 A.D., pages 133-34).

\* \* \* \*

"The struggles and intrigues which followed the death of Sabinianus, prolonged for a whole year the vacancy of the See of Rome.

"At length the faction of Boniface the Third prevailed. He received the episcopal ordination, and was elevated upon the apostolical chair. Born in the holy city, and deacon of this church, he had been sent, during the pontificate of Gregory, to the court of the emperor, in the quality of nuncio. This proud pope was the first who dared to bear the title of universal bishop, so long refused by the Roman pontiffs to the Greek patriarchs.

"At this period Phocas (Emperor of the East) governed the empire. This prince, irritated against Cyriacus (Patriarch of Constantinople), who had refused him admission into the church after the murder of the empress Constantina and her daughter, resolved, in order to avenge himself on that prelate, to elevate the See of Rome above that of Byzantium, and nominated Boniface as universal bishop of all the churches of Christendom.

"The pontiff immediately convoked a synod, and caused it to confirm the title which the emperor had given him, by declaring the preponderance of his See over that of Constantinople. This same council prohibited the renewal of the intrigues which took place for the election of the popes, and ordered that the clergy, the grandees, and the people, should assemble three days after the death of the bishops of Rome, to name their successors.

"Boniface also decreed that the nomination of prelates, in all the kingdoms, should not be canonical until after confirmation by the court of Rome. His bull commences in these words: 'We will and ordain that such an one be bishop; and that you shall obey him without hesitation in all he shall command you..'

"Thus the authority of the successors of the fisherman Simon increased in a single day by the will of an execrable murderer, and the popes raised them-

selves from obedience to despotism (page 134-135).  
Boniface the Third, notwithstanding the decrees of

\* \* \* \*

"The disorders which were the precursors of the election of a pontiff recommenced on the death of Boniface the Third, notwithstanding the decrees of the last council, and retarded for six months the nomination of a new pope. At length intrigue and simony elevated to the pontifical throne a priest of the Roman church, who took the name of Boniface the Fourth. He was the son of a physician named John, and had been educated from his youth by the monks, who had instructed him in the knowledge of the Sacred Scriptures. Thus, to show his thanks to his old companions, he overwhelmed them with riches, and spread his favours over all the religious orders.

"The tyrant Phocas, desirous of preserving the aid of the bishop of Rome, offered to Boniface the Pantheon, built by Marius Agrippa, son-in-law of Augustus, thirty years before the Christian era, and consecrated, formerly, to all the divinities of paganism. The pontiff thankfully accepted the offer of the emperor, and transformed this splendid building into a Christian church, which he solemnly dedicated to the Virgin, under the name of our Lady of the Rotunda.

"Mellitus, bishop of London, came at this period to Italy, and assisted at a council held by Boniface, in 610, to determine rules for, and the form of, government of the English churches" (page 135).

\* \* \* \*

Concerning Honorius I, the seventy-second bishop of Rome, 625 A.D. This pope became a heretic, subscribing to the Monothelite heresy. "Honorius, dead in the odour of sanctity, was not at first censured by any ecclesiastical authority; but some years after the sixth general council (Third Council of Constantinople, 680 A.D. L.W.M.) declared that this pontiff wholly participated in the impiety of Sergius. His letters were publicly given to the flames, with those of other Monothelites, and the fathers exclaimed, 'Anathemas upon Honorius the heretic' The Seventh (II Council of Nicea, 787 A.D.) and eighth (IV Council of Constantinople, 869 A.D. L.W.M.) ecumenical synods confirmed this judgment, and declared that popes were not infallible!" (page 139).

\* \* \* \*

Concerning Vitalian, the seventy-eighth bishop of Rome, 658 A.D.: "In 660 the pontiff introduced into the churches the use of organs, to augment the éclat of religious ceremonies" (page 152).

\* \* \* \*

"The assembly (III Council of Constantinople, 680 A.D.) expressed its adhesion to these sentiments (opposing Monotheism), by loud acclamations. They then examined the general doctrine of the heretics, and the council rendered this judgment: 'After having examined with profound attention the dogmatical letters of Sergius of Byzantium, to Cyrus of Alexandria, and the replies of the pontiff Honorius the First to Sergius, we declare that we have found them contradictory of the doctrine of the apostles; the decrees of the ecumenical assemblies; the sentiments of the fathers of the church, and conformed in all points to the false science taught by the heretics.

"We condemn them as capable of corrupting the souls of the faithful; and in rejecting these impious

dogmas we anathematize their authors, Sergius Cyrus, Pyrrhus, Paul, Peter, Theodore, and the pontiff Honorius, the First, as heretics, impious and sacrilegious ...'

"This condemnation of Honorius has been the stumbling-block of pontifical infallibility. As the partisans of the papacy could not deny the regularity, nor the authenticity of a sentence confirmed by the court of Rome, and rendered under the guidance of the legates of the Holy See, by an orthodox synod, they have endeavored to establish that this pope had not erred ... (page 159).

\* \* \* \*

"... After the death of the holy father (Pope Conon, 687 A.D.), the people were divided into several factions. The arch-priest Theodore, at the head of his faction, penetrated into the palace of the Lavern, and caused himself to be chosen pontiff. Paschal, on his side, caused himself to be proclaimed the successor of Conon to the throne of St. Peter. Each party assembled in arms, ready to sustain, by force, the bishop whom it had nominated. The strife had even commenced in the court of the church of Julius, when the principal magistrates, the greater part of the clergy, the militia, and the honourable citizens determined to act in the same manner as they had done on the death of John the Fifth (685 A.D.). They went to the imperial palace, and proclaimed as pontiff a priest named Sergius who belonged to neither of the two factions. Sergius seized his two competitors, Paschal and Theodore, and constrained them to swear obedience to him.

"He was himself soon driven from the holy city by friends of Theodore, and obliged to take refuge in Ravenna ..." (page 164).

\* \* \* \*

The Public and Private History of The Popes of Rome, From The Earliest Period to The Present Time: Including The History of Saints, Martyrs, Fathers of The Church, Religious Orders, Cardinals, Inquisitions, Schisms, and The Great Reformers. By Louis Marie de Cormenin. Translated from the French. Two Volumes. Philadelphia, T. B. Peterson, No. 98 Chestnut Street, One Door Above Third. Entered, according to Acts of Congress, in the 1846, by James M. Campbell, in the Clerk's Office of the District Court of the U. S., of the Eastern District of Pennsylvania.

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## The Errors of Baptist Doctrine

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### DEPRAVITY

It is our intention to study some of the positions that Baptist preachers hold and have attempted to defend in debate. Some of the positions are not held by all Baptists, but generally held by Primitive Baptists and those of Calvinistic Persuasion. When pressed, in public discussion, Missionary Baptist have defended Depravity, Limited Atonement, etc. We notice first the Doctrine of Depravity. In Manual for Baptist church by F. M. McConnell, Page 17: THE FALL OF MAN

"We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners; not by constraint but by choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." There are several verses given in proof of the above citation. We shall notice some of the proof texts

Eph. 2:3 "By nature children of wrath—" By nature here is the word, "Phusus." If this is dative of cause of means let the Baptist preacher explain Romans 11:21 "For if God spared not the natural branches—."

Kata Phusin kladoon According to Natural branches Natural Branches in Romans 11:24 — In verse 21 Phusis is the object of the preposition kata, but that does not change the meaning of phusis. The Jews were according to nature branches. Branches of What? God's Favor. If Eph. 2:3 proves Gentiles were born depraved then Romans 11:21-24 proves Jewish children were born without that depravity, and not one verse in the Jewish scriptures will serve as proof of depravity. The Jews were God's branches by nature.

Romans 12:1 "Present your bodies a living sacrifice, holy acceptable to God." If Baptists are right and the body is depraved and remains depraved after conversion; How are we to present it holy? 1 Cor. 6:15 "Know ye not that your bodies are members of Christ." Are we to believe that depraved bodies are members of Christ? 1 Cor. 6:19 "Your body is a temple of the Holy Spirit." The Holy Spirit dwells in a corrupt body.

We need to learn that we do not inherit acquired characteristics. One cannot transmit acquired characteristics to offspring. We acquire righteousness and it is not transmitted to our children. A man may learn to be a skilled musician — that does not guarantee that a child of the skilled musician will be skilled in the field of music.

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."  
— 11 Pet. 3:17

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### THE ELDERSHIP

In a previous article it has been pointed out that the editor of the **Sentinel of Truth** plagiarized the article "The Officers of the Church" which appeared in the first issue of that paper from a book, **Questions Answered**, Page 462-466, by E. G. Sewell and David Lipscomb.

In connection with the views set forth in the article, I have heard the editor of **Sentinel of Truth** preach these matters twice. One of these was on tape recording, a copy of which I have.

From listening to the tape, one of the basic fallacies is revealed in the editor's thinking, I believe. It is stated that we have an organized religion and that Christians feel they have no work to do until they are assigned such by elders. Of course, if any really have this view they need to study their New Testaments with profit and see that they have an individual responsibility to teach anyone they contact the gospel so as to save their soul and to assist suffering humanity as they have ability and opportunity to do so. Every Christian has this responsibility before and without any eldership assigning him a particular task. Most gospel preachers have preached this in lessons on individual responsibility.

A spirit of resentment is seen for elders when our brother editor calls them "bosses." It seems it is difficult for him to see that elders do not rule the church as some boss over secular employment would rule. If the views taken by the editor are true, I fail to see where elders have any rule at all. Failing to respect the Scriptural rule of elders, the office is denied, that is, there are no men in the church who rule in the commonly accepted sense. Thus, in this article we ask the question: IS THERE SUCH AN OFFICE IN THE NEW TESTAMENT?

Several passages are introduced in which the word "office" appears in the King James version. In each of these it is denied that the word "office" is an accurate translation; in fact, it is argued that there is no word for it in the original language. Particularly is this said of I Tim. 3:1. In fact, several of these ideas set forth in **Sentinel of Truth** appear to have the common ground that we do not have an adequate and accurate translation of the Scriptures. Catholicism, Mormonism, and the Jehovah's Witnesses believe there were inaccuracies in the versions existing and thus each of these put out their own translation to teach their own peculiar doctrines. Maybe **Sentinel of Truth** will do the same.

Anyone who has ever studied the matter of translating one language into another language knows the difficulty with which one is confronted. It is not always possible to accurately translate one word in the original language into just one word in the translation. Often one word in the original language will

require two or more words to accurately convey the idea. On this point, brother Robert C. Welch gives us this illustration in a recent article from his pen. "For example, there is only one word in the Greek which is translated, 'contend earnestly,' in our common versions (Jude 3). Neither of these words alone will fully convey the meaning of the one original word" (**Gospel Guardian**, Dec. 16, 1965). The editor of **Sentinel of Truth** quotes W. E. Vine as saying, "In I Tim. 3:1, the word 'office,' in the phrase 'the office of a bishop,' has nothing to represent it in the original," but W. E. Vine does not say this is an incorrect, inadequate and erroneous translation.

Denying the office of eldership as taught in the New Testament, the editor of **Sentinel of Truth** says the word "elder" means only those who are older, therefore, there is no office of elders, they are just the older men. On tape recording, of the word "elder," he says older is "all the word meant in the Old Testament and that is all it means in the New Testament." Since the editor quotes W. E. Vine, I shall accept his scholarship and quote him back to the editor. Vine says the first meaning of "elder" is "an adjective, the comparative degree of **presbus**, an old man, an elder, is used (a) of age, whether of the elder of two persons, Luke 15:25, or more, John 8:9, 'the eldest'; or of a person advanced in life, a senior, Acts 2:17, in Heb. 11:2, the 'elders' of the forefathers in Israel; so in Matt. 15:2; Mark 7:3,5; the feminine of the adjective is used of elder women in the churches, I Tim. 5:2, not in respect of position but in seniority of age." Then the second definition of elder Vine gives "(b) of rank of position of responsibility." Under (b) he gives three usages (1) among the Gentiles, (2) in the Jewish nation. Number three he says, "(3) in the Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term bishops, **episkopoi**, or overseers, is applied (see Acts 20, ver. 17 with vsr. 28, and Tit. 1:5 and 7) the latter term indicating the nature of their work, **presbuteroi** their maturity of spiritual experience. The Divine arrangement seen throughout the N. T. was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil. 1:1; I Tim. 5:17; Tit. 1:5. The duty of elders is described by the verb **episkopeo**. They were appointed according as they had given evidence of fulfilling the Divine qualifications, Titus 1:6 to 9; cp. I Tim. 3:1-7 and I Pet. 5:2." Thayer, I believe, says essentially the same thing.

From the above it is clear there is in the New Testament church a group of men, when qualified by the standard set forth by the Holy Spirit, who have the work of caring for the souls under them and overseeing and ruling the "flock of God among them."

Our brother not only doesn't respect the position of elders set forth in the New Testament but he also doesn't respect the number there is to be within a local congregation. He said, on tape, that he is a pastor and in one particular instance he was the only pastor a local church had. His exact words from the tape are, "I have seen the time when I was the only pastor there." Thus, the idea of **one man rule** is admitted by him. But the New Testament reveals that

in every instance there was to be a **plurality**, not just one, in every congregation (Acts 14:23; 20:17, 28; Phil. 1:1; I Pet. 5:1).

The idea that there is no such office as elders in the church originated in another age. It was answered then. The answer is still true today. From a little book, **The Eldership**, by J. W. McGarvey, I quote from page 9, "Is there an office in the church called the Eldership?" In answer McGarvey said, and I quote some key portions due to limited space, "But there are some, who deny that the term elder

is ever used in the New Testament in an official sense. They hold that it always means **older persons**, and that the eldership of a church consists of the older men of the church . . . It is well known that the term elder is an adjective in the comparative degree, and that its primary meaning is **older**. When used as a substantive, it means an **older person**. The same is true of its Greek representative, **presbuteros**. . . The following statement is made concerning Paul and Barnabas while engaged in their first missionary tour: 'When they had **ordained them elders** in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed' (Acts xiv:23.) The term here rendered **ordained** is **cheirotoneo**. It is compounded of **cheir**, the **hand**, and **teino**, to **stretch forth**, and its primary meaning is **to stretch forth the hand**. But from the fact that bodies of men frequently expressed a choice by an elevation of the hand, it acquired the meaning of **to choose or to appoint** by an extension of the hand; and finally it came to mean to appoint without reference to the method of appointing. Such is the testimony of scholars, and it is confirmed by the usage of the term. It occurs in only one other place in the New Testament, where it is said of an unnamed brother whom Paul sent to Corinth with Titus, that he 'was **chosen** by the churches' (II Cor. vii:19). How the churches choose him, whether by a show of hands or in some other way, is not determined by this term, nor by the context. . . Substituting this definition for the term **ordained** in the passage we are considering, we read that Paul and Barnabas '**appointed**' for them elders in every church. These elders, then, were made such by appointment, but Paul and Barnabas certainly did not make **older men** by appointment; neither would the passage make complete sense if it read, 'They appointed for them older men in every church.' To complete the sense, it would be necessary to add the office or position to which the older men were appointed. The considerations show that the term is here used not in its primary sense, but in a sense which designated position obtained by appointment. But an appointment puts men into office, and **elder** is therefore the official title conferred by this appointment. . . The same conclusion follows from Paul's statement to Titus: 'I left thee in Crete, that thou shouldst set in order the things that are wanting and **ordain elders** in every city' (Titus 1:5). The term here rendered **ordain** is **Kathisteemi**, the Greek word most commonly used in both the New Testament and the Greek version of the Old Testament, for appointing to office. It is used to express the appointment of Joseph as governor over Egypt, and of the other officers under him, Gen. xii:33-34; Acts vii:10; for the appointment of David as ruler over Israel, II Sam.

vi:21; for the appointment of rulers over household servants, Matt. xxiv:45; of a judge in civil jurisprudence, Lev. xii:14; Acts vii:27; and of Jewish high priest, Heb. v:1; viii:3" (The Eldership, Page 9-13). The reader may wish to order this book from Searching The Scriptures. It is well worth the price of \$1.50.

In this article it has been my purpose to show that in the New Testament there is such an office as the eldership. In our next article, I shall note the rule of this office.

## USING THE CHURCH BUILDING

Gene Dortch

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In response to a recent article in Searching The Scriptures concerning the use of the church building, I would like to make a few comments.

First: We agree the church can build a meeting house to ... implement the divine mission of the church — preaching the gospel, edification, benevolence (Heb. 10:25; Eph. 4:16; Acts 6:1; I Tim. 3:15).

Second: The type building with all its facilities is justified ... upon the grounds of expediency (I Cor. 10:23), to this I agree. Why do we agree? Because for these we have scripture.

Now, the problem is where is the scripture for the church authorizing other organizations and individuals using the meeting house for purposes other than the church's divine mission? . . .

The article states the church may use the building for that which comes within the scope of its divine mission. I agree. But what is the divine mission of the church? Preaching the gospel, edification, benevolence. Now, the article states marriage ceremonies come within the scope of its divine mission. We did not see a passage that would authorize such! Just a mere statement of someone does not prove the scripturalness of such practice. If the church's mission is to preach the gospel, edification, benevolence, where would a marriage ceremony fit either of these categories? If we take the position it comes under the category of preaching the gospel — that would mean if we read a few passages of scripture, we could have any. civil or social function in the building. Would it not? Now, if a passage cannot be produced, then we will have to conclude to use the building for such practice would be unscriptural.

But again it is stated, if by others using the church building should be confused in the mind of the general public such use should be opposed. Who determines what is in the mind of the public? Now, suppose the mind of the public is not confused on

these things, would it be all right? (There are some church buildings so far back in the woods the general public would not know what goes on.) The article assumed such practice is scriptural. Where is the passage? Then reasoned from the standpoint of expediency.

It is also stated there are times when the building may be used by others without violation of scripture (Truth). Where is the passage? That is an assumption, not Bible proof.

Again it is said, "It is not so much what the church building be used for, but rather what may the church use the building for."

Try this!

It is not so much what may the collection be used for, but rather what may the church use the collection for. So long as the use by public schools does not involve the church, or the general public does not get confused over the way it's spent as church activity, it would be all right. But if the public got the wrong idea a perverted concept of the church and its mission would result.

You see, the same thing the building can be used for can also be said of the collection. The article said, the building may be used for that which comes within the scope of its mission. What is the church's mission? Preaching the gospel, edification, benevolence. I maintain the same can be said of the collection.

If the church can lend or rent its building to a secular institution or individual, then the church could lend or rent its treasury to a secular institution or individual.

Now, the objection to this ... it places the church in a business that is outside the divine mission of the church.

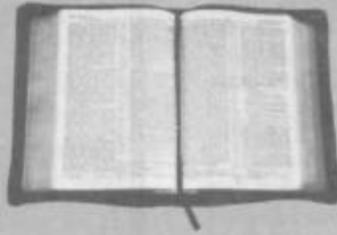
The article also seems to say there is a vast difference between the church actually using the building for teaching secular subjects consenting or bidding God speed for others to use it (such as public schools). If John 9,10 teach we are partakers when we bid others God speed.

Now, if it is all right for public schools to use the church building for teaching math and agriculture, etc., but wrong for the church to do it because it does not come within the scope of the church's mission, then I would like to ask a question. Would it be all right for the church to be opposed to a banquet in the church, but allow or bid God speed the school to have their banquet there? But someone might say that is not the same, because it is unscriptural for the church to have banquets in or out of the building. Can't we say the same for church teaching secular subjects? There could be an emergency in either case — school could burn and no place for the prom.

It is also stated the church can allow others (public schools) to use the building for teaching secular subjects because the church is not involved — on the same basis the school could hold the prom there.

# 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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## **EIS IN MATT. 12:41**

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Two occurrences of the preposition *eis* in Matthew are used by Baptist debaters in their effort to evade the force of this preposition in Acts 2:38, "for the remission of sins." A former article dealt with the first of these, Matt. 3:11, "I indeed baptize you in water *eis* repentance," by giving a quotation from the commentary on Matthew of the eminent former day Baptist scholar John A. Broadus, who has correctly explained that sentence. (See "Searching the Scriptures," Volume VI, Number 11, November, 1965 issue.) Now let us look at Matt. 12:41.

"The men of Nineveh," says Jesus, "repented at (*eis*) the preaching of Jonah." The Baptists claim that here *eis* certainly has a retrospective significance and means "on account of." They declare with great assurance that certainly the men did not repent in order to get Jonah to preach, but rather, he preached first, and they repented on account of his preaching. So, we are further instructed, Acts 2:38 means that baptism is on account of a remission of sins already possessed.

I will have to disappoint them. They are wrong again. The key to the meaning of the *eis* phrase in Matt. 12:41 lies in the word "preaching," which is a noun, not a verb, and does not refer to the act of preaching, but to the message, the substance of the preaching. Proof of this point will be forthcoming, but first let us examine the explanation of Broadus who did so well on the former passage but did not properly understand this one. The following is his complete comment on the phrase in question. At the preaching, or proclamation, the word being derived from the verb *kerusso*, explained on 4:17. The preposition rendered 'at' is *eis*, usually rendered 'into' or 'unto,' and often denoting design or aim. It cannot possibly have that sense here, for certainly the Ninevites did not repent in order that Jonah might preach. It clearly introduces the occasion or ground of the repenting (Winer, p. 397 [495]); and so it may possibly have the same force in 3:11 and

Acts 2:38.

The following points are noteworthy:

(1) Broadus recognizes "in order to," "into" and "unto" — involving the thought of "design or aim" — as the most usual and the primary meaning of this preposition both here and in the note on 3:11. For the latter see the former article.

(2) Further, he recognizes that, according to a common sense rule, *eis* should be translated according to its primary significance where possible. "But it is best to adhere if possible to the common and the most natural sense 'in order to'" (Broadus in note at 3:11).

(3) He only assigns it a different meaning here because he thinks it "cannot possibly" have its usual meaning here. I contend that our learned writer Mr. Broadus has simply failed to understand the present passage. I can show that *eis* can have its primary meaning here. Therefore, according to his principles, stated above, which are correct, the preposition should be given its primary significance here.

As stated, the key to the right view of this phrase is the word "preaching" which is the translation of the Greek noun *kerugma*.

*Kerugma*, "a proclamation by a herald, denotes a message, a preaching (the substance of what is preached as distinct from the act of preaching)" (W. E. Vine, Exp. Dict.).

As Thayer defines it, the word refers to "that which is promulgated by a herald or public crier, a proclamation by herald; in the N. T. the message or proclamation by the heralds of God or Christ." In our passage, the reference is to "the proclamation of the necessity of repentance and reformation made by the prophet Jonah" (Grk-Eng Lex, page 346).

That these authorities are correct in the position that the reference is to the message, the substance of the preaching, rather than the act of preaching is clear from the usage of our word. Look at I Cor. 1:21, "... it was God's good pleasure through the foolishness of the preaching to save them that believe." The ASV has "the preaching" in the text, but in the margin puts, "Greek thing preached." Note verse 23: "... we preach Christ crucified ... unto Gentiles foolishness." What was the foolishness? Verse 21 says "the preaching"; verse 23 says "Christ crucified." It is clear that the word refers to the message, not to the act of preaching.

What is more remarkable yet is something pointed out by Thayer at the same place referred

to above. The Septuagint has this same Greek noun at Jonah 3:2 where God instructed Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the **preaching** that I bid thee." Jonah was to preach (verb: the act of preaching) the preaching (noun: the message or thing preached). There can be no question but that **the preaching** refers to the **message** God would give Jonah — the substance or contents of his preaching.

Due reference to this point unlocks the meaning of Matt. 12:41 so that it comes perfectly clear. Jonah preached a certain kind of life. This life was his preaching — his message. The men of Nineveh got into this life. What brought them into it was repentance. Thus, they repented **into** the preaching of Jonah. The primary and most usual signification of eis is also the one that best fits in our passage.



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**Proposition:**

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**Lewis G. Hale affirms — Dudley R. Spears denies**

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## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

### WHAT IS THE CHURCH?

#### H. E. Phillips

The English word "church" is translated from a New Testament Greek word "ekklesia"— "ek", out of, and "klesis", a calling. W. E. Vine says, "It has two applications to companies of Christians, (a) to the whole company of the redeemed throughout the present era, the company of which Christ said, 'I will build My Church,' Matt. 16:18, and which is further described as 'the Church which is His Body,' Eph. 1:22; 5:23, (b) in the singular number (e.g., Matt. 18:17, R.V. marg., 'congregation'), to a company consisting of professed believers ..." The word "church" is always applied to people in the New Testament, never to some material building or some abstract idea of an invisible organization, unless you can conceive of people being "invisible."

The various figures by which the church is described to us in the New Testament are often perverted to teach doctrines nowhere found in the Book. It is called the "house of God" (I Tim. 3:15), but it is people (Heb. 3:6). It is called a "body" (Col. 1:24), but it is people (Rom. 12:4,5). It is called a "kingdom" (Col. 1:13), but it is people (Heb. 12:28). It is called a "temple" (I Cor. 3:16,17). It is called a "building" (I Pet. 2:5), but always it refers to people.

One of the figures by which the church is pictured to us is that of a bride. Before me is the December 7, 1963 issue of **The Baptist Examiner** in which Bob L. Ross has an article on the front page entitled: "What Is The Bride Of Christ?" From II Corinthians 11:2 he draws some conclusions which are opposed to the doctrine of Christ.

He begins the article by saying: "Many people believe that all the saved compose the 'bride of

Christ.' This is the common teaching of those who believe the universal, invisible church teaching." If all the saved do not compose the bride of Christ, then either bride is not all the church or the church is not all the saved.

"Contrary to this, we understand the Bible to teach that a limited number of the saved compose the bride of Christ." If the bride of Christ is the church, and the bride is composed of only a "limited number of the saved," it must follow that there are some saved who are not in the church. That is the point we shall dwell on for the moment.

"Some people have their thinking confused on this subject of the bride. They identify the bride of Christ as being all the saved . . ."

**ARE ALL THE SAVED IN THE CHURCH?**

Since the church means "the called out," if we find who the called out are, we will know who all are in the church. Let us see who are called, how they are called, and where they are after they are called.

To the "church of God which is at Corinth" Paul wrote: "For ye see **your** calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26). To the Ephesians: "I therefore, the prisoner of the Lord, beseech you that **ye** walk worthy of the vocation wherewith ye are called" (Eph. 4:1). The word "vocation" in the K.J.V. is rendered "calling" in the A.S.V. We are **called** with a calling. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). God calls in Christ. "Wherefore the rather, brethren, give diligence to make **your** calling and election sure" (II Pet. 1:10).

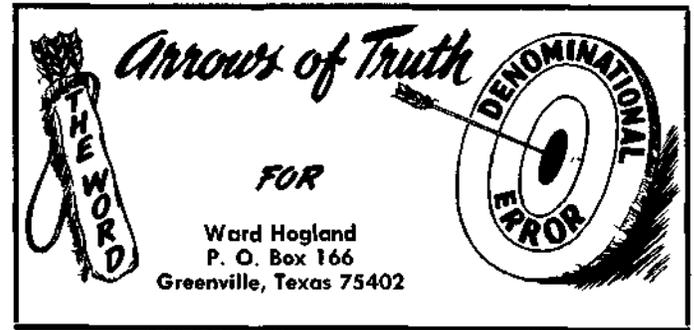
These passages identify those called as **Christians, members of the church, brethren.** Not one person called (in the sense used in these passages) is out of the church! All are saved: have been forgiven of their sins.

But **how** are they called? "... but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and **called us with an holy calling,** not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:8,9). It is an holy calling. "Wherefore, **holy brethren, partakers of the heavenly calling . . .**" (Heb. 3:1). It is a calling from heaven. "Whereunto he called you by our **gospel,** to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:14).

All in the church are "called out"; all those called out are called with a **holy, heavenly calling** by the **gospel** of the Lord Jesus Christ. That is very plain!

Now **where** are those so called? "Moreover whom he did predestinate, them he also called: and whom he called, them he also **justified:** and whom he justified, them he also glorified" (Rom. 8:30). "I marvel that ye are so soon removed from him that called you **into the Grace of Christ** unto another gospel" (Gal. 1:6). "But we are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath **called you out of darkness into his marvelous light**" (I Pet. 2:9). "That ye would walk worthy of God, who hath **called you unto his kingdom and glory**" (I Thess. 2:12). "And let the peace of God rule in your hearts, to the which also ye are **called in one body . . .**" (Col.

3:15). The "called out" are in the "**light, kingdom, grace of Christ, the one body.** All the saved are in the church!!!



**"NOT A DROP OF WATER"**

It is amusing to observe the various twists denominational preachers place on certain scriptures. For example, the old Landmark Baptist people will freely admit that baptism mentioned in the great commission is "water" baptism. Free Will Baptist are not so generous. In my first encounter with a Free Will Baptist I quoted freely from Mark 16:15-16, to prove that baptism was essential to salvation. In his reply the Baptist preacher said, "Hogland has quoted Mark sixteen to prove that baptism is essential, and to his surprise I am going to agree with him; but I want to know that there isn't a drop of WATER in the text! The baptism under consideration here is Holy Ghost baptism and that is what is essential."

In my opinion, this makes a Free Will Baptist more difficult to meet in debate than the old Landmark Missionary Baptist. It forces one to prove that "water" is in such passages as Mk. 16:15-16; Acts 2:28, etc. It must be admitted that many scriptures which mention baptism do not mention the WATER. However, there is a very simple procedure which will teach any honest mind that baptism in these passages is "water" baptism. In my debate with Mr. Earl Jenson of Turlock, California, I used the following chart to illustrate the point. Notice on one side "Holy Ghost Baptism" and on the other "Water Baptism!"

HOLY SPIRIT BAPTISM	WATER BAPTISM
1 Spirit element (Acts 1 5)	1 Water element (Acts 8 38, 10 47)
2 By Christ (Matt 3 11)	2 By disciples (Matt 28 19, 1 Cor 1 14)
3 A promise received (Acts 2 1 4)	3 Commanded (Acts 2 38, 10 47)
4 To reveal—to Confirm (Jno 16 13, Heb 2 3)	4 For Remission of Sins (Acts 2 38)
5 In no name (Acts 8 15,16)	5 In Name of Christ (Matt 28 19 Acts 19 5)
6 Not Raised in (Acts 2 1 4)	6 Buried and Raised (Rom 6 3 4)
7 Not into Christ (Acts 8 12 16)	7 Baptised into Christ (Gal 3 27)
8 Did no save (Acts 2 1 4)	8 Saves (I Pet 3 21)
9 No longer needed (Jno 16 13, Heb 2 3 4)	9 Needed until the end (Matt 28 18,19)
10 CEASED BY A D 64 (Eph 4 5)	10 UNTO END OF WORLD (Matt 28 19,20)

It might be observed that two major points stand out. One is that baptism in the name of the Lord has to be Water baptism. In Acts 10:47,48, Peter said, "Can any man forbid WATER, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." These Gentiles had already received Holy Ghost baptism. He then commanded them to be baptized in WATER which was baptism

in the NAME OF THE LORD. Since there is only ONE baptism now (see Eph. 4:5) it has to be WATER baptism because it is the only one IN THE NAME OF THE LORD!

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

### **"THINK ON THESE THINGS"**

Phil. 4:8

## **MIRACULOUS DIVINE HEALING**

(No. 7)

Connie W. Adams, Akron, Ohio

It is amazing how gullible some can be when it comes to the modern so-called faith healers. Not only are their practices contrary to what the Bible teaches about miracles, but their attempt to relieve the unsuspecting of their money should be obvious to anyone who would think for a moment.

Oral Roberts began in Tulsa, Oklahoma, in 1947 with \$25. He is now the king of the faith healers and a very wealthy man. Much of his wealth has come from the people who are themselves extremely poor. Many have poured money into his organization in the hope of being healed. Many of them are dead now of the very diseases which he claimed to cure.

At this writing a federal suit is pending involving Charles Jessup, well known traveling "healer." He is indicted for using donations contributed for religious work to buy property, big cars, boats, sea-planes and to dabble in illegal cock fighting. This "great man of God" has been married four times, and has obtained two divorces by false statements, and married a 15 year old girl while still married to his third wife.

A. A. Allen, another well known and now wealthy healer, made the news spotlight several years ago when he was arrested for drunken driving in Tennessee while his associates made excuses for his absence from the healing services. Newspaper reporters were attacked and one had his glasses broken by "ushers" at the services.

Jack Coe, now dead of polio, was sued in Florida a few years ago by the parents of a small boy who had polio and who was told by Coe to remove his leg braces. His legs began to swell and the doctors ordered the braces put on again for fear of permanent damage to the child's legs.

Leroy Jenkins, of note in Florida, was arrested and jailed in Ft. Pierce. He came very near inciting a race riot. A note of warning was sent the Orlando Better Business Bureau from the office in Ft. Pierce warning of Jenkins and his business obligations. Jenkins has a police record and some of his side men, as of two years ago, do also, and have been under police surveillance. His offices, real estate holdings and financial transactions in the city of Tampa show the evidences of a man of means.

Jenkins was declared an "undesirable alien" in Nassau in 1963. Before the papers could be served on

him, he chartered a plane and returned to Florida. But a later issue of his healing magazine "Revival" carried many pictures from his Nassau campaign of various ones he claims to have healed. I have before me now a photostat of an editorial from the Nassau Daily Tribune, Thursday, February 13, 1964, in which the editor exposed the whole matter of the great commotion caused by Jenkins while there and gave the evidence of his being classed as an undesirable alien to the effect that he is prohibited from returning to the island. Jenkins claimed in that issue of "Revival" to have healed a Greek man who had been paralyzed for 23 years. The story in "Revival" said:

"The Greek gentleman lying on the stretcher in this picture was paralyzed for 23 years. It happened on the last night of the meeting. After Bro. Jenkins prayed for him he immediately witnessed the healing power of God in his body. The Greek businessmen of Nassau were so moved by this spectacle that they declared a holiday and closed their businesses for three days to commemorate the event." Then the Tribune editor commented:

"I saw this unfortunate young man a few weeks ago. He is still a cripple, confined to his bed. What is more . . . we never heard of the Greek community taking a holiday to celebrate his 'cure'. . . because he was never cured. "But people like Mr. Jenkins get away with this kind of outrageous conduct in the name of religion . . . there are also other ministers wherever he goes who are prepared to jump on the money band wagon . . . and, of course, there are also a lot of gullible people everywhere who are always looking for a 'sign' from heaven. These people are easily plucked by 'ministers' who prostitute religion to make easy money." The money raising schemes and appeals are boldfaced. I have seen as many as four separate collections taken in one service. I have seen half-bushel baskets used. The plea is for "folding" money. Sometimes the plea is for "everyone who loves the Lord \$20 worth" to please stand up. Then \$10 worth, \$5, \$1 and so on. Not only is this true of the tent campaigns, but is especially true of the magazines sent out by these men. Here are some samples:

(1) Gene Ewing, in his magazine "Revival Crusades" tells of his plans, with pictures to illustrate, for purchasing a huge complex as a revival headquarters between Dallas and Ft. Worth, Texas. Naturally, this is going to take a lot of money. So on page 7 of March, 1966 issue he says:

"God laid it on my heart to put this Prayer Request Sheet at the bottom of this page for your personal prayer requests. Fill it out and RUSH it back to me. 7 is God's perfect number. Would you give \$7.00 to God's work? Think of all you'll be doing, helping me reach the unreached. You will be rewarded. Will you take this step with me? If you can't send it all, send what you can, then send the rest next payday." Then at the bottom of the page is a blank "prayer request" with a place for the sender to designate how much he is sending, or will send later. In the same issue he appeals for the readers to send money

for pews and says if they will send money, they will get their names put on a pew. Listen to his appeal:

"I am asking everyone that can send \$10.00 or more on their pew, but if you can't send \$10.00 or more, send \$5.00, or no matter if it is just even a dollar. Do it in love and faith and do it today. I need your prayers and your support immediately. The payments, utilities, etc., runs over \$2,000.00 every month, but God said for me to take this step and as he opened the Red Sea for Moses, He would be just as real to me and you that help me in this great step of faith. This is a Miracle of God."

Another clip out follows for name, address and amount.

(2) One of the most brazen appeals I have seen for money is in a paper sent out called "A Personal Letter From the Heart of Dan Goodin." He said that on Nov. 7, 1964 at 7 a.m., he would hold the sender's special prayer request in one hand and a "Golden Tinted Key to Prosperity" in the other. The sender was to pray at the same time and to hold in his right hand the key he would receive from Goodin. This was supposed to assure prosperity. Now notice this:

"Now God told me for you to send the first \$5 that you get and he would bless you for proving him . . . Now God will give you the \$5 within 12 days. As soon as you get it, put it in an envelope and send it to me as quick as possible."

Goodin said that he had prayed over those keys and that they "have been anointed with the Spirit of God." On another page in this paper he advertised a bottle of oil and said:

"This is a special anointing oil, of which Brother Goodin has placed his left hand in. There is a special anointing in his left hand which God gave him. The SUPER-NATURAL OIL HAS APPEARED IN BROTHER GOODIN'S LEFT HAND MANY TIMES."

It is hard to imagine how intelligent people can be taken in by such bare-faced attempts to deceive. Yet these men are getting rich on the desperation of the downtrodden.

My friends, God does not use as his healing agents men who are deceitful and who do not even know the fundamental truths of the gospel. None of these men preach what the apostles did on what to do to be saved. They have no concept of the New Testament church. They do have a clear concept of how to get money. They cannot do what the Lord and the apostles did. They disregard what the New Testament teaches about the purpose and duration of miracles. They are deceitful workers, dabbling in lying wonders, many of them known to be most ungodly in their lives.

I sincerely hope that these articles will serve to open the eyes of some good, honest soul who has been deceived by the false claims of the so-called healer, and that they will instruct the honest truth seeker in the Bible teaching on miracles.

— 303 Selden Ave.

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

— II Pet. 3:17

Thomas G. O'Neal  
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### THE NATURE OF THE ELDER'S RULE

In a previous article it was shown that the New Testament teaches the idea of the eldership or the "office of a bishop." Every office has some work to do. So it is with each officer in the church; each elder has a work to do.

The Scriptures teach that elders are to **rule** the church of God. Consider these passages from Holy Writ. "Remember them which have the **rule** over you (Heb. 13:7). "Obey them that have the **rule** over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief for that is unprofitable for you" (Heb. 13:17). "Salute all them that have the **rule** over you" (Heb. 13:24). "Let the elders that **rule** well be counted worthy of double honour" (I Tim. 5:17). "One that **ruleth** well his own house, having his children in subjection with all gravity; (For if a man know not how to **rule** his own house, how shall he take care of the church of God?)" (I Tim. 3:4-5).

All, I believe, will admit that elders **rule** in the church of God; however, some either do not understand the nature of their rule or do not want to submit to their rule. It has been contended that elders **rule** by (1) teaching and (2) example, only. Just one thing is wrong with this idea—it is **not** so. If this idea were true, how would an eldership withdraw from such an one mentioned in I Cor. 5?

Words have meanings. One is not at liberty to give a word an arbitrary meaning. To learn how an English word is **used** today, one consults Webster. For a Bible student to learn the use of a word in the Scriptures, the student must consult a standard work such as Thayer, Vine, or others of recognized scholarship. Gospel preachers have done this with such words as "baptize," "for" as used in Acts 2:38, and others. Certainly this is in order for us to do with the word "rule."

Two different Greek words, **hegeomai** and **proistemi**, are used in the passages cited above. They are defined thusly— **Hegeomai**—"1. to lead, i.e. a. to go before; b. to be a leader; to rule, command; to have authority over . . . with gen. of the pers. over whom one rules, so of the overseers or leaders of Christian churches; Heb. xiii:7,17,24 . . . 2. to consider, deem, account, think..." — Thayer. "to lead, is translated to rule in Heb. 13:7, 17, 24 (AV marg., in the first two, 'are the guides' and 'guide.'" — W. E. Vine. Then, **Proistemi**—"1. to set or place before; to set over . . . 2. a. to be over, to superintend, preside over, (A.V. rule), I Tim. 5:17 . . . b. to be a protector or guardian; to give aid, Rom. xii:8 . . . c. to care for, give attention to." — Thayer. "lit., 'to stand before,' hence, to lead, attend to (indicating care and diligence), is translated to rule" (Middle

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Voice), with reference to a local church, in Rom. 12:8; perfect Active in I Tim. 5:17; with reference to a family, I Tim. 3:4 and 12 (Middle Voice); . . ."  
— W. E. Vine.

The Greek term translated overseer or bishop, episkopos, is defined by Thayer as, "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, an curator, guardian, or superintendent; hence in the N. T. guardian of souls, one who watches over their welfare; I Pet. 2:25; spec, the superintendent, head or overseer of any Christian church; Acts 20:28; Phil. 1:1; I Tim. 3:2; Titus 1:7."

From the above one learns that those men who are the bishops, pastors, elders, or overseers of a church are charged with being guardians, protectors, superintendents over the flock of God. With due love, care, and consideration for the desires of the congregation, elders should weigh the sentiments expressed to them and then with their mature knowledge and wisdom make such decisions as would be for the good of the entire congregation. They should direct and oversee the activities of the congregation so as to edify the saints, cause growth on the part of the church and preach the gospel to the lost. When elders recognize New Testament teaching and are seeking to do the will of the Lord, they will not disregard the feelings of the congregation and make arbitrary decisions. This will not create a good spirit between the elders and the congregation. In time, where arbitrary decisions are made, trouble will result.

From time to time things may need to be done that the elders will not do personally. It is their duty to see that these matters are attended and direct those acting in such a manner so as to accomplish their goal, to have a fine spirit of cooperation manifest among those working, realizing that they are encouraging growth upon the part of those working which will one day result in their being qualified to serve as elders, all other things being equal.

Also from the above definitions of "rule" it is seen elders are over other sheep within the "flock of God among" them. Since elders are over, then the relationship of the sheep is that of being **under** the overseers. There is an over and **under** relationship. To deny this is to deny not only the teachings of the Scriptures but to deny the scholarship of men like Vine and Thayer. Sheep are to be **under** the shepherds. For one to say he will not be ruled or be under elders is to show his rebellion toward the word of God.

While God intended for elders to **rule** over the flock, Peter said they were not to be "lords," I Pet. 5:3. The word translated "lords" according to Young is used only in this passage. MacKnight says, "This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power." Thus, elders have oversight but they are not to be tyrannical lords over the congregation. If and when they do, they cease to be Scriptural elders.

Over what are elders? Unless there is some specific New Testament teaching to deny that elders are not over certain aspects of the flock, then elders are over the entire congregation and its activity is the conclusion of Acts 20:28. There is no passage that

suggest elders are over only a part of a congregation's program and another part of the program is not under their oversight. Therefore, I conclude elders are over all the activities of the church. Elders are over the souls of the members, over the preaching and teaching, over the benevolent work of the church, over the worship, over the discipline, and whatever other Scriptural activity in which the church may engage. From the way some talk, one would get the idea that all elders ever decide is what color to paint the building and when to put a new carpet on the floor. Since elders are over the worship of the church, whatever is necessary to facilitate the worship is also under their oversight. But their oversight is not limited to just this. When elders go out at night seeking to bring back the sheep who have strayed from the fold, they are exercising their oversight. When elders go to teach some member they are discharging their oversight. When elders see that all facilities are ready so the saints may worship God, or so men may hear the sweet story of Jesus, they are exercising their oversight. When saints are in need and elders oversee the ministrations to them, they are fulfilling their office. When false teachers are reprovved and their doctrine exposed, elders are discharging their oversight to protect the flock.

However, while elders are over all the flock, there are certain things that do not come under the oversight of elders — things the sheep may do. Only as matters of this kind affect the soul's salvation do elders have oversight of their lives. What color shirt a man wears, after what pattern his wife makes her dress whether number 1025 or 1463, what brand of soup his wife buys, what model and make of car he drives, all of these do not come under the oversight of elders. When elders oversee the administration of the needs of sheep, this does not give them the right to say to the individuals how much is to be spent for bacon and how much is to be spent for milk. God never intended that elders or anyone else should take over a man's family and run it for him. When elders see that the sheep have the resources, it is then up to the sheep to decide what items they need and how much of that they need.

Why have elders? I believe that when we see the reason for elders we can then see why God said they should **rule** over the flock. In every relationship of life the older should know more about the problems, more about the solutions, more about where the pit falls are and how to avoid them. This is true in any business. Age gives experience and wisdom that youth does not have. One 50 years old has had more time to observe life than one 20. One 20 may have more formal education but the additional 30 years provides more in experience than is gained in formal training. The Lord knew this and made provisions for the **elders** of Israel to direct her affairs. Likewise, in the church. The elders have had time to mature, to season, to observe, to gain Bible knowledge through long years of study, to see the pit falls of life and to know the passages in God's Book that will direct one away from the traps of Satan. They are in position to see the first evidence of departure in one's life and can go to that one and teach, admonish and encourage them to return to the fold of safety. This a novice will not do because

he is not qualified by experience to do. For this reason, God said a novice could not serve as an elder.

What a privilege it is for one to be a member of a flock that has good elders. They will so **rule** that you can grow in Christ. They will **rule** so as to maintain peace within the congregation.

Sheep are charged with obeying, submitting, and remembering those that **rule** over them. It is for the good of the sheep that they obey, submit and remember their rulers.

I close this article with this warning. Just as men can become corrupt in any relationship of life, the Lord knew this would be so within the eldership (Acts 20:28-32). When elders fail to **rule** according to God's Word, then sheep are not to obey them in error.



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# THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

Irven Lee  
Rt. 3, Box 302-B  
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## FOR UNMARRIED ONLY

This message is not to suggest divorce for Christians who are married to unbelievers. The inspired teacher taught that if the unbeliever be content to dwell with the Christian let the Christian remain (I Corinthians 7:10-16). He did not, of course, suggest that the member of the body of Christ forsake the law of God to appease the unbeliever. If the church member acts like a non-member in such case, there would be no conflict in the home, but there would be no peace with God. We must obey God rather than man (Acts 5:29). The believer is to give diligence to win the unbeliever by chaste conduct, reverence, and the meek and quiet spirit (I Peter 3:1-6).

To those who are not married we warn confidently that the marriage tie can be broken only by death and grievous sin (Romans 7:2,3 ; I Corinthians 7:39 ; Matthew 5:31,32). We must just as confidently affirm that the tie is to be very close. The two should be one in many ways (Ephesians 5:31). If two are not one in the faith, there may be some very unhappy conflicts. If one has love for the church and the other hates the church, they cannot walk together in this important aspect of life. Any who investigate a little before marriage can learn from neighbors that this problem can be big, and it can bring unhappy situations week after week, month after month, and year after year for a whole life time. The dreadful results even continue over into the next generation. How blind can people be in failing to see this until they have walked headlong into the same difficult situation from which they cannot then escape?

Marriages between members of the church and people who hate the church are made, generally, with no consideration for the church. The member was not seeking first the kingdom of God at this time. Often such marriages are entered into by the very, very young who have not been taught and who have not observed the seriousness of the problems. Some of these ties may be suggested more by impulse, lust, and excitement than by judgment and forethought. Very little thought may have been given even to the problem of finance and responsibilities that force themselves upon homemakers. Marriage is not for excitement seekers. It is for adults who are ready to take adult responsibilities. How sad it is to see youths skip this great and important period of training and plunge headlong into the responsibilities of adults (homemakers) when they are unprepared mentally, socially, physically or spiritually.

Parents should tell their children early about the great principles the Lord has given concerning marriage. Rushing children into "dating" and situations

where instinct works against wisdom is a serious blunder which may bring about unwise and unhappy marriages. Teaching by older people is so important, and yet it is obviously neglected by many (Titus 2: 3-5). Parents who failed to teach their little people the sacredness and significance of marriage need not be surprised at impulsive marriages. They have little room to be bitter toward these children if they do the unwise thing through lack of teaching.

Sometimes a member of the church will marry one who has the liquor habit and then complain about being married to an alcoholic. What right has one to murmur so loudly when that one walked willfully into the situation? Those Christians who find it very, very difficult to worship according to the New Testament pattern because they married companions who hate the church deserve help and encouragement. They also deserve to face the difficulty patiently and without whining. Their bed is one of their own making.

When homes are divided, interest in religion is often killed. The two whose beliefs conflict discourage each other until neither has interest to go. This is especially true since there is usually a lack of interest in religion when such contracts are entered into. People who attend at eleven o'clock only and go along with the world in the dance, immodest dress, etc., are often the ones who form these intimate ties with no regard for the will of God. It is easy to kill interest in religion when there is little religion to kill. Parents who fail to teach on marriage generally fail to teach on worship, the church, and on other things relating to eternity.

Children in divided homes are to be pitied. They need to be given whatever teaching and encouragement friends and neighbors can in spiritual matters. In divided homes what one teaches the other may deny with harsh bitterness. The Bible truths may become forbidden topics for discussion. Children naturally hesitate to line up with one against another parent. Service to God may be of such a nature that to the child it seems more like taking sides in a family feud. The truly Christian parent in a divided home will feel a double responsibility to teach the right things in the proper attitude. Let children learn from some source that the Bible is right and must be obeyed.

Compromise is not the solution. This does not please God. A lack of conviction which would allow one to ignore the Lord's supper, the name of Christ, and His kingdom leads to no eternal treasures. The unbeliever is much more likely to glorify God if he sees good works in his companion (Matthew 5:16; I Peter 2:11,12). Patience, kindness, meekness and many other good traits are always good. Revile not again. Overcome evil with good. Compromise on matters on which God has spoken is not commended by men or God. It is no marvel that some unbelievers are not converted. They see very little evidence of real conviction and interest on the "believer's" part.

In the divided home little effort for unity of belief is made, ordinarily. There is a standard in religion by which differences in belief could be settled. The Bible is right, but it tends to be ignored. After a few fiery discussions it almost becomes a law that there can be no further study. Even a pleasant "agreement to disagree" does not settle the problem. Children

from such homes do well to have enough religion to attend some at eleven on Sunday. Such husbands and wives may not have angry hours of discussion, but they miss the happy hours of pleasant and profitable discussion and mutual edification. Oh, for more blessed homes where Christian unity prevails and where the Word is studied, loved, and discussed by the family.

## COMMENTS TO EDITORS

"I like the paper a lot." — Alonzo Morris, Nashville, Tenn.

"We (my wife and I) enjoy the fine editorials, the news and the many wonderful articles pertaining to the work of the church and our lives as Christians. Keep up the good work. Our prayers are that God will bless you both with many years of health and strength, that you may be able to continue to build up all that will hear in the most holy faith." — Brother McCants, Tampa, Fla.

"I enjoy the paper and profit much from the excellent articles by the brethren." — Robert Jackson, Nashville, Tenn.

"May God richly bless you in your efforts to preach the gospel of our Lord Jesus Christ and in your unwavering stand for the truth." — James F. Vickery, Jacksonville, Fla.

"We enjoy your paper very much." — W. M. McCunkins, Saratoga, Ark.

"You are doing a splendid job setting forth the truth through Searching The Scriptures. Keep up this good work." — Sam W. Garrison, Nashville, Tenn.

"I heard of your publication 'Searching The Scriptures' through brother Ferrell Jenkins, so am sending enclosed amount for a year's subscription." — C. B. Coffin, Indianapolis, Ind.

"Just this past weekend I was handed one of your magazines 'Searching The Scriptures' by a friend. I enjoyed it very much and am enclosing a check for one year's subscription." — Mrs. E. L. Bunch, Forrest City, Ark.

"Enclosed is money for my renewal. Keep up the good work." — J. D. Tant, Decatur, Ga.

"Brother Phillips, I hope you and yours are enjoying the best of health. You keep on your good work with this paper. It is a joy to read of so many who are not afraid to defend the truth." — Ellen Caldwell, Manchester, Tenn.

"Searching The Scriptures is a good paper," — John A. Humphries, Harrisburg, Pa.

"I enjoy the paper very much." — Mrs. A. A. Cook, Fort Smith, Ark.

"Please write me up for a year's subscription as it is the best religious magazine mainly because of the vast religious subjects that it covers. Seems to me that although we do have problems with such things as 'Human Institutions,' i.e. Orphan Homes, Christian Colleges, Herald of Truth, etc., some Christians seem to forget that there are around 400 so called bodies of God's followers." — David L. Odom, Los Angeles, Calif.

"The articles are timely and thought provoking,

and we enjoy the news from the eastern section of our nation." — Floyd Thompson, Santa Ana, Calif.

"I continue to enjoy reading your paper. The articles are well written and will serve to edify those who read them with an open mind. Keep up the good work." — Billy W. Moore, Butler, Mo.

"It is a fine and helpful paper in learning how to live a Christian's life. We enjoy it so much." — C. P. Lindsey, Bell, Fla.

"I enjoy the articles and find they keep me in contact with development." — A. P. Joubert, Republic of South Africa.

"Looks like 1966-1967 will be better than ever if the same type of articles continue to be written." — Carter Stinson, Macon, Ga.

"I really enjoy the magazine." — Lloyd Knight, Livingston, Tenn.

"We enjoy Searching The Scriptures. Keep up the good work." — Earl Morris, St. Cloud, Fla.

"Your article on the Lord's Church is worth the whole year's subscription." — Roy B. Cain, Wauchula, Fla.

"I enjoy reading Searching The Scriptures; it is truly a wonderful paper." — Birdie Cook, Orlando, Fla.

"I enjoy reading the publication of Searching The Scriptures very much. May you ever continue to teach in this manner so that our faith might continue steadfast in the revealed word of God." — Kermit Puckett, Clintwood, Va.

"I continue to enjoy Searching the Scriptures. I like the improvement as far as looks is concerned, and the recent articles by the editors on 'The Lord's Church' and 'The Herald of Truth' have been excellent. May the Lord bless you in his vineyard." — Tom Wheeler, DeLand, Fla.

"I appreciate your work with the paper." — L. A. Mott, Jr., Wayne, Mich.

"I continue to enjoy and appreciate Searching The Scriptures. I appreciate the fact that you do not shun to call names, yet without engaging in repulsive 'name calling.' I just finished reading your excellent article on 'The Lord's Church' in the February issue of the paper. It ought to be widely distributed. I wish you could see fit to put it in tract form." — Edward O. Bragwell, Charlotte, Tenn.

"I enjoy receiving and reading Searching The Scriptures as it contains some very good Bible teaching. I especially want to commend your article, 'The Lord's Church' (Vol. VII, No. 2), and the excellent way in which you met Hall's (and Holt's) false ideas and teachings about the Lord's Church. Such false doctrine and teachers need exposing just as you have done. I am glad to see that it is the policy of Searching The Scriptures to quickly deal with damnable doctrines which appear in print as has been appearing in the Sentinel of Truth. Keep up the good work." — T. B. Smotherman, Groves, Texas.

"Appreciate the paper more with each issue, and the work you and brother Miller are doing. Doubts were raised in our minds when brother Holt became editor of Sentinel Of Truth. Sorry to hear about his subject matter at Florida College. Your article 'The Lord's Church' in February's issue was excellent in that it answered well the theory; also in that even babes in Christ will not become confused about what the issue is when they read the article." — J. B.

Grinstead, Columbus, Ohio.

"Some of your articles have been very enlightening. I like the way you study and think things out." — Mrs. Virgil Wartick, Amberg, Wisc.

### NO PRESSURE???

J. T. Smith, Oklahoma City, Okla.

I heard in the Miller-Wallace debate, the Grider-Woods debate, and a number of other debates that NO PRESSURE is inflicted by those who "promote" such endeavors as the Herald of Truth, Orphan Homes, etc. Let me say in all kindness that this is a FALSEHOOD from the word GO!!!

When I was living in Chattanooga, Tennessee in 1962 and preaching for the East Brainard Church of Christ; I made the mistake of "asking the wrong kind of questions." I had been asking questions of some of the preachers in town about the Herald of Truth, Youth Camps, etc. Obviously, I was disturbed about the Scripturalness of these things and began to try to find such authority from the Bible. However, when I looked to the Word of God, all I could find in evangelism where one church sent to a preacher (Phil. 4:16-17), or where several churches sent to a preacher (II Cor. 11:8). Also, when a church sent to another church, funds were sent so that there might be equality (a freedom from want of necessities) (II Cor. 8:14). Neither could I find in God's Word where any congregation ever became BOTH a SENDING and a RECEIVING church. They were either sending or receiving. Of course in the "sponsoring church" arrangement, a church becomes both a sending and a receiving church.

In January of 1962 (about the time I was seeking information about the Scripturalness of the above mentioned projects), two other brethren and I went to the Panama Canal Zone for two weeks of gospel meetings. When I returned, I had a very unusual homecoming. I learned that while I was away, some of the preachers and elders in town had called some of our members at East Brainard, and told them of the questions I had been asking; and urged them to "be on guard regarding old Smith, he may be going 'anti.'" This reminded me of what a Baptist preacher said when one of his perspective members couldn't "get saved." The man said, "I am going home and read my Bible, and do what it says." The Baptist preacher made the remark, "He'll wind up in the church of Christ."

So, the brethren at East Brainard decided to "investigate" me while I was away in Panama. A few weeks after I returned, several of the preachers and elders in Chattanooga called our members and "threatened" to quit announcing their meetings, etc., because they thought I might be an "anti." What they actually meant, of course, I was opposed to their "pet projects," because I was beginning to learn they were un-Scriptural.

Do you have any idea what happened to me??? I was "fired" because the PRESSURE WAS PUT ON by the promoters of these projects; and until I could find another job (and the only immediate job to be had was at a lumber company) I was without support for my wife and three children.

So, don't talk to me about NO PRESSURE!!! I am the voice of experience!

# The News Letter Reports

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

Tom Wheeler, St. Cloud, Fla. — The work in DeLand at the present is very encouraging. Since the first of the year three have been baptized and three restored. A series of gospel meetings is planned for April 18th through 24th with Henry Gilbert from Seventh Avenue in Miami doing the preaching. Brother Gilbert did an excellent job proclaiming the word of God in such an effort last year, and much good was accomplished. If we do our part we know that the same excellent meeting will be enjoyed again this year.

Larry Bunch, Palmetto, Fla. — I have moved to Palmetto, Florida, to work with the church there. My address is: 1613 Fifth St., Palmetto, Fla. 33561. Please note this change of address and send bulletins to this address.

Earl Morris, St. Cloud, Fla. — After working with the church at Dundee, Florida, for four years, we have moved to St. Cloud, Florida, and are now working with the good church here. We would like to receive bulletins from any one who mails them out.

## ALONG THE FAR WESTERN U.S.-MEXICO BORDER

Charles F. House, P.O. Box 641  
San Luis, Arizona USA 85349

Baptisms — Tijuana, B.C. Mexico:

Word from Bro. Jim Middleton of the Tijuana congregation states that one was recently added to the church by the Lord when a precious soul rendered obedience to the Gospel of Christ. Baptisms — Tecate, B.C. Mexico:

Word from Bro. Santos Gomez states that the wife of one of the brethren there was also recently baptized at Tecate. Bro. Gomez says that they have ten regular, faithful members now. San Luis Rio Colorado, Sonora, Mexico:

Since the arrival of Bro. Luis Trevino and his wife January 16, 1966, formerly of Reynosa, Tamps., to help in the local work here at this place, the work has started to move at a rapid pace. Bro. Trevino is a young man of 20 years. The shortage of willing, qualified, spirit filled men of God here in Mexico, as well as in other parts of the world, holds back the work in all places as a result of this. The local church here, in addition to a hard hitting personal work program, has an equally vigorous public, teaching and preaching program, going on.

Mexico is a VERY difficult and SLOW field, but the members and their families we do have, are QUALITY, having been firmly indoctrinated in the truth of God's Word. The denominations and the liberals who pass out food and clothing, medicine and vitamins, have more "members" (the majority of whom have never been baptized), but the TRUE CHURCH has the TRUTH and is preaching it to the limit of her ability. One precious soul was restored

here at San Luis this month. Pray for us that the Wonderful Word of God may find lodging in good and honest hearts, and that it might bring forth still more fruit in the future than in the past. Attention Preachers With Offset Printing Presses: In this border town where we live, there is no mimeograph or printing service available, making it necessary to have to send the reports to either San Diego, California, to be mimeographed or to Yuma, Ariz., to be printed. From several standpoints this has not worked out too well. If you would print and send me 250 copies of my report, which I would send you first each month, for distribution and re-mailing from here, this would be a great service. May I hear from you in this regard? Thank you very much.

H. E. Phillips, Tampa, Florida — I was in a gospel meeting with Bobby K. Thompson and the North Miami Avenue church in Miami, Florida, April 10-17. Brother Thompson is doing a good work in the Miami area.

Robert P. Nichols, Osaka, Japan — Central Post Office Box 921, Osaka, Japan, August 2, 1965.

"I needed to recharge my battery" is the way a friend responded when, more than 10 years ago, I asked why he had returned from preaching abroad. That to me was a sign of weakness. He had not undergone physical persecution. He still believed the Bible. The whole world certainly wasn't converted. Then, why come home? He said he simply needed to "recharge his battery."

Now I think I know a little of what he meant. Soon my span of experience in Japan will cover 15 years and of the last nine years only one will have been spent in America. I too need to recharge my batteries because I am loosing contact with the thinking of the brethren in America. I need to associate with mature Christians. (Most of our teaching here is pioneer work and the teaching is very fundamental). My children also need the association of children their own age and interest. Only two of our five children have ever regularly attended a Sunday Bible study in their own language and that far less than one year of their lives. Furthermore, I find that I'm beginning to understand too well the problems of Japanese brethren, that is, I accept their excuses. Therefore for my own and my family's spiritual growth and for more effectiveness among the Japanese we need to recharge our batteries by living and working among our American brethren for a brief period.

Although they are not as culturally, and spiritually, isolated from Americans as we are, both the American armed forces and the business world provide much more frequent and longer periods at home. They do this to insure the most effective work.

The church here not only survived but grew when we spent one year away from them in 1961. Now they are much more mature and are conducting their own gospel meetings, preaching regularly in

Fukuoka, and publishing a weekly teaching medium which is mailed to a list of prospects five time greater than the membership. All of this they pay for from their own contribution. Therefore I think they are able to continue for a longer period without a "resident missionary."

Please do not misunderstand. I do not want to come home this month but a year from this month, in 1966. Then why write a year ahead of time? EXPERIENCE.

Once we had to fly because we failed to request financial assistance in time. Another time we had to travel 3rd class in the cargo hole of a freighter for the same reason. The cost was nearly as great but the accommodations were indescribably inferior. This time I would like to take a middle course, not so expensive as flying but with a little more creature comforts than a cargo hole. However, this necessitates making an early request for funds. In order to reserve space on a passenger-carrying freighter (best facilities at the lowest cost) a 25% deposit is required. As these ships carry only 12 passengers and there are 7 members of my family I must apply one year ahead if possible.

How much will it cost? When I left Louisville, Kentucky in 1957 with two adults and two children, I was supplied with \$2200. Now there are four adults and three children's tickets to be bought. This time a minimum of \$3200 is necessary. Last time we brought back just a few clothes. In fact, brethren in Berea, Ohio, where I preached in 1961, were amazed to find a preacher with less than a dozen books. This time I need to bring my books, clothes and other personal effects. Therefore \$3200 is the minimum I need. Of this \$3200, 25% or \$800 is needed to make the reservation. I'm already in contact with steamship lines and could use this money immediately. However, I hope to raise this \$800 by November and the remainder by March, 1966.

You can help by bringing this need to the attention to the elders where you worship. If everyone who is interested would send \$2.00 and every congregation which has helped us would send \$2.00 per member, we would have more than enough to return. Won't you do what you can today? Brethren, pray for us!

Robert P. Nichols

### **INTELLECTUALISM, OR DIVINE WISDOM?**

People of America — there's a God somewhere. We may not see Him, but He's still up there.

He's the same God whose home is above — Whose works we enjoy, whose blessings we love.

But if you're one of the "intellectual" few  
You'll say that the "myth" of God isn't true.

Now, Mr. "Intellectual", on this we'll agree — That something has caused the things we now see.

I saw it was God, you say it was chance  
That caused the earth and heaven's wide spanse.

Well, Mr. Scientist, do a favor for me —  
(Jet out your test tube and create a tree.

If you can't make a tree, then a small leaf will do.  
But if you can't make a leaf, then I pity you.

And you — Mr. Chemist — make your life  
worthwhile. Bring our your beaker  
and create a child.

And you — Mr. Historian — you know history well.  
Trace me back to my "father" — the cell.

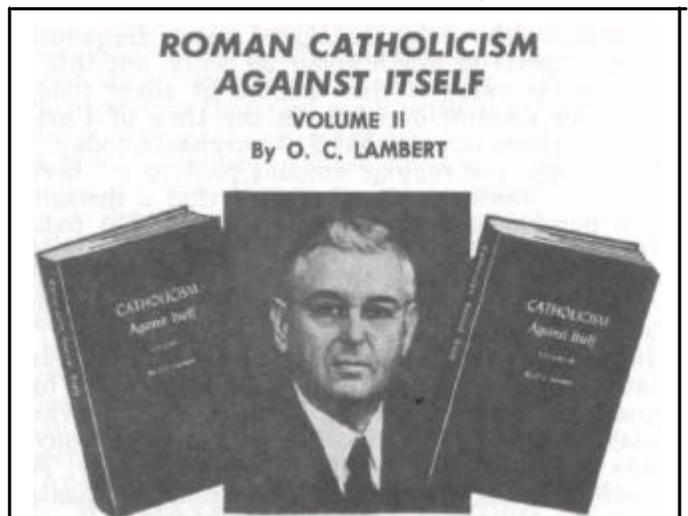
And you — Mr. Professor — I'll give you the nod,  
Then you scorn, ridicule, and laugh at my God.

If you can do just one thing I ask,  
Then you will have accomplished an impossible task.

If you want to create with your human hands,  
Then find you a power greater than man's.

And — oh, yes — while you're looking, maybe  
you'll find The Good God of Heaven with an  
infinite mind.

— Donald M. Alexander



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## **THE COINS IN THE GOSPELS**

**James A. Hodges, Tampa, Fla.**

A knowledge of the value of the coins mentioned in the Gospels gives a more accurate understanding of many events in the life of Jesus and of the lesson in several parables. The problem of determining the value of the coins is made unnecessarily complex by the fact that most Bible footnotes and dictionaries give the value of an equal amount of silver or copper today. When the KJV was produced in 1611 most of the coins mentioned in the New Testament were correctly translated into the equivalent coins in Britain at that time, but during the last 4 1/2 centuries the purchasing value of these coins has decreased drastically. In the U.S. today the purchasing value of a given amount of silver is about 1/50 of what it was in New Testament times. For instance, the silver in a denarius (the coin mentioned most frequently in the Gospels) is worth about 20 cents, but this is based on the value of that amount of silver today. That same amount of silver in the time of Christ would purchase about what \$10 purchases today. A denarius was the regular amount paid to a laborer for a day's work, so we can figure that a denarius had a purchasing power equal to about \$10 today (making some allowance for the difference in living standards, etc.). Using this rather rough estimate as our standard let us see what light it throws on a few passages in the Gospels.

In the parable of the laborers in the vineyard (Matt. 20:1-16), the penny in KJV (the Greek has "denarius") which was given to the men who worked all day, 3/4 day, 1/2 day, and 1/4 day was a good day's wages and worth the equivalent of \$10 today. We miss the point of the parable, if we think the master was paying the men a ridiculously low wage.

The poor widow's mite (Luke 21:2) was two small copper coins (Greek "lepta", a little smaller than a bus token) worth the equivalent of 15c today. This was indeed a small amount to be dropped into a vessel placed in a conspicuous place so as to encourage large gifts from those who gave to be seen of men.

The coin which Peter found in the mouth of the fish (Matt. 17:27) was of sufficient value to pay the temple tax for Peter and Jesus which was set at 1/2 shekel per person. That means the coin was worth the equivalent of \$40 today so the request for the tax was not a trivial matter. The coin itself was about 3/4 the size of a silver dollar, and few fish would find it convenient to carry one.

In Matthew 5:26 Jesus says one will not get out of prison until he has paid the last farthing (Greek "quadrans" worth 15c). The entire debt must be paid.

The good Samaritan (Luke 1:35) gave the innkeeper two pence (Greek "two denarii"). The generosity of the Samaritan is put in its proper place when we realize that he gave the innkeeper the equivalent of \$20.

The two sparrows in Matthew 10:29 are worth the

equivalent of 63c (one assarion). In Luke 12:6 five sparrows (a small kind of pigeon good for food) were worth \$1.25 (two assarion). The price was reduced if one bought in quantity.

In Mark 6:37 one of the apostles suggested that they buy 200 pennyworth (Greek "200 denarii") of bread to feed the multitude of 5000. The amount of money suggested was equal to about \$2,000, a reasonable estimate of the money and bread required to feed 5,000. We may reasonably assume that the apostles were not carrying that much money and that the suggestion is made facetiously.

The contrasts between the debt of the two debtors is emphasized when we realize the amount of the debts (Matt. 18:24). One man owed 10,000 talents. A talent of silver (6,000 denarii) would be equal to \$60,000 today. The debt of this man was equal to \$600,000,000 today. He failed to forgive the man who owed him a hundred pence (Greek "100 denarii") or the equivalent of \$1,000 and had him cast into prison because he could not pay the debt quickly.

Judas betrayed the Lord for 30 pieces of silver. Two types of coins could be referred to by this term. Thirty pieces of the smaller one would be equal to \$300 today and 30 pieces of the larger one worth the equivalent of \$1,200 today. This lets us know that the chief priests were very anxious to get their hands on Jesus. Later Judas repented and threw the money at the feet of the chief priests; it emphasized the genuineness of his repentance for him to toss away such a sum of money. The money was sufficient to buy a lot and make it into a cemetery (Matt. 27:7). In Exodus 21:32 "thirty shekels" was the ransom paid for a dead slave. In Zechariah 11:12 "30 pieces of silver" would most likely refer to the Jewish shekel in use at that period (worth 4 denarii each). These facts indicate the larger amount as the correct one.

In the parable of the pounds (Greek "mina") in Luke 19:13-25, the man who hid his pound in a napkin hid a pile of silver weighing about a pound and worth the equivalent of \$1,000 today. The servant who received ten pounds (equal to \$10,000) and handled it so wisely as to double it would demonstrate the ability to rule ten cities with wisdom.

In the parable of the talents (Matt. 25:14-30) the man who buried his talent in the ground put away a sum of money equal to about 6,000 days' wages or about \$60,000. If the cheap Syrian talent is intended the value was about 1/6 this amount. In any case the amount hidden was very large and the servant who let it lay idle was deserving of punishment.

In John 12:5 the value of the ointment which Mary put on Jesus is said by Judas Iscariot to be worth 300 pence (Greek "denarii"). It was worth the astounding sum of about \$3,000 today. The strong protest of Judas may be indicative of the attitude which led him to betray the Lord only a few days later.

The woman who lost the coin in Luke 15:8-10 lost a drachma which was worth almost as much as a denarius or a little less than \$10. So she was seeking that which was worthy of a diligent search and rejoicing when it was found. The behavior of the woman is reasonable when we realize the amount that was lost.

The value of the coins in the other passages in

the New Testament can be figured from the chart below.

Greek	KJV	RSV	Description	VALUE	
				Today	NT Times
LEPTA	mites	"copper coins"	copper	*\$ 0.0015	*\$ 0.08
QUADRANS	farthing	penny	copper	* 0.003	* 0.15
ASSARION	farthing	penny	copper	* 0.012	* 0.625
DRACHMA	"pieces of silver"	"silver coins"	silver	0.20	10.
DENARIUS	penny	denarius	silver	0.20	10.
STATER	"pieces of money"	shekel	silver ( 1/2 ounce)	0.80	40.
MINA	pound	pound	1 lb. silver = 100 denarii	\$20.00	\$1000.
TALENT	talent	talent	= 6000 denarii	\$1200.	\$60,000.

\*These are only theoretical values; the ancients were not sufficiently careful in the production of these small copper coins for us to determine whether a particular specimen was of one or the other denomination. The ancients determined the value of these by weighing them.

### THE ONE EXCEPTION OF MATT. 19:9

William H. Lewis, Indianapolis, Ind.

In one of my articles, recently published in Searching The Scriptures on the subject of adultery, I set forth what I believe the Lord taught on the subject of marriage, divorce, and remarriage, in a study of Matt. 19:9. I believe that what the Lord taught in Matt. 19:9 applies to us today who live under the gospel of Christ. All of my brethren do not believe this.

I received two rather lengthy articles by two of my brethren who take the position that there are no grounds on which a person today can get a divorce, and marry again. I am sure that these brethren are just as honest and sincere in what they believe on this subject as am I. However, I believe that they are honestly mistaken and sincerely wrong.

One position occupied by some of my brethren on this subject is: "JESUS WAS TALKING ONLY TO THE PHARISEES in Matt. 19:3-9, and that such teaching is not binding on us today." Let us see about that.

(1) Just because Jesus was "talking only to the Pharisees" in Matt. 19:3-9, does not prove that what Jesus taught in that passage is not binding upon us today. On another occasion Jesus spoke "only to a Pharisee," but, what he said to that "Pharisee" certainly is binding on us today. Jesus was talking to a Pharisee, when he said that a man must be born again to go to heaven when he dies (John 3:1). "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:" (verse 5) "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Are we ready to say that the New Birth is not binding on us today "just because Jesus was talking to a Pharisee" in John 3:1-5? Where did Jesus ever say to anyone "ye must be born again" except in John 3? Just "because Jesus

was talking to a Pharisee" in John 3:1-5, does that mean that the New Birth is NOT binding upon us today?

Too, just because "Jesus was talking to a Pharisee" in Matt. 19:3-9, or, to a group of Pharisees, does NOT mean that such is NOT binding upon us today!

(2) If the "one exception" of Matt. 19:9, is not binding today, WHEN WAS IT TO HAVE BEEN OBSERVED? Under what dispensation was that law observed by God's children? It was NOT observed under the "law of Moses." The Pharisees were already under that law. They knew what Moses said on this subject before Jesus talked to them as recorded in Matt. 9. In Matt. 19:3-9, Jesus set forth a contrast between what HE taught and what MOSES taught on this matter. Jesus and Moses did NOT teach the same thing on this matter. Matt. 19:7, teaches what Moses said on the subject. Verse 8, tells us WHY Moses taught such. Verse 9, sets forth what Christ taught on the subject, and it was NOT what Moses taught. What Jesus taught was either under the law of Moses, or, it was under the gospel of Christ. If this is not true, under what law did the people live during the personal ministry of Christ? Both laws could not be in effect at the same time. As the law of Moses and the gospel of Christ were the only two covenants that God made with his people from Sinai to this good day, what Jesus said in Matt. 19:3-9, must be applied to those who live under the gospel dispensation. (See Rom. 7:1-4; Heb. 7:12, 8:13.)

(3) We today, will be judged by the words of Christ (John 12:48). There was a time when God spoke to man through Moses, but, that day had about passed when Jesus was here on earth. Today, God speaks to us through His Son (Heb. 1:1,2). We are to hear Christ in all matters religious (Matt. 17:5). If one does not hear Christ today he will be destroyed from among the people (Acts 3:22,23). This is why I say that Matt. 19:9 does apply to us today who live under the dispensation of grace.

Another argument advanced by my respondents is: "WE HAVE NO BIBLE RECORD OF ANY MEMBER OF THE LORD'S CHURCH, APOSTLES, OR OTHERS, TEACHING ON THIS SIDE OF THE CROSS, THAT MATT. 19:9 IS LAW TO THE CHURCH."

#### Answer:

(1) Where did anyone "on this side of the cross" ever teach that people are to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost?" (Matt. 28:19)

(2) Where did anyone "on this side of the cross" ever set forth the procedure of dealing with a brother who sins against us, other than in Matt. 18:15-18?

(3) Does Matt. 28:19, and Matt. 18:15-18, apply to us today? If so, WHERE is it taught on "this side of the cross?"

(4) If anyone refuses to teach what Jesus taught in Matt. 19:9, they will be destroyed from among the people (Heb. 1:1,2; Matt. 17:5; Acts 3:22,23; John 12:48).

Another argument presented was "DO YOU BELIEVE THAT EVERY TRUTH WHICH CHRIST SPOKE WHILE HE LIVED HERE UPON THE EARTH, APPLIES AS LAW TO THE LORD'S CHURCH AFTER PENTECOST? . . . DO YOU TEACH THAT FOOT WASHING IN THE ASSEMBLY WAS COMMANDED BY CHRIST?"

**Answer:**

(1) No, I do not believe that every truth which Christ spoke while he lived here upon the earth, applies as law to the Lord's church after Pentecost. But, I would not try to array the teaching of Christ against the apostles, for they taught the same thing (Gal. 1:11,12).

(2) As to foot washing "in the assembly," or "out of the assembly" **AS A RELIGIOUS RITE, SUCH WAS NOT TAUGHT BEFORE THE CROSS, OR AFTER THE CROSS!** "Foot washing" as a religious rite was not taught by the Lord **AT ANY TIME!** Jesus said, with regard to "foot washing," "I have given you an example." He did not say: "I have given you a church ordinance." Jesus, in John 13, was teaching a lesson of humility, and was not teaching such was to be done as a religious rite. Nowhere in the New Testament do we read where the early Christians met "on the first day of the week," or, on any other day "to wash feet."

Again, it is said: **"PAUL DID NOT MENTION THE ONE EXCEPTION IN ROM. 7:1-4."**

**Answer:**

(1) The context of Paul's teaching in Romans 7: 1-4, deals with the relationship of the Law of Moses, and the Gospel of Christ. Paul used the subject of "marriage" to teach this lesson. Paul said: you can't be married to Moses and to Christ at the same time. If you are, you are guilty of "spiritual adultery." That is the sum and substance of Paul's argument in Romans 7. There was no use for the "one exception" of Matt. 19:9 in what Paul was teaching in Rom. 7: 1-4. If there had been a use for it, I'm sure that Paul would not have used it! Paul did not teach one thing on this subject and Christ teach another. Paul gave "the rules" — not the "exception" in Rom. 7:1-4. What **PURPOSE** could the "one exception" of Matt. 19:9 serve in Paul's, teaching with regard to the relationship of the Law of Moses and the Gospel of Christ? There was none. But, let us not draw the conclusion that what Paul taught in Rom. 7:1-4, in any way, contradicted what Jesus taught in Matt. 19:9.

Another argument: **"THE ONLY PLACE THAT FORNICATION AND REMARRIAGE IS MENTIONED IN EITHER IS IN MATT. 19:9, AND AS I HAVE ALREADY SHOWN, THIS WAS SPOKEN TO THE PHARISEES WHO WERE TEMPTING HIM CONCERNING THEIR LAW . . ."**

**Answer:**

I have heard the same argument made by denominational preachers on the subject of "baptism not being essential to salvation from past sins." I have had them quote to me passages that predicates salvation on faith, and then they would say: **"NO BAPTISM THERE."** (See John 3:16; Rom. 5:1.) I pointed out that these verses do not mention "repentance." Does that mean that repentance is not essential to salvation? Certainly not. Just because some scriptures do not mention the "one exception" of Matt. 19:9, does that mean that Matt. 19:9 is **NOT** binding on us today? Certainly not.

The only place we are told to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," is Matt. 28:19. I have had "Jesus Only" preachers point this out to me. But, does that mean that we are not to thus baptize people today, just because we "do not find such a command this side of the cross?"

The "Jesus Only" people say that baptizing people in the name of the Father, and of the Son, and of the Holy Ghost, **"IS FOUND ONLY IN ONE VERSE."** **HOW MANY TIMES DOES THE LORD HAVE TO SAY SOMETHING BEFORE HE MEANS IT?** I believe that **ONCE** is enough. The same is true with regard to Matt. 19:9. How many times did the Lord have to give the "one exception?" I believe that **ONCE** was enough.

**DEATH** on the part of one of the parties concerned is another thing that will dissolve the marriage relationship (Rom. 7:1-4). Christ did not mention "death" in Matt. 19:9. **DOES THAT MEAN THAT JUST BECAUSE JESUS DIDN'T MENTION "DEATH" IN MATT. 19:9, THAT "DEATH" DOES NOT DISSOLVE THE MARRIAGE RELATIONSHIP?** Who will take this position? We had just as well say that "death" does not dissolve a marriage **BECAUSE CHRIST DIDN'T SAY ANYTHING ABOUT "DEATH" IN MATT. 19:9,** as to say that "fornication" is not the "one exception" of Matt. 19:9, just because Paul didn't mention it in Rom. 7: 1-4. If not, why not?

### **STRAINING OUT GNATS AND SWALLOWING CAMELS**

Luther W. Martin, Rolla, Mo.

The above facetious title is being applied to the verbal antics of the "liberal" young preacher for the church in Rolla, Mo., in his vain efforts to establish scriptural (?) authority or proof for his teaching or practice.

Although he stoutly refuses to affix his signature to propositions for either oral or written discussion, so that one can be sure as to just what he does believe, he offered to engage in a private exchange with me, if I would get the elders and deacons of two sound congregations in this area, to meet with a few men of the church for which he, Jerry Jones, preaches. But no specific, definite subject would have been dealt with, since he just won't sign any firm proposition. Therefore, under such haphazard conditions, I have refused to meet with him.

The latest pet exegesis that brother Jones has espoused, is in a vain effort to teach that the church is to engage in "general benevolence," i.e., that needy sinners are to be supported or aided from the church treasury. He uses (misuses) II Cor. 9:13 for this purpose. This passage relates to the contribution that Corinth was making up, for the needy saints at Jerusalem. Verse 13 reads: "Because of the proof given by this ministry they will glorify God for your obedience to your confession of the gospel of Christ, and for the liberality of your contribution to them and to all . . ." "To them" no doubt refers to the needy saints at Jerusalem, while "to all" in accord with the context, refers to needy saints in other places.

II Cor. 9:12 uses the expression . . . "the needs of the saints"

II Cor. 9:1 says . . . "this ministry to the saints"

II Cor. 8:4 says . . . "in the support of the saints"  
 I Cor. 16:1 says . . . "the collection for the saints"  
 Romans 15:26 says . . . "a contribution for the poor among the saints"

The foregoing passages from the Scripture should be sufficient to establish that the New Testament church aided needy saints exclusively. And, although the following quotations do not constitute any authority, they do serve to show that the use brother Jones attempts to make of II Cor. 9:13, is quite new and modern . . . being hastily done in a vain effort to underwrite an unscriptural practice that has crept into some congregations and which appeals to the emotions of socially-minded church members.

Lard's Quarterly — Oct. 1964, page 66 — "What does the apostle mean . . . speaking of the same thing in the thirteenth verse, as above, he styles it 'their contribution for them (the poor saints in Jerusalem), 'and for all' other poor saints."

David Lipscomb — Commentary on II Corinthians, page 125 — "Seeing their obedience and fidelity to the gospel of Christ, and their liberality to the poor saints in Jerusalem in the offering they made, prompted them to glorify God for their professed subjection to the gospel of Christ, and their beneficence to all men, for their liberality showed that they excluded no Christian from their fellowship." (Underscoring mine. L.W.M.)

McGarvey-Pendleton — Commentary on II Corinthians, page 219 — "... Now the apostle felt confident that a liberal gift from his Gentile churches would bring about a better understanding, and would work wonderful changes in the thoughts of Jewish Christians. . . . If the attitude of the **un-Christian Jewish mind** (Emphasis mine. L.W.M.) toward him was still relentlessly bitter, it must be borne in mind that **he took no collection for them**, and that they were in no **manner in his thought** in this connection." (Emphasis mine. L.W.M.)

**CONCLUSION**

We again stress that the views of Lipscomb, Lard, McGarvey and Pendleton, carry no authority whatsoever. But we have demonstrated that the latter-day efforts of "liberals" to distort and misuse Scripture passages to bolster their own pet projects, is a "Johnny-come-lately" thing, and was not shared by brethren a few decades ago.

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



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

VOLUME VII

MAY, 1966

NUMBER 5

## J. D. HALL'S ARTICLE

H. E. Phillips

In this issue will be found an article by brother J. D. Hall, Jr. in reply to an article I wrote in the February, 1966 issue under the heading "The Lord's Church." There is very little new in his reply, hence, my statement here will be brief. I suggest you read again my article in the February issue.

His "answer" to me could be reduced one third and still say all that he says. I do appreciate the spirit in which he writes and I am sure he believes what he has written. I cannot, however, accept his opinion of himself as a scholar of the original language of the New Testament that he is able to judge the scholars and translators of the world. He is trying to do with "church" what Jehovah's Witnesses have done with "hell" in their translations. I do not think this new theory can be accepted as the word of God on brother Hall's "scholarship."

I do not know whether to be complimented or insulted by being compared to a roaring lion. Jesus was referred to as the "Lion of the tribe of Judah" (Rev. 5:5), and I suppose the Pharisees, Sadducees and scribes thought of him as a "roaring" lion when he exposed their false teaching. Then I Peter 5:8 speaks of "the devil, as a roaring lion . . ."

It is true that brother Hall mailed me the copy of "True Christianity" for publication. Our general policy is not to publish articles that appear in other religious papers. Such duplication would make one of the papers unnecessary. When I saw the articles published in the Preceptor I laid them aside to have space for other articles because his articles had already been published.

Brother Hall thinks I consider him an offender because of his article. No, I am not in the least offended because I did not really take the articles seriously. I did not think then, and I do not think now, that this position will be accepted by sound thinking brethren. It is too conflicting and contrary to what is revealed in the word of God. The church is an institution—it was built by Christ (Matt. 16:18). It is an organization because the parts are ordered of the Lord and placed in working order (I Cor. 12). I refer the reader to my article on "The Lord's Church" in

the February issue of Searching The Scriptures in answer to all he has said. I am perfectly satisfied with what I said in that article.

In his comment on Matthew 20, brother Hall says, "No, brother Phillips, the Lord had not changed the subject. He was still talking about His kingdom as compared with the kingdoms of this world and how the individuals in both conduct themselves. In fact these men were not yet apostles, and it is quite likely they had never been told they would ever be such."

Brother Hall, the Lord had said nothing about his kingdom in this passage. It was the mother of the Zebedee brothers who asked the Lord to let one of her sons sit on his right and the other on his left "in thy kingdom." The Lord did not mention either his kingdom or any other kingdom in this passage. He only implied the kingdoms of the Gentiles by speaking of their princes and "they that are great." The mother of the Zebedee brothers requested a high position for her sons "in thy kingdom," and Jesus answer that such was not his to give, and that the positions of authority as in the case of the Gentiles would not be so among the twelve. In verse 17 the "twelve disciples" were taken apart by the Lord and in the verses that follow through 27 have to do only with the "twelve" and the mother of the Zebedee boys. The ten were moved with **indignation** against the two brethren when they heard the request because it concerned them. These verses plainly show that no one but the "twelve" were under consideration in these verses.

Brother Hall says these men were not apostles and did not know they would ever be. In this same account of the gospel, chapter 10, we read: "Now the names of the twelve apostles are these ..." (Matt. 10:2). James the son of Zebedee, and John his brother are mentioned in this verse. Oh, yes, they were called "apostles" before chapter 20.

Concerning baptism brother Hall thinks I would answer "immersion" to the question, "what is the correct mode of baptism?" He is wrong. I would answer that baptism has no "mode" — the word expresses but one action: a burial.

Brother Hall thinks I make the universal church an organization for function by the use of the word "Body." I know that sometimes the words "church" and "body" are used to refer to the universal "called out" of God, but they are also used to denote local congregations. In I Corinthians 12 where I discussed the members of the body, showing that there were parts that were formed together to make the "called

out" of the Lord. In verse 27 Paul wrote: "Now YE are the body of Christ, and members in particular." He did not say "we" are the body of Christ. He excluded himself in this sentence, yet he was a Christian. He was addressing himself to the "church of God which is at Corinth ..." (I Cor. 1:2). He said "YE" are the body of Christ. These "called out" composed the "body of Christ" in Corinth. This is a local organization of God's people.

Brother Hall is no more a scholar in the Greek than I am. I am not disposed to take his word for the meaning of a Greek term any more than I am my own. I believe the scholarship of the world will still stand after both of us have gone the way of man. I know the word of God will abide forever. It teaches that the "called out" (that is the meaning of the word "ekklesia") of the Lord compose an institution (that which is established by authority) and an organization in the local use of the word. This is sufficient to cover everything brother Hall said. I commend his sincerity, but oppose his false theory.



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"The Scriptures teach that there is an exclusive and binding pattern of cooperation among churches for evangelism which is violated by the Herald of Truth type cooperation."

Dudley R. Spears affirms — Lewis G. Hale denies

LAST TWO NIGHTS

**Proposition:**

"It is in harmony with the Scriptures for churches of Christ to build, maintain and regularly contribute money to such benevolent organizations at Tipton Home, Boles Home and other orphan homes and homes for the aged that are among us."

Lewis G. Hale affirms — Dudley R. Spears denies

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## ANOTHER LION ROARS

J. D. Hall, Jr., Jasper, Texas

Many years ago, as a small boy in the sparsely populated red hills of western Oklahoma, the circus would suddenly descend on our small town with a sonic boom. And, everything else just as quickly became of secondary importance. Or, so it seemed to a small boy of eight or ten years.

Of all the circus animals the huge black-maned lion was by far the most fascinating. He was the King of Beasts. The one thing which disturbed me however, was that he was usually fast asleep within the confines of his home of iron bars. How I longed to punch him into action with a sharp stick! This I never did, but in my mind's eye I could see him explode with a roar which would be a spectacle indeed. Our love for circuses and exploding lions has long since cooled, but these things came to our mind again as we read brother Phillips' article The Lord's Church in the February 26 issue of Searching the Scriptures. Suddenly he was awake with a roar, and we are glad.

We mailed brother Phillips a copy of our first article on True Christianity many months ago and asked him if he would print it in his paper in the interest of trying to start our people thinking and trying to find the solution to the division which has befallen us. But evidently he was asleep in his self-made cage of tradition and could not be disturbed.

Traditions are powerful things. And, it seems they are necessary too. A tradition is that satisfying understanding we get when in our minds we make what we think is a reasonable application of scriptural truths to our lives. This gives us a footing on which to stand as we continue our study firm in the conviction that all is well up to this point. But sometimes, in spite of our thoroughness in working out a problem, it happens that there were factors of truth we did not have when we solved (?) this problem long ago — so long ago perhaps that our whole structure of self confidence, understanding, and stability has gradually come to rest on that ancient decision.

Then suddenly something happens. After all these years someone, who had not been noticed before, makes a quiet observation and our whole structure falls apart. Our first reaction is to try frantically to save the pieces and to criticize the offender, but the pieces turn to dust in our hands and then we begin to realize that the offender was perfectly innocent in the matter.

Yes, brother Phillips, I am one of the offenders, and I am sorry. But, it is true that Church of Christ people have built their traditions, not upon the truth found in the original inspired writings, but upon the sectarian slanted translations of false Christianity. Yes, we could have learned better from the context, but we didn't. And those of us who did question were quickly made to feel like a fool for making such a silly observation. Our attitude has been, just as you have expressed yours in this article, that the scholars are right whether they are or not.

But why would the translators deceive us? It was unintentional on their part. They sincerely believed in the righteousness of their kind of religion, therefore they translated everything in the light of their own theology. What else could they do? It was all they had. We were as much at fault as they, because in our ignorance we accepted their work without question. We knew they were honest men and worthy of our respect for their learning, but we didn't realize fully the significance of the Lord's words as applied to this case when He said "He that is not with me is against me; and he that gathereth not with me scattereth abroad." They were swayed by their false theology, and this kept them from understanding the simple message they were trying to translate. They were spiritually blind, and "if the blind lead the blind, they both shall fall into the ditch."

But be of good cheer. All is not lost. Look at it this way: We have found a "pearl of great price." What is more precious than Truth? The whole world can get together on Truth. Are you willing to sacrifice a few faulty traditions in an honest search for Truth with the hope of again bringing the faithful back together "perfectly joined together in the same mind and in the same judgment?" Or, are you like the sectarians of Alexander Campbell's time who were so satisfied with the traditions of their fathers that they could not be aroused from their stupor. Charles Holt, J. D. Hall, and others have dared to sacrifice traditions for Truth. Yes, we will be slandered and persecuted, but not by honest sincere, thinking Christian people. And what difference does it make anyway? None whatever. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Brother Phillips, you are an educator and an elder among God's people. Is it really necessary that we spell these things out to you as we would to a child? Isn't it enough that we simply call your attention to them? J. D. Hall is only a Sentinel of Truth, a bearer of tidings — bad, because it upsets our brethren still more, but good because it is Truth. My liberal brethren are not the only ones struggling in the toils of sectarianism. My ultra-conservative brethren are only a step behind, because they too hold to institutionalism which is the deceit of Satan. It is time to awake and investigate with an open mind. Our faulty translations are leading our people astray as testified by the strife and division with which we are being overwhelmed.

### Brother Phillips' Arguments

Brother Phillips says many good things in his article which we can endorse wholeheartedly. Except for his critical references to those over the years who have been disturbed by the mistranslations, and a few misquotes of our own statements such as 'ekklesia' meaning 'community of people,' down to his comments on Matt. 20:17-28, he is quite good as usual. But on this passage he is not his usual careful self. Verse 21 reads "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom." Brother Phillips says "in thy kingdom" meant "over the other apostles" and excludes everyone else who is in the kingdom. Strange how a man of the education and mental capacity of our brother can be so blinded by his tra-

ditions that he cannot even read this simple passage with an open mind! No, brother Phillips, the Lord had not changed the subject. He was still talking about His Kingdom as compared with the kingdoms of this world and how the individuals in both conduct themselves. In fact these men were not yet apostles, and it is quite likely they had never been told they would ever be such. Verse 17 calls them disciples.

Under the section Proper Use of Words again many good things are said with which we agree including this statement: " — we must depend on translations — the carrying across from one language to another the exact meaning in the original words used." Exact meaning? Then what meaneth the very next sentence which says, "Unfortunately, some of these words were not translated but invented from the Greek for various reasons." We are happy to know that our brother does recognize that the translators DID make errors in translating some words. And also, dear reader, you just must look into some of these reasons. Some will shock you. For instance the word "baptize" was invented from the Greek because "immerse" (the actual meaning of "baptizo" in the first century when the Holy Spirit used it) did not accurately convey the ritualistic meaning which the Catholics had attached to this word as their false Christianity developed. When we use this word today we always use it in the Catholic ritualistic sense. The fact that it includes sprinkling and pouring is not the only things wrong with it. It is loaded with unauthorized ritualism.

Yes, the percentage of faulty wording in the English versions is small, and we agree that "one should have little difficulty determining the meaning either by context, some other passage with a clear meaning, or by consulting some standard authority on the true sense of the word." But, whether one "should" or should not, the fact is we DO have trouble along this line. Let us not minimize it. Our people ARE affected by these small seemingly insignificant deviations from Truth.

For instance, the word "wages" as used in II Cor. 11:8 is one of those small things. Vine says opsonion" was used here "of material support which Paul received —", thus showing by the context that it meant "support" rather than "wages." What difference does it make? Strange how a little seed can grow into such a large tree, isn't it? "Wages" in this passage seems to authorize the hiring of preachers and is the foundation on which stands our whole system of preacher professionalism. A little study of context will convince any honest and open minded person that preachers work for the Lord. They DO NOT work for churches, elders, shepherds, or anyone else. If they did their meager "wages" would be their ONLY REWARD for such. Yes, they may serve a group of Christians, and for this be worthy of support, but they are not hired servants. They give of their time and talent of which we are in need, and we supply their needs in like manner.

Brother Phillips proves beyond question by context that "baptizo" when used by the Holy Spirit meant "immerse," "dip," "bury." If this be true (and it is), why, may I ask, did the translators not render it so? The answer of course is, there was not a word in the English language which carried the full meaning apostate Christianity had attached to "baptizo"

before the English translations were attempted. And this is where we are being duped. They were NOT TRYING TO GIVE US THE ORIGINAL MEANING. William Tyndale was the one exception, and he died by strangulation and burning at the stake for his efforts. It is notable that all words for which Tyndale died were later restored to the text by later translations with one exception: "congregation" instead of "church." They gave us the meaning according to their erroneous concepts of the day. They had no other thought than to make their translations fit their unrighteous institutions of false doctrine. They were NOT attempting to restore New Testament Christianity to which our Restoration Movement is dedicated.

"Baptism" was one of the many ecclesiastical or purely religious words which were created during the dark ages by apostate Christianity. Brother Phillips thinks that just because we understand that "baptism" is a burial rather than sprinkling or pouring, then everything is alright, and "baptism" is a true translation of "baptizo." This is another example of how very easily we are influenced by false Christianity. There is still a difference in their meanings. For example, if you will ask brother Phillips what is the correct mode of baptism he will tell you it is immersion in water. But, if you ask him what is the correct mode of immersion, what will he answer? This shows that even he uses "baptism" in a sense other than immerse, dip, or bury.

But the greatest shock comes when he refers again to this word in his discussion of "ekklesia." He says "The word 'baptism' means 'dip' or 'immerse' and may be applied to anything (dipped or immersed, JDH). But Christ and the apostles gave a spiritual meaning to 'baptizo' in the revealing of God's mind to man." And then he uses "walk" as proof. To what lengths our brethren will go trying to prove the infallibility of the sectarian translators! Now he is blaming God for it. This argument holds about as much water as a sieve. Incidentally, "water" as used in the above sentence, still means only "water." Its meaning hasn't been changed one particle by this use of it. Neither does the word "walk" have a new meaning just because Paul said "walk in the spirit." It is common knowledge, and undebatable, that the meaning of words in any language are established by common usage only, and not by one person — not ever God. The Holy Spirit wrote in the language of the common people, neither creating new words nor adding to the meaning of the old.

Now it is true that the meaning of many Greek words used by the Holy Spirit in the inspired writings changed under the system of apostate Christianity as this institution of Satan developed. The ecclesiastical words were used by Satan as a smoke screen to hide the true meaning of the original writings, and to give false Christianity an air of pomp and mystery. But it is NOT true that the Lord changed the meaning of any word just by using it in reference to spiritual things.

Another thing at which we are amazed is brother Phillips' discussion of the word "ekklesia." One of the most common errors among those who know little about Greek is that they often confuse the etymology of a word with its meaning. What would come to your mind if someone should say "It is a self moving?" At first, absolutely nothing. Then on second

thought you might say to yourself "does he mean an animal, a ship, an airplane, a car, a tractor?" Many things are self moving, but this just happens to be the etymology of our word "automobile." A relationship between the two? Yes, but nothing more. The meanings are entirely different, because they cannot be used interchangeably.

So it is with "ekklesia." This word originated in the Greek language many, many years before Christ and was used by the common Greek people in reference to a gathering of people wherever they may be found, and for whatever reason they might have come together. Proof of this statement is found many places, but we refer you specifically to Acts 19:32, 39, 41 where it is translated "assembly." In other places of course it does refer to the people of God who are called out of "darkness" into "light", and rightly so because they have been added to the number of the saved which are His Body, the Spiritual Assembly. In these instances the translators used the ecclesiastical word "church" instead of "assembly" in order to conform to the false doctrine of apostate Christianity.

The second most amazing thing about brother Phillips' discussion of "ekklesia" is he uses passages referring to the universal (spiritual) meaning of Christians, the "one body" to prove functional entity, or organization, in the local assemblies. He has adequately proved that the universal gathering is an entity or functional organization with a purpose in the world, but he has not yet offered any proof that a local "ekklesia" was intended to be a functional entity or organization such as we have today. But in offering this proof he has proved too much for his own theory. He says of this functional organization "of course, he (Paul) is talking about the use of spiritual gifts, but still the parts are framed into the whole for function." And again, "Even though the Greek word 'ekklesia' does not carry the inherent idea of organization or institution, the word of God teaches that this 'called out' body of Christ was instituted and organized, thus an institution and organization." If he had known he was proving the universal body to be a functional, institutional organization with a purpose as such, he would not have made these two statements, because he immediately contradicts these very statements under the heading *The Church an Organization*, "The Word of God teaches that the universal church has no functional organization —." If brother Phillips would learn to distinguish between the passages which refer to THE universal group and A local group he would be much farther down the road toward a clear understanding of this marvelous institution, the Kingdom of God.

This is not all by any means, but it is enough to show that much study must be given to this vital subject before we can be sure we have the Truth. Just as brother Phillips felt he should use my writings in his discussion of these points, I have also felt that his article represented a fairly accurate representation of most of our preachers' thinking along these lines, therefore the present response. We sincerely respect him as a Christian and a brother who is doing a good work in the vineyard of the Lord. And we hope and trust that he will accept this feeble writing as constructive criticism, for this is our only motive in writing.

For your information you may obtain a copy of our original article on True Christianity free of charge by sending a self addressed stamped envelop to Sentinel of Truth, Box 14, Jasper, Texas.

## COMMENTS TO EDITORS

"Thank you for an excellent paper." — Ramon M. Hendricks, Arnold, Md.

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"I had not planned to renew my subscription, since I hardly find the time to do any reading other than for my sermons — but since reading your article 'The Lord's Church' and the article by brother O'Neal, I will find the time to read your paper. I don't know of anything (other than God's word) that I can read that will aid me any more than the articles of this caliber in your paper. The stand — and the publishing of such — that you have taken against these latest efforts to divert people from 'God's established order,' is the most encouragement I have received recently. . . I pray that God will give you and all that stand firm on His Word, many more years to defend His cause and encourage all people to 'Search the Scriptures.'" — Otis Jordan, Titusville, Fla.

"Of all the publications which come to my desk I enjoy none more than *Searching The Scriptures*; without exception each article has much food for thought and certainly they are true to the Book. . . Through the printed page the good work that is being done by brother Phillips, brother Miller and others will live on and on and only eternity will reveal all the good that has been done." — J. G. Savage, Lewisville, Texas.

"I have just received the February issue of *Searching the Scriptures* and enjoyed very much the article by brother Phillips on **The Lord's Church**." — Carl McCullough, Belfast, Northern Ireland.

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"I continue to enjoy the good paper and desire this volume for my library that I may make reference to the good works contained therein for many years. May the Lord be with you and our efforts in a long and useful life." — Tom Wheeler, DeLand, Fla.

"Brother Phillips, I have been keeping up with your work for some time and I want to say that I think you are doing much for the cause of Christ in this land. Your comments are known all over the country. I only hope that someday I will be able to do as much for the Lord as you and others have done in the past." — Norman W. Fisk, Merced, Calif.

"The paper continues to bring in many fine reports." — Ward Hogland, Greenville, Texas.

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## ANSWERS

1 Peter 3:15

## FOR OUR HOPE

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In the March issue of SEARCHING THE SCRIPTURES under the heading "Using The Church Building" there appeared an article in review of this column in the January issue. In the interest of fairness and truth our readers are entitled to a few brief observations further on the matter.

The author of the review article is a personal friend of mine and one for whom I hold the highest esteem. The spirit of his review is commendable. I do believe, however, that a more careful reading of my former article would have prevented some misrepresentations and possibly a more direct dealing with the issue.

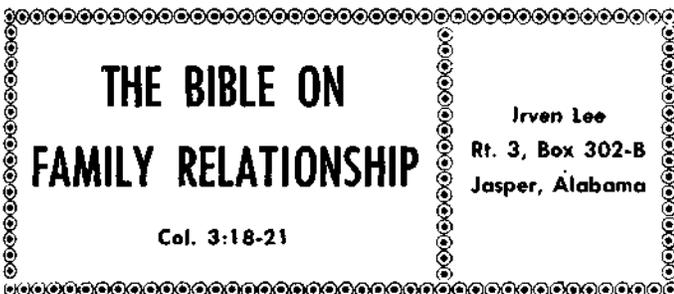
My former article very clearly affirmed that "the church can use the building only for that which comes within the scope of its mission." I also stated that "The issue involve ... is not so much What may the church building be used for, but rather, What may the **church** use the building for?" I also pointed out that at times **others** (individuals, families, and institutions) may use the church building for purposes other than that which is the mission of the church **only**, if and when such use does not involve the church and provided such use (because of close proximity to church activity) does not confuse the minds of any as to the true mission of the church. In fact, I had quite a bit to say on these two points and warned against any use that would result in a perverted concept of the church and its mission.

The review article ignored this position and assumed that the church is involved in those instances under consideration and pressed for Scripture for the same. Of course, no Scripture was given for such because such a position was never affirmed in the first place. Furthermore, the review article misrepresents (inadvertently, no doubt) when it says, "the article states marriage ceremonies come within the scope of its (the church's — MEP) divine mission." A careful reading of my former article will show that I wrote about the ideas conveyed by such functions rather than the function itself. On this basis I made a distinction between a family using the building for the ceremony and the wedding reception (the social aspect of the wedding) which in this day, because of the popular practice of some, would cause a false concept of the church and its mission. Concerning the ceremony I said, "Now, concerning a wedding in the church building, I believe that any family might use it for the ceremony without reflecting on the church. The nature of the ceremony, its solemnity, and the teaching done is in keeping with the church and its mission. I cannot conceive of any misconception resulting therefrom." Please note the context of the sentence about the nature of the ceremony. Thus, my point was not that the wedding ceremony was a

part of the mission of the church, but rather that a family might so use the building without leaving a false impression about the church's mission. While the ceremony would not, the reception would. These two uses illustrate the care and discrimination that should be exercised in permitting the building to be used by **others** under the limited or emergency circumstances discussed in my former article.

The attempted parallel between the use of the building and the contribution breaks down. It is difficult for me to conceive of the contribution being used **without** involving the church — at least it is not likely. However, the use of the building **without** involving the church is not only conceivable but likely and possible under conditions described in my former article. The idea of lending or renting the building to secular institutions is something else assumed in the review article. I said "on a **cost basis**" — so that the church is **not** involved. To "lend" the use of the building would involve the church — expense-wise. To "rent" the building on any basis other than "cost" would put the church in a business other than its own.

It seems to me that the real issue between the writer of the review article and me is whether or not the church is involved and, therefore, departs from its divine mission in the matters under discussion. However, this is a different issue so far as the argumentation of our articles is concerned.



### WHO IS THE FORTUNATE CHILD?

Thousands of children are born every year, but there is no way of knowing how many are truly welcome and loved from the very first. There may also be some question as to which of these little ones are the most fortunate. Some may think that those born to riches or into families of fame are the ones to be congratulated, but their plight may be pathetic. These rich and famous parents may be too busy to do more for the children than provide a maid, a car, money and an open door to destruction.

The most fortunate children have parents who take them to services regularly while they are still babes in arms. These infants do not realize what is happening to them or why they are there, but they finally learn to want to go, how to behave in the assembly, and many wonderful principles, facts and laws from the word of God. Nothing more important for one's happiness and eternal well being can ever be gained than these simple things a child can and will learn if he is among the most fortunate group.

These favored children are born to parents who have strong wills of their own who do not plan to allow the children to wreck the family life com-

pletely or destroy the house and furniture. Pathetic children may be found on every hand who have parents without love and determination enough to guide and nurture the untrained child. Each child, of course, has energy, but he needs help in learning how to use it. If there are no parents handy with courage and character enough to take over the task of guidance, the child becomes very much like a ship with powerful propellers turning rapidly but with no one at the helm. Sooner or later destruction will come to such ships unless some one with skill gets to the wheel in time.

The psychologists who wrote and talked of letting the children have their way are dying off fast now because they are getting older. Children born after their day will be fortunate because a new group of "advisors" and "counsellors" are arising that advise more as men of God have spoken when moved by the Spirit of God. Many of these old psychologists lived to see a generation of delinquents reach the age when they upset the communities, and even the nation, and not just the house and family. There are, it seems, some unrestrained and wild youths that live near every American family so it is not difficult to see the end result of this suggested freedom. Does any parent honestly want his little boy to become such a problem? If this harvest is not desired, other seed should be sown in the spring. Restrain your child if you do not want to produce another wild and unrestrained delinquent.

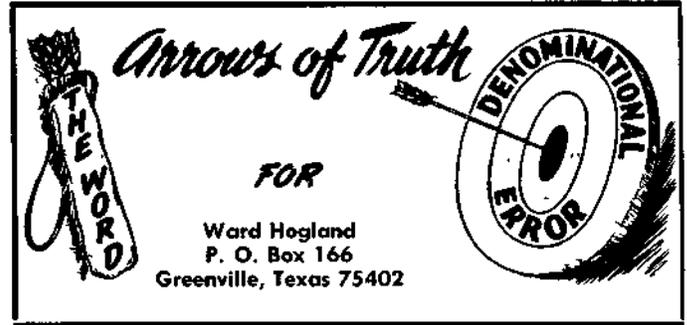
There are comparatively few — the favored few — who have parents who stay with the children and teach them with loving care. Careless mothers search until they find inexpensive "sitters" to take the children off their hands so they can earn money for fancier clothes, taxes, and a television. If you think of sending a card of congratulation to a most fortunate and highly favored person, send it to a child that can play and learn all day near the feet of a Christian mother. This mother as a sideline cooks, irons, sweeps and does other such things that cheap labor could do, but she knows that she is giving smiles of approval, frowns of disapproval, discipline, love, instruction, and attention to one who is to become an influential citizen in a very few years. Who can calculate the difference in eternal effects of a home that offers constant care and guidance of a Christian mother, and one that has in her stead first one and then another maid who is not allowed to discipline and who does not care to teach?

There are few to become the great geniuses in science or music. How many are there in this highly favored group of children who have proper discipline, careful instruction in the law of God, and the constant care of Christian parents? How sad it is to see children in homes wrecked by divorce, and how sad it is to see children in homes where parents are bitterly divided in matters of religion. The most fortunate child is one who can sit between father and mother at mid-week services and all other services of the church, and can often hear them speak to one another of good things about the Lord's work. Children can be born in homes where father and mother wrangle over religion, but they cannot get the training they so badly need in such situations. What under the sun is there to say to arouse young Christians to the way of wisdom in planning homes? Think how unfair to the unborn it is for a Christian to plan a

home with a companion that will use his influence to defeat and annul the training Christ would have every child receive.

The most fortunate children learn to work and to restrain themselves in the use of money. Great wealth is no asset in this most important task of making Christians out of little boys and girls. The Lord who loves man ordained the struggle and the sweat of the face as better than idleness. To grant the young man plenty of money, a car, and liberty is to destroy him certainly. Do you suppose ten true Christians could be found among ten thousand young men who were granted liberty, money, and cars?

Colleges are crowded today, but some who fill their halls do not have precious faith, riches in heaven, a good name, or a love of the truth. These are not the most favored youths. The most highly favored group of children have parents who know that pre-school training is important, too. If the infant and young child are properly trained and taught the rules of purposeful living, the college education or other tools of life can take care of themselves. Young people who are first trained to live can pay for their own college educations, if necessary. Spend one hour in a room with a well disciplined five year old child who has been taken to services of the church regularly all its life and has been taught by a careful Christian mother. Then spend one hour in a room with a child who has not been disciplined but has only been guarded by a sitter and never taught to behave in a worship assembly. Will the difference be any more obvious when they are thirty and one is at prayer meeting and the other is in jail? It pays to start early in the important task of training the child.



**MODERNISM IN DISGUISE**

Solomon once said, "A word fitly spoken is like apples of gold -in pitchers of silver" (Prov. 25:11). One might also say that many words are spoken to deceive the elect. Jimmy Lovell, the editor of ACTION, a publication in California, said in his June, 1965 issue "You know and I know that it would almost be impossible to build a church in America without a building in which to meet. Church buildings are not covered by scripture but no Christian, to my knowledge, opposes the use of the Lord's money to erect them." This is a typical modernistic statement made by liberal brethren all over the country. The above statement may sound "innocent" to the casual reader but hidden beneath the surface is enough venom to poison the entire brotherhood. This was a sneaky way to take a swipe at brethren who oppose innovations and at the same time open the flood gate of digression.

Now let us notice the statement. He said "church buildings are not covered by scripture." This is an unmitigated falsehood perpetrated on the church to deceive the uninformed. Brother Lovell is either totally ignorant of the Bible or malicious in his attitude. This old trick was worn out by the digressive of the First Christian Church when they tried to justify instrumental music in worship. They shouted from the housetop that such things as church buildings, rugs, rest rooms, drinking fountains, communion trays and speaker systems were **not** covered by scripture.

What Brother Lovell and others need to learn is that a thing does not have to be **spelled out** in order to be authorized or covered by scripture. For example, unleavened bread is never spelled out in connection with the Lord's Supper but it is authorized by necessary inference, when Jesus instituted the Lord's Supper during the passover, a time when all Jews purged their homes of all leaven! Would Brother Lovell affirm that unleavened bread is not **covered by scripture** simply because it is not spelled out in the Bible? Would he be willing to use cake or steak on the Lord's table? Certainly not. Why would anyone say that unleavened bread is not covered by scripture?

The same is true of church buildings. When the Lord commanded his people to assemble (Heb. 10:25) this necessitates a **place** to assemble. How in the name of common sense could brethren assemble without a place to assemble? Since the Lord has not specified the place, brethren may worship wherever they choose. This shows any honest soul that church buildings are covered by scripture. No one, to my knowl-

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edge, has ever argued that church buildings are the only place to assemble, any more than they have argued that the unleavened bread has to be made in a home or bakery.

The same is true of song books. The Lord commanded us to sing. If we choose we could memorize the songs but most of us prefer the use of a song book. How could any person sing without a song? The song books are covered under the command to sing. The church building is covered by scripture under the command to **assemble**. Driving an automobile is covered by scripture under the command to go. Literature is covered by the scriptures under the command to teach. A baptistery is covered by scripture under the command to **baptize**.

Brethren, how could any honest soul say that church buildings, baptisteries, song books, etc., are not covered by the word of God? It seems that Brother Lovell and his colleagues are saying that the Church of Christ today is practicing many things for which it has no scripture. Therefore, he seeks to tie the hands of any of us who would object to their present innovations. But to his surprise we shall continue to cry out against all things not authorized in the word God.

What Brother Lovell needs to find is the scripture where one church ever sent one dime to another church to preach the gospel. I won't argue about whether they carried the money on ox cart or jet plane! He also needs to find the scripture which authorizes a church to make monthly donations to benevolent organizations such as Boles Home. Such he will not find. I can find scripture authorizing the church to **assemble, sing, observe the Lord's supper**, etc., but he will never find scripture for his digressive projects.

Gentle reader, please check up on the church where you are worshipping and do not permit it to go into digression by saying that church buildings, song books, baptisteries, etc., **are not covered by the scriptures**. Such statements are modernistic, completely false and will send your soul to hell.

## The Errors of Baptist Doctrine

H. F. Sharp  
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### DEPRAVITY-*No. 2*

The first temptation, so far as the Bible reveals that came to Adam, he sinned. Was it a bad nature that caused Adam to sin? God made Adam good and very good (Gen. 1:31). What made Adam sin? We are told a bad nature. From whence came his nature? Acts 17:29 "— ye are the offspring of God — ." Hebrews 12:9, "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live." Eccl. 12:7, "The dust shall return to the earth as it was, and the Spirit unto God who gave it."

Baptists declare that when one is regenerated, the Spirit is born again, but the body remains depraved till the resurrection, and sins so long as man lives on earth. That it is the body that sins after one is converted. If that contention is true, how is it possible for one to obey God's command: "Present your bodies a living sacrifice, Holy, acceptable to God" (Rom. 12:1). If the body is depraved, totally depraved — corrupt, how is it possible to present the body holy unto God? "If we walk in the light — the blood of Christ cleanseth from all sin" (I John 1:7). If one is totally depraved, a sinner by nature, will that depravity remain in a man after he is regenerated — if he will walk in the light? The blood cleanseth from all sin if one walks in the light. How then will he remain depraved — if that is a sin?

If, as Baptists contend, that after conversion the spirit does not sin but that the body sins, consider the following:

1. Before conversion which sins? Is the alien sinner's spirit responsible for sins, and the Christian's not? The spirit is the responsible part of man. "Let not sin reign in your mortal body" (Rom. 6:12). If the spirit lets sin reign in the body it becomes guilty. The desire for some things grow out of the flesh, but the purpose to gratify those desires in an unlawful way is formed in the heart. For that reason Jesus said, "Every one that looketh on a woman to lust after her hath committed adultery already with her in his heart" (Matt. 5:28). Though there is no overt act of the body, the heart is defiled by the thought.

The sin of the heart comes first. Hear Jesus again, "For out of the heart cometh evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man" (Matt. 15:19-20). The purpose, plans, intentions are formed in the heart. Adam sinned, yet he was a child of God (Luke 3:38). The body is the instrument through which the spirit acts for good or bad. Rom. 6:19, "Ye presented your members as servants of uncleanness and to iniquity, even now present your members as servants of righteousness unto sanctification." The spirit is responsible for how it uses these instrument. Rom. 8:13, "If ye live after the flesh ye shall die."

## THE PEOPLE'S NEW TESTAMENT WITH EXPLANATORY NOTES

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# The News Letter Reports

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

## TWENTY-EIGHT-DAY GOSPEL TENT MEETING IN ALTUS, OKLAHOMA

Jesse M. Kelley

P.O. Box 955, Altus, Oklahoma 73521

June 6th will mark the beginning of an extended gospel meeting of 28 days in Altus, Oklahoma. The new Southeast church of Christ which meets at 1101 South Navajo will conduct the meeting under a tent located on the church property. Four different gospel preachers will participate in the effort embracing four Sundays and 28 days — June 6th through July 3rd. These speakers will participate in the following order:

June 6-12, Dudley Ross Spears

June 13-19, Yater Tant

June 20-26, Wright Randolph

June 27-July 3, Roy Cogdill

The meeting will be an appeal to, and an effort to reach those out of Christ, and will emphasize "first principles" and related subjects. The men who have been chosen as the speakers in this effort are highly qualified and competent, as just the listing of their names will indicate to all who know them. Some twenty-five to thirty thousand pieces of literature and advertising will be distributed in this city during the course of the meeting.

We appeal to all our brethren everywhere who will be taking their vacation during this period to plan to come by Altus and spend a few days with us in this effort. Just a few miles to the North is Quartz Mountain State park which is a wonderful place to spend a vacation. If you carry your own camping equipment as some do on their vacation we have more than ample room on the approximately one and one-half acres of the church property with rest room and bath facilities available. If you stay in motels or on lakes and in parks as you may prefer, the facilities here are as adequate and appealing as any you can find in this part of the country. Your presence with us during a part or all of this meeting would be a tremendous help and encouragement; and what better way could you spend any part of a vacation than in helping in a difficult place to more firmly establish the Cause of our Lord in reaching those who are lost in sin?

The few of us here are looking forward with a great deal of anticipation to this extended effort; we want to share that joy with you, and we think you would enjoy being with us during any part of that time. Some in other places have already told us they plan to come and spend the entire 28 days with us. We have arranged for the preachers, facilities, and place; you pick your time and the preacher you would like to hear and point your auto in the direction of Altus, Oklahoma.

If you would like further information write us at P.O. Box 955, Altus, Oklahoma 73521, and we will gladly furnish it.

John W. Pitman, Greenland, Ark. — Do you have children or those dear to you who attend the Arkansas State University in Fayetteville, Arkansas? I am told that there are 300 attending college this year who are members of the church and that only half of these attend church services. Do you know any of these students? If so, please send me their names and addresses. The church is meeting at present in my home, but if we can get help we can meet in a building in town in Fayetteville. The church is carrying a 15 minute radio program each Sunday morning. The cost is \$8.60 per week. The program is growing and we are receiving phone calls. One elder called to warn me about disturbing "his flock."

The church needs a meeting place so we can contact more people. Many will not come to my house, but others would worship in a cave if they had to. We have promises that others will come when we get a meeting place. We have in all seven members as of now, but we could have twenty or more if we had a meeting place. Will you help us plant the church again in this area of northwest Arkansas where liberalism is running free and growing? Brethren, we are not asking for support for a preacher, although what he has is not enough. Will you help us with a place to meet? My mailing address is: P.O. Box 195, Greenland, Ark. 72737.

Thomas A. Thornhill, Tampa, Florida — The MacDill Avenue congregation has just completed what many of the brethren consider to be the best meeting in several years. Brother Colin Williamson, who formerly preached here for several years, returned to present some excellent lessons from the word of God. He did an excellent job of presenting the truth, using the flannel-board lessons to great advantage. He is presently preaching at Jonesboro, Tennessee, and from all reports is doing an outstanding job there. Much good was accomplished and as it is hard to measure the success of a meeting, from many aspects we can truthfully say that visibly much was accomplished. Eight precious souls were baptized into Christ and three were restored to their first love, two of these asking to be identified as members with us. Above all, God was glorified, Christ and his word were honored, and souls were saved and the church strengthened. Good crowds were characteristic each night and the meeting began on Sunday night, April 17, with 139 in attendance. The last night of the meeting was the following Sunday night and 179 were present. In all the average attendance for the meeting was 127 and many of these were non-members from this community, providing us with several prospects for future work. To me this proves that when a congregation prepares for a meeting, prays continually for its success and then works during the meeting, it will be a success to all concerned. Our next meeting at MacDill is scheduled with brother Roger Hendricks of Mt. Pleasant, Tennessee for October, 1966. We hope to see you then.

Curtis E. Flatt, Florence, Ala. — Brother Bob

Crawley of Lexington, Kentucky will preach in a gospel meeting at the College View church here in Florence from June 12 through June 19. We invite all who can to attend this meeting.

**Jim Puterbaugh**, Mtn. View, Alaska — Presently, there are sound, faithful Christians meeting together at Fairbanks. This congregation has been in existence for four years. They have accomplished a great deal of good since their beginning. During this time, brethren **Luther G. Roberts**, **Harry E. Payne**, **William Fain** and **Lowell Williams** have preached in gospel meetings with this congregation. They now have property and a comfortable building paid for. They would like to contact a gospel preacher to work with them. They are able to supply partial support.

As a result of brethren faithfully "contending earnestly for the faith," a new congregation is meeting in Anchorage. These brethren have been working together for one year. We now have thirty-two members. **Lowell Williams** worked with us last fall in a meeting. The work is progressing quite well. **Forrest Moyer** will be preaching in a meeting for the congregation at Fairbanks, May 25 through June 1. He will, then, be with us in a meeting, June 2-9.

We invite you to worship with these churches should you come to Alaska. If you know of any military personnel that are being transferred to Alaska, please pass this information on to them or send us their names and where they will be stationed. You can contact either of these congregations through the following:

Fairbanks, Alaska  
Church of Christ  
12 3/4 Mile Richardson Highway  
Phones: 488-6854 or 373-4464  
Anchorage, Alaska  
Church of Christ  
3833 Parsons St. (Located in Mtn. View)  
Phones: 272-8006 or 227-0008

**Robert H. Farish**, Austin, Texas — For those who visit in Austin over the week end, our schedule of services on Sunday is: Bible study, 9:30 a.m., preaching service, 10:30 a.m. and 6:00 p.m. The meeting house is at 507 Wonsley Dr., Austin, Texas.

**Thomas A. Thornhill**, Tampa, Fla. — On Sunday, March 6, I resigned from the work at MacDill Avenue, effective August 10, 1966. It was with deep regret that this decision was made. The past year and a half have been among my most enjoyable labors in preaching and I believe the brethren to be among the finest anywhere. The reason for leaving is neither dissension nor necessity, but simply because of my decision to go to Bergen, Norway and relieve brother **Bob Tuten**. An article explaining this should be found elsewhere in this publication. If interested, please write to MacDill Avenue church of Christ, 5008 S. MacDill Avenue, Tampa, Florida 33611.

During the past 18 months at MacDill Avenue we have had 15 baptisms, 6 restorations, 14 to place membership. During this same period we lost 28 members by moving to other locations, and 5 who just left us, withdrawing membership.

**WANTED:** A small engine repair man. Some sales work. Steady employment. Christian preferred. Contact Russell Farm Supply, Box 157, Palmetto, Florida. Phone: 722-3281.

**Robert A. Bolton**, Ontario, Calif. — The church of Christ, meeting at 126 West "E" Street, in Ontario, California, recently concluded a very successful gospel meeting with brother **Tommy McClure** of El Cajon, California doing an excellent job of preaching. Many visitors from the community, as well as brethren from all over Southern California, were in attendance at every service in what proved to be the best attended meeting ever conducted here. Five were restored and four identified, bringing the total number responding to the invitation during the past three months to twenty-seven. To those planning vacations in Southern California this year, we extend an invitation to worship with us in Ontario, just off Interstate 10, some 35 miles east of Los Angeles.

**John H. Gibbert**, Myrtle Beach, S. C. — We have baptized a total of 10 since this congregation was started just a little over a year ago. We are planning our third gospel meeting now. It is with **Barney Cargill** of Warner Robins, Georgia and is planned for May 9th through 15th.

We are about to lose a couple who are new in the faith. They are being discharged next month and are returning to Iowa. Would you please give us the names of any sound brethren in Iowa? This is an exceptional couple. He is the base legal officer and will be practicing law in Des Moines, Iowa when he gets out.

**W. E. (Bud) Irvine**, Odessa, Texas — I returned home to the Crescent Park church in Odessa, Texas April 1 after meetings in Portland, Oregon, with the N.W. church where **David Bonner** preaches; Renton Washington where **Harley Conger** preaches; and Polson, Montana where **Albert Bass** preaches. This work resulted in four baptisms and four to come out from "liberal" groups and identify with loyal brethren.

Then April 3, the first Lord's day after my return, we had a most wonderful day with seven baptisms, two from a "liberal" group to identify with us, and two restorations. We also baptized a man during the week. Since the first of the year there have been 27 responses here, nine of them baptisms.

After six and a half years as local preacher here, I shall be released of my obligations as such, and brother **Hoyt Houchen** will begin with us June 26 as local preacher. I shall continue living here and will continue to be under the financial support of this church. I will spend most of my time in meeting work, for the most part with small churches.

My meeting schedule until the first of the year will be as follows: The dates I give will be beginning dates. Some will be eight days, others ten days in duration: July 10, Pyat, Ark. July 20, Naylor, Mo. Aug. 1, Cache Lake, Ark. The Sundays of August 14 and 21 are unconfirmed, though I have made contact. Beginning Aug. 28 I shall work with the small, new, loyal church in Monahans, Texas, about 35 miles west of Odessa, for about three weeks, and will hold a meeting for them during this time.

I have signed propositions with **Wayne Jackson** of

Stockton, California on the issues now confronting us, and the debate will be probably the third or fourth week in September in Fresno and Clovis, California. I signed the propositions and mailed them to California, and I received a phone call that the propositions were acceptable, though I have not received them back as yet. We will report the exact time of the debate and propositions a bit later. We trust all of central California will plan to attend this discussion which will cover four days, Monday, Tuesday, Thursday and Friday, and cover the institutional question and brotherhood-eldership type of church work, such as Herald of Truth, etc.

October 2 and 9 I shall preach here at Crescent Park while brother Houchen is in meetings. Then I begin with the Northside church in Tucson, Ariz., Oct. 10; Clovis, Calif., Oct. 23; Bakersfield, Calif., Oct. 31; Parkdale in Madera, Calif., Nov. 13; Merced, Calif., Dec. 4. Though not confirmed, I believe I will be with the brethren of Cayucos, Calif., where Louie Stout preaches, Dec. 12-18.

In 1967 up until June I will have meetings in Palm Springs, Calif., West Long Beach, Calif., Oceanside, Calif., Carmichael, Calif., Novato, Calif. I also will be in the Eugene and Portland, Oregon area, and Seattle area, and possibly in Montana. Exact dates have not been made as yet, and I still have some time available in 1967.

Please pray for us in this new work we shall undertake in June, Lord willing. Also I know nothing of Wayne Jackson I am to meet in debate. If anyone can send me information which would be useful in my preparation for the discussion, I would appreciate it very much. If I can be of service to any congregation, write me in care of Crescent Park church of Christ; 1415 Royalty, Odessa, Texas.

**NOTICE: Vernon R. Butler**, Catania, Sicily — The church of the Lord is now meeting aboard the Naval Air Facility, Sigonella, Sicily in the school building at 10:15 each Sunday morning. All are welcome. If there is anyone in this area, or coming to this area that you would like for me to contact, please let me know at the address below. Lt. Vernon R. Butler, US NAF Box 28, c/o FPO, New York, N. Y. 09523.

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### A VISIT TO AUSTRALIA

#### Sewell Hall

At the request and with the support of a number of interested brethren, I am en-route to Australia for three months of evangelistic work.

On a similar tour of the subcontinent in 1960, Brother **Harris Dark** baptized 10, restored 29 from digression, and assisted in the beginning of three congregations. It is hoped that similar results may attend our present effort.

At this writing it is not certain what the extent of our opportunities will be. Brother **Roland McDowell**, who is supported partially by Franklin Road in Nashville and by Perry Heights in Donelson, Tennessee, has assured us of sufficient work in the area where he preaches to fill the weeks we are to be in that country.

The Franklin Road Church has purchased the round-trip ticket; Perry Heights is furnishing ex-

penses of travel and lodging in the country; Hueytown, Alabama is supplying our salary and the North Birmingham church quarters for my family while I am away.

The Midfield church in Birmingham is supplying additional fare to make possible a stay of a few days with brethren Nichols and Hinton in Japan and with brother Ronnie Sadorra in the Philippines.

We shall be happy to share with brethren in the States our observation of work being done by others, information concerning opportunities for further work in countries that we visit, and what we pray will be reports of fruit with which the Lord may bless our efforts.

**Forest E. Hurst**, Seymour, Ind. — The Fourth and Poplar Street church in Seymour, Indiana has had nine baptisms and one to place membership during the first three months of 1966. Three of this number were elderly people from the denominational world. There will be a gospel meeting with the church here May 2 through 8. The speaker will be brother Guy **Roberson** of Franklin, Tennessee.

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### BRUNER-HAMILTON DEBATE

Mr. William T. Bruner and brother Clinton Hamilton will enter a discussion May 23 through 28, 1966 at the meeting house of the Expressway church of Christ in Louisville, Kentucky, where James P. Needham is the preacher. The propositions to be discussed are:

May 23, 24 Mr. Bruner affirms: "The Scriptures teach that since the fall of man, every child (Jesus alone excepted) has been born in original sin and total depravity. This sinful nature is innate (native or inborn) and yet it is not hereditary; each individual is conceived in his own personal sin and guilt, and is, therefore, absolutely responsible for it." Brother Hamilton denies.

May 25, 26 brother Hamilton affirms: "The Scriptures teach that baptism in the name of Christ to a penitent believer is for (in order to) the remission of his past, or alien, sins, and is, therefore, essential to his salvation from alien sins." Mr. Bruner denies.

May 27, 28 Mr. Bruner affirms: "The Scriptures teach that every one who has been truly born again will persevere unto everlasting salvation, for he cannot so sin as to be finally lost." Brother Hamilton denies.

There will be no moderators, but brother James P. Needham will act as chairman and time keeper for the discussion. The discussion is scheduled to begin at 7:30 each evening.

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### MILLER-WOODS DEBATE

Propositions have been signed by James P. Miller and Guy N. Woods for a debate in Montgomery, Alabama in August 29, 30, 31, and September 1, 1966. The propositions are the same as those discussed in Tampa last year by James P. Miller and G. K. Wallace. More about this as to the building and other details later.

## **THE HALE-SPEARS DEBATE IN OKLAHOMA CITY**

**Roy E. Cogdill**

8826 Hanna Ave.,

**Canoga Park, Calif. 91304**

It was the pleasure of this writer to attend the debate in Oklahoma City between brethren Dudley Ross Spears and Lewis Hale during the week of March 28 to April 1. Monday and Tuesday nights were given to the discussion of Herald of Truth and Thursday and Friday nights the discussion was on the benevolent organizations such as Tipton Home and Boles Home.

All four nights of the discussion took place in the building at Tenth and Frances Streets where brother Spears is the preacher. While brother Hale was willing to defend his position on these issues and was backed by the church where he preaches, the Southwest Church of that city, and its elders, neither he nor they were willing that any part of the debate should be held in their building.

The building at Tenth and Frances will accommodate perhaps nine hundred people and it was well filled each night and a night or two during the debate there was near a capacity crowd. This was an indication of unusual interest among the members of the Tenth and Frances members and also among those in Oklahoma City and surrounding communities who stand with brother Hale. Quite a number of preachers from all over the country came to give brother Spears their backing and encouragement.

We will not undertake to give a detailed review of the discussion but suggest that those interested in hearing it may obtain the tapes of the entire discussion from brother H. E. Phillips for the nominal cost of \$12.00. Brother Phillips came from Tampa, Florida, where he lives, and recorded the debate and will be glad to furnish reproductions of it to all who wish to have it. His address is: H. E. Philips, P. O. Box 17244, Tampa, Florida, 33612.

We do believe, however, that it would be interesting to our readers to point out a few things in general about the debate and a few of the highlights in it. The proposition on the Herald of Truth or the sponsoring church was a little unusual in its wording: "The scriptures teach there is an exclusive and binding pattern of cooperation among churches for Evangelism which is violated by the Herald of Truth type of cooperation." Brother Spears affirmed this proposition. He built his case largely on the definition of the word, "Pattern." He defined it as the "sum total of all that the scriptures teach to be God's will concerning any matter." From this he argued that when all the Bible teaches about anything is gathered together, this is the divine pattern of God's will and it is exclusive for the reason that God condemns anyone who goes beyond the "doctrine of Christ" or preaches any "other gospel."

He drew a parallel between the pattern in the scriptures for the worship, work, and organization of the church and the scriptural pattern for church cooperation. He pointed out that these patterns not only include that which is the will of the Lord but exclude that which God does not will. He further contended that the pattern for church cooperation consisting of all the scriptures teach on this subject,

either includes the sponsoring church type of cooperation or it does not include it. If it includes it, brother Hale was obligated to produce the passage that includes it in the denial of the proposition. If this could not be done, then the silence of God's word would exclude it and the scriptures condemn those who would add it.

In his charts he illustrated that just as singing excludes instrumental music, immersion excludes sprinkling, water excludes any other element in baptism, the unleavened loaf and the fruit of the vine excludes every other element in the Lord's Supper, so the scriptural pattern of church cooperation excludes the federation of churches, the pooling of resources by churches and centralizing the control under one eldership of the work of many churches.

He argued that in the scriptures we not only have positive pattern of church cooperation in evangelism but that in this divine pattern there is conspicuously missing any commandment, approved example, or necessary inference for the sponsoring type of church cooperation. From such a pattern there is missing either generic or specific authority for one church sending money to another church to be used in preaching. When the New Testament churches cooperated in supporting the preaching of the gospel, they sent directly to the preacher and never to the church. He challenged brother Hale to produce the passage that teaches directly or indirectly that it is God's will and divine sanction is given to one church sending to another church a contribution to be used to preach the gospel.

It was outstanding that in the two speeches which he made the first night brother Hale did not introduce a single passage of scripture nor even mention any except those which brother Spears had introduced or which appeared on an illustration which he had taken from the weekly church paper, "The Gospel Visitor," which Tenth and Frances publishes and brother Spears edits. The second night on this proposition brother Hale, when he was pressed again by brother Spears for some scripture, finally introduced Matt. 28:18-20. He argued that there is authority for the Herald of Truth in the command, "Go, teach." Brother Spears contended in his last speech in reply to this that if the generic command in the Great Commission included Herald of Truth, it would also include the Missionary Society. He further contended that if the passage excluded the Missionary Society, it would also exclude the Herald of Truth and for the same reason. The most conspicuous thing in the discussion on this proposition was the emphasis given by brother Spears to the fact that brother Hale had tried to establish his position without giving any scripture at all but only by relying upon what he regarded as inconsistencies by him and Tenth and Frances in what they had done and said in the past. He was trying to establish the truth of "what the scriptures teach" without any reference to the scriptures but by sophistry and human reason.

One of the most amusing things during the last night on the Herald of Truth was when, in dealing with one of the charts which Spears had introduced, brother Hale charged that error had been made in the amount of money which brother Spears had said the Herald of Truth received. He pointed out they had not received all of this money but had only asked for it. In response brother Spears introduced the fi-

nancial statement of The Herald of Truth for 1960 for the whole year's operation and showed that it had a discrepancy in it for \$22,000 approximately. He pointed out that this discrepancy was not a simple error in mathematics or addition but that it was made to balance with \$22,000 unaccounted for and that though this was exposed in the Newbern debate several years ago there had been no explanation or correction made until this day to account for it. Brother Frank Cawyer, head mogul of the Herald of Truth since the death of brother Reese, jumped out of his seat like he had been stuck with an old fashioned hat pin when this was brought out. Brother Hale even under brother Cawyer's prompting offered no explanation concerning this. Brother Spears suggested that the point in the mistake was that a group of elders that set themselves forth among the brethren throughout the world as a capable group of business men experienced and competent to oversee a work for the whole brotherhood would put out a yearly financial statement with such a discrepancy in it and that such was definitely a reflection upon at least their competency.

The last two nights of the discussion brother Hale affirmed "It is in harmony with the scriptures for churches to build, maintain and regularly contribute money to such benevolent organizations as Tipton Home, Boles Home and other orphan homes and homes for the aged that are among us." Very evidently feeling the pressure of the first two nights from brother Spears concerning his failure to make a single argument based on a Bible passage, brother Hale decided to introduce some Bible passages of some sort. So he introduced a number of passages in the New Testament on the theme of benevolence in his first speech. Brother Spears pointed out in his first speech that all of the passages introduced by brother Hale either applied to the obligation of individual benevolence or the obligation of a local church to take care of its own needy or assist another church that had more destitute members than it could care for. He emphasized that none of this is questioned or was involved in any way in the proposition. He further emphasized that when brother Hale got down to the real issue in his proposition, the very thing that he was under obligation to prove, he quit the Bible and had not offered a single passage concerning the churches building and maintaining benevolent organizations. He emphasized that brother Hale had not and could not produce a passage of scripture authorizing churches to "build and maintain benevolent organizations" but in this as in the first issue discussed he had to rely upon the other fellow's inconsistencies or what he regarded as such and upon sophistry and human wisdom for his proof.

Perhaps the most telling thing in the debate was the failure of brother Hale to rely upon Bible proof. This, of course, is always the case in the discussion of these issues. If brethren who so practice had any Bible for what they do, everyone knows they would produce it and rely upon it and when they do not use Bible proof it is prima facie evidence that they do not have any.

Brother Hale sought to confuse the issue by two principal contentions. He argued that if the churches could buy the services of a human institution, they could contribute to it. He tried to put the Tenth and

Frances elders in a position of endorsing buying services from such institutions as Tipton by a statement they had made a number of years ago. From this he drew the conclusion that they could make a contribution to such institutions. Brother Spears showed that even though the statement admitted the first and whether or not it was right or wrong, or was the present attitude in such a matter, the conclusion was not warranted and was based purely upon brother Hale's ipsa dixit. He pointed out that the Tenth and Frances Church sometimes bought services from the Catholic Hospital nearby but could not rightly contribute to it and pressed brother Hale to say that it could be done. Brother Hale responded that if all the patients in such a hospital were the responsibility of Tenth and Frances they could contribute and purchasing their total services would be equivalent to contributing. He came very close in this position, and all of them do, to admitting or contending for limited benevolence. If they do not believe in limited benevolence, why would they stipulate that the churches can run a hospital only when it cared for indigent saints or contributed to its maintenance only when it was caring exclusively for those who were its charge?

Brother Hale tried in the second place, to contend that the benevolent organization is of no consequence. He argued that Tipton Home is under elders, as elders, even though they are incorporated and empowered to run the home legally as a board of directors. He admitted that by their charter and in the sight of the law they were a board of directors over the home but contended that from the viewpoint of the church they were just elders. He tried to show this by Chief Justice Marshall's definition of a Corporation as an "imaginary thing." Brother Spears countered on this point with a full legal definition of a corporation setting forth that it has a real existence, a legal entity, though it exists only in contemplation of law, and that it can do much of what a person can do legally, such as, hold title to property, buy and sell, sue and be sued, etc. He recited the case of a woman who sued Tipton Home to recover her children which she had placed there and pointed out that she did not sue the church or the elders, either as elders or as individuals, but the incorporated body or the organization that has charge of and runs the home.

When brother Hale contended that we appoint trustees of the church and incorporate the church and argued that such was not a separate organization, brother Spears showed that church trustees or a church corporation is another organization for a corporation has been held by the supreme court to be a part of nothing and is separate from even its directors and those who compose it legally. He also pointed out that there are two different types of corporations. When a church is incorporated to hold title to property, the corporate body and its trustees cannot interfere with or control the spiritual functions of the church. In many of the states it would be illegal for them to do so and in all of them it would be unscriptural. He cited an example of a church corporation, empowered by its charter to appoint and remove elders and control the activities of the church like the incorporation controls Tipton Home and asked if brother Hale would endorse it. He did not answer.

In his work on the benevolent societies, brother Spears introduced a chart setting forth a comparison between the "schools" such as O. C. C. and others operated by brethren and the "homes" such as Tipton and Boles. He introduced statements by N. B. Harde-man and Batsell Barrett Baxter that the orphan homes and schools stand or fall together. He also introduced a statement from Reuel Lemmons to the effect that the schools were trying to use the "homes" as the doorstep to get themselves established in the budgets of the churches. He challenged brother Hale to tell the audience whether or not he believed the schools could be supported out of church treasuries. He did not find out.

It is singular that the Gospel Advocate crowd contends that the "homes" must be separate institutions from the church and contend that it is wrong and sinful for "homes" to be under elders but that they must be under a general board while the Firm Foundation crowd believe that a "home" under the elders of the church, as such, is the way to build and run them. The Advocate contends that the schools should be supported by the churches while Reuel Lemmons and those who go along with him contend to the contrary. Yet they will compromise and go along fraternizing each other and try to destroy all who contend that neither is true. Brother Hale tries to straddle the fence and go along with both. He is in the precarious position of a man trying to ride two horses each of which is traveling in different directions.

The debate will do much good. It cannot be productive of anything else. More need to be held but you cannot find many of the liberal, modern brethren who believe in debating any more. We commend brother Hale for doing his best to defend his cause.

Dudley Ross Spears is doing a fine work at Tenth and Frances. He is young in years but has splendid ability. He is a fluent speaker, a thorough student, and impresses his audience with his humility and his genuine sincerity. He did a very fine job of upholding the truth in this debate and is thoroughly capable of upholding the truth against any opposition. It is very encouraging to see the good Tenth and Frances Church which has suffered much discouragement, misrepresentation and abuse in recent years making real progress now and growing substantially. The elders and members gave brother Spears their unstinted support in the discussion and seem determined to militantly contend for the faith once delivered. We thank God for such gospel preachers and such churches.

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### **CROWE-SMITH DEBATE**

J. T. Smith

On May 20 and 21 there will be a public discussion between Glen Crowe and J. T. Smith. This discussion will be held at the meeting house of the church of Christ, 920 North Rockwell Avenue, Oklahoma City, Oklahoma. The propositions will be:

"There is an exclusive and binding pattern in the New Testament for the work and worship of the church which is violated by taking money from the first day of the week contribution to build and maintain kitchens and fellowship halls for the purpose of providing facilities for the church to have social

meals." Smith will affirm and Crowe will deny. The discussion will begin at 7:30 p.m. each evening, with two thirty minute speeches by each speaker each evening.

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### **BALLARD-O'NEAL DEBATE**

Thomas G. O'Neal

There will be a religious discussion conducted between Thomas G. O'Neal and P. D. Ballard in Murfreesboro, Tennessee on the nights of June 13, 14, 16, 17, 1966. The time each evening will be 7:30 p.m. This discussion will be conducted under a tent which will be located in Grantland Rice Park. The park is located on highway 231 north, just across the street from the Chromalox Plant. The propositions will be:

1. "The Scriptures teach that baptism in water is for (in order to obtain) remission of sins." O'Neal affirms and Ballard denies.

2. "The Scriptures teach that a child of God (one washed in the blood of Christ) cannot so sin as to be finally lost in hell." Ballard affirms and O'Neal denies.

H. E. Phillips, P.O. Box 17244, Tampa, Florida, has exclusive rights to the tape recording of this debate. Tapes of the entire debate will be \$12.00.

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### **"MUST WE FOREVER CRY IN VAIN"**

Thomas A. Thornhill, Tampa, Florida

The following is a quotation from the Sept., 1965 issue of "Newsweek."

"Norway can boast of blessings almost unknown to the rest of the world. Its cities are unmarred by slums and vice. Its economy is free of strikes and unemployment. Illiteracy does not exist. In fact, the country is a sort of Nordic paradise where 4 million citizens enjoy the tranquility that only one of the most stable, egalitarian and paternalistic societies in existence can provide."

Is it not a shame that in a country of 4 million as described in the above quotation, there are so few Christians and so few workers trying to restore the N.T. Church? MUST WE FOREVER CRY IN VAIN?

The above article was taken from the "Bergen Briefs," the monthly report sent by Bro. Bob Tuten from Bergen, Norway. Bro. Tuten originally went to Norway in the fall of 1963 intending to stay only three years. At the end of this time no replacement had been found, so, Tuten and his family then decided to remain in Norway for another year to allow a replacement to be found. He writes this in a report dated Feb. 8, 1966:

"Upon finding ourselves alone in the work only ten months after arriving and upon seeing the tremendous need over here we decided to remain four years and then return home for good. This is all well and good except for one major problem — there is no one to replace us in the work. Is it necessary that someone replace us? We think it is. The brethren who preceded us in the work here invested over \$5,000 in the meeting "lokale" and adjoining apartment. The total rent of over \$85 per month plus utilities is much too

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expensive for the little band of disciples to assume by themselves. What's more important, there is no male Christian dependable enough to assume the needed teaching and preaching. Therefore what's to become of these few Christians should we leave Norway?" After reading these two articles by Bro. Tuten and hearing the cry of lost souls, my wife and I decided to "launch out into the deep" leaving families, many friends and Christians, comforts and conveniences of an American society to journey across the ocean and strive to assist in the effort of "restoring New Testament Christianity" in Bergen, Norway and surrounding country. The group is small and the obstacles are large but with the help of the Lord we will sow the "seed" of the gospel in the near future in this land. It is the job of the Christian, be he preacher or ordinary member to plant the seed and let God give the increase. Brethren we desire to go and we plan to depart these shores Aug. 10, enter Norway and spend three years of service in the Lord's army in a foreign land. Bro. Tuten and family are staying another year to allow time for someone to arrive, learn the language and prepare to take over the work. We would willingly bear this burden alone if possible, but being financially unable we are calling upon our brethren to lend a hand and have "fellowship" with us in this work. Will you help us to go and preach the gospel? We are placing ourselves in the hands of God to provide the means and we have faith that it will be forthcoming. Will you prove our faith?

We have set our departure date and will not look back. Since there are five of us in the family it will take at least \$550 minimum a month to live for living expenses are much higher than in the states. We will also need a working fund in order to print and distribute articles and tracts. It will take \$3,000 at least for a travel fund and expenses to go and have money for a return trip in time of emergency or when our stay is ended. Will you not have fellowship in this the greatest of works, that of saving souls. "Lift up your eyes, and look on the fields, that they are white already unto harvest."

Time is short, brethren, it is less than 3 months till Aug. 10. "I heard the voice of the Lord saying, Whom shall I send, and who will go with us? Then I said, Here am I, send me."

I resigned from the work at MacDill Ave. in Tampa, Florida, effective in Aug. It was with reluctance that we are leaving this fine congregation for they are among the best in the world. It is not because we have to leave, but rather, a compelling desire to help in the work in Norway. For further information write to me at the following address. Thomas A. Thornhill, 5008 S. MacDill Ave., Tampa, Florida 33611. For reference as to character and ability you may write Bro. H. E. Phillips and James P. Miller, Box 17244, Tampa, Florida 33612, or Bro. Harry Pickup or Homer Hailey, Florida College, Temple Terrace, Fla. 33617.

Please, brethren, answer the call that we may go.

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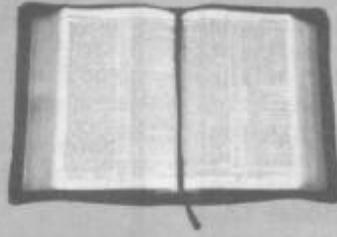
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# SEARCHING *the* SCRIPTURES

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



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

VOLUME VII

JUNE, 1966

NUMBER 6

## DIGRESSION MARCHES ON

H. E. Phillips

(A reprint from April, 1964 issue of *Searching The Scriptures*)

### DIGRESSION MARCHES ON

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth ..." (II Tim. 4:3,4).

The last 120 years have proved the truthfulness of these statements from the inspired apostle. Departure never stops once it has started. One error leads to another. The attitude that permits one innovation demands others, and the digression never stops short of complete departure from God. The vain glory and carnal mind of men demanded the creation of the missionary society and the instrument of music in worship about one hundred years ago. Those who opposed these departures were charged with causing division in the church, but the fact remains that these innovations were the real cause of the division. This same evil has been working in the church of the Lord since the second world war. Another denomination has now been formed just as it was in the case of the Christian Church. It is only a matter of time until the instrument of music, special religious holidays, a full fledged clergy, full cooperation with other denominations, and all the characteristics of false religions occur. Get ready for it! There is no stopping the birth of this new sister denomination to the Christian Church. It is already upon us!

We have not been ignorant of the real designs of the promoters of the issues now before the church. Any student of history should know that the so called "Christian Colleges" are the real promoters. Orphan Homes and Sponsoring Churches were only stepping stones to the church support of the colleges. The departure has gone far enough now for

these promoters to demand "Church Colleges." If you oppose the "college-in-the-budget," get ready to **change** or be branded an "anti"! You will have to fight a losing battle with these promoters or come all the way back to the foundation of the faith once delivered to the saints. This is the only ground upon which a successful fight can be made.

This present digression has already reached the point of refusing to publicly defend their program of iniquity. Hardly a man can be found among them who will even talk about debating his cause. This is exactly the position of the Christian Church today. Nothing but human wisdom serves as the authority for their works.

I said the "college-in-the-budget" was the real goal behind the emotional appeals for the orphan homes and other benevolent arrangements.

Foy E. Wallace, Jr. said: "In the present controversy over the sphere of the school, the college and the church, the colleges are again the aggressors. Every few years the issue is revived by colleges or representatives of the colleges. The controversy can be as easily stopped as it started—let the schools cease to infringe on the divine principle of the independence of the church from all human institutions, quit imposing the college on the church, and all will be well. In short, let the college stay in its place, and let the church alone" (*The Bible Banner*, May, 1947, page 12). W. W. Otey said: "If the putting of the schools in the budgets of the churches, to be supported out of the Lord's treasury is not stopped, and I doubt if there is power enough to stop them, then there will be another division in this generation" (*The Bible Banner*, May, 1947, page 1).

N. B. Hardeman said: "Regarding the recent 'College Question,' I have always said that I would oppose the placing of our schools in the church budgets, and thus binding the church to their support; but that any congregation has a right to make a donation to a school, I verily believe. I did not think in 1938 that any principle or law would be violated, and I do not believe such in 1947. I would like to see someone who opposes this right state the principle and give the law permitting a church to donate to the building of a meetinghouse with all of its modern equipment, a preacher's home, to orphans' homes, and homes for the aged, and forbidding the giving to a school wherein the Bible is taught... If it is a serious issue to donate to a school—a human institution—why is it not a serious issue to donate to an orphans' home—a human institution?" (*Gospel Advocate*, July 31, 1947, page 560).

Again N. B. Hardeman said: "... I have always believed that a church had the right to contribute to a school or an orphanage if it so desired. In all that I have written, there is no conflict on this matter. The right to contribute to one is the right to contribute to the other. Note the parallel: 1. The school is a human institution; it has a board of directors, it teaches secular branches in connection with the Bible. 2. An orphan home is a human institution ; it has a board of directors; it teaches secular branches in connection with the Bible. The same principle that permits one, must also permit the other. They must stand or fall together" (**Firm Foundation**, October, 1947, page 1).

Foy E. Wallace, Jr. said: "There has always been a question about the operation of an institutional orphan home. If the church can do its benevolent work through a 'board of directors'—a benevolent board; why not its preaching work, or 'missionary work,' through a missionary board? And certainly if the church can do education work through a board of education, there can be no logical reason why the same church could not do its missionary work through a board of missions" (**The Bible Banner**, July, 1947, page 14).

It does not take a Solomon to detect the real design behind the forcing of institutional homes into the church treasuries: It was to establish a practice that would allow colleges to **be supported from the church treasuries**. The time has now arrived in the ranks of liberalism to boldly announce the intention of binding the churches to support colleges. About all of the "Christian Colleges" among us today, with the exception of Florida College in Tampa, Florida, have announced their willingness to solicit and accept money from churches.

Batsell Barrett Baxter recently preached three sermons at the Hillsboro church of Christ in Nashville, Tennessee which have been published in a tract entitled: "Questions and Issues of the Day." On page 29 he says: "Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. **The orphans' home** and the Christian school must stand or fall together."

On page 30: "If it is a good work and God wants it done, then the church can support it out of its treasury. It is in this line of thinking that I urge the elders of the church to contribute to the ongoing of the Christian schools in order that the God-given obligation to train our young people may be discharged."

We wonder how long it will be before we will hear some "confessions" from those who have recently stated in print that they oppose the church

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support of colleges? I can assure you of one thing: the "powers that be" are too strong to buck and remain in the institutional camp. If you refuse to go along with this doctrine, you will be branded an "anti." If you have swallowed the benevolent and missionary society doctrine, you must also swallow the church support of colleges or face the full fury of the forces of digression.

It would, indeed, be interesting to hear some debates between the benevolent society and sponsoring church brethren who differ about the church support of colleges. But, of course, this is very unlikely since they no longer believe in debates. I can assure you of one thing: the "anti-college-in-the-budget" brother will learn what is wrong with the "orphan-home-in-the-budget" doctrine when he tries to oppose church support of colleges. They stand or fall together!

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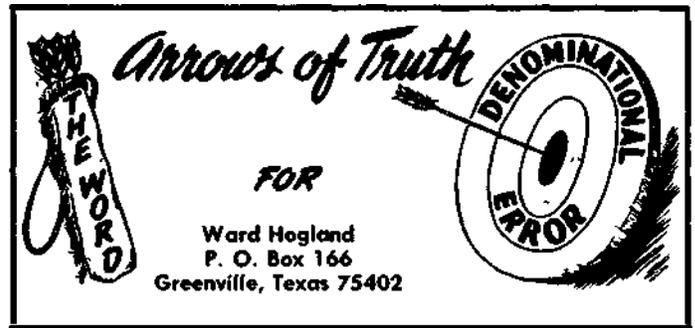
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### "THE MOUNTAIN OF THE LORD'S HOUSE"

Mr. I. W. Yandell, a Free Will Baptist preacher boasted that he had participated in more than one hundred debates. He met Will M. Thompson, at least ten times on the polemic platform. Before I met Mr. Yandell, back in 1953, I contacted brother Thompson, who at that time lived in Atoka, Oklahoma. Brother Thompson said, "Mr. Yandell is probably the meanest debater in the United States." It didn't take me long to discover what he meant. While discussing the establishment of the church Mr. Yandell affirmed as most Baptists do, that the church was established on a mountain in Judea as found in Mark 3:13 and Luke 6:13. He went to Isaiah 2:2, where the prophet said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." He made the mountain in Isaiah literal and then affirmed that the statement from Mark 3:13, which says, "And he goeth up into a mountain," was a fulfillment of Isaiah Two. This is the usual "Mountain in Judea" theory taught by Baptist people.

First, I have never been able to figure how that Baptist preachers can make "mountain" both figurative and literal in the same passage. Mr. Yandell nor any other preacher has been able to explain this. Furthermore, if Isaiah meant a literal mountain then the Baptist preachers have the Lord building a little mountain in a big mountain! He said, "The mountain of the Lord's house will be established in the top of the mountains." So we have a little one in a big one. This, of course, is nonsense. The word "mountain" means "government." In Zachariah 1:16 we are told that the house of the Lord, or church would be built in Jerusalem and not in one of the mountains of Judea. A casual reader of the Bible also knows that Jesus said later, "Upon this rock I will build my church" (Matt. 16:18-19). The verb "will build" from "oikodomeo," which points to the future means "to found" according to Thayer.

Mr. Yandell also went to Luke 12:32 and tried to uphold his "Mountain" theory. Jesus said, "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." Mr. Yandell misquoted this text several times in one speech. He said, "Fear, not little flock; for it is your father's good pleasure to have given unto you the kingdom." Brother George B. Curtis, who was moderating for me decided to call a point of order and ask Mr. Yandell to correct the statement. He said, "Mr. Yandell, would you take my Bible and read Luke 12:32 to this audience?" Mr.

Yandell very angrily replied, "So you want to get in this debate do you?" This was the only answer we received. It makes mighty good reading for a Baptist preacher to shift Luke 12:32 to past tense and claim the kingdom had already been established!

This shows how far some men will go to uphold false doctrine. Finding the establishment of the church is a very simple process for any person who loves the Lord. First, it was to come during the lives of some of the **apostles**. In Mark 9:1 Jesus said, "Verily I say unto you that there be some of **them** that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." This places the coming of the kingdom during the lives of some of the apostles.

Second, **Jerusalem** was to be the place. In Luke 24:47 the Lord said, "Repentance and remission of sins should be preached in his name, among all nations, beginning at **Jerusalem**."

Third, It was to come with **power**. In Mark 9:1, the passage above, the Lord tells us that the kingdom would come with **power**.

Fourth, The power was to come after the **Holy Ghost** had come upon the apostles. In Acts 1:8 the Lord said, "But ye shall receive **power**, after that the **Holy Ghost** is come upon you."

Fifth, We find the Holy Ghost came in Acts 2:4, which says, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the **spirit** gave them utterance." In summary, Acts Two reveals that the church started in **Jerusalem**, the right place; with the presence of the **apostles**, the right people; with the **Holy Spirit**, the right member of the Godhead; and also with **power**, which enabled a proper demonstration.



*Tapes of the*

**BALLARD — O'NEAL DEBATE**

Murfreesboro, Tennessee

June 13, 14, 16, 17, 1966

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**THE MONEY PROBLEM**

Money is involved in many problems that face the church in our generation or that have faced it in generations past. Of course, funds are needed to carry on the work the Lord has assigned. Shall we beg, take up collections at every service, put the church in some business to earn money? Is the New Testament method of cheerful giving on the first day of the week sufficient? (I Corinthians 16:1-3; II Corinthians 9 :6; III John 7,8). What about having various units within the congregation in the business of raising money? The ladies class might collect a good sum each week and take some of the work from the church. The "primary department" might be used to collect a sum for some "project." Surely, there is no new mistake to make in this matter. One congregation or another has already drifted into every unscriptural practice except the Roman Catholic extreme of selling alcoholic drinks, gambling, and sponsored dances for money, along with their relics, shrines, etc. A few of the most worldly congregations have completely copied the practices of the Protestant churches about us.

The money problem is related to many of the home problems, too. The problem of providing shelter, food, clothing, medical care, education and other parental responsibilities are really money problems. If a man fails to provide for his own he is worse than an infidel and has denied the faith (I Timothy 5:8; II Thessalonians 3:10). Even animals will provide for their young, so man has fallen to a low state when he will not provide for those who have a right to look to him (I Thessalonians 4:11,12).

The matter of providing for one's own includes more than taking care of his wife and children. Charity begins at home. That needy widow related to the family has a claim on a portion of the income (I Timothy 5:4,16). A Christian is to earn that he may have to give to the person in need (Ephesian 4:28; James 2:15,16; I John 3:17-19; James 1:27; Matthew 25:31-46). Many references could be given to show that we are to bear one another's burdens (Luke 10:30-37 Galatians 6:1-10; etc.). A man who will not visit those in need to help is not a follower of the Lord who went about doing good. To be saved one must meet this heaven assigned responsibility. This has not been stressed enough. More is said on this duty in the New Testament than is said about baptism, and baptism is mentioned and emphasized many times.

The Lord could have made the task of earning a living easier. The sturdy plants that grow, almost in spite of the farmer, do not produce the things the farmer wants. The food, material for clothing, etc., are produced by tender plants. To have these

crops produce, man must carefully prepare the soil and plant at the proper depth at the proper time. He may then be defeated by a late cool spell or too much or too little rainfall or by disease or pests, even though he cultivate diligently. We should not complain because we can have plenty. The Lord knows that man should work to live (Genesis 3:17-19).

Worry is not the solution to our many needs. There are some very precious promises related to this matter of providing. Seek the kingdom first and the Lord will help! He provides for the birds and clothes the lilies. Why should man worry as so many of us do? Carefully read the sixth chapter of Matthew. Think of Paul who worked rather than worry (Acts 20:33-35). The giving of good measure brings good measure in return (Luke 6:38). Brethren in Christ become brothers indeed in time of need (Mark 10:29,30).

The right use of money is part of that essential preparation for that great day of Judgment (I Timothy 5:17-19; Matthew 6:19-21; Luke 12:21; 16:9; Matthew 25:31-46). Pure religion and the useful, unspotted life includes the unselfish use of that which we earn. We keep only that which we give away in the right spirit. We brought nothing into the world and we can take nothing out, but we can lay up treasures in heaven.

The rich man with the big barns and money laid back may be called great here, but there is great danger of his lifting up his eyes in torment in life's other side. It is more difficult for the rich man to go to heaven than for a camel to go through the eye of a needle. How much more difficult could it become? Have we realized that having too much money brings very, very difficult problems? We need to stop and consider the Lord's warnings on this (I Timothy 6:7-10; Matthew 19:21-30; Luke 16:19-23; James 5:16). The love of money or the desire to be rich can involve us in many sorrows. Please note the accumulation of emphatic words of warning in I Timothy 6:9,10. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Are we at all willing to take warning?

Some young people marry without proper training to earn the necessary money and even without the willingness to try. Failure, divorce, and wrecked lives are the result. It is not fair to our young people to let them grow up and plunge into married life without proper warning about, and preparation for this money problem. Foolish early marriages are based on the false impression that marriage is a matter of legitimate excitement rather than a holy and permanent relationship which involves the difficult money problem. Maybe no young person can fully realize the difficulty, but he can be given enough instruction and understanding to lead to wise decisions.

Many very valuable suggestions are made in the scriptures that would help solve the money problem if they were not so completely ignored. The simple life is recommended and it is not so expensive. We are to learn contentment without the frills (I Timothy 6:6-8; Philippians 4:11,12). This lesson of con-

tentment may not be easy, but it can serve a good purpose. Pride or vain glory is an enemy to this spirit of simplicity and contentment. The rich pierce themselves through with many sorrows, while the poor fret because they are not rich. Few learn the lesson.

The simple life avoids extravagance of dress (I Timothy 2:9). It puts the clothing of good works and the ornament of the meek and quiet spirit above expensive jewelry and costly apparel (I Peter 3:1-3). Has the spirit of vain glory and worldliness overcome the meekness and contentment at your house?

Recreation is a vague something in our day that has assumed a very unreasonable position of importance. Incomes have increased, but so has the cost of entertainment. Bowling alleys are more expensive than the factories in some towns. Men who thus spend five dollars may give less on Sunday and wonder how bills can be paid. Expensive boats, great amounts for equipment and permission to play golf, and many, many other things which accomplish little may give us room to be ashamed of the amount we give to the widow and her children, or to the aged. If we tried we might find that rendering many services recommended by the Lord, spending more time with the wife and children in pleasant and inexpensive association at home, more time in worship, personal work, and Bible study could offer health giving variety. Even churches in our day are, in many places, going to great length to entertain and feed the young and old as if recreation had suddenly become of the greatest importance, or even to the point of being absolutely essential. Television, little leagues, bands that practice twelve months a year, ball games every week, and many such things seem only to cause the public to become restless in the mad search for expensive recreation which could be dropped with no serious loss to any except the money makers. We pay the singer of cheap songs and the teller of vulgar tales more than we pay the president of our nation in our day. Are you spending too much for entertainment and too little for things of more importance?

A poor sense of values is often most obvious in homes. People who beg for bread have television. In these homes where the older people go from one charity organization to another to beg for money, the father, the mother, and the children (even the very young) have the expensive and useless tobacco habit. The young man who must earn his own way may buy an old car before he has any place to go! If we could learn to live humbly and simply we could "live better for less."

Our problems may really be our opportunities. People are happiest when they feel most needed. If we can learn to serve our children and others about us we may find that it is more blessed to give than to receive. (Acts 20:35.) The emphasis in the scripture is on the blessing to the giver and not so much the blessing the gift is to the receiver. (Matt. 19:21; 10:42; 6:19-21; 1 Tim. 6:17-19.) The rich young ruler was told, "Thou shalt have treasure." In giving, the rich "lay up in store for themselves a good foundation against the time to come." The giver shall in no wise "lose his reward." He has "treasure in heaven" and is rewarded "openly." (Matt. 6:1-4; 2 Cor. 9:7; Heb. 13:16.) God loves a cheerful giver and is pleased with such sacrifices.



## The Errors of Baptist Doctrine

H. F. Sharp  
Box 376  
Gordon, Georgia 3101

### ELECT ONLY IN BAPTIST DOCTRINE --No. 3

We are told by Mr. Cayce, a Baptist preacher and debater, that the saved are chosen in Christ before the foundation of the world and cannot be lost: Please observe; Matt. 5:22, "Whosoever shall say to his brother, 'thou fool,' shall be in danger of the hell of fire." Those chosen in Christ before the foundation of the world cannot be in danger of hell fire, according to this doctrine. Those not chosen can do not one thing to make them more certain of hell — indeed with them, there is not such a thing as danger; they are certain for hell fire. Tell us, who it is that can call his brother a "fool" and thereby be in danger of hell fire? Can a child of God call his brother a fool?

In Cayce debate page 143 we are told Christ did not make provisions for those who will be damned. Since those for whom provisions are not made and they cannot do one thing which will cause their damnation, they could not commit a sin for which there would be forgiveness. But some could commit sins for which they could receive forgiveness; but if they committed the sin against the Holy Spirit they would not be forgiven. It would be interesting to hear from the Baptist preacher just who could commit this sin?

II Cor. 10:5, "For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds: casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity." The weapons of our warfare cannot refer to "direct operation" — we do not use that, we cannot use that. Paul gives our equipment in Ephesians 6 — the "sword" is the only offensive weapon. It is mighty when used by the man properly armored. Mighty for what? "To casting down of strongholds." If a man is depraved, if that is the very strongest hold of sin, our weapons will cast that down. Casting down imaginations (depravity or what not), and every high thing, that is exalted against the knowledge of God, and bringing every thought, (no matter how rebellious) into captivity to the obedience of Christ.

To the wicked who killed him, Stephen said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye" (Acts 7:51).

1. Were these people who killed Stephen alien, dead, sinners?

2. If yes, how were they able to resist the Holy Spirit? Can a dead man act, Mr. Baptist preacher?

3. This is a case of a dead sinner resisting, or a case of God's children committing murder.

4. If it is a dead sinner acting — resisting — then the dead can act, and Baptist doctrine is false on the inability of dead sinners to do something.

5. If they were children of God, then it is a case of children of God committing murder; and if it is a case of children of God committing murder, Baptist

doctrine that a child of God cannot be lost is false, for all murderers will have their part in the lake of fire.

Mr. Baptist preacher — tell us who were these people who resisted the Holy Spirit and became murderers? Can the dead act?

## "IF IT IS WRONG"

A. C. Grider, Longview, Texas

I oppose church support of human societies. While I have always **preached** against church support of such societies, I have not always raised my voice when churches around me made such contributions. When we call upon our brethren for chapter and verse for church support of human organizations, they resort to sophistry to cover up their inability to find such scriptural proof.

Our brethren say, "If it is wrong now to do it, then it has always been wrong." They ask, "When did you confess to being wrong?" Now they are saying, "If you were baptized by a preacher who believed in church support of any of these benevolent societies, then you need to be baptized again."

What our brethren say is **RIGHT!** It is wrong **NOW** for churches to support human societies and **it has always been wrong!** As to their question concerning our confession of being wrong, I have made such confession many times. I now make it again. I was wrong when I failed to raise my voice against church support of benevolent societies for several years of my preaching life. I should have condemned such I am sorry I was so ignorant. As to their statement that we should be baptized again, it makes no sense. Who baptized me, and where, and when makes no difference. I was baptized for the remission of my sins and that was scriptural baptism.

Let our brethren be done with the statement that it has always been wrong if it is wrong now. Let them forget the when and the where of our confession to being wrong for a time. Let them cut out the foolishness of our having to be baptized again. And let them cite a verse of scripture that will permit the church to make a contribution of ten cents to a human society and I will immediately donate one hundred dollars to the society of their choice.

As long as we permit our brethren to ride a side issue and deal in the abstract, they will continue to fool the people. But when we pin point the issue and call upon them for **ONE VERSE** that will permit **ANY CHURCH** to contribute **ONE THIN DIME** to a human society, and when they demonstrate that **THEY CAN'T DO IT**, then the honest people among them will **COME OUT FROM AMONG THEM**. If such a verse can be cited, don't come out. But if they can't cite it, you will **HAVE TO COME OUT** to get to heaven.

*Have You Mailed Your Renewals?*

## **THE BITTER FRUITS OF EARTHLY WISDOM**

**Curtis E. Flatt, Florence, Alabama**

There are three kinds of wisdom mentioned in the New Testament. First of all, the mind of God which was revealed unto the apostles is called wisdom (I Cor. 2:6, 7, 13). Man acquires this wisdom by learning that which is revealed. There is a second wisdom in the Bible which man needs to have (James 3:13). This is the ability to rightly apply the knowledge one may have. In spiritual things, this is the ability to rightly apply that which is revealed. I understand this to be the wisdom for which Christians are taught to pray (James 1:5). There is a third wisdom which is called earthly wisdom. **Earthly Wisdom**

This wisdom is not good. It is described thusly: "This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:15). This wisdom is limited in what it can do for it is not safe to follow. "O Lord, I know the way of man is not in himself: It is not in man that walketh to direct his steps" (Jer. 10:23).

### **Brings Envy and Strife**

While earthly wisdom is limited in what it can do, it certainly can do some things. It brings bitter envyings and strife to the man who relies upon it (James 3:14). This is not difficult to understand. Earthly wisdom causes each man to think and do according to his own desires. Such brings envy and strife every time. When, in religious matters, I do what I judge best and every other man does the same thing, envy and strife will always be the fruits. That was Israel's trouble in the time of the Judges when it was said: "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judges 17:6). Earthly wisdom tells us the way we have chosen is all right but its message is false. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death" (Proverbs 14:12). This wisdom is also foolish (Proverbs 12:15). Earthly wisdom truly brings envyings and strife. These are wrong (Gal. 5:20,21). How foolish are those who rely thereon!

### **These Bring Confusion And Every Evil Work**

Earthly wisdom brings envy and strife. These bring confusion and every evil work (James 3:16). Confusion is a state of disorder or tumult. It is a situation where the moorings are loosened. The church at Corinth is a good example of confusion which came from the envyings and strife of earthly wisdom (I Cor. 14). So many did what they thought to be right that envy and strife prevailed and confusion was the result. They could not even carry on acceptable worship and had to be reminded that God is not the author of confusion (I Cor. 14:33). Wherever one finds earthly wisdom reigning: in worship, in work, or in service, envy and strife follows and confusion is the end result.

"Every evil work" is another product of earthly wisdom. Brethren, in the Lord, will do almost any-

thing imaginable when they begin to follow earthly wisdom. Earthly wisdom not only led the Corinthians into confusion but it also made these people to be tolerant of sin (I Cor. 5). It led them to be careless stumbling blocks (I Cor. 8). It apparently led them to argue about paying the preacher (I Cor. 9). It caused these people to be inconsiderate one of the other (I Cor. 11:18-21; 33,34). This wisdom made their works imperfect (I Cor. 16:17). This earthly wisdom further led some of them into deceit and lying (II Cor. 11:6-13).

Earthly wisdom is the source of so many of the problems which confront the people of God today. Let us compare divine wisdom and earthly wisdom. **Divine wisdom** produced the church of the Bible and as long as men kept it in the way God made it, unity and harmony prevailed (Acts 4:32). **Earthly wisdom** produced other religious organizations among God's people such as the orphan homes and missionary societies which were designed to do the work of the church. Strife, confusion, lying, slander, deceit, name calling, and all kinds of evil works followed. **Divine wisdom** dictated the mission of the church and as long as men were content to see the church engaged in only the things which God authorized, peace and unity were enjoyed. **Earthly wisdom** said entertainment, recreation, secular education, and other things were also within the scope of the mission of the church. When this advice was followed, just as James teaches, strife and confusion and all kinds of evil works came. **Divine wisdom** placed elders over a local church and limited their oversight thereunto. **Earthly wisdom** said that the elders could be overseers of the work of hundreds of churches and could act as a funnel through which many churches could pour their funds. The bitter fruits of this advice is world-wide today. **Divine Wisdom** set the pattern of behavior for Christians. **Earthly wisdom** says that sin is not so bad. Strife, confusion, and all kinds of evil works followed. Will men ever learn?

Yes, earthly wisdom brings envy and strife and these bring confusion and every evil work.

### **ADVERTISING DIRECTORY OF LOCATION OF CHURCHES**

For more than a year we have had hundreds of requests for some sort of directory of the location of churches where traveling people can worship. We have never attempted this for several reasons. We have decided to make some arrangements for this because of the requests from so many. Some means of determining who should be listed must be found. Since this is a service for churches as well as for the readers, we have decided to sell the space for advertising those churches who are interested. The cost will be \$5.00 per ad per month. Other religious journals serve in this way other sections of the country, and Searching The Scriptures will be able to do so east of the Mississippi River. We have thousands of subscriptions in this part of the country as well as in the far west. For further information write to us.

## WHAT PRICE PERSONAL GLORY

Robert J. LaCoste, Glendale, Ariz.

In the February issue of Philippine Mission News, the Inglewood church in Los Angeles, California, is pleading for other churches and individuals to come to their aid; after making a decision to build a new-building for Baguio College.

I have copied a portion of the article as it appeared in the Philippine Mission News, only that you may know to what extent some are going to advance their "hobbies" and to "alert" you to the dangers now facing the church of the Lord.

### CONSTRUCTION AUTHORIZED

Elders Give Go-ahead for New Building for Baguio College:

LOS ANGELES. — At a recent meeting the elders of the Inglewood congregation authorized start of construction on the proposed new building to be erected on the campus of Philippine Bible College in Baguio City. The building is to serve both the school and the Baguio City congregation which now meets in a room rented in a downtown location. The school will use it for auditorium, classrooms, library, and dormitory purposes. Its construction will enable the school to practically double its capacity. In making this decision, the elders are proceeding "on faith" for only about half of the money necessary to construct the building is now on hand.

The Philippine nation is crying out for the gospel. More calls than can be answered by evangelists available. There is scarcely a village in the Philippines where the church could not be established if a man could be sent there to furnish leadership. But Americans will never be able to evangelize the Philippines; this must be done by the Filipinos themselves. This is why we (the college-RJL) are concentrating on the training of native young men as future evangelists and leaders of the church." (And so goes the article).

But, what's wrong with this project? Why oppose such a "good work" (?)

If the church has the right (authority) to build colleges to instruct young men in how to run the church, then by the same authority it can build hospitals to relieve the aches and pains of humanity; while at the same time relieve the shortage of doctors and nurses.

If the scriptures allow colleges and hospitals to be built and governed by the church (and I have yet to read the passage that allows such), it can also build kitchens to feed the hungry, department stores to clothe the naked, and motor companies to transport the preachers. Since we've gone this far, wouldn't it also be scriptural to finance the space projects so we could establish churches on the Moon and other planets; just in case someone might be living there?—Sound ridiculous? Of course it sounds

ridiculous! But so do all of man's schemes when compared to what God wants and expects from His creatures!

### A LOOK AT THE BIBLE

Who ever gave the Inglewood elders the authority to make such a decision and bind it upon their charge, the church? Is this the requests of a dying and crucified Savior? Does this in any way please Almighty God? Let's see what the Inspired Record has to say:

As Paul, the apostle, was about to leave the Ephesian elders, he cautioned them with these words, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood" (Acts 20:28). And again, "The elders which are among you I exhort . . . Feed the flock of God which is among you, taking the oversight . . ." (I Peter 5:1-2).

Since God has revealed to man "all things that pertain to lift and godliness" (II Peter 1:3), "even the deep things of God" (I Cor. 2:10), it must follow that the Inglewood elders have issued this order: (1) Without Scriptural Authority, (2) To a work that pertains not to the church, (3) To the glory of man rather than to God.

Seeing then that they have "gone beyond" what was written, John, the beloved apostle reminds us, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9).

### THERE IS A SCRIPTURAL WAY

Certainly the Philippine nation is crying out for the gospel, but so is Israel, Europe, North and South America, and the whole world for that matter. How can we accomplish what needs to be done? Not by building colleges, kitchens, haberdasheries, or space ships, or any other such thing; but let "Every Christian" be filled with the zealously and humbleness of Paul the apostle, who hungered and bled for lost souls, as did the first century Christians who went "everywhere preaching the word (Acts 8:4).

By putting away the thirst for more and more worldly wisdom, and by saturating one's self with a burning desire to glorify God in helping expose others to "The Word," God's way to salvation, letting every man "Speak as the oracles of God" (I Peter 4:11), while presenting his body a living sacrifice acceptable unto God (Romans 12:1-2).

The Inglewood elders have made the decision "on faith," so they say; but on what faith? received in what manner? — The Bible says that "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Paul said, "We walk (live, move, decide) by faith" (II Cor. 5:7), therefore, what we do in matters pertaining to the spiritual, must be decided by the Bible!

Yet, surely some of the institutions of men, such as hospitals, homes for the unfortunate, etc., can be an asset for man as he strives to build a better tomorrow; if he uses them properly and without attaching them to the church. However, until every soldier of the cross learns that God will be glorified "In the church" (Eph. 3:21), and until the church can regain the preeminence over the institutions and projects of men which have not helped to spread

Christianity, but have actually hindered its progress; will the hungry souls of lost men and women everywhere find the "peace that passeth all understanding."

## LOVE ME, BUT DON'T CORRECT ME

Bob West, Orlando, Florida

A Baptist friend once got furious because I "had the audacity to suggest that he was not saved" (I had merely called his attention to I Peter 3:21). A Lutheran friend told me that we should not waste time trying to convert each other but rather turn our attention to the "unchurched." A Jewish friend said he did not believe in discussing his religion and didn't want to hear about mine. A Unitarian friend told me that we should mind our own business and leave other people's religions alone. And a liberal gospel preacher said this concerning an article I had written in which I asked for scripture authorizing some of the things he and his brethren were doing: "If this is an expression of love, you must really work on those you hate, who differ with you."

Did I really hate him because I examined his practice in light of the scriptures? Are the religions of others any of my business? If I am wrong, do you, or anyone, have the right to correct me?

Most of us believe in the philosophy, "Live and let live." But do we really? Think about it. Surely, if your life was in physical danger, you would want someone to warn you. Most likely, you would be grateful to one who did. Then why do we feel just the opposite when someone cares enough to warn us when our spiritual lives are in danger? Which is more important — our temporary fleshly beings or our eternal souls?

One who loves truth and righteousness hates sin and error. He loves the sinner's soul and seeks to save it. Doing so, he must pinpoint the sin. Since it is difficult to separate the man from the sin, the sinner many times will consider it a personal attack. If only he could see that it isn't.

The trouble comes when the one being corrected doesn't really believe he is sinning. We all recognize sin as transgression of the law when found in man's relationship to man. This covers such acts as stealing, murder, adultery, etc. But what about the man who commits, even lives in, religious sin? He has transgressed the law which pertains to man's relationship to God. He stands more condemned because he has broken the first and great commandment — to love God with all his heart, all his soul, and all his mind (Matt. 23:37,38). Jesus said, "If you love me, keep my commandments" (John 14:15). But alas, some do not love him though they worship him, for they do so in vain, teaching for doctrines the commandments of men (Matt. 15:9). Yes, religious error is sin.

Any of us may find ourselves religiously wrong, so we would do well to consider the consequence and the way of escape. "The soul that sinneth, it shall

die. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (Ezek. 18:20,21).

Correct yourself! Does your religion originate with man or God? If you are embracing a doctrine not found in the New Testament, you will be lost unless you turn from it to the one Christ authorized.

And if you see I'm wrong, correct me!

Yes, we have a right, even an obligation, to correct each other. When we do, we show love for God and for our fellow man. In addition, we will be responsible for saving others' souls from destruction and through obedience save ourselves. If we don't, we disobey God (Matt. 28:18,19), and display our lack of love for Him and for mankind.

Love me, but don't correct me? Impossible!

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April 21 — Proposition: "The Scriptures teach when the church assembles to teach God's word, women may do didactic teaching and ask and answer questions."

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April 22 — Proposition: "The Scriptures teach when the church comes together to teach God's word women must learn in silence and must not do didactic teaching or asking and answering Bible questions."

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# The News Letter Reports

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

Paul Foutz, 6007 De Moss, Houston, Texas — During the past eight months, in which I have made no report. I have been in nine gospel meetings. In all of these from two to five nights were given over to a study of the Creation-Evolution conflict. In some of these meetings we were requested to devote every lesson to a study of "Evidences" (Including the Creation-Evolution question). These meetings were at Bedford (Cleveland), Ohio; Brookshire, Texas; Conroe (Central), Texas; Midland (Cuthbert St.), Texas; Salem, Oregon; two in Fort Worth, Texas (Castleberry and Haltom City) and two in Chicago, Illinois area (Aurora and Crestwood). In addition to a number who were baptized and others restored, I have definite evidence of some rather strong and dedicated evolutionists (mostly "theistic") who were completely "converted"; who were made to see clearly the foolish, false and inconsistent position they had been trying to maintain and how untenable their doctrine really was. Then we know the faith of many of God's people was greatly strengthened and we rejoice for the good we feel has been accomplished through these efforts. One of the great joys that came to me these last few months was being able to speak on "Creation or Evolution?" to the Florida College student body, along with their parents and guests, three mornings during the F. C. Lectureship. Within recent weeks at Bellaire we have had eighteen to be identified with us (some were also restored), and three have been baptized, including a man and wife were members of the Baptist church.

## 11 BAPTIZED IN GRENADA, MISS. MEETING

James P. Miller

In this busy world the question is asked many times about the profit in day services. I want to share with our readers a recent experience with the Van Dorn congregation in Grenada, Mississippi. J. R. Snell preaches for this good church which is a bulwark for the faith between Memphis, Tenn., and Jackson, Miss. It is not, however, a large congregation, having about 135 members. Bro. Snell and the elders decided to try day services at 10 o'clock each morning. The results should encourage congregations of similar size and strength everywhere to consider like services. Pictured above is more than 40 people which may have been one of the smaller audiences during the series. I know that every reader of *SEARCHING THE SCRIPTURES* will agree with me that any time we can get 40 to 50 people together to study the Word of God, it not only helps the overall meeting but is profitable indeed.

J. R. Snell, the preacher, is in the right foreground of the picture and publishes a small monthly paper, neatly printed by offset, called *STAND*. His address is 71 Van Dorn St., Grenada, Miss., 38901. He is eminently qualified for this work having effectively debated the issues now troubling the church. This

paper is mailed throughout the state of Mississippi and other places as well to several thousand who need encouragement, not only in regard to the gospel but on current issues. This paper is having a telling effect, especially in Mississippi. Bro. Snell and the elders, N. D. Chapuis, Lawrence Rugean and Wayne Fancher, are to be commended for their interest in the cause of Christ beyond the boundaries of the splendid city of Grenada. Julian Snell has and will preach this year in meetings at Grove Hill, Ala., Houston, Miss, Cleveland, Miss., Mississippi City, Miss., Pascagoula, Miss., and Tupelo, Miss. Snell is an experienced and able preacher and can be widely used with fine success for the Cause of Christ.

The cause of soundness and truth is moving forward in Mississippi. New congregations have been started at Greenwood, Cleveland, Corinth and Booneville in more recent months and this is not a complete list. New buildings have been erected at Houston, Booneville and construction is underway at Corinth. Plans are in the making, even now on the drafting table, for a house at Cleveland.

As this is being written one service remains in the Grenada meeting. I am delighted to report that eleven have been baptized into Christ. We should all be thankful for congregations like the Van Dorn Church in Grenada, Miss.

Readers of *SEARCHING THE SCRIPTURES* are by now aware of my coming debate with Guy Woods, August 29th-September 1st in the City Auditorium, Montgomery, Ala. A splendid gospel preacher and young businessman, Caroll Puckett, 3024 Vaughn Road, in Montgomery has arranged the debate and will be responsible for many of the details. Those seeking information should write to him at the above address.

**W. E. Irvine**, Odessa, Texas — Three have been baptized here at Crescent Park in Odessa, Texas the last two weeks, bringing to a total of 33 responses the first four months of the year, over 15 being baptisms. As reported before, Hoyt Houchen, now of the North Park church in Abilene, will begin local work here at Crescent Park June 26. After six and a half year as local preacher here I will be released to hold meetings full time, and other work that may be good out of 'Odessa, still under this congregation's support, and my home will remain here. All communications can be sent to same address, either in care of Crescent Park church; 1415 Royalty, or home address: 1435 Verde; Odessa, Texas. My meeting dates until first of year as follows: Pyatt, Ark., July 10. Naylor, Mo., July 20. Cache Lake, Ark., Aug. 1. August 14 to Sept. 12 I'll work with the new, small church in Monahans, Texas, 30 miles west of Odessa, during which time I'll hold a meeting there, or I may hold another meeting in Texas during this time. I also will be preparing for a debate with Wayne Jackson of Stockton, Calif., on the issues to be held in Fresno and Clovis, Calif. Sept. 19, 20, 22, 23. Propo-

sitions have been signed. I'll fill the pulpit here Oct. 2 and 9 while brother Houchens is in meetings. Oct. 10 in North Tucson. Oct. 23, Clovis, Calif., Oct. 31 in Bakersfield. Nov. 13 Parksdale church in Madiera, Calif. Dec. 4, Merced, Calif. Dec. 12 in Cayucos, Calif. I'll be home about Dec. 20 for the holidays, and begin with West Long Beach, Calif., Jan. 8 or 9. My time has been almost completely filled until June or July of 1967, after which time I will have decided whether to continue in meeting work, or back to local work.

**Robert A. Bolton**, Ontario, Calif. — Last Lord's day, May 1, three were baptized and three identified, one of whom was restored, here in Ontario. Interest in all phases of the work here is increasing and it is a joy to be associated with such a fine group of saints.

**Frank Melton**, East Lansing, Mich. — We moved to East Lansing about two weeks ago. We first went to church at a congregation here, and found that all of the three or four churches here are liberal. Last Sunday, we went to Albion, about 50 miles south of here where a new church has started. The preacher from Flint, Bro. Bates I believe, preached at Albion yesterday. Several preachers from Michigan and northern Indiana and Illinois are taking turns preaching there on Sundays. We would like to know if you know of anyone else in the Lansing area who is a member of the church. We would appreciate any help you can give us in making contacts with other Christians.

Choice L. Bryant, McMinnville, Oregon — **David D. Bonner** did the preaching in a good meeting in McMinnville, Oregon, April 17-23. Two were baptized and one restored. I am still in need of financial support, but we are still trying to stay here with this small group to help build up the cause of Christ in this place.

**Brent Lewis**, Culver City, Calif. — If it is the Lord's will, I shall travel to Eau Gallie, Florida, to preach for these brethren in a gospel meeting in June, from the 20th through the 26th. We hope those within driving distance will be able to come. I have heard from several sources that this is a fine congregation of the Lord's people, and I look forward to being associated with them in this endeavor.

**J. T. Smith**, Oklahoma City, Okla. — I was in a meeting in Lakeview, Georgia April 10-17. Seven were baptized during this meeting, and interest was high. Brother **Paul Brock** is the faithful preacher there.

I was in a meeting in El Reno in May 2-7. Six were restored in this meeting. Brother James **Moore** is the faithful preacher there. They are having a difficult time since the "liberal" church there fired brother Moore. However, they have about 40 in the congregation of faithful brethren. They have just recently rented an old Church of God building at 700 S. Bickford in El Reno, Oklahoma. When you are in that area, visit with them.

**Edwin Hayes**, Fultondale, Ala. — The work here

is very encouraging. **William R. Lambert** held our spring meeting in which eight responded to the Lord's invitation. Prior to the meeting three had responded, and since the meeting we have seen eighteen respond. Baptisms, restorations and confessions of error. Practically all of them have been adults. Pray for us and the work, that good will continue to be done.

George Bosey, Noblesville, Ind. — We have started a sound church here in Noblesville. The building will be finished around June. It is located in the West Side of Noblesville on Lafayette Road. We have a membership of around 50.

**Robert J. Cook**, Lake Wales, Fla. — The church in Lake Wales, Florida will need a full-time preacher to start July 1st. We will provide a nice 3 bedroom, 2 bath house and an adequate salary. Our new auditorium is just two years old and can seat around 300, however, we now have about 70 in attendance. We want a preacher who is sound and firm in his faith. If interested contact Mr. J. E. Griffin, Box 1061, Lake Wales, Florida or **Bob Cook**, Route 3, Box 8-A, Lake Wales, Florida. If you desire information about this church please contact **Horace Hartsell**, 1404 Morningside Drive, Lake Wales, Florida, who is preaching for us presently.

**Kent Harrell**, Camden, S. C. — A new church is now meeting in Charleston, S. C. They had their first service Sunday, May 8, 1966, in the home of brother and sister **Ben Ross**. This new church is the result of conservative brethren coming out of two different liberal groups in the city of Charleston and North Charleston. These brethren had tried to stop the flow of institutionalism where they were, but when all efforts failed, they were forced to leave because of their convictions. Ten adults, all Christians, are the beginning of the new work. Brother **Conway Skinner** from Beaufort, S. C, spoke for them their first service. Other preachers and members in South Carolina will be helping them out by preaching at different times. If you have friends or relatives in the Charleston area, please pass along this information to them. Contacts about the new work may be made with brother **Eugene Sikes**, 1048 Keats Road, Charleston; phone: 556-1809. The Ross's address is 3112 Bonanza Road. This is a subdivision off highway 17 between Charleston and Beaufort, three and one-half miles south of where highway 17 and highway 7 cross. Other conservative groups in South Carolina are growing: Beaufort, Bethune, Camden, Shaw in Sumter, and others.

## HENRY COUNTY, TENNESSEE

**George T. Eldridge**, Murray, Ky.

On September 19, 1965, in Henry County, Tenn., at Paris Landing on Highway 79, a Church came into existence that will use the New Testament as authority for its work of edification, benevolence, and evangelism.

This congregation was established because on March 28, 1965, I was fired by the New Liberty

Church, Highway 119, Paris Landing, Tenn. Why was I fired? I taught there wasn't New Testament authority for Churches to cooperate in the cooperation seen in and taught by the Herald of Truth, build, maintain, or support human institutions — orphanages, colleges — and to relieve the physical needs of anyone but Christians.

The New Liberty Church on March 28 wasn't giving a penny from its treasury to the above named works and orphanages in particular, which is the idol of this Church — Churches of Henry County, and area. The majority of Christians at the New Liberty Church could not take the teaching of the Bible on Church work. Brother J. R. Gean, one of the two elders, and other Christians could no longer worship at New Liberty and maintain a good clear conscience toward Jehovah God.

From March 28 and a few days thereafter, at least four families that left New Liberty searched Henry County for a Church that wanted and practiced the teachings of the Master completely. Their search was in vain!! Therefore, on September 19, 1965, four families, more now, met in the Community Clubhouse in order that a congregation of the New Testament might exist and grow in Henry County.

Their meeting in the Community Clubhouse was short, only for September 19. Liberal Christians protested. The Community Clubhouse was no longer available. Twenty to twenty-five people were at services September 19.

The Church is presently meeting in the basement of brother and sister J. R. Gean's house on Highway 79, diagonally from the Eagle Gift Shop. The mailing address is Route 3, Buchanan, Tenn. The phone number is 642-4970.

Services are held on Thursday and Sunday. Thursday services are at 7:30 p.m. Sunday Bible Classes are at 10 a.m. Sunday Worship is at 10:50 a.m. and 7:30 p.m.

The Church in Medina, Tenn., is sending their full-time evangelist, Ray Warren, to assist this Church. Other brethren are assisting, too.

Encourage all people to attend services of this Church. Pray for these Christians and the Church, too. Write a letter of encouragement. Any help you can render, prayers, letters of encouragement, or otherwise, will be greatly appreciated by these Christians.

Remember, there is a congregation patterned after the New Testament existing and growing in Henry County, Tenn., at Paris Landing.

**L. Earl Fly**, Lawrenceburg, Tenn. — My support for the work in Jackson, Tennessee is now complete. I plan to move by the first of June to work with the Hollywood Drive congregation, which is a relatively new church, small in number (about seven heads of families), but strong in faith and determination to abide in the doctrine of Christ. The purpose of brethren to meet the need there has been prompt and encouraging. Several churches will scripturally cooperate in sending support direct to me. Two individuals, husband and wife, from Florida have written their intention to send a substantial amount to be included in support of the work. We appreciate the love, interest and zeal for God's work, which is manifested

by those supporting it.

We plan to use radio, newspaper articles, bulletins and tracts with our other mediums of teaching. With the Lord's blessings, the help and prayers of faithful brethren, we hope to see fruitful results in the future. We will strive to sow the seed and trust the Lord for the increase.

The building is located at 154 Hollywood Drive, which is Highway 20, in southwest Jackson. As brethren have opportunity we invite them to worship with us. We would be glad to receive names and addresses of those in the Jackson area whom we might contact. Write to: P.O. Box 57, Jackson, Tennessee 38301.

**Connie W. Adams**, Akron, Ohio — In March I was in a meeting with the church which meets at 10,000 Hull St. Rd. in Richmond, Virginia. This was my second meeting with these brethren, some of whom I have known for many years. The work is making progress and several have obeyed the gospel since I was there last year. The brethren have bought a good piece of property in South Richmond not far from U.S. Highway 60 on which they plan to build. **Jack Bise** is preaching for them. **Delmar Coffield** and **George Saylor** are the elders and are capable and faithful men. One was baptized in the meeting.

We just closed an excellent meeting at Brown Street with **Roy Cogdill** preaching. 3 were baptized in the meeting and one the day after it closed. Cecil **Willis** and I are kept busy in meeting work with thirty this year in addition to the full program of work at Brown Street.

**H. Parks Thurmon**, Dyersburg, Tenn. — "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). The Main Street church in Newbern, Tennessee has lost a fine and capable servant of God. **Robert Lloyd Van Eaton**, a faithful elder of many years standing, died unexpectedly of a heart attack on Monday afternoon, April 4, 1966. His example of life, teaching, leadership, and oversight of God's people in Newbern will be sorely missed by "the flock" who loved and appreciated him for his work's sake. The death of brother Van Eaton stands as a grim reminder that no man knows what the morrow may bring. He died at the age of 46 years, the majority of which had been given to serving the God of heaven whom he loved, and in whom- he trusted. "He being dead, yet speaketh" and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

**Edward Sulc**, Chester, Virginia — The church in Rivermont is in need of a preacher. Any faithful preacher of the gospel interested, please contact me at Route 1, Box 298, Hopewell, Va. 23860.

**M-SGT. Henry S. Williams**, AF 14 255 112, Det. 18 15 Weather Sq., Box 2673, APO, New York, N. Y. 09856 — There is only one congregation on the island of Bermuda. Before being sent here I was informed this was a "liberal" group. In June of last year I wrote a letter back correcting that thought. Since then from teaching on some matters I find my previous thoughts were incorrect. We had a Bible study

course on problems in the church. When I distributed several copies of "Congregational Cooperation of Churches of Christ" by Herbert E. Winkler, I have had the coolest reception. Word has come to me that there is contention among the group (me) and the same was written (without naming me) by the minister, to a minister considering coming here.

### **JENKINS-SHARP DEBATE**

**Ferrell Jenkins, Indianapolis, Ind.**

The disciples at Crawfordsville, Ind., where Clyde Peck is the preacher, have invited me to meet a representative of the Christian Church of that city in a discussion of the music question. The debate is to be conducted at Crawfordsville, July 12 and 13, 1966. Don Sharp, preacher for the Christian Church there, will affirm in the building of the church of Christ the first night that:

"The use of musical instruments in connection with worship by Christians is lawful and therefore not sin."

On the 13th I am to affirm in the Christian church building that:

"The use of musical instruments in connection with worship by Christians is unlawful and therefore sin."

We regret that one session of the discussion is on Wednesday night, but it takes two to debate and this is the only agreeable arrangement that could be made. I would be pleased to receive any material you may have prepared on this subject that might be helpful in my preparation for the discussion. Write to: Ferrell Jenkins, 3944 Priscilla Ave., Indianapolis, Ind. 46226.

### **A REPORT ON TWO DEBATES**

**Dudley Ross Spears, Oklahoma City, Oklahoma**

During the week of December 6 through December 10, 1965 **J. T. Smith**, preacher at the 10th and Rockwell church of Christ, of Oklahoma City, met a Mr. **Dempsey Henderson**, independent Baptist preacher in debate here in Oklahoma City. It was the first debate Smith had ever conducted and it was this writer's pleasure to serve him as moderator and time keeper. The first two evenings were spent with Mr. Henderson trying to affirm that salvation comes to the penitent believer at the point of faith, before and without water baptism. As usual, he cited many passages that teach salvation is by faith, but not one of them had anything to do with salvation before and without water baptism. Smith pressed Henderson to read passages that talk about baptism if he intended to prove anything about salvation and baptism's relation to it. This, of course, he could not do. Smith kept pressing the fact that according to Baptist doctrine, baptism serves absolutely no purpose — it is not essential to salvation from past sins and not essential to getting into Heaven after death.

On the last two nights, Smith affirmed that it is possible for a child of God to so sin as to finally be lost. Henderson denied it — or at least tried to. Brother Smith used arguments based on John 3:5 and Matt. 13:41-46. He presented this on a chart

showing that Jesus said one must be "born again" to enter the kingdom of Heaven — thus those in the kingdom are "born again." Jesus said that he would send forth the angels to gather **out** of the kingdom all that offend and do iniquity, casting them into a furnace of fire. This argument was not even noticed by either of the men Smith has met on this question.

Brother Smith did an excellent job of keeping the precise point of issue before the audience. He told them he was not affirming that anyone **would** be lost, but that anyone **could** be lost — even born again children of God. Every passage introduced to negate his arguments were either talking about God's part in man's salvation, or about a good, faithful or righteous person. These were not relevant to the issue of a child of God, a faithful, righteous and good person becoming an unfaithful, unrighteous and bad person. This point was well remembered by the audience.

One other thing that stood out in the debate with Henderson was his complete ignoring of the statement Smith wrote on a black board that went like this: "Any sin a child of God may commit from idolatry to murder will not damn his soul." He pressed Henderson to tell the audience if that represented Missionary Baptist doctrine on the question of "perseverance of saints." Henderson said that was a statement from Sam Morris and not his. Smith then reminded the audience that he did not say Sam Morris said it — he asked if it represented Missionary Baptist doctrine on apostasy. It does — the audience saw it and the Baptists were in trouble on this.

On the evenings of May 7, 8, 10 and 11 of this year, brother Smith met a Missionary Baptist preacher named Lloyd Ashenfelter of Lookeba, Okla. in the High School auditorium in Lookeba. Ashenfelter heard the first debate and apparently was not satisfied with the work done by Henderson. In this writer's opinion, he would have been better to have left well enough alone. He took the worst spanking from the Bible (used by Smith) that I have ever witnessed. On the baptism question he did a little better than Henderson, but on apostasy, he was sunk, world without end. Brother Smith was master of the situation at all times and much, much good was done for the cause of truth.

In my opinion, J. T. Smith is rapidly developing into a very excellent debater and preacher. If you need a man to defend the truth and expose Baptist doctrine, you will do well to call him.

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## "OUR WEAPON—IS THE TRUTH"

J. Frank Ingram, Blue Ash, Ohio

"For though we walk in the flesh, we do not war according to the flesh (For the weapons of our warfare are not of flesh, but mighty before God to the casting down of strongholds), casting down imaginations, and every high thing that is exalted against the knowledge of God ..." (II Cor. 10:3-5).

Through the ages the sons of God have been victorious over the sons of men. The result has been greater loyalty and devotion to Christ and death dealing blows to the doctrines of the devil and his evil works. Their victories are attributed to their faith in God and His word.

The inspired written word contains countless examples of great faith by such men as Elijah, Job, and Abraham which enabled them to perform what seemingly was impossible because they believed in God. Today men are called and challenged to exemplify the same kind of faith when and wherever they see the gospel of Christ being perverted, stretched and assaulted by the devices of Satan abounding in the hearts of men.

The imaginations of men have corrupted God's word through the different periods of times and continues very strongly today. God's knowledge for us today is the New Testament and continues to be all sufficient in matters of faith and practice.

It was faith in the wisdom of God's law that gave strength and courage to many of the restoration movement and it offers the same to the believer today to stand against error. Once again, living voices of trust in God's law are needed to turn back the tide of digression. The church is now facing a very critical situation, another great battle against the wiles of error. From the depths of men's minds have arisen the seeds of Satan, and these innovations are threatening the entire structure of the New Testament church. Today it is faith against opinion; revelation against reason; truth of Christ against suppositions and imaginations of men.

Don't forget, that the child of God today has the same weapon as the apostles had and which is mighty before God to the casting down of all imaginations and every high thing exalted against the very knowledge of God.

It should be evident to the informed that the complete silence of the scriptures on things like human institutions and their support from the church treasury, the right of elders going beyond the flock among them, recreation and social halls and the like as a work of the church, shows they must have originated from the imaginations of men, not God. The following you should know about with regards to what has been said thus far.

While in Michigan, for instance, I observed an astounding amount of zeal and enthusiasm, some of which was misguided and some very good. This energy has affected the perspective of many and many have departed from their real goal in Christ

in the church. Most of the brethren belong to the Men's, Women's or Junior Associates of Michigan Christian College. These groups are bringing pressure (as they did on me) upon the churches and pulpits. These threats and pressures are for the elders and preachers to encourage and/or allow a chairman of the Associates to announce and push at worship services (thus corrupting the purpose of the assembly) the Colleges, to join the Associates of the College (if you aren't a member of one they look down on you, causing a breach between brethren), to push suppers, rummage sales, white elephant sales, wrestling matches, donkey basketball game, camps and the like by which the Associates raises money for the college through the above except for the camp. It is good for schools who have friends who work for them, but their zeal at the wrong places is disrupting the church. If only this zeal of God's people was employed in their own areas doing the work of the Lord it would be wonderful and peace would follow.

In March of 1963, six other preachers and myself registered complaints in a meeting with Otis Gatewood about his associates bringing pressure upon 'us. He said, "that the associates was an organization of the college and under their guidance. The school has no right to run the church and vice versa. They are two distinct institutions, and that if it were him he would not announce any of the above at worship services or in bulletins." With this I wholeheartedly agree and told him so. In spite of this, I note much inconsistency on his part and his personnel. The elders and I received letters a few days later with his signature (1) suggesting that preachers in Michigan preach on "Christian Education," Sunday morning April 7, 1963. (Then he mailed me a book on the subject so I would know what to say; my refusal brought trouble to me via of "The Associates") and (2) Before dismissal we were to let the chairman of the local associates of the college read a letter (written by the college). This letter contained statements the elders of the local church were supposed to have said giving endorsement of the school and encouragement to join the associates, to join one of the clubs of donors (\$10, \$50, \$100, \$500, \$1,000). Elders, as such, have no authority of God to allow, endorse or push things like this. Those who do will answer to God. Schools will soon be dictating all the sermon topics or at least for special occasions through the year if we are not careful. Brother Gatewood brought me before the elders where I was preaching trying to get me to write the Gospel Advocate declaring I stood with them, the so-called clearing house for one to preach and be a servant of the Lord. I could name many other incidents of digression and perversions. He and others, brethren, are seeking to run the local congregations through such means as "The Associates" and make those publicly feel little if they don't fall in line with them. **THIS IS CHRISTIANITY?**

The church of our Lord is not second to any institution, nor does she exist or assemble for the purpose of being a fund raising organization or advertising agency for the schemes, ideas and promotional programs by members of the church in the name Christian. If so, any member of the church in business would have just as much right to get up

and plead his business. Of course there are those who will go along with this. God forbid!

I have not written the above to sow any discord, but have given it in the love of God expressed in I Cor. 13. Tactics, innovations as I've suggested are the things that have and are causing disturbances in the body of Christ.

What then, is the difference between the above methods and synods, councils, and conferences of men; between the above and the doctrines of faith only? The origin is the same; imaginations of men; the result is the same: digression and apostacy from the truth. **STAND, BRETHERN, STAND IN THE FAITH.**

### **THE LIBERAL'S DILEMMA**

**Edwin P. Knapp, Dixon, California**

The perilous plight of the liberal who advocates using church funds for feeding and clothing the world's poor is revealed when he is challenged to show book, chapter and verse for his actions. Having his benevolent pride hurt by this question he asks if it is a sin to take funds from the church treasury to feed a starving child. This seemingly innocent question is loaded. First, it is two-fold and demands two answers. It is certainly not a sin to feed a starving child, but it is a sin to use funds not your own for a purpose which is unauthorized. This is called misappropriating funds and the newspapers are full of people accused of this crime. A San Francisco banker is now being tried in court for this unauthorized action. It could be that his cause was just as noble as that of the liberal but in all reality the crime is just as black. Many liberals overlook the fact that in using church funds for every purpose, no matter how noble, they are guilty of misappropriating those funds and stand condemned having shown a flagrant disregard for the supreme authority of Almighty God.

Many of the liberals justify their actions by using Paul's statement in II Cor. 9:13 as testimony that the non-saints as well as saints in Jerusalem were the recipients of church funds. This reasoning is folly because an accurate study of the subject in Acts 11:27 and Rom. 15:25-26 will reveal that these funds were appropriated for the saints and for the Apostle Paul or the Jerusalem Elders to use the funds for any other purpose would show a disregard for the instructions received and a definite misappropriation of funds. Those funds were contributed upon the first day of the week for God's purpose therefore its usage for anything other than that which was specified would be a misappropriation of God's funds and the ultimate result for those guilty of this act would have been the same as that of Ananias and Sapphira in Acts 5:1-10.

The real tragedy of the liberals' dilemma is in their implicating the Apostle Paul and the Jerusalem Elders in their illegal practices. Once a young mother was sentenced to jail for having stolen a loaf of bread in order to feed her starving child. The Judge

commended her for her cause but he sentenced her for the theft. May the eyes of the liberal be opened to the fact that it is not a sin to feed a starving child but it is a sin to steal. May God grant them deliverance before it is too late.

### **MARRIAGES, DIVORCES, AND REMARRIAGES**

**E. C. Owen, Canton, Ga.**

We must ask the public to read and study what is presented to us in the word of God. The **stability** of the **human family**, the **happiness of the home**, and the **destiny of precious souls** are involved.

Everyone should want the truth. John 17:17 — Sanctify them through thy truth: thy word is truth.

Many broken homes, the thousands of orphan children, and many unhappy lives are caused by a violation of God's word. Is it worth it? Leaders in the churches have become involved in erroneous marriages. We should awake to the fact that the word of the Lord is our pattern to go by.

1. **THE HOME.** The home is the **unit** of society. It includes the family, the history of mankind and civilization, and the power of the nation. **Character development** is in mother and daddy, family groups, and neighborhood schools. A child's life depends upon how it receives these things. Home life is the best place for social training of the habits of the home where formed ideas are pictured. The journey has begun whether to success or failure.
2. **PARENTS SHOULD LEARN TO SET EXAMPLES.** They should give their children the true conceptions of life. These are:
  1. How important love is.
  2. How to treat other people.
  3. How important home is.
  4. How many things will destroy the influence of the home.
  5. How marriages should be.
3. **WHAT IS MARRIAGE?** Marriage is as old as the human race. God has created man and before his creative work was finished he created woman. Marriage was ordained at this time. Gen. 2:18 — And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. Gen. 2:23-24 — And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. This marriage should furnish **mutual love, honor, fidelity, sympathy, and forbearance.** This is what marriage is based upon. Gen. 2:24—There fore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one flesh.** What then is marriage? The two becomes **one** flesh, body and mind, love is the tie that keeps unity between man and wife.
4. **WHAT WILL CONSTITUTE A TRUE MARRIAGE?** In marriage the two personalities will blend and supplement each other in carrying out all of the designs which God had in ordaining marriage.

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5. HOW TO MAKE A MARRIAGE HAPPY. Man and wife is one flesh when they take upon themselves the marriage vow. Being one flesh they should treat each other as such.
1. They should not withhold any secrets.
  2. Family financial problems should be discussed between man and wife.
  3. Children behavior should be settled between man and wife.
  4. Love is found in marriages if we will take time out with our wives or husbands, to talk and to make them feel we need them in our lives.

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#### BRUNER — HAMILTON DEBATE

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*May 23 & 24 — Proposition: "The Scriptures teach that since the fall of man, every child (Jesus alone excepted) has been born in original sin and total depravity. This sinful nature is innate (native or inborn) and yet it is not hereditary; each individual is conceived in his own personal sin and guilt, and is, therefore, absolutely responsible for it."*

*Bruner affirms — Hamilton denies*

*May 25 & 26 — Proposition: "The scriptures teach that baptism in the name of Christ to a penitent believer is for (in order to) the remission of his past, or alien, sins, and is, therefore, essential to his salvation from alien sins."*

*Hamilton affirms — Bruner denies*

*May 27 & 28 — Proposition: "The Scriptures teach that every one who has been truly born again will persevere unto everlasting salvation, for he cannot so sin as to be finally lost."*  
*Bruner affirms — Hamilton denies*

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*H. B. Davis affirms — J. D. Bales denies*

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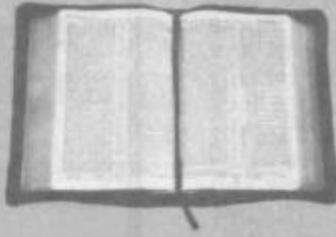
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# SEARCHING *the* SCRIPTURES

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



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

VOLUME VII

JULY, 1966

NUMBER 7

## WHAT MUST THE CHURCH DO TO BE SAVED?

James P. Miller

The question, what must I do to be saved can be applied to many different situations in the religious world. It can be asked not only by the pagan jailor at Philippi, but also by the lost child of God, the "do nothing member" of the church, and by the church itself. In this study let us apply it to the church and ask the question, what must the church do to be saved?

First, if the church is to be saved it must be *true to its mission* in the world. Paul writes to Timothy in I Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The term "Pillar" carries the idea of the undergirding or support, and the term "ground", translated many times "bulwark", meaning a strong wall of defense. Thus the mission of the church is to support the truth and defend it. From the earliest days in the church in Jerusalem there are those who would turn the church aside from these two great responsibilities and cause it to leave the "ministry of the word", to "serve tables". John cried out in the closing words of the Revelation and said, "the spirit and the bride say come." The denominations around us have long been turned aside. The demands of the social order have triumphed over the call of the soul. On every side churches of Christ are turning to the Fleshly side of man. Entertainment is offered in place of the gospel of the son of God. Recreation is substituted for sound doctrine and the church is made attractive to the world, without a thought of its divine mission. In what other way can we explain such projects among us as "recreation hall", "young peoples churches", "basket ball teams", and a host of other things? Yes, if the church is to be saved it must be true to its mission.

If the church is to be saved it must *recognize the authority of Christ*. In Paul's great essay on the church in God's purpose in Ephesians 1:22,23 we have these words. "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." Churches need to learn that they do not have legislative power. All authority belongs to Christ who is "the Saviour of the body." This simple lesson would demand that the church have elders, deacons, evangelists and saints and nothing more. That it confine its efforts to scriptural procedures and to them alone. It is useless to preach against human creeds attached to the church, and then divide the body over human institutions attached to the church. The Lord has given as much authority for one as he has for the other. Christ is LORD in every sense of the term. There is little purpose in calling him Lord, Lord and then going beyond what he has said.

Salvation for the church depends upon the ability of the church to *tell truth from error*. In commending the church at Ephesus in Revelation 2:2 Christ tells them, "thou has tried them which say they are apostles, and are not, and hast found them liars." Think about a church so well taught that it could prove pretenders to the office of apostle false. We are thrilled to even contemplate such a congregation. It is easy to understand when we read the 20th chapter of the book of Acts. Paul tells the Ephesian elders in verse 20, ... "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." The church at Ephesus did not have to call outside help. They worked from no approval list furnished by some publishing house or college. They simply put the pretender to the test. If churches were this well taught today they would be safe. Any time any part of the truth is not preached "publicly and from house to house", the church is defenseless in this area and can not be the "pillar and ground of the truth." We have seen the storms of error demolish what should be the bulwarks of God. Churches fell to Premillennialism and now to Institutionalism for the simple reason that they could not tell truth from error. Think now how foolish it is to say that since we do not have any Premillennialism here we will deny anyone the right to preach on the subject. Brethren all over this nation have said, Since we are not troubled over the support of human institutions and the Herald of Truth, we will not allow it to be preached or discussed.

What if the elders of the church at Ephesus had said, "Since we have not had any false apostles come our way, we will refuse our preachers the right to

preach on how to test them"? Brethren by the thousands who read this paper, can you not see that it is often too late to lock the barn after the horse is stolen? The time to teach is before error in any form becomes a problem. I think that some of this refusal to permit an open pulpit stems from a love of error itself and some of it comes from an over estimation of the power of elders. Some elders actually believe that they can prevent false teaching and practice simply because they are elders. History denies this to be true. Elders have been set aside, meeting houses have been stolen and entire congregations have been lost simply because the church did not know the truth. The effort to teach came too late. Let no elder be deceived, although his right to rule comes from God, the instrument in his hands to enforce this right is the word. Only when the word is taught fully and completely and the church is warned of every danger is the elder safe and the church safe.

For the church to be saved *it must be pure*. The charges against the church at Sardis were on this point. In Revelation 3:2 Christ tells them that "I have not found thy works perfect before God," then in verse 4 he says, "Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy." It is a sad commentary on the church today, that while the WOMAN'S CHRISTIAN TEMPERANCE UNION is condemning Pat Boone for his role in State Fair, under the heading, "Another Christian Has Fallen," the largest school among us is promoting the sale of a new album of spiritual songs in which their chorus sings with Pat praises to God Almighty. If our righteousness is to "exceed the righteousness of the scribes and Pharisees", we had better learn from the WCTU. If a group of women who are not Christians in the true sense of the world can see a fallen Christian, and the church made up of Christians can-not, the body of Christ is in real danger.

If the church is to be saved it must *maintain the unity for which Christ prayed*. This is more than an agreement to disagree. It is a unity that consists of ONE MIND, ONE MOUTH, AND ONE HEART. In the 15th chapter of the Roman letter we have these words, "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." The early church achieved this unity and we have examples of them practicing it. They were united in doctrine in Acts 2:42. They were united and of one heart in seeing to the needy in Acts 4:32. They were of one mind in Acts 4:24. They knew that true Bible unity could only come from the word of God. The church today must learn this lesson. Many brethren have the idea that we can meet and agree to differ and this will please God. Try the case of Peter at Antioch in the 2nd Chapter of Galatians, Paul said, "I withstood him to his face because he was to be blamed." Here two great apostles differed. What if they had agreed to disagree and Peter had gone through life teaching that there was a difference in the Jew and Gentiles and Paul had spent a lifetime saying, "There is no difference between Jews and Greeks"?

## Searching The Scriptures

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The result would have been a unbelieving world, for one of the purposes of unity defined by Christ in John 17 is, "that the world may believe that thou hast sent me." If brethren differ in regard to Premillennialism, can they please God by simply agreeing not to be disagreeable? Will this fulfill the Saviour's demands? If so, what about our neighbors in denominationalism? Can the church make the same agreement with them? If one brother believes the church to be sufficient in evangelism and benevolence and another argues that it must have a human institution to be complete, what are the requirements for Bible unity? Simply to resolve the differences in the light of the Bible. There must be a unity of mind before there can be unity of mouth. Unity of heart makes unity of practice. God requires, yes, demands, that the part of the body that is without authority bow their head to him who is the head, even Christ. This is what Peter had to do and this is what every institutional brother on earth will have to do 'today if the church is to be of one mind and of one practice. These are some of the things the church must do to be saved.

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## ANSWERS

1 Peter 3:15

## FOR OUR HOPE

Address questions to:

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This article is in review of one appearing elsewhere in this issue by Gene Dortch on "Social Activities In The Church Building." Please read his article.

Since there has been an exchange of articles between us already on the use of the church building, I am hesitant to extend the discussion further, lest we impose unduly upon our readers. However, realizing that more time, effort, and examination often serve to clarify an issue and to establish truth, I yield to what I believe will be in the interest of that objective. The former articles appeared in the January, March, and May issues of this year.

While a review point by point would be of interest and profit, at least to some, I believe there is a shorter way to reach our objective. For that reason I shall keep my references to his article to a minimum, proceed to emphasize the differences between us, affirm clearly my position once more, and then leave it to the readers to determine truth for themselves in the light of the evidence appealed to and submitted.

The title and first paragraph of the article under review implies something that is false. I made no effort to justify "social activities" in the church building either by the church or anyone else. I am opposed to either and said so in my former articles and gave the reason why. I deny that such follows as a consequence of my position. If Brother Dortch thinks so, that is his privilege, but the error of such thinking should be clear from what follows. Furthermore, the article makes light of my qualifying phrase "in this day." In Paul's day the matter of eating meats sacrificed to idols — even without conscience of the idol — was forbidden. The reason was because of the false impression such might make on others, and they thereby be emboldened to eat with conscience of the idol and sin. There is little if any chance of this being done today in our land. Brother Dortch, the day, place, and circumstances often are an important factor in determining truth, especially, when one's influence and expediencies are involved.

My former articles have clearly affirmed that "the church can use the building only for that which comes within the scope of its mission." I have also conceded that at times **others** (individuals, families, and institutions) may use the church building for purposes other than the church's mission. However, I have shown that this can be done only under certain circumstances. It must not involve the church and it must not leave the impression that such is a function of the church. Now, Brother Dortch holds, if I understand him correctly, that such is impossible. This, primarily, is the difference between us.

The church can acquire property for its use by buying, leasing, renting, borrowing, or even as a gift. This can be done temporarily or permanently. The church can also relinquish that property temporarily or permanently, and when it does so, the church is not involved in any further use of it. There are many churches now that acquire property for use temporarily — sometimes involving only the hours for worship — after which it is relinquished for other uses. The church is not involved in those other uses. However, when ownership of the property by the church is generally known **caution** must be exercised in relinquishing it to others, especially, on a temporary basis, because the release might not be known. In that instance the use made of the building might be understood as a church function, and thereby a false impression be made as to the church's mission.

Brother Dortch ignores the above possibility in his reasoning. He affirms that when the church buys something and it is used for social or secular purposes that "it was either (1) used by the church for social purposes, (2) or used with the church's permission (II John 9-11), (3) or stolen from the church." His conclusion is in error because he arbitrarily binds only three alternatives. There is still another — the one I have submitted. Such is not a matter of the church giving permission in the sense of bidding God speed. In fact, the church is not involved! The use is by another to whom the church has relinquished the property. This conclusion follows necessarily, unless one denies that a church, can make disposition of property, either temporarily or permanently, once it has been acquired, or unless one affirms responsibility on the part of the church for all further use of the property regardless of what disposition has been made of it. Thus, it should be obvious that the scripture brother Dortch is asking for is not needed, for the simple reason the church is not involved in the use under consideration.

Since we have carried the matter this far, I want to go further than was anticipated at the beginning and present other grounds upon which funerals and weddings in the church building can be justified. This simply means there are at least two ways of justifying such. The first grounds of justification has been set forth above, namely, the church relinquishes the building to families or individuals so that the church is not involved in its use. Now, in presenting the second grounds of justification, I affirm that the **church** can use its facilities on the occasion of weddings and funerals, because such is in keeping with the mission of the church.

While in my former articles there was no effort or intention of justifying either weddings or funerals upon the grounds that such is within the scope of the church's mission, I will admit that my statement that such is "in keeping with the mission of the church" implies as much, especially, when considered out of context, as brother Dortch used it. (See my reply to this in the May issue.) Thus far I have pointed out the grounds upon which the use of the building by others may be justified. I am willing, however, to defend weddings and funerals in church buildings upon the grounds that such comes within the scope of the church's mission.

The **object** of the funeral occasion is to preach the gospel of Christ. Those in sorrow need that part of

the gospel that comforts, encourages, strengthens, and gives hope. The aliens present, usually more than on any other occasion, need to be impressed with the certainty of death, judgment, heaven or hell, and what to do about it. Can anyone deny that these are a part of the gospel? Can anyone deny that the objective of the occasion is to preach these very things? The presence of the casket, the deceased body, and sorrowing souls create the occasion, but the occasion is one that can and often does involve the church in the discharge of her mission.

The same thing is true of the wedding in the church building. The **objective** of such an occasion is to impress all with the fact that marriage is ordained of God, is sacred, and should be established and maintained according to God's will. If this were not the objective in using the church building, then some civil officer authorized to do so in compliance with civil law would likely perform the ceremony. The presence of the couple getting married, the marriage license, and the exchanging of vows are things that occasion the opportunity, but the **objective** of the whole affair at the church building is in keeping with the mission of the church.

It is unfair to compare these occasions (funerals and weddings) to "banquets and kindergartens, gyms, and all the social trappings of liberalism, **not** 'in keeping' with the church's mission," and to imply that consistency would demand acceptance of such, if "enough solemnity and Bible reading" were present on such occasions. The **objective** of such occasions is not in keeping with the mission of the church, and what solemnity and Bible reading characterize the occasion are incidental. Furthermore, church facilities used in carrying out the mission of the church do not accommodate such activities. Extra facilities must be provided. Indeed, there is a vast difference between such and funerals and weddings.

It is also a fact that varied incidental uses are often made of a building that must be justified upon the grounds that they are purely incidental and not the purpose or objective for which the building was built and is used. Brother Dortch's example of a Catholic Priest using the drive way in which to turn around would be one among such. An injured person could also use facilities available in emergency without a violation of truth being involved. We must be concerned with what use the church makes of the building more than with what the building is used for.

## SOCIAL ACTIVITIES IN THE CHURCH BUILDING

Gene Dortch  
5158 Alpha Avenue, Jacksonville, Fla.

The problem of social activities in the church building has been solved by some in this way:

1. The church can't use her meeting house in the area of the "social" . . .
2. So the church authorizes others to use the church's facilities on a "cost basis" for social activities.

(Either the church authorized it or someone has been picking the lock on the door) — However one limitation has been placed on this. It is "**in this day**". Because some might be confused "in this day" as to the work of the church, it would be best not to have a "reception" in the building 'for now'.

I do not believe this to be the right solution. Notice this:

1. The funds of the church, and the facilities bought with church money are to be used by the church for church work.
2. That the church can turn over her funds, facilities, work, or organization to anybody or any thing to do a work, that is not the work of the church, is a position without scriptural authority.

Let us say for a moment that the church buys something . . . anything.

1. The church was wrong to buy that "something" if it was not bought for the church's work, under the direction of the church.
2. But now that the church has bought that "something," let's say that the "something" is used for social or secular purposes.

Then what follows? Well, it was either:

1. Used by the church for social purposes
2. Or used with the church's permission (II John 9-11)
3. Or stolen from the church.

(Of course the Catholic Priest will turn around in the driveway, an **incidental** to the very nature of owning property, and proves nothing in this matter under consideration. It neither proves that the denominational church of Christ can sponsor a banquet in the building, nor does it prove that my brethren can have the building turned over to them for a "wedding.")

In reviewing an article that I wrote about the matter of using the church building for weddings, etc., my dear friend wrote in **Searching the Scriptures** this:

"My former article very clearly affirmed 'the **church** can use the building only for that which comes within the scope of its mission.' I also stated that, 'the issue involved is not so much what may the church building be used for, but rather what may the **church** use the building for?' I also pointed out that at times others (individuals, families, and institutions) may use the church building for purposes other than

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that which is the mission of the church **only**, if and when such use does not involve the church and provided such use (because of close proximity to church activity) does not confuse the minds of any as to the true mission of the church.' In fact, I had quite a bit to say on these two points and warned against any use that would result in a perverted concept of the church and its mission."

It was stated that I "ignored" and "assumed" certain things in my review, let's see if this was one of them. I said in my article:

"Now, the problem is, where is the scripture for the church authorizing other organizations and individuals using the meeting house for purposes other than the church's divine mission?" That is still my question. Didn't "ignore" that one did I?

My friend also said that I, "assumed that the church is involved in those instances under consideration."

Yet I had already stated this: "The article also seems to say (my friends' article) there is a vast difference between the church **actually** using the building for teaching secular subjects, (and) consenting or bidding Godspeed for others to use it (such as public schools). II John 9, 10 teaches we are partakers when we bid others Godspeed." Do you think I assumed that, or that the Holy Spirit said that?

My friend also said I misrepresented him in saying that he said — that marriage ceremonies come within the scope of the church's divine mission.

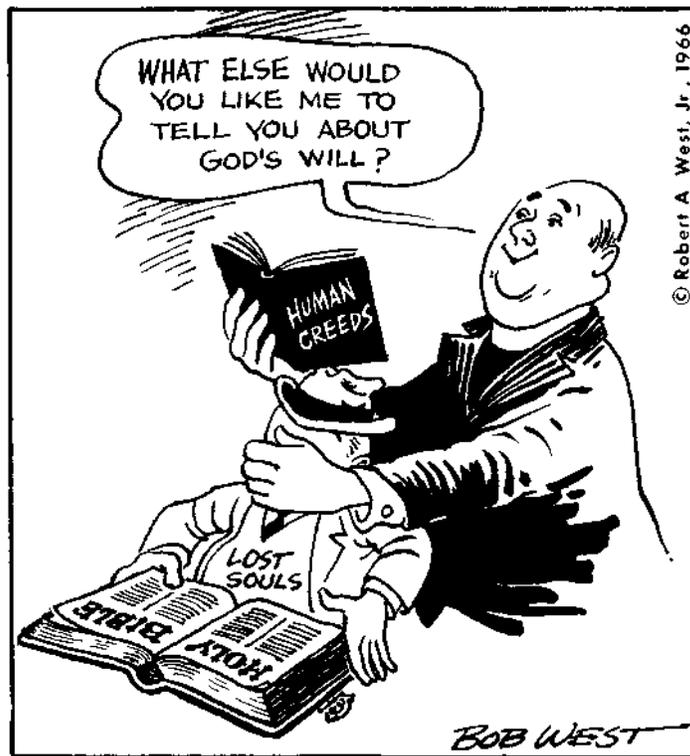
— Yet, here is the statement made by my friend in his article. "The nature of the ceremony, its solemnity, and the teaching done is in keeping with the church and its mission." How about that? Some questions would seem appropriate:

1. Have we found ourselves saying that anything one might do as long as it is solemn in nature, and done with Bible reading, is "in keeping" with the church and its mission?
2. Are the banquets and kindergartens, gyms, and all the social trappings of liberalism, **not** "in keeping" with the church's mission simply because there is not enough solemnity and Bible reading?
3. If these things would not do "in this day" because of the practice of some, would they do in **another** day for the church to turn over to individuals and institutions" on a cost basis the church's facilities for the parties, gyms, etc., etc. Is our objection <sup>to</sup> these things on the basis of, "it's the wrong day"?
4. Would we not be on a sound basis if the church bought only that which she was going to use in the Lord's service, and then let the church use it in that way?
5. What do some others of you think about this problem? Not in any way to win an argument, but to find the truth. What do you say?

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## Our Religious World



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### The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rollo, Mo.

#### SIMON PETER... APOSTLE OR BISHOP OF ROME?

Almost the entire structure of Roman Catholic tradition and doctrine stands or falls when the accurate answer to this question is determined: "Was Peter ever in Rome?" Catholic historians (of course) claim that he went there, and died there. Historians without bias or prejudice on the subject, as well as "Protestant" historians, deny that any evidence exists in support of Peter's being in Rome.

#### CATHOLIC CLAIMS QUOTED!

"The Bishops of Rome, Supreme Pontiffs of the Universal Church. St. Peter (Simon bar-Jona) after A.D. 43; St. Linus c.67." (A Catholic Dictionary, Edited by Donald Attwater.) In a note at the top of the page, the author admits that the dates of the Roman bishops for the first three centuries "are extremely uncertain."

A booklet entitled: "The Truth About Catholics" carrying the IMPRIMATUR (Let it be printed.) of John J. Cantwell, Archbishop of Los Angeles, lists Peter as "Supreme Pontiff" or "Bishop of Rome" from 33 A.D. until either 65 or 67 A.D.

Before we refer to the New Testament concerning this subject, may we point out that IF the second

Catholic source quoted above is correct, then Peter was "Bishop of Rome" while he was still in Jerusalem!

**PETER'S POINTS OF ACTIVITY...  
NEW TESTAMENT QUOTED!**

First, allow us to emphasize the fact that such expressions as "Supreme Pontiff" "THE Bishop of Rome," "Pope," or "Holy See" cannot be found in Holy Scripture. Therefore, since they were not used in the New Testament writings, it is completely improper for any Catholic priest, scholar or historian, to ascribe to the New Testament era, that which did not come to pass or come into practice until later centuries.

The Confraternity Version (Roman Catholic) of the New Testament gives the date of Paul's letter to the congregation in Rome (the Roman Letter) as 57-58 A.D. Keeping this date in mind, we learn several interesting facts from a study of the Roman epistle.

(1) NO APOSTLE had visited Rome as late as 58 A.D. . . . otherwise Paul would not have written: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). If Peter had become "Bishop of Rome" or "Supreme Pontiff of the Roman Catholic Church" as she asserts today . . . and if it had already happened (33 A.D. or 43 A.D.) as claimed in the two Roman publications quoted above, then there would have been no need whatsoever for Paul to "IMPART unto you some SPIRITUAL GIFT, to the end ye may be ESTABLISHED." The very fact, that such had not occurred, is evidence within itself, showing that Peter HAD NOT BEEN TO ROME as late as 58 A.D.!

(2) In the last chapter of Paul's epistle to the Romans, he sends personal greetings to twenty-six specific individuals, listing their names . . . BUT PETER IS NOT ONCE LISTED! IF PETER HAD BEEN IN ROME, when Paul wrote the letter, PAUL WOULD HAVE MENTIONED HIM . . . otherwise Paul would have "snubbed" one of his brother Apostles.

(3) During the time of Paul's imprisonment in Rome, he wrote his well-known letters to Timothy, Titus, Philemon; and to the congregations in Philippi, Ephesus, and Colossae. Most scholars give the date of these writings as about 63 A.D. If this be the case, then Paul wrote SEVEN LETTERS FROM ROME as late as the year 63 A.D., and not one time in any of these letters does he mention the Apostle Peter . . . who according to Roman Catholic tradition and present day claim, was the "Bishop of Rome" and then living in Rome!

**ACTS OF THE APOSTLES...  
AN HISTORICAL BOOK**

Of all the books of the New Testament, only Acts of The Apostles can be properly called a "book of history." Therein is given, by inspiration, the history of the fulfillment of the many prophecies of the establishment of Christ's church, His kingdom. Peter's first presentation to the world of the saving gospel of Christ on the day of Pentecost, A.D. 33, is recorded in the second chapter. Also, Peter's first sermon to Gentiles is recorded in the 10th chapter of Acts, as delivered in the city of Caesarea. In fact, Luke, the writer of Acts, lists Peter's activities in JERUSALEM, SAMARIA, LYDDA, JOPPA, AND

CAESAREA . . . BUT NOT IN ROME! The Confraternity Version (Roman Catholic) gives the date of 63 A.D. for the authorship of Acts of The Apostles . . . but fails to mention Peter's being in Rome.

The 15th chapter of Acts records Peter's presence in the group of "apostles and elders" at Jerusalem upon that occasion. A Roman Catholic priest, Raymond J. Neufeld, who conducts a question and answer column in THE TABLET, the official publication, of the Archdiocese of Brooklyn (N.Y.), gives the date of the "Jerusalem conference" as being 50 A.D. If this date be correct, then Peter still was not "Bishop of Rome" at that time, according to their own admission.

**THE APOSTLE PAUL'S FURTHER TESTIMONY**

Paul wrote about his SOURCE of instruction as follows: "But when it pleased God, who separated me from my mother's womb, and called be my his grace, to reveal his Son in me, that I might preach him among the heathen (Gentiles. L.W.M.) ; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother" (Gal. 1:15-19). Please note . . . Peter was NOT at Rome! The Douay Version (Roman Catholic) of the Bible gives this date (after three years) as 39 A.D.

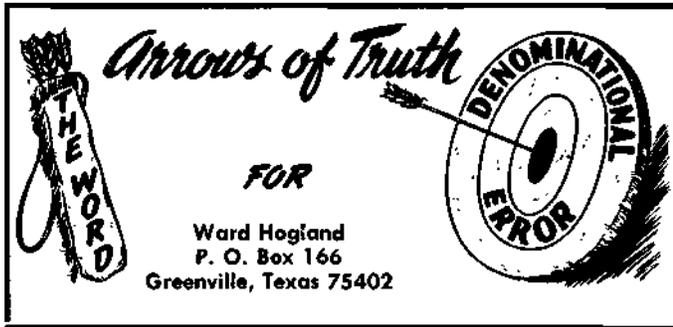
Next, we copy from Paul's further statements: "Then fourteen years after I went up AGAIN (emphasis mine. L.W.M.) to Jerusalem with Barnabas, and took Titus with me also" (Gal. 2:1). Paul continues: "And when James, Cephas (Peter. L.W.M.), and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen (Gentiles. L.W.M.), and they (James, Peter and John. L.W.M.) unto the circumcision (Jews. L.W.M.)" (Gal. 2:9). Notice, again . . . "fourteen years after" . . . Peter was still in JERUSALEM. Obviously, the responsibility committed unto Peter by the Holy Spirit, required that he REMAIN WITH THE JEWS. "For He who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles" (Gal. 2:8).

**CONCLUSION**

In this article, we have supplied dates ranging from 33 A.D. through 63 A.D., said dates being taken from approved Roman Catholic publications, which either specifically show Peter to have been in Jerusalem during these years, or by their context, show him NOT TO HAVE BEEN IN ROME at any time during these years. The claims, assertions and allegations of the Roman Church, that Peter was "Bishop of Rome" and thus the first alleged "Roman Pope" are unsupported by evidence of fact.

If the honest and sincere student of the Bible is to accept its inspired evidence honorably, then the Roman Catholic traditions can only be REJECTED.

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### THE EXTREME RIGHT AND LEFT

In the realm of politics we hear a great deal about the extreme right and the extreme left. Of course, what exists to a man's life or right depends on where he is standing! If I were to plant my feet on Louisville, Kentucky and face the North I would have much more land on my left than on my right. However, if I were to stand in Salt Lake City, Utah, and face the same direction, I would have much more land on my right than on my left. So it just depends on where a man is standing. This has always been true in the church of our Lord. When one plants his feet firmly on the Bible he will always have people on his left and also on his right. While the great apostle Paul was on earth he had the same problem. In Paul's day people on the **extreme left** thought it was wrong to eat meat sacrificed to idols, under any circumstances. Others, on the **extreme right**, thought they could eat the same meat, even if it caused a weak brother to stumble. Paul makes it clear that both groups were wrong. To the ones on the **left** he said, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake" (I Cor. 10: 25). To the one on the **right** he said, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died" (Rom. 14:15). Paul makes it crystal clear that eating meat, at times, would have the divine approbation of God, whereas at other times it would have his condemnation.

In the church of our Lord today we have the same problems, and it looks like, as the Lord said about the "poor" we will always have them with us. It has always been easy for the ones on the extreme **right**, to point a finger, and call attention to the people on the extreme **left**; and it is equally true that the ones on the extreme **left** desire to point a finger to the ones on the extreme **right**! Actually, what we need to do is to stand on the Bible and not be moved. When this occurs, we have people on the extreme right who believe the church may support such things as youth camps, missionary societies, colleges, holy hootenannies, boy scout troops, herald of truth, orphan asylums, recreational programs and a host of other things. On the extreme left, we have people who feel that it is sinful to have simultaneous Bible classes, a plurality of communion containers, literature, baptisteries, invitation songs and other things. May I say in all seriousness that if (and this is a big little word) one can take the Bible and prove that the Herald of Truth, orphan asylums, youth camps, colleges, etc., may be supported out of the church treasury, then he is standing on the Bible and I am on the extreme

Left! However, I have given scores of preachers this chance and not **ONE** has produced even one **SCRIPTURE** to justify their position. I am still waiting for the scripture, and if it is given I will join forces with them because the churches are bigger and the money flows freely! May I hasten also to say, that if I cannot take the Bible and prove that having simultaneous classes, cups (containers), literature, invitation songs, etc., are authorized by the Bible, then I am on the extreme right, and had better move over before it is too late. I have met, in public debate, on more than one occasion these brethren and given Bible authority for these things and to this day the arguments have not been answered. So I shall continue to stand.

When Martin Luther was with the Catholics he was on the extreme right. He left them and started back toward Jerusalem (the Bible) but on his way he got up so much speed he ran completely past Jerusalem and found himself butting the walls of Jericho! This was the extreme left. This is what Martin Luther did on the subject of **WORKS**. We have brethren today who will badger and goad us with people who don't believe in Bible classes. This is done to try to justify their extreme **RIGHT** position. Brethren, don't be moved until they produce some scripture. On the other hand we have some who will goad us about instrumental music and the societies to try to get us to swing to the extreme left! Brethren, stand your ground as long as you have the Bible.

Gentle reader, we must always have the humility to change if error is pointed out, but on the other hand we must fight to the end if we are standing on the platform of God's word. In Paul's day the scriptures settled the question of meats, marriage and discipline. People then, as now, stood on the **left** and **right**. We can humbly settle all of our problems if we will just study our Bibles and stop listening to public opinion, preachers and ungodly kinfolks!

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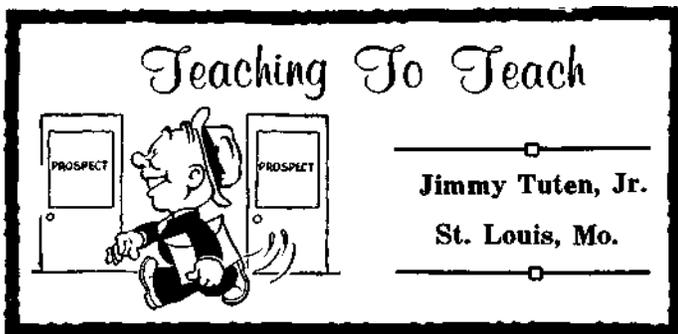
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### **PERSONAL WORK: SUCCESSFUL AND PRACTICAL**

In the next several issues of *Searching The Scriptures*, there will appear under the general heading "Teaching To Teach," a series of articles which the writer believes to be very timely and appropriate. The subject matter will deal with ways and means of meeting and fulfilling personal responsibilities through personal work. Since it is a known fact that in some areas the cause of Christ has suffered due to failure to become satiated in the simplicity of the principles and methods of personal evangelism, it is obvious that this mode of teaching has been neglected. Where men and women are not engaged in the work of drawing others to Christ, there is, in this respect, a departure from the early church. Such failures are not due to a lack of faith in personal work, nor to a lack of zeal. It is due to a lack of know-how as to procedure. Most disciples of Jesus are eager to advance the Kingdom of God, but they do not know how or what to do. There is no more stupendous blunder than the assumption that they are not willing, or that they know just how and where to begin. Some are too timid to express their willingness, but more often than not, the greater majority check and freeze the fountain of aspiration by minimizing their powers. When some individual maps out the work to be done, people are put to doing, and this phase of the work of the church is better accomplished. A well thought-out program of personal work not only shows the Christian what needs to be done, but when necessary, it maps it out for him so that a wayfaring man cannot err therein.

The practical nature of personal evangelism is seen not only in the fact that Jesus choose twelve men from different walks of life, and through these men caused the Word of the Lord to go forth from Jerusalem, to Judea, and to the uttermost parts of the world (Acts 1:8; Col. 1:6,23). It is seen in the fact that when the disciples in Jerusalem "were scattered abroad," they "went everywhere preaching the word" (Acts 8:4). his passage does not suggest continuous "meeting work," but the type of personal action that will bring people at all times to believe and obey their Saviour. It shows the fulfillment of the principle involved in the command, "and the things that thou has heard of me among any witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). There is no succession of the apostolic office, nor what sectarians call "clergy succession." But there is a succession of the ministry of the gospel! The apostolic doctrine is to be deposited or trusted to faithful and competent

brethren who in turn can teach others the changeless gospel of Jesus Christ. This work is not the privilege of a few. It is the heritage of all of God's people. We are fellows in a common cause, and are bonded together in Him in Whom our faith rests. Through such action, we are brought back to the simplicity of personal devotion and to the self-sacrifice of the early church; to the realization that the church is truly the "pillar and ground of truth" (II Tim. 2:15). Personal work places no emphasis upon the use of gimmicks and high-powered procedures for the giving of oneself into the service of the Master.

### **UNDERLYING PRINCIPLES**

Some of the underlying principles of personal evangelism are as follows:

**Evangelism:** By personal evangelism is meant the function of saving souls and the edifying or building up of the body of Christ (II Tim. 4:1-2; I Thess.: 5:11). This type of work lays stress upon individual responsibility in contrast to group activity, whose ultimate is to bring men to the knowledge, faith, obedience and service of the Redeemer. It causes one to be a "fisher of men" (Matt. 4:18-20), and makes those who are caught in the net of the gospel, "Christians," no more and no less. It develops the Philip who knows how to seek out the Nathanael. This type of work places upon the Christian the real test of discipleship.

**Consecration:** A second cardinal principle of personal evangelism is consecration and devotion of the Christian — body, soul, and spirit — and all that he has to God. This is an everyday responsibility in a world that is a hopeless wreck because of sin. The personal worker, in keeping with the principle of N. T. Evangelism, seeks to the extent of his or her ability to save the wreck itself. These fishers of men are not so foolish as to think that they can literally imitate Christ and His Apostles under modern, twentieth century conditions. They do, however, endeavor to fill themselves with the spirit of individual evangelism as taught in God's word. They seek to do this to the point that they become to the men of today what the Apostles and other inspired men were to the people of their time. It lays stress upon the fact that all Christians are ministers sent to do service for the Master.

**Organization:** Many churches are literally falling to pieces because of loose, haphazard, unbusinesslike ways of trying to reach the lost. Often times this takes place where there is infinite power in a willing people. This power needs to be utilized so that the people may be brought together in the right relation to one another and to God. Servants of Christ need to serve. When this type of work is organized, material environment provided through which systematic arrangement produces united and harmonious action. The curse of men being content to do for others by proxy is eliminated by activation of the principle: "the good of doing is reactive upon the doer, and is not alone felt by the recipient." Just as a mob of brave men never make an army, so disciples of Christ working in their local sphere of activity never become lights upon a thousand hills, nor a moving power in the great work of the kingdom unless things are done systematically. This is true whether one works individually, or in conjunction with others.

**Adaptability!** The final principle of personal work

is that it provides the means of varying the features of the working groups within the framework of God's collectives. According to local needs, one plan or procedure may be substituted for another, until a workable plan is found for bringing people to Christ and keeping them there. It is a basic fact that a method of personal evangelism that works well in one place, may not go over well in another. Those who fail to recognize this most important principle are sure to fail of true success. Laborers in the vineyard should not be afraid to revamp until they hit upon a workable plan that suits their needs. Evaluation is a must.

### CONCLUSION

The aims of personal work is to make personal workers of all converts to the cause of Christ by showing them the how, the what and the where of personal evangelism (John 1:40-42). The program is simple: i.e., FINDING, SAYING AND BRINGING! It is related that during the reign of Oliver Cromwell the government ran out of silver with which to make the coinage of the realm. Cromwell therefore sent his men everywhere to see if they could find more silver. They returned to report that the only precious metal they could find was in the statues of the saints which were on display in the various cathedrals of the land. "Gods," replied Cromwell, "we will melt down the saints and put them into circulation." Certainly today the greatest need is that God's true saints be "melted down" by personal devotion and service to God, and put into circulation winning the lost.

### THE CORNERSTONE STORY

Kenneth Hirshey, Hannibal, Mo.

In the Northwestern Missouri community of Louisiana, there is a building in which the first Christian Church meets. Part of this building is old and contains a cornerstone which reads:

**CHURCH OF CHRIST  
A. D. 1895**

The remainder of the building has been constructed more recently and contains a cornerstone which reads:

**EDUCATIONAL BUILDING  
1959**

Thus, the story told by the cornerstones. The Church of Christ was established in Louisiana sometime before 1895, and a new meetinghouse was erected in which to worship God, without the instrument, and in which to preach the Gospel, without the missionary society. But, something happened, and it is not difficult to surmise the events from the present condition of the group which meets in this building. Although I do not know the history of this particular congregation, I can readily imagine what took place. I imagine someone suggested that the instrument and missionary society should be adopted as a part of the work and worship of the church as "we do many things for which we have no authority." An-

other agreed and noted how pretty and soothing the sounds of the instrument were and after all "the Bible doesn't say we can't." One of the missionary society advocated chimed in to say "the Bible tells us to go preach the Gospel, but doesn't say how." "No local congregation, alone, can fulfill the great commission, and we must cooperate." About this time, someone spoke up to add to the discussion the following bit of thought, "the Bible only commands us to sing with our voices and does not mention the instrument. I believe we should respect the silence of the scriptures." And another said, "God gave us the organization through which to preach the Gospel, the local church, and not once can we find Churches of Christ pooling money to preach the Gospel, thus we don't need the missionary society. Let the local church do its own work through the organization God gave it." After some more such discussion, a vote was taken by the men as to what to do about this matter.

The next Lord's day, the following announcement was made: "At the regular business meeting, with the elders presiding, the men voted, by majority, that this congregation should send money to the missionary society, and adopt the organ as a part of our worship. There were a few of the men opposed to these, but they were in the minority. We must not listen to these men, because they are seeking to bind laws where God has not bound, they are anti-preaching the Gospel, they do not believe in cooperation between churches, they are against progress, and . . ." Sound familiar? The story is being repeated today, and buildings are being lost today to those who wish to introduce societies, recreation, etc. Secret meetings and majority rule is the order of the day. Brethren refuse to discuss issues, and seek to discredit those who will not "go along" with their various schemes, by labeling them with distasteful names and phrases. If one asks for scripture to support a practice, he is looked upon with suspicion. If you will not go along, then you must leave.

It is almost unbelievable to think that brethren today would allow teaching and practice, without scriptural authority, to be introduced into the church, when the denominational Christian Church stands as an example of the harvest of the same seed sown not more than 50 or 100 years ago. Seldom do we have the "handwriting on the wall" such as we can see at Louisiana, Missouri. Our Savior warned us of such when He spoke of the false prophets "in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). The apostle John mentioned the same thing, when he wrote: "Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

It was necessary, then, to restore the Church of Christ, in many places, because of the turning away in apostasy, of the existing church. Today, in many places, brethren are finding it necessary to repeat this very same process. A congregation of the Lord's church now meets near Louisiana. This congregation is less than one year old. Words of encouragement, such as those written by brother L. D. Morgan in Torch (Vol. 1, No. 6, p. 32) to Brother Wallace, could well be directed to brethren who are involved in the restoration process, in such places: "Fight on, brother, fight on, till the battle is over and the victory is won."

# The News Letter Reports

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

## DEBATE NOTICE

**Guy N. Woods** and **James P. Miller** will debate the current issues before the church in the city auditorium in Montgomery, Alabama, August 29-September 1. The first two nights, August 29 and 30 will be on this question:

"It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us."

Guy N. Woods, Affirms  
James P. Miller, Denies

The second two nights August 31 and September 1 will be on this proposition:

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without Scriptural authority."

**Caroll Puckett**, business man and gospel preacher, has made all arrangements for the sound brethren in Montgomery. His address is 3024 Vaughn Road, Montgomery, Alabama 36106. He will be glad to assist the brethren in every possible way. The city auditorium will seat 3,000 people and it is expected that it will be filled every night. This debate will have a telling effect on the church in the years to come. Make your plans now to attend. The debate will be recorded and the tapes can be secured from Phillips Publications, P. O. Box 17244, Tampa, Fla. 33612.

**Vaughn Green**, Route 10, Gainesville, Ga. — The Enota Drive church here in Gainesville, Georgia is in need of a good preacher. **Roland Warren** has been with us for one year now and is leaving for Cookeville, Tennessee. We are in need of a man that is really interested in trying to reach as many people as possible rather than being a professional preacher. We are looking for a middle-aged man with experience in making personal contacts. The church here is rather small, about an average of 30 on Sunday mornings, with a contribution of around \$100.00 per week. We have our building paid for and our preacher's house is almost paid for. We also have a liberal group to contend with as most every one does. If you are interested, please contact us.

**Derrell Starling**, 627 Glamis, San Antonio, Texas, 78223 — After two years' work with the Westside church in Wichita Falls, I began work on July 1st with the South Flores Street church in San Antonio. Would appreciate receiving your church bulletins.

## LETTER FROM FLORIDA COLLEGE

Dear Elwood:

From time to time we might employ a retired person who has had elementary school experience in our

Academy. If there is a person who is in your acquaintance who might be interested in the opportunities here, I would be glad for them to contact me at Florida College, Temple Terrace, Florida, 33617.

James R. Cope,  
President

**Morris D. Norman**, 877 E. Archwood Ave., Akron, Ohio 44306 — The work at Southeast in Akron goes fine. The brethren are at peace, sound, talented and working. I was in a meeting at Hermiston, Oregon where **Ben Shropshire** labors, June 19-24. I will be with the Riverview church where **Thurston Kimbrell** preaches in Pasco, Washington, June 26-July 3. Both places are struggling financially and against the present digression.

**Franklin Williams**, Columbia, Tenn. — The Jackson Heights church, Columbia, Tennessee, has just finished its first gospel meeting in the new building. Brother **Ward Hogland** of Greenville, Texas did an outstanding job preaching the gospel. Seven were baptized, one restored, one identified and one came out of liberalism. The church here continues to grow both numerically as well as spiritually."

**L. L. Stout**, Oxnard, Calif. — I am happy to announce that a loyal congregation will have its beginning in the city of Oxnard, California, on July 3rd, 1966. This new congregation will be known as the Northside church of Christ. It will be meeting in a store building at 1031 South Ventura Road, just off of Ninth Street. This work will start with a gospel meeting, and I will do the preaching. This meeting will continue through July 10th with services each evening at 8:00 p.m., except on Lord's Day evening when the services will begin at 6:00 p.m. I am being fully supported in this endeavor by the Rose Avenue congregation in Bellflower, California. If you know of anyone in this area that might be interested in the truth, and you would like for me to contact them, please send me their names and addresses.

**Major Wallace H. Little**, FV 804008, 6200 Materiel Wing (PACAF), APO, San Francisco, Calif. 96274 — After nearly three and a half years of being stationed at Williams Air Force Base, Arizona, and preaching for the South Mesa church of Christ, I received orders yesterday transferring me to Clark Air Base, Philippine Islands. I depart this country on 18 July, 1966. Brother **Bob Nichols** will replace me here, arriving from Japan approximately 1 August, 1966.

The latest information I had concerning the church at Clark Air Base was that it was liberal concerning the "present issues." For this reason, there is every chance I will not be welcomed by these brethren when I arrive. I am seeking the names and addresses of any members of the Lord's body who are presently or will be stationed in or around Clark Air Base, Philippine Islands. If any of your readers can assist me in this, it would be greatly appreciated.

Guthrie Dean, 1900 Jenny Lind Ave., Fort Smith, Ark. — I am now in my second year of work with the Park Hill church. Attendance and membership have increased by about thirty-nine; the weekly contribution has increased by \$100.00. The work is going well and the brethren are working. Sunday we had 192 present.

Maurice W. Jackson, Jr., Huntsville, Ala. — We enjoyed a fine meeting May 16-22 with brother Ferrell Jenkins of Indianapolis, Indiana. Brother Jenkins did a fine job of preaching the gospel. The church was strengthened in the faith and one was baptized into Christ. We feel that much and lasting good was accomplished.

Thomas A. Thornhill, Tampa, Fla. — From July 25-29 MacDill Avenue church is having a series of gospel meetings with a different speaker each night. The services will be 7:30 p.m. nightly Monday through Friday. We believe this series to be a very important one and the topics to be discussed will be primarily for members of the church. Its purpose is to inspire the members to greater zeal and work in the Lord's church. It will be directed to the central theme: Seeking The Lord, and all in this area are invited to attend each night. All the men are dedicated gospel preachers and even though each has a different style, they all speak the same truth. The subjects and speakers are as follows:

Monday — "The Tragedy of Being Lost." Melvin Curry, Dunedin church, is the speaker. Tuesday — "Showing Concern For The Lord." Thomas Butler, Lakewire church in Lakeland, Florida.

Wednesday — "The Church's Responsibility to The Lord." C. L. Overturf, Nebraska Avenue church, Tampa, Florida.

Thursday — "The Individual's Responsibility to The Lord." Fred Liggin, 9th Avenue church, St. Petersburg, Florida.

Friday — "Keeping The Saved Saved." Paul Andrews, North Street congregation, Tampa, Florida.

J. T. Smith, Oklahoma City, Okla. — I am having a debate in the fall with Mr. Carol Christian (Baptist). Anyone having met Mr. Christian in a debate, would you please send me the tapes if you have them available. Send them to J. T. Smith, 920 North Rockwell Avenue, Oklahoma City, Okla. 73127.

## COMMENTS TO EDITORS

"Searching the Scriptures continues to be a fine publication. We appreciate the effort of all who contribute to the publication of the paper, and look forward to each issue." — Maurice W. Jackson, Jr., Huntsville, Ala.

"Searching the Scriptures is a very effective way of teaching the truth and I might add you are doing a wonderful job in doing just that. I shall be looking forward to another year of this fine paper. May many souls be saved as a result of your efforts is our

prayer." — Ramey C. Vetter, Tigrett, Tenn.

"We know that your efforts and that of brother Phillips in publishing Search the Scriptures have done much and lasting good . . . May God's richest blessings continue to be with both of you." — Mr. and Mrs. T. O. Smith, Miami, Fla.

"Keep up the good work." — Wm. T. Vickers, Jr., Owensboro, Ky.

"We really enjoy reading the wonderful articles in your paper." — Bill McJunkins, Texarkana, Arkansas.

"Mr. Eckols passed from this life in '63 . . . We always enjoyed this paper very much." — Mrs. Geneva Eckols, Webster Groves, Mo.

"We continue to enjoy your very excellent magazine and derive much good from it. Good health and long life to both of you so you may continue to bring us things good for the soul." — Charles and June Lloyd, Melbourne, Fla.

"I continue to be appreciative of the paper. The material presented is of highest quality and fills an ever present need. Your dealing with the 'Hall position' has been capable and thorough. May the Lord continue to bless the efforts." — J. R. Snell, Grenada, Miss.

"We enjoy reading the paper and feel that much good has been done through your efforts and we trust that much more can and will be done in the future." — Wayne Sullivan, Port Elizabeth, South Africa.

"I enjoy Searching the Scriptures very much." — Dorval L. McClister, Middathian, Ill.

## AN OPEN LETTER TO THE STEWART AVENUE CHURCH OF CHRIST - SEDAUA, MO.

June 12, 1966 707  
Salem Avenue Rolla,  
Mo. 65401

Your letter headed — "Missouri For Christ. . . Through The State Fair 1966" was received by a congregation in this area. Since this church does not endorse nor participate in un-scriptural arrangements in order to underwrite the costs of such projects, your letter was loaned to me, in order that I might give it further study.

From its contents, I conclude that your goal is to move the WORLD'S FAIR EXHIBIT OF THE CHURCH to Missouri. This, I gather, includes an electronic Bible answering device, a special motion picture in color . . . and also that you plan to build a small theater in which to show this film.

You further state that eight Missouri preachers will be specially dressed in black trousers and gold jackets; and, twelve young ladies will serve as hostesses, in blue satin-like smocks. All of the personnel will possess a knowledge of the Bible, etc., and have the ability to "meet-and-teach."

You then beg for "ONE HUNDRED DOLLARS NOW?" You describe it as "The greatest campaign in the history of the Lord's church in Missouri!" Signed by Ray Mooney, whoever he may be.

### REMARKS CONCERNING THE ABOVE!!

Several questions are in order: (1) Where is your Bible authority for ONE congregation deliberately undertaking a project which is totally beyond that church's financial ability? Give me ONE passage of

scripture, wherein a New Testament congregation created an artificial emergency where it was then faced with begging from numerous other churches for monetary help?

(2) Where is your Scriptural authorization for specifying that the preachers are to wear BLACK TROUSERS and GOLD JACKETS? Why not specify backward collars? And, by the way, how do you oppose Catholicism with its special costumes for priests and nuns?

(3) Do your young lady hostesses in blue smocks (satin-like), teach only younger women and children, or will they be engaged in teaching men also? If so, do you consider this public spectacle 'private teaching' or "public teaching?" Where is your BIBLE, book, chapter and verse, for the church to employ "hostesses?"

(4) To the elders of which congregation are these preachers and hostesses answerable? Or, do you look upon this extravaganza as having activated the "church provincial" or "church universal?"

(5) You assert that 4,000 will hear John Allen Clark on August 26th, and that this will "be the largest number to hear a gospel preacher in one service in the history of Missouri." So, what does that prophecy prove, even if it comes to pass? This reminds me of ... 'Many there be which go in thereat' (Matt. 7:13-14).

May I humbly suggest that you brethren give all from whom you are begging funds, BOOK, CHAPTER and VERSE, which authorizes your project, practice and procedure? Further, will you be willing to supply a debater, and underwrite one-half of the costs, of a two-night or four-night debate in Sedalia, Jefferson City, or elsewhere in Missouri, to meet a preacher of the gospel, in honorable public discussion of propositions involving your project and similar matters? I await your reply.

A servant of Christ,  
Luther H. Martin

<p><b>The Errors of Baptist Doctrine</b></p>	<p>H. F. Sharp Box 376 Gordon, Georgia 3101</p>
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**CAN THE DEAD ACT? -No. 4**

It is contended by Mr. Cayce in his debate with Bro. Srygley that those dead in sin can no more hear the voice of the gospel preacher than the dead in their graves can hear the gospel preacher. Keeping this in mind, let us view the teaching of the scriptures.

"Ye will not come to me, that ye may have life" (John 5:40). "He that cometh to God must believe that he is" (Heb. 11:6). One can't come before he believes. One must come before he can have life. Therefore believing is necessary to life. Believing and coming are both before life. Can the dead act?

Acts 13:45-46, "But when the Jews saw the multitudes, they were filled with jealousy, and contra-

dicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." They were filled with jealousy, contradicted the things spoken by Paul, they blasphemed, thrust the word of God from them, judged themselves unworthy of eternal life. My friend, did these folk have eternal life or is this a case of dead people acting? Can the dead act?

John 5:25, "The dead shall hear the voice of the Son of God." It is insisted that the dead can hear the voice of the Son of God, but that they cannot hear the voice of man. Jesus said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). "He that receiveth whomsoever I send receiveth me" (John 13:20). "He that heareth you heareth me" (Luke 10:16). Therefore when one hears a faithful preacher he hears Christ. Can the dead hear?

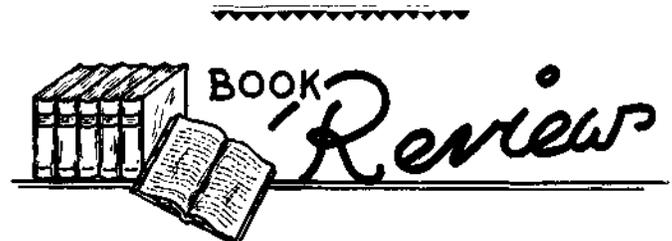
Acts 13:27, "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath."

1. God says the "voice" of the prophets was read every Sabbath. Is there anyone who does not know that it was the word of the prophets that was read?

2. To hear the words of the prophets is to hear the "voices" of the prophets.

3. If to hear the "word" of the prophets is to hear the "voices" of the prophets then to hear the word of God is to hear the "voice" of Jesus.

4. Since the word of the prophets is the "voice" of the prophets today, it follows that the word of Jesus is the voice of Jesus today; and as the dead two thousand years ago could and did hear his word when spoken, so, if you speak his word today the dead can hear it — for it is the "voice of Jesus."



**Brent Lewis**

It was the happy privilege of this writer to hear brother Ed Harrell speak a few years ago in his extraordinarily fine lecture at Florida College on "The Social Gospel." This lecture was of such import and stature that it was put in written form immediately and subsequently printed in some of the religious periodicals published by our brethren (see **Gospel Guardian**, Vol. 12, p. 225; **The Preceptor**, Vol. 9, p. 115, 132).

For some time I have been aware that brother Harrell has been preparing a book on the social history of the Disciples of Christ (the fruit of work done for his doctor's degree dissertation), and I have looked forward with eager anticipation to the completion of it. **QUEST FOR A CHRISTIAN AMERICA: The Disciples of Christ and American Society to 1866** (Vol. 1) by David Edwin Harrell, Jr., was

published in May, 1966, by the Disciples of Christ Historical Society, 1101 Nineteenth Ave., South, Nashville, Tennessee. The price of the book is \$5.95, and it contains 224 pages.

For those who are students of American religious history, and in particular those who are interested in Restoration Movement literature — this book is a must. For those who are interested in understanding the roots of the social gospel philosophy of today, this fine work sheds much light upon this phase of interest.

It might be explained that brother Harrell uses the term "Disciples of Christ" in a broad sense to refer simply to those disciples of that time who were deeply concerned about the restoration of New Testament Christianity. He explains that this group "has never had an exclusive name; Alexander Campbell preferred 'Disciples of Christ,' Barton Stone's followers preserved the popularity of the name 'Christian,' while in many localities the name 'Church of Christ' was most widely used" (p. 5).

In the "Preface" to the book, brother Harrell states:

The proclivity of the 'restoration movement' to proliferate has not weakened since the separation of the Disciples of Christ and the Churches of Christ around the turn of the century. Two distinct religious bodies have grown out of the Disciples of Christ by mid-twentieth century — one ecumenical in outlook and theologically sophisticated; the other largely sectarian. In the Churches of Christ the same pattern has been followed. The more cultured element of the group is well on its way to denominationalism (or at least to a position much nearer to the mainstream of American Protestantism), while a smaller segment of the church remains committed to the most legalistic implications of the restoration plea (p. vii). The fundamental approach of the book, as has been stated, is a social one. Brother Harrell shows how that sociological factors, to a great extent, shaped the thinking of the Disciples; yet, on the other hand, the thinking of the Disciples many times had a great effect on society. To state this in brother Harrell's words:

But the most intriguing facet of this study involves interpretations of impact and motivation. The hard facts which tell the story of what men did and thought on a specific social issue are coherent and meaningful in terms of Disciples history and American history only if they are put into the context of people being molded by a vital, creative Christian message and in turn being shaped by the turbulent society of nineteenth-century America. In short, the problem of interpretation is two-fold: a study of the contribution of Disciples to the social consciousness of the nation and an analysis of the sociological impact on the church's social thought (p. 21). This work has been limited to cover the time period of 1800-1865. A second volume is already in preparation, covering the period 1866-1900.

Fully discussed are the attitudes of the early disciples toward premillennialism, slavery, war, liquor, tobacco, worldly allurements, the "Christian Sabbath," marriage and divorce, capital punishment, etc.

To sum up, it is an excellent work, thoroughly documented, yet vibrantly alive with the story of the nineteenth-century pioneers of Christianity and what made them do what they did.

### JUST OFF THE PRESS . . .

#### QUEST FOR A CHRISTIAN AMERICA

by

David Edwin Harrell, Jr.

A thorough and scholarly work on the history of Disciples of Christ from 1800 to 1865. This valuable volume, completely documented, has just been released. A second volume is being written to take the history to 1900. This rich material should be read by every Christian. Order your copy today.

**Volume I — \$5.95**

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JUNE 28, 29, 1966

**Proposition:** "Resolved: That Genesis provides the most probable explanation for the origin and nature of the Universe."

Dr. James D. Bales and Dr. Jack Wood Sears of Harding College affirm.

Dr. Carl Sagan, Department of Astronomy, Harvard University and Dr. Ernan McMullin, chairman of the Notre Dame University of Philosophy deny.

**Proposition:** "Resolved: That the Theory of Evolution has been scientifically established."

Dr. R. C. Lewontin, chairman of the University of Chicago Biology Dept., and Dr. Thomas K. Shotwell, a writer for an Iowa Drug Company affirm.

Dr. James D. Bales and Dr. Jack Wood Sears of Harding College deny.

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## ELDERS OR DIRECTORS OF THE TIPTON HOME

Dudley Ross Spears, Oklahoma City, Okla.

Every Orphanage that is supported by churches of Christ that is west of the Mississippi River claims to be under the direction and oversight of elders of a local church. It is affirmed that the operation of the Orphanage is simply a function of the local church in that city and that the elders of that local church are overseers of the Orphanage in the same way they are overseers of the Bible classes conducted by that congregation. East of the Mississippi River all the Orphanages supported by churches of Christ claim they are under a board of Directors and not under elders. If they happen to be elders of some local church and are on the board, they serve as directors only and not as elders. The position taken by **Gospel Advocate** writers is that it would be unscriptural for the elders of a congregation to be the ones directing the affairs of the Orphanage "as elders" for that would make them elders over two institutions, which they admit would be unscriptural. However, **Firm Foundation** writers generally would not admit that the elders of such an Orphanage as Tipton Home are over another institution. They do not believe it would be scriptural for churches to manage and support separate organizations for benevolent purposes. Neither position is right, but they are divided over how the Orphanages should be managed and supported.

Concerning the **Firm Foundation** view, it should be noted that if the elders of the Tipton church of Christ oversee the operation of Tipton Home (an Orphanage) in the same way they oversee Bible classes, then they oversee every function of that **Home** for dependent children. The Tipton Home has a large farm, they provide schooling for the inmates of the Home, they rear children and even bodily punish the children by whipping them. Is this a function God has authorized His church to perform? If so, what scripture would be cited as proof? However, if they are not serving as directors of the Orphanage, they are operating the Tipton Home illegally. Just recently I debated a brother who claimed that "the law regards them (men who serve as elders of Tipton church) as directors, we regard them as elders." The law does regard them as directors because in the charter granted to them by the State of Oklahoma there is this statement: "To Secretary of State of the State of Oklahoma: We, the undersigned trustees or directors, Earl Todd, Tipton, Oklahoma, Lee Owens, Tipton, Oklahoma, W. E. Lemmons, Tipton, Oklahoma, S. D. Jackson, Tipton, Oklahoma being persons legally competent to enter into contracts, for the purpose of forming a corporation under the laws of the State of Oklahoma, do hereby adopt the following Articles of Incorporation . . ." These men appealed to the State as directors or trustees over an Orphanage, not as elders over a local church. If, then, they serve as elders over the Orphanage, they have involved the church in farming, schooling, raising children and beating of children. If, on the other

hand, they serve as directors, they serve over two institutions, a local church and a benevolent organization.

The **Gospel Advocate** position is likewise an unscriptural position because they admit to having a separate benevolent organization which does the work of a home and not the church. They claim that caring for children is a work of the home, "as a home" and not the work of the church, "as the church." This being true, there could be no scriptural way that local churches could make donations to these benevolent organizations when they admit and claim that they are not doing the work of the church at all. What scriptural precedent or principle would be cited to justify the local churches sending their money to something that is not doing the work of the church at all? Can the money collected into the church treasury be spent to further anything but the work of the church? P so what? But on the other hand, if the Orphanages under directors, not elders "as elders," are doing the work of the churches, this impeaches and denies the all-sufficiency of the organization of local churches of Christ, for if benevolent organizations, separate and apart from the church are needed to care for the needy, of what use (other than raising and contributing money) is the local church?

The truth is always between extremes and it is in this case. The truth of the matter is that God has assigned benevolent obligations to local churches. Such words as "parted to" (Acts 2:44-45), "distributed to" (Acts 4:34,35), "serve tables" (Acts 6:1-4), "sent relief" (Acts 11:27-30), or "ministered to" (II Cor. 9:1), describe congregational action in benevolence. The local congregation is the only organization ever authorized to control and do the work of the local church. To affirm that churches may build and maintain separate benevolent organizations denies the truth of God's word and constitutes a "going beyond" the doctrine of Christ (II John 9). It also involves those who so affirm in such dilemmas as are noted in the first three paragraphs of this article.

Several years ago when the "college-in-the-budget" issue was hot, some affirmed churches could and should scripturally contribute to colleges on the basis of their being parallel to orphanages. Lately, the same argument (?) is being made. While they "stand or fall together" there is no scriptural authority that can be produced from the Bible justifying either of them being supported financially by churches of Christ. But in this area, there is a spot we could all occupy in unity and harmony. Put the colleges and orphanages on an individual basis as far as financial support is concerned and the church would be the church and the orphanages and colleges would be well supported. I believe such would work. It did with the colleges — why not with orphanages? This is one area that has not been explored as fervently as it should have been. Churches have been split asunder and more are in the process of being split. Brethren are dividing further and further apart and I believe this is a possible solution to the question.

Suppose you believe churches could support Orphanages from the treasury. Many do not so believe. They would not oppose you as an individual supporting the institution of your choice, but when it is put in the budget of the local church and regular contri-

butions are sent to the Orphanage from the church, a person who opposes such on scriptural grounds is forced to either not give or violate his conscience. Why not keep the financial support of such organizations on an individual basis and have unity? Why not try it? Why not discuss the possibilities involved in it? Why not?

901 NW 10th  
Oklahoma City, Okla. 73106

### "IS IT POSSIBLE TO SCRIPTUALLY DIVORCE AND REMARRY"

Vernon R. Butler  
US NAF Box 28  
c/o FPO N.Y., N.Y. 09523

I wrote an article with the above title, a copy of which I sent to "Searching the Scriptures" on September 19, 1965 and a copy of which I sent to bro. William H. Lewis concerning an article he had written and to which he refers in the April 1966 "Searching the Scriptures." Bro. Lewis teaches that persons can divorce and remarry (THE ONE EXCEPTION OF MATT. 19:9) and stand justified before God. I do not teach such. I am one of those who teach that persons having two or more living mates (and is presently cohabiting with one of them) is in an adulterous marriage.

If the supposed "exception" of which bro. Lewis speaks in Matt. 19:9 is supposed to be law for the church, why can we not find it in the apostles doctrine (Acts 2:42)? Why is it that all of the writers of the New Testament fail to teach an "exception" to the principle "till death do us part?" Why does our brother Paul teach in Rom. 7:1-4 that having two living mates constitutes adultery? Why does he teach in I Cor. 7:1-11 that each person is to have his/her own wife/husband that if the wife depart, let her remain unmarried or be reconciled to her husband? Why does he teach that the husband is **not** to put away his wife?

Why did not Paul teach the "one exception" to those elders from Ephesus in Acts 20:27? He told them that he had declared unto them the whole council of God. In the Ephesian letter, chapter 5, verses 22-33, Paul shows that the wife is to submit herself unto the husband as unto the Lord. Is that wife at liberty to divorce the Lord, and get a new Lord, and still stand guiltless before God? The husband holds the same position with the wife as Christ does with the church. They are **one** in each other. The body of Christ and the church are one. The husband the wife are one. "For this cause shall a man leave his father and mother and shall be joined unto his wife, and they shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." The only way the church and Christ will ever be put away one from the other is for one or the other to die. The same goes for the husband and wife. A man or woman is entitled to just as many living mates as Christ is churches. Any reader who feels that Christ

sanctions more than **one** church has failed to study his New Testament.

No, brethren, you cannot find in the New Testament the doctrine of the "one exception" (divorce and remarriage for the cause of adultery or fornication) wherein God sanctions a person to have two or more living mates. That doctrine comes from a misunderstanding or a misuse and abuse of what Jesus was saying to those Pharisees in Matt. 19:9.

The length of time that a marriage is to last, as God would have it, is till the death of one of the marriage partners. It was from the beginning. The deceptive teaching that man can divorce and remarry and stand justified before God is of man and not of God. Please give this (and my article when it is printed) your conscientious consideration.

### FORNICATION AND ADULTERY

D. W. H. Shelton, Tampa, Florida

The majority of people claim that married people commit adultery and others commit fornication, they say most commentaries and dictionaries state it that way. Yes, they do, but every one of them contradict the word of Christ. He said, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32).

Again, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery" (Matt. 19:9).

Jesus is talking about people who are legally and Scripturally married, a marriage that God recognizes; they **can** and sometimes **do** commit fornication. If one does I suppose the innocent party can get a divorce and marry again and God will recognize that marriage, if so they too can commit fornication (Matt. 5:32, 19:9).

But if they separate for any reason except fornication, and marry again they may be legally married according to the law of the state, but they are not Scripturally married and God does not recognize that marriage, and Jesus said they are living in adultery — not fornication — **adultery**.

The apostle Paul knew there was a difference in adultery and fornication. In Gal. 5:19 he said, "Now the works of the flesh are manifest, -which are these: adultery, fornication." If there were no difference Paul would never have used both terms side by side in the same verse.

Why not just forget the commentaries and dictionaries and accept Jesus as our authority? He says married people commit fornication and others commit adultery. Selah.

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# SEARCHING *the* SCRIPTURES

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



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

VOLUME VII

AUGUST, 1966

NUMBER 8

## "THE ANTI-ORPHAN-HOME MOVEMENT IN TAMPA"

H. E. Phillips

About once or twice a year some digressive preacher in the Tampa Bay area will blast a full round at "The Anti-Orphan-Home Movement in Tampa." I am not sure whether it is to boost his own courage or to make it appear to those outside the Tampa Bay area that the Social Gospel churches are really growing. It could even be that he wants a little free publicity.

Charles L. Houser, preacher for the digressive Florida Avenue church in Tampa, sent me his July 10, 1966 bulletin (the only one I have ever received) with an insert bearing the title which heads this article. As usual his article is based upon false information, and contains assumptions, perversion of facts, emotional appeals, and very little scripture — one passage perverted and one quoted from Basil Overton in the Gospel Advocate.

His information about Belmont Heights is all wrong. This congregation is making plans for growth. A news report of their recent meeting appears in this issue of the paper.

First, Houser uses a variety of epithets to describe the enemies of his theories, none of which really touch the issue. He uses such expressions as: "anti-orphan-home congregations," "anti brethren," "anti congregations," "anti preachers" and "anti-orphan-home theory." To Charles Houser and his brethren the word "anti" is a bad word that describes such an "unchristian" practice that "conscientious Christians" should "come out from among them and be separate," and "take their stand with Florida Avenue, Manhattan Avenue or West Hillsborough."

"Anti" is a prefix meaning "opposed to; against." Every person I know, whether in the church or out, is "anti" something. Nobody, not even the Devil himself, is for everything! Even Charles L. Houser is an "anti." He is "anti" "anti-orphan-home," whatever that means. If "anti" is a bad word, I suppose "anti-anti" is twice as bad. I charge brother Houser and his brethren with being some of the strongest "anti" brethren in this section of the world.

The truth of the matter is that none of these terms used by Houser describe the position of any brethren in the Tampa Bay area that I know. Of course, "anti-brethren" includes all who oppose something, and I know of none, not even Houser, who does not oppose something, hence, "anti-brethren." But "anti-brethren" does not really define anyone because it does not tell what one opposes. This is also true of "anti-congregations." The term does not really define any group. Florida Avenue and Manhattan Avenue are "anti" groups — they are "anti-anti-congregations."

But the term "anti-orphan-home" is supposed to tell the story. This is equal to saying "against orphan homes." Who is against orphan homes? Name one gospel preacher who denies their right to exist. Some might consider them very poor arrangements, but name one gospel preacher who would deny their right to exist and function! This is nothing but an attempt to prejudice minds by shifting the real issue. If Houser doesn't know it by this time, the issue is "anti-church-supported-human-organizations" which provide the home for children. Guy N. Woods is affirming this month in Montgomery, Alabama that the church can "build and maintain benevolent organizations, such as" — and then names some orphan homes to illustrate. James P. Miller is denying this. Brother Miller is "anti-church-building-and-maintaining-human-organizations." That is what we are against; that is the real issue! Be fair and tell what we really oppose! Mark it down, when one uses such terms as "anti-orphan-homes," he is either ignorant of the issue or he is deliberately trying to mislead.

When the Christian Church started, they referred to those who opposed the missionary society as "anti-missionary," and those who opposed the instrument in worship as "anti-music." This was not a true charge then and it is not now. Faithful brethren then were "anti-missionary-society," not "anti-missionary." They were "anti-instrument-in-worship," not "anti-music." I am "anti-church-supported-human-societies" of ALL kinds! If you want to call me an "anti," tell what I really oppose and I will agree with you.

Second, Charles L. Houser says conscientious Christians should "take their stand with Florida Avenue, Manhattan Avenue or West Hillsborough, where we stand as we have ALWAYS stood, on the orphan home question and on congregational cooperation."

These brethren who promote church supported institutions could not have stood too long on the orphan

home question because it is only a little over fifty years old. Only in the last twenty years have these organizations developed as they now are, and they started as the result of eager school men trying to get the college in the church budget. N. B. Hardeman said the orphan home and the college in the budget "stand or fall together." Only a few years ago Batsell Baxter said the same thing. Were they right? I wonder if Houser will have the courage to write an article like the one I am reviewing against Baxter's view on church supported colleges? If he dares to do it, he will be marked as "anti-college" by the powers in Nashville, and that would be bad for him. I heard him say earlier this year that it was wrong for churches to support colleges. If he has not "changed" he is "anti-church-supported-colleges." (You see, I tell what you really oppose. I could have followed your example and called you "anti-college.")

The brethren and churches who have left the faith (digressive) claim to stand where they have always stood. If they have been in the church as long as twenty-five years, at that time they never heard of "campaigns," "youth rallies," "sponsoring elderships," "hobby-shops," "exodus," "work-shops," "fellowship-programs" and "recreational directors" in the church. Now these are all over the country. One has only to read history to know who has changed and where the change is.

Third, Charles L. Houser accuses "our anti-brethren" of twisting and misapplying scripture "in an effort to sustain their humanly devised theories." These "humanly devised theories" are reduced to the idea that the church cannot help those who are not Christians. He then quotes William's Translation on II Corinthians 9:12,13. Some of these fellows follow the same practice as the Jehovah's Witnesses cult in quoting the translation that best suits their purpose, whether it is true to the original language or not. I am expecting some of them to begin a translation of their own as Watchtower did, and then prove their practice by their own translation. They could translate James 1:27: "Pure religion and undefiled before God and the Father is this, for the church to contribute funds to orphan homes and widow homes . . ."

But I would like to show the mess Houser gets himself into by his theory. There are two main pillars to his theory: (1) The church can, and in some cases **must**, contribute to a "home" — natural or restored — in helping the needy. (2) The church is obligated to help needy people who are not Christians. Both of these points are very strongly advocated. Now if the church is required to help those who are not Christians, it would include Baptists, Methodists, Catholics, and even atheists. If not, why not? Let us take a Catholic to illustrate. Is the church obligated to help a Catholic family in need? Yes, they say, because the **church** is to help all men whether they are Christians or not. All right, in helping this Catholic family does the church contribute to that Catholic home? Oh, yes. The church is not its own benevolent society. Well, if this Catholic home is broken and then "restored" (a Catholic orphan home, old folks home, hospital, etc.), cannot the church contribute to this "restored" Catholic home? "Oh, no!" (Some few in trying to be consistent say yes.) Well, why not? They usually answer that this "restored" Catholic home teaches error. But so did the natural Catholic home! Remember the two pillars

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in this theory: the church must contribute to an organization to help the needy (it is not its own benevolent society), and the church must relieve those who are not Christians, and that would include Catholics. If the church can contribute to a natural Catholic home, it can contribute to a "restored" Catholic home. There is no way to escape this conclusion. According to Houser's theory the church must contribute to any or all denominational benevolent institutions because the church is to relieve "all men" — Christians and non-Christians — and it must contribute to an institution in order to do so.

If, however, they make the exception that the church cannot contribute to these institutions because they teach error, they must eliminate all denominational natural homes for they also teach error.

But if we allow, for argument's sake, that those denominational organizations that teach error may be excluded, what about CARE, the Red Cross, and the United Nations Relief? These are not religious, but they are benevolent agencies. By this type of argument should not the church contribute to these agencies in the relief of those who are not Christians? If not, why not? This is the predicament false doctrine will get one into.

This theory destroys the distinction in the New Testament between congregational and individual obligations (I Tim. 5:16; James 1:27; Gal. 6:10; II Cor. 11:8). It ignores the silence of God's word and goes beyond what is written in having the church support organizations unknown in the Bible (I Cor. 4:6; II John 9). It is digression from the truth of God and will ultimately lead to complete apostasy. These men have a loyalty to and love for their own creations beyond the word of God and the church of the Lord, and I doubt that any kind of persuading from the book of truth will convince them. However, many who are now deceived by their emotional appeals will learn the truth and "come out from among them."

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**I**  
**MARVEL**

**Galatians 1:6**

James P. Miller  
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**THE COLLEGE QUESTION**

Every man has a right to be wrong every now and then. One old brother volunteered this gem of wisdom: "Every one is subject to mistakes; I was mistaken once, I thought I was wrong when I was right." Even an editor can be wrong and it seems I am in that very position. To say the least, I hope that I am, with my judgment of some of my brethren. I thought and have said in the very pages of this paper that when the time came to put the college in the budget the liberal element in the church would just shift gears and go along. It now seems that there is a great wave of opposition to the COLLEGE IN THE BUDGET. The evidence of this is on every hand. Brethren are voicing their convictions in no uncertain terms.

**WE SHOULD BE THANKFUL**

I am thankful for this expression of conservative thought. It shows that many of God's people are still concerned with the purity of the church. Brethren are still able to see the difference in the church and other institutions. Of course, I marvel that they can not see that every argument against the support of the college is an argument against the support of every human institution. If they would take the articles they are writing now and where they use the term "college" they would just put "institution" they would have all of the truth. It is unbelievable that they could see that one is unscriptural and can not see that they all stand and fall together. If the expression, "visit the fatherless" justifies a orphan home, "bring them (children) up in the nurture and admonition of the Lord", would by the same reasoning justify the college. Regardless of this, I am glad that they are able to make this distinction for I believe in time they will be able to see the other also.

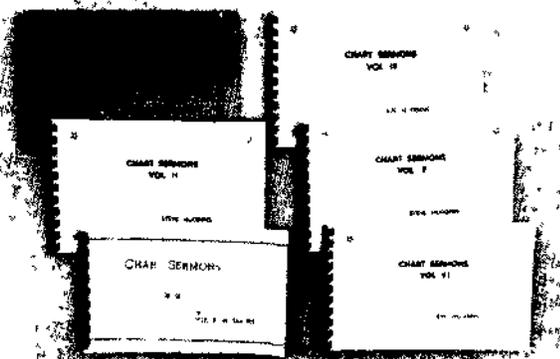
**WHAT OF THE PRESSURE?**

These brethren know that pressure will be brought to "line up" with the powers that are now in control. The official manifesto has gone out from Nashville and for the third time in the last few years the colleges are making their move into the treasury of the church. They have thought each time that the brethren were ready for such a move and have had to retreat on both of the other occasions. There are just two possibilities now as I see the matter. If Baxter, Pullias and Co. are willing to make a real fight out of the issue, conflict is unavoidable. Some of the brethren will give in to the pressure. If they do not, they will be called "antis" and every thing else that goes with a stand for any truth. They will find that just to disagree will invoke

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the wrath of those in "High Places." However, it is clear that some of them will stand. This is the first possibility.

The second is simply this, the more liberal brethren will retreat from the field of battle and wait for a more "convenient season". After all this has been their history. They have little real taste for battle for two reasons. First, they do not have a verse of scripture to support their position and they know it as well as those who would oppose them. Secondly, they had rather wait and take the brotherhood by default than by battle. If they feel that the support of the orphan home is continuing to pave the way for the support of the college they will retreat. If they feel, as I do, that the sentiment of the brethren, as it is of the nation, is in the direction of more and more conservative thought you can rest assured they will not lose that part of the church that is ready to support the college regardless of the cost. They have come too far to turn back now. I Marvel.

## COMMENTS TO EDITORS

'Keep on with the fine articles for I am sure that they help those with an honest heart. We hear good remarks about the paper here.' — Wm. Clyde Sut-ton, Leaksville, N. C.

"Your articles dealing with J. D. Hall's theories are excellent indeed and have been most enlightening to me." — Leo Rogol, Hixson, Tenn.

"I believe 'The written word is more powerful than the spoken word.' Searching The Scriptures speaks very well indeed." — Mrs. M. Y. Barber, Gadsden, Ala.

"Enjoy so much your fine paper. I am still waiting on two brethren to write some sensible articles on the covering." — G. W. Hunt, Tusculumbia, Ala.

"Not only is Searching The Scriptures growing in circulation, it is certainly doing much good in teaching God's word." — B. B. McCormick, Orlando, Fla.

"Appreciate your good work as I have since getting to know you." — David L. Watts, Saraland, Ala.

"We enjoy reading Searching The Scriptures. You are doing an outstanding work. Continue to sow the seed." — Sam Garrison, Nashville, Tenn.

"I would like to take this time to express my appreciation for such a fine paper. I'm glad it is called 'Searching The Scriptures'; it fits so well. I received my first paper December of 1965 and plan to subscribe again this coming December. I benefit more from reading **one** of your papers than I do a dozen of most religious papers. I only wish they were thicker so they would last longer and then I wouldn't have to wait so long to read another." — Mrs. Linda J. Smith, Loring, Maine.

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"The paper is still doing good." — Ward Hogland, Greenville, Texas.

"I certainly like Searching The Scriptures. Keep up the good work." — David E. Curtis, Yuma, Ariz.

"Sometime ago, I determined to send in at least fifty subscribers during the course of the year 1966, most of them new subscribers if possible. I am sending money for nine more, making a total of thirty-seven so far, if memory serves me right, all but about five of these being new subscribers. God willing, I'll more than make the fifty with nearly half of the year left to go." — Conway Skinner, Beaufort, S. C. (Thanks. We wish more would follow your example — Editor.)

"Of course, the paper is much enjoyed. We look forward to its arrival each time." — Colin Williamson, Jonesboro, Tenn.

"I continue to appreciate the work you brethren are doing through the pages of Searching The Scriptures." — J. Edward Nowlin, Decatur, Ga.

"I always look forward to each issue of Searching The Scriptures. I believe I learn something from everyone I get." — Dick Blackford, Owensboro, Ky.

"You are doing a fine job with the paper. I am happy for such a publication." — H. F. Sharp, Gordon, Ga.

## FALSE TEACHERS AMONG YOU — WHO ARE THEY?

Curtis E. Flatt  
P.O. Box 1166, Florence, Alabama, 35631

False teachers are among the Lord's people. The Apostle Peter made it clear that as false prophets were among the Lord's people in prior dispensations, false teachers will be among his people in this dispensation (II Peter 1:20-2:1). It makes a great difference whether or not false teachers are among us! Why? They lead Christians astray and make them to be in a worse state than before they learned the way of righteousness (II Peter 2:20-22). This should impress us with the importance of determining who false teachers are. But how can the false teacher be detected?

One cannot tell whether or not a teacher is a false teacher by his pious looks and pleasing manners. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Love, mercy, and good works may seem to be his adornment but such will not tell you whether or not he is a false teacher.

Neither can one tell if one is a false teacher by his power to draw the crowd. Peter tells us the crowd will follow the false teacher. "And **many** shall follow their pernicious ways; by whom the way of truth shall be evil spoken of" (II Peter 2:2). The crowd may follow the false teacher but the crowd is

# Great Debate Is On; Davis, Bales, Others to Begin Arguing June 28

## Lecture Follows Debates

Three straight nights of debate on evolution and related religious questions are scheduled for Little Rock later this month.

H. Brent Davis, the controversial former speech instructor at Arkansas A and M College, and Dr. James D. Bales, professor of Christian doctrine at Harding College, worked out the match with each bringing in experts of his choice to help.

Eugene Britnell, minister of the Arch Street Church of Christ, made the local arrangements for 7:30 p.m. June 28, 29 and 30 at the Auditorium.

Davis was fired in October from A and M after publicity over his circulation of petitions against the use of the strap at the Arkansas state penitentiary and returned to Orange, Tex., his parents' hometown, where he is now field secretary of the "Anti Fraud Committee of Texas."

In a letter to the Gazette, Davis announced the time and dates of the debates, the questions to be debated and tied participants as follows:

Dr. Bales and Dr. Jack Wood Sears, also of Harding College, will take the affirmative position on the first

debate question, "Resolved: That Genesis provides the most probable explanation for the origin and nature of the universe." Speaking against the question will be Dr. Carl Sagen of the Harvard College Observatory and Rev. Erwin McMullin, chairman of the Department of Philosophy at the University of Notre Dame.

"Dr. Sagen is one of the world's foremost astronomers and Father McMullin is an extremely important voice in liberal Roman Catholic ranks in America," Davis wrote. "Naturally, when a liberal Roman Catholic and a fundamentalist Protestant of some standing meet for an open clash of this nature, whatever they say will have far-reaching implications in the religious realm."

The question of the second night's debate will be, "Resolved: That the theory of evolution has been scientifically established." Dr. Bales and Dr. Sears will take the negative side, with the affirmative taken by Professor R. C. Lewontin, chairman of the Department of Biology at the University of Chicago, and Dr. Thomas K. Shotwell, science writer for Salsbury Laboratories of Charles City, Ia.

the origin and nature of the

Davis and H. B. Dodd, chairman of the Anti Fraud Committee, will be on the negative side of the third debate question, "Resolved: That the Bible is the word of God," with Dr. Bales and an Old Testament scholar of his choice on the affirmative.

Mr. Britnell confirmed Wednesday that he had made the necessary arrangements for the Auditorium, that his church was underwriting the expense and that the three evenings would be open to all persons interested in the debates. No admission will be charged and no collection will be taken, he said. Nor, said Mr. Britnell, would a consensus of the audience be taken.

Each debate will consist of two 20-minute speeches and two 10-minute speeches by each side, followed by an hour of questions submitted from the audience and directed to members of the teams.

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theological issues of revelation are unconnected, and that it has been a pernicious and hurtful error to so connect them in the past, we would never have consented to appear in any context in which supporters of evolution were to be case in the role of critics of the Bible."

The statement said that the visiting debaters contacted Dr. Bales a few days ago and told him that they would not appear if the third debate were held. He agreed, it said, but continued, "On arrival here today, however, we found that it is still scheduled to be held \* \* \* and that furthermore our debates have been given a carnival-like atmosphere by the public statements of Mr. Davis, who is not and never was empowered to speak on our behalf."

The statement said the two considered canceling their appearance but decided to carry on to take the "opportunity of repudiating both extremes."

Davis announced Monday that he would offer Dr. Bales a vial of poison during the third debate to test Bales' belief in the literal truth of a Bible passage (St. Mark 16:15-18) that says believers "shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Dr. James D. Bales of Harding College at Searcy lectured for slightly more than an hour Thursday night at Robinson Auditorium on an "Invitation to Experiment."

The lecture replaced what had once been scheduled to be the third in a series of debates on the theory of evolution and related religious questions.

The third debate was canceled when four scientists said they would not participate in the first two if the third debate, a challenge to the Bible as the Word of God, were held. H. Brent Davis and H. B. Dodd, both of Orange, Tex., who had arranged the debates took exception to the cancellation but neither appeared at last night's lecture. Davis had checked out of the Marion Hotel early Thursday morning.

Eugene Britnell, minister of the Arch Street Church of Christ which had paid rent on the auditorium for the three nights; said he estimated the audience for Bales' lecture at "about 250."

Bales' lecture treated Christ as a figure in history and suggested to members of the audience that they apply principles promulgated by Christ to their own lives to determine if these principles "worked out as Christ had said they would."

One reason for the small attendance for the Bales lecture was the confusing publicity. Since it was announced that the third debate had been cancelled, many people thought it was all over and there would be nothing conducted the 3rd night.

Bales delivered an interesting lesson on the life and claims of Christ. The tape is available with the debate tapes.

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Articles from the Arkansas Democrat and the Arkansas Gazette.

## 'Great Debate' Draws 7,600; Two Deplore 'Atmosphere'

Of the Gazette Staff

About 1,600 persons sat tight through 3V2 hours of Little Rock's Great Evolution Debate Tuesday night after hearing two distinguished out-of state speakers hint that they wished they had never got mixed up in the whole thing.

The debate pitted Dr. James D. Bales and Dr. Jack Wood Sears of Harding College at Searcy against Dr. Carl Sagen of the Harvard University Department of Astronomy and Dr. Ernan McMullin, chairman of the Notre Dame University Department of Philosophy. The Harding College representatives were debating the affirmative side of the question, "Resolved: That Genesis provides the most probable explanation for

universe."

Before the negative side began speaking, Dr. Sagen read a statement protesting plans for a debate that may be held in about three weeks on the question, "Resolved: That the Bible is the word of God." This debate, which originally was to have been held Thursday night at the Auditorium, was to have been the third in the series. It would have pitted H. Brent Davis and H. B. Dodd of the Anti-Fraud Committee of Texas on the negative side against Dr. Bales and another debater of his choice.

The statement by Dr. Sagen and Father McMullin Tuesday night said:

"Since the very point we hope to make is that the scientific issues of evolution and the

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Steve Hudgins — "Fruit Of The Spirit."  
David Tant — "Morality and Judgment to Come."  
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often wrong. Thus his ability to draw the crowd will not indicate whether or not he is a false teacher.

Neither can one tell whether a teacher is a false teacher by his good words and fair speeches. False teachers may bring good words and fair speeches to deceive. "Now I beseech you, Brethren, mark them which cause divisions and offences contrary to the doctrine which we have learned and avoid them for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17,18).

Then one cannot tell whether or not a teacher is a false teacher by his ability to please the audience. False teachers are sometimes able and do tickle the ears of those who hear them (II Timothy 4:3). Just because a teacher "goes over" with the audience does not mean he is a true teacher. He may be false.

These four things: a pious and pleasing look, the power to draw the crowd, good words and fair speeches, and the ability to please the audience make up the basis upon which many, in the church, judge a brother to be a true teacher. But these things will not denote whether or not one is a false teacher.

One can be sure that a teacher is a false teacher if that teacher wrests the scriptures. In II Peter 3:16, we find that some wrested the things which Paul said even to their own destruction. To wrest is to twist. A teacher, who to carry his point, wrests or twists a passage of scripture to make it say something which it does not say in its context is a false teacher. For example, the teacher who uses James 1:27 to prove that the church collectively is to practice world wide relief, wrests that scripture to prove his doctrine and is a false teacher.

One can tell that a teacher is a false teacher if that teacher perverts the doctrine of Christ. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ (Gal.1:6,7). To pervert means to change. When a teacher changes the gospel just a little here or a little there to carry his point he is a false teacher. For example, when a teacher teaches the qualifications of elders and says that the elder does not have to have a household or a family, a wife or children, then he changes or perverts the doctrine and is a false teacher, for the scripture teaches that the elder must rule well his own house or family that he may take care of the house of God (I Timothy 3:5).

One can tell that a teacher is a false teacher if he teaches something which is more than or other than that which is written. "If any man speak, let him speak as the oracles of God;..." (I Peter 4:11). Other scriptures teach the same thing (I Cor. 4:6; II John 9; Revelation 22:18,19; Titus 1:14). For example, when a teacher teaches that it is permissible for the church to provide entertainment for people or to provide facilities for dining and feasting, he is a false teacher no matter how fair his speeches may be.

One can tell that a teacher is a false teacher if he speaks evil of the way of truth (II Peter 2:2). When a teacher is heard to make fun of or to treat lightly what God has said, one can know that such a teacher is a false teacher. Some teachers blandly say that

men do not have to have authority for everything they say and do in religion and in so doing speak evil of the way of truth which demands that if any man speak he should speak as the oracles of God. Such teachers are false teachers.

False teachers are among God's people. They will destroy. It is imperative that we learn how to tell who they are! "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1).

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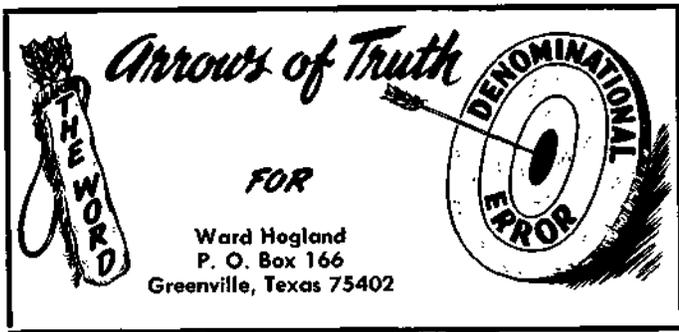
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**A HUNDRED MILLION DOLLARS -  
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(It isn't the policy of this paper, nor of me to print an article written in another paper. However, I feel this to be an exception. The following article was written by my good friend, brother Eugene Britnell, of Little Rock, Arkansas. I was so impressed with the article that I asked brother Phillips to relinquish my space in the paper and print this fine article. He graciously agreed to do so. I wish that every liberal preacher and member could read this article. I feel that it would open the eyes of many! The first article was written by a Mr. R. M. Bell, a Christian Church preacher and the second, by brother Britnell. Let us see that this article gets a wide circulation because history is indeed repeating itself.) — W.H.

"Indianapolis, Ind., December 8 — Giving by members of the Christian Churches (Disciples of Christ) in the United States and Canada topped 100 million dollars for the first time in 1964-65, the communion's 1965 Year Book, published Wednesday, reveals.

"Membership remained practically unchanged at 1,927,380 in 8,162 congregations."

The above paragraphs from Christian Church News, Office of Interpretation, International Convention (Disciples of Christ) tells a sad story. Just think — \$100,000,000 spent, but no gains. "An increase of more than 13 million dollars over the previous year," but no gain in membership.

It is obvious, even to the blind, that something is wrong. At one time the non-denominational Christian Church, poor and despised, was the fastest growing religious group in America. But now it spends a hundred million dollars a year just to stand still.

What has happened? What vile hand has put on the brakes that slowed the growth of the church to the point where the Disciples of Christ are not even evangelizing their own children?

Many are the causes. I will mention only two, which I believe to be chiefly responsible for the failure.

The first cause was a movement to increase the efficiency of the church. Near the middle of the last century, some very honest brethren got the idea that the church needed some kind of an agency to do its missionary work. To facilitate evangelism they organized a missionary society. This society did not accomplish all that was hoped for, so they organized another and then another.

This was the first restructuring operation that was performed upon the Restoration Movement. It was not called "restructure," because that word had not

yet been coined. It was called "progress," and its advocates were called "progressives." The brethren who opposed this type of restructure were called "Antis," and were said to be anti-missionary, because they objected to turning the missionary program of the church over to an outside organization. They contended that the church, set up by the apostles under the guidance of the Holy Spirit, was God's missionary society and that none other was needed.

The time came when the supporters of societies (I was one of them) were forced to admit that we were not getting the job done. The "anti" missionary group, which refused to be restructured, was running circles around us. "The Restoration Plea," said some, "has lost its appeal." Something had to be done!

But instead of confessing our sin, showing our repentance by abolishing the societies, and going back to the New Testament plan of evangelism and missions, we decided to perform another restructuring operation (I say we, not because I had anything to do with the operation, but because I was agreeable to it. I even criticized those who objected to the operation.) In order to meet "the new demands of the changing times," the three old societies — the American Missionary Society, the Foreign Missionary Society, and the Christian Women's Board of Missions, plus some additional agencies — were combined to create the controversial U.C.M.S.

According to the Code of Regulations of the U.C.M.S., the society was created for the following "functions and purpose":

1. "That the world may the more fully come to know Christ, the Son of God";
2. "That all men everywhere may increasingly appropriate for themselves His way of life."
3. "That the world of Christian brotherhood may be realized, and that the unity of God's people may be achieved, this Society is established."

These are high motives and worthy goals. They looked good on paper. They sounded good when eloquently presented to congregations, committees, councils, and conventions. The performance, however, has fallen far short of the promise. The U.C.M.S. has failed so completely to live up to its billing, in everything but raising money, that another big dose of restructure is called for.

It seems to me that this would be a good time to admit our mistakes, confess our sins, and go back to the Christian's guide book — the New Testament — for instruction. But this would be to admit that the Carpenter from Galilee, his fishermen apostles, and the Holy Spirit knew more about the proper organization of the church than we know. Therefore, we appoint committees to draw up plans to restructure the Lord's church.

The "anti-missionary" group which refused to be restructured, though small in numbers, has grown by leaps and bounds. They are still growing. They never talk about "a dying brotherhood." Nobody can convince them that "the Restoration Plea is no longer effective." While the "progressives" mark time and raise money, the "Antis" preach the Gospel and win converts.

That brings me to the second cause of the dying condition of the Disciples of Christ. They have lost sight of the purpose of the church. They have revised and reinterpreted the Great Commission. Jesus said,

"Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28: 19-29.

If you understand this commission, it means that the primary task of the church is to evangelize the world through preaching and teaching the Gospel of Christ. If I have not misjudged the Disciples of Christ, their major interest is in political and social reform and in raising the budget. No wonder they can raise a hundred million dollars with no gain in membership. The field that is plowed produces the-corn.

BLUE & WHITE, January-February, 1966.

Before reading this review, please read and study carefully the article on this page. This article was written to Mr. R. M. Bell, editor of "Blue and White" and President of Johnson Bible College, Knoxville, Tenn.

It is often said that history repeats itself. In many ways this is true, even in the spiritual realm. In the events and circumstances described in Mr. Bell's article, we see the attitudes and consequences which have been seen repeatedly in the history of God's people.

As you can observe, Mr. Bell laments the fact that the Christian Church spent one hundred million dollars in 1965 without showing a gain in membership. He states that "it is obvious, even to the blind, that something is wrong," and then proceeds to point out two of the major difficulties.

Mr. Bell, his paper, and the school which he heads, represent what we might call the conservative element of the Christian Church. They are closer to the truth than many Christian Churches, and, I might add, as close on many things as some present-day churches of Christ!

In his article, Mr. Bell speaks of the "progressives" and the "antis." Since we hear those terms used frequently in the church today, I must make some applications of these principles and epithets so that all may understand the truth.

Those whom he styles "progressives" in the Christian church are those who promote the societies and unscriptural church works. The "antis" are those who oppose the societies and contend for the all-sufficiency of the church and a strict adherence to its God-given work. So they have the "progressives" and "antis" in the Christian Church just as we now have in the church of Christ. And I suppose that the modern "progressives" in the church of Christ would claim to be in agreement with the "antis" of the Christian Church. But the truth is, 'the "antis" of church of Christ today are in agreement (on these points) with the "antis" of the Christian Church; and our liberal brethren are in agreement with the liberal wing of the Christian Church. No wonder there has been talk of a merger of the two groups!

Mr. Bell lists as the first problem among them "a movement to increase the efficiency of the church." This stems from the attitude among the "progressives" that the church as God built it is not sufficient to do its work. He points out that they built one society, then another and another. While he was at

one time a promoter of the societies, he saw the failure of them and is now honest enough to admit it. (It would be commendable if the Gospel Advocate and many preachers among us would be honest enough to admit that they have changed from the position which Mr. Bell now holds to that of the "progressives." It is obvious that they have changed, but they still deny it.)

Mr. Bell correctly observes that he and other "antis" are not opposed to missionary work in their opposition to the missionary societies. They object "to turning the missionary program of the church over to an outside organization." That is exactly the situation in the church today. In our opposition to missionary societies, benevolent societies and edification societies (church supported colleges) we are not opposed to evangelism, the care of the needy, nor colleges in their proper place. What we oppose is the surrender of the work, funds and oversight of the church of Christ to "an outside organization." That's the issue!

We know, as Mr. Bell and others have learned the hard way, that there can be no end to the building of societies to be connected to the church. The mind and attitude that can see the need for ONE society will see the need for MANY. As is always true, the human mind will glorify and exalt the works and institutions of men above those of God. If we can build one human institution or society to do the work of the church, we can build human institutions to do all of the work of the church. When you leave the word of God and the church, who is to say how many institutions we need to build? In the Harding College Lectures of 1952, brother Jack Dunn very clearly pointed out the inevitable end of such a course, he said:

"Some of my brothers evidently think that the church can function through a human institution. This is the old 'missionary society' issue revived. And this idea, carried to its logical extreme, would reduce the church to a money-raising body, and turn all of the church's functions over to human institutions. Let the human institutions do the teaching, the works of benevolence, and let the church support them, some say. Well, if the human institutions can supplant the church in these functions, then surely they can supplant the church in money-raising also. The church, then, would have no reason whatsoever for existing!"

I never cease to be amazed at those who claim to believe in the all-sufficiency of the church while at the same time they build and promote societies and institutions to do its work. They are as inconsistent as the creed writers who state in their creeds that they believe in the all-sufficiency of the Bible! Their creeds negate their argument.

Mr. Bell called upon his brethren to confess their sins and show their repentance by abolishing the societies, but instead they tried to correct their mistakes by building additional societies. Likewise, we call upon our brethren who build and promote societies to turn from them, exalt the Lord's church, and let us work together in peace. Of course such would be to admit that "the "Carpenter from Galilee, his fishermen apostles, and the Holy Spirit knew more about the proper organization of the church than we know."

In describing present conditions among them, Mr. Bell says that while the "progressives" mark time and raise money, the "antis" preach the gospel and win converts. So it is in the church today. I don't know too much about other states, but in Arkansas I'm confident that we are building far more churches than our "progressive" brethren are building. And I doubt that anyone can show many cases where we have neglected our responsibility in benevolence.

According to Mr. Bell, another "vile hand" that has "put on the brakes and slowed growth" of the Christian Church is their lack of respect for the divine purpose of the church. He says that they have turned from the primary mission as stated in Matt. 28: 19, 20 to "political and social reform and in raising the budget." They need to see, and I think that Mr. Bell does, that the same minds that built the societies also served as the breeding ground for the ideas which prostituted the work of the church. When men will not respect the divine organization of the church, they will not long respect its divine mission!

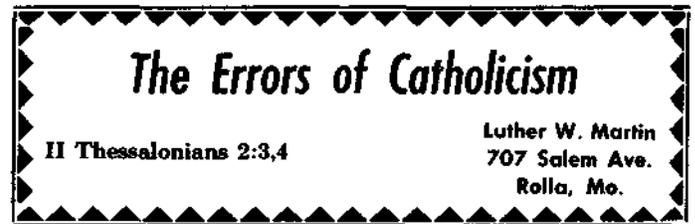
Many religious leaders are becoming increasingly concerned about the social emphasis in churches today. While they can see the folly of the social gospel in religion, many of my brethren go right on building their church kitchens and "fellowship" halls. And some of them even think that they can defend such by the Bible!

It is evident that many churches of Christ have now turned from their God-given mission. When we see churches promoting and supporting such things as: Camps, kitchens, Youth Rallies, Boy Scouts, Banquets, "Hootnannys", hospitals, recreation schools (from kindergarten to colleges), Cows for Korea (including the published claim of spreading the kingdom of God by milk, butter, meat, hides and manure), Hobby Shops, and such like we know that they have turned from their true mission. Three churches here in Arkansas recently sponsored an area wide "Youth Forum" in which they supported volleyball, badminton and magic tricks! And the three couldn't pay the cost of \$200 without asking churches within 100 miles to help them! They have been bitten by the sponsoring church bug.

Read the scripture at the heading of this paper and you will see that the work of the church is preaching the gospel, caring for its needy and edifying or building itself up by feeding upon the truth (Eph. 4: 15, 16). This is all that the church may do with God's approval!

To our "progressive" brethren may I say: If you avoid ending up where the Christian Church now is, you will have to come back to the New Testament, the one body, and its divine mission. You may be called "antis" but thousands have survived that and are now "running circles around" their critics and growing "by leaps and bounds."

People cannot work and spend money without experiencing the true spiritual growth if they will follow God's advice to the people of old when He said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me" (Isaiah 48: 18, 19) E. B.



### WHAT DO CATHOLICS MEAN BY 'BLESSING STATUES'?

The unabridged dictionary gives us a first definition for the word BLESS: "from the consecration by sprinkling the altar with blood." Secondly; "to set apart, to consecrate to holy purposes; to make and pronounce holy." Thirdly; "to make happy; to make successful; to make prosperous in temporal concerns; \_\_\_" Fourthly; "to wish happiness to; as the father blessed his son." Fifth; "to consecrate by prayer." Sixth; "To praise; to magnify, to extol for excellencies."

Now, keeping the foregoing definitions in mind, let us copy two different news items dealing with things being 'blessed':

#### "ARCHBISHOP RITTER BLESSES STATUE AT HIGH SCHOOL"

"Archbishop Joseph E. Ritter of St. Louis blessed a six-foot statue of the Blessed Virgin in dedication ceremonies yesterday at St. Mary's High School, 4701 South Grand Boulevard.

"After a brief address by the archbishop, the student body sang two hymns. The white statue, standing on a six-foot pedestal near the main entrance of the school, was donated by the graduating classes of 1953 and 1954 in observance of the Marian year, which ended today." (St. Louis Post Dispatch.)

The second item reads as follows:

#### "BRIEFCASES BLESSED"

"Lisbon — University professors and students had their brief cases blessed at a traditional ceremony which takes place every year in the Lisbon Cathedral. The blessing was performed by His Eminence Cardinal Emmanuel Goncalves Cerepeira, Patriarch of Lisbon." (St. Louis Register, June 3, 1955.)

#### QUESTIONS FOR CATHOLICS!

In the so-called blessing of the idol and the brief cases, just what was accomplished? And, if so, which of the definitions will apply to the action performed? If the Jews were being mimicked, why wasn't blood used on the idol of Mary, and also upon the brief cases? Even so, if this HAD been done, what good would have resulted?

If the second definition is to apply, then to what "holy purpose" is the idol dedicated, unless it is actually being worshipped?

If the third definition is to apply, then are we to believe that the idol and the brief cases were "made happy" by supposedly being blessed? Or were they "made prosperous in temporal concerns"?

If the fourth definition is proper, then we must accept the idea that a reasonably intelligent human being was "wishing happiness" to an idol of stone, or "wishing happiness" to a brief case of leather!

If the fifth definition is appropriate, then we would ask ... "What is to be gained by "consecrating" an idol, or brie? case, "by prayer"?"

Finally, if the sixth and last definition is to be applied, are not the Catholics admitting openly that they are "praising, magnifying, and extolling for excellencies" the idol of the virgin Mary, and the brief cases?

## The Errors of Baptist Doctrine

H. F. Sharp  
Box 376  
Gordon, Georgia 3101

### LIMITED ATONEMENT --No. 5

In the debate with brother Srygley, Mr. Cayce states, "Sufficient provision was not made in the death of Christ for the salvation of all the race, because he did not die for all the race" (Page 143). Notice the following:

1. In no place of the Scriptures is it intimated that Christ died for a part of the human family, only. Though we read that he gave himself for the "sheep" it is not intimated that he did not give himself for others also. Heb. 2:9, "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor, that by the grace of God he should taste of death for every man." I Tim. 2:8-6, "This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one Mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." II Cor. 5:14-15, "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves." I John 2:2, "He is the propitiation for our sins; and not for ours only, but also for the whole world."

2. It is contrary to those Scriptures which predicate damnation of sinners on the lack of their faith. "He that believeth not shall be damned" (Mark 6:16).

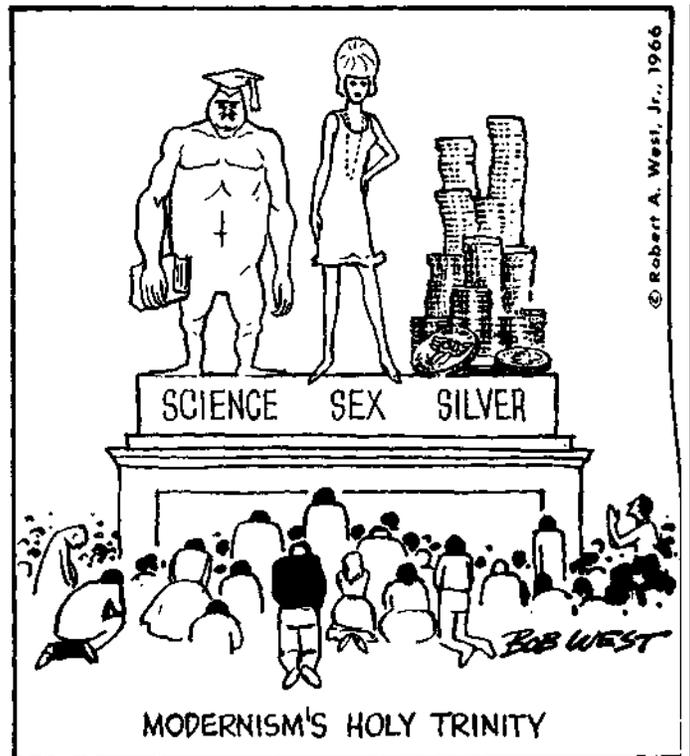
3. It is contrary to the Scriptures which represent that the lost might have been saved. "Ye will not come to me, that ye may have life" (John 5:40). "Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat. I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not" (Matt. 25:41-43).

4. It is contrary to the Scriptures which represent God as being impartial. "God is no respecter of persons" (Acts 10:43). "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance" (II Pet. 3:9).

5. It limits the power of God, making it impossible to save all; or make the power of the blood of Jesus inadequate for all. "All power is given unto me in heaven and in earth" (Matt. 28:18).

6. If Christ died for only those who are saved, then there never was the possibility for others to be saved. If this is not true, then some could, can, be saved without the blood of Christ; and if saved without the blood of Christ, they are saved without being washed from their sins. "The blood of Jesus his Son cleanseth us from all sin" (I John 1:7).

## Our Religious World



### BOOK-MILLER DEBATE

#### "Instrumental Music In Worship"

Morris Butler Book of the Christian Church and James Parker Miller of the church of Christ discussed the question of instrumental music in the worship in the Howard High School auditorium in Orlando, Florida, March 15, 16, 17, 1955. Large crowds heard every session of this debate. It is one of the finest in print. This book is the debate exactly as it was presented by Book and Miller.

Cloth bound - \$2.50

# The News Letter Reports

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

## MILLER-WOODS DEBATE

Carroll W. Puckett, Montgomery, Ala.

There will be a debate conducted in Montgomery, Alabama, August 29 through September 1, 1966 (Monday through Thursday), beginning at 7:30 p.m. The disputants will be James P. Miller and Guy N. Woods. The Gay Meadows church has invited and is endorsing brother Miller. The Cleveland Avenue church is endorsing brother Woods. This debate will be conducted in the City Auditorium (3,000 seats) in downtown Montgomery. The following propositions will be discussed:

It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us."

Affirmative: Guy N. Woods  
Negative: James P. Miller

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without Scriptural authority."

Affirmative: James P. Miller  
Negative: Guy N. Woods

Arrangements have been made with brother H. E. Phillips, editor of Searching the Scriptures, to duplicate and sell recording tapes of the debate. He has professional equipment for this work, and the entire debate can be obtained from him for \$12.00. This will be on four reels of new Mylar tape, guaranteed to be good recording. This arrangement will emanate the confusion resulting from numerous tape recorders during the debate, and the cost will be about the same as though an individual recorded it himself.

The Gay Meadows church, 2665 Fisk Road, invites you to come to Montgomery for this debate. The conservative brethren of the Montgomery area will gladly open their houses to those from out of town who desire a place to stay while here as long as they last. There are plenty of hotel and motel facilities here. If you plan to come and would like to stay with us or would like for us to get you motel or hotel reservations, please direct your wishes to: Carroll W. Puckett, 2527 Montreat Drive, Montgomery, Ala. 36111. Phone 288-1461.



Jay K. Black, DeLand, Fla. — The church here is in need of a full time preacher. Our former preacher, brother Tom Wheeler, decided by his own choice to quit full time work and go back to secular work. If anyone is interested, please contact me at P.O. Box 1966, DeLand, Fla. 32721.

Hugh Daniel, Baltimore, Md. — The church which meets at Glen Burnie, Maryland will need the services of an able, sound preacher to locate and work with us after August 1, 1966. We are self supporting. We own a three bed-room, two bath house in which the preacher can live. This residence is debt free. We also own our meeting house which is adequate for our foreseeable needs. We will appreciate any information that will put us in touch with such a man. Write to me at 5308 Ballman Avenue, Baltimore, Md. 21225.

Robert M. Atkinson, Monticello, Ky. — The church in Monticello, Ky., had a meeting June 20-26 with William E. Wallace doing the preaching. The gospel was faithfully and forcefully preached and record crowds attended throughout the meeting. One was baptized and one restored.

This church recently purchased a very nice residence for the preacher and family, but still maintains a heavy program of evangelistic work including partial support of faithful preachers in Wisconsin and Norway as well as a daily local radio program.

The Lord willing, I shall preach in a meeting at Shearer Valley July 11-17. This will be followed by a tent meeting of ten days duration with the church at Oil Valley. Then, the Lord willing, I shall preach in a meeting with the Fairview church September 5-11.

John H. Gerrard, Kokomo, Ind. — Guthrie Dean will do the preaching in a meeting beginning July 20 to continue through the 27th. The Courtland Avenue church extends a welcome to all to visit us during this meeting.

Vestal Chaffin, 102 Park Ave., Dickson, Tenn. 37055 — A new congregation began meeting in McMinnville, Tenn., on Sunday, June 5th, 1966. I conducted a gospel meeting with them June 6-14. I preached for the East End church in McMinnville, 1948-1951, and have conducted many meetings in that area, and was highly respected for my work's sake. I found a number of people in the area that are very much dissatisfied with the liberal trend in the churches; and even though they might not fully agree with my opposition to some things being practiced in the churches, they still have a great deal of respect for me and the truth for which I stand. I am fully persuaded that with the proper teaching and leadership, many of these people will take a stand for the truth.

This new congregation will be known as the West End church of Christ. There are between 25 and 30

that will meet regularly at the present time. The attendance in the meeting ran from 25 to 67, with an average of about 48 each service. The radio program during the meeting created a great deal of interest and caused some of the liberal preachers to try to make some explanation to their congregations. This new congregation needs a good level headed gospel preacher to work with them full time, immediately. Outside support will have to be raised, but I am sure this will be no major problem, for many people and congregations have been interested in seeing a faithful church in McMinnville for several years. If anyone knows of a good preacher who is available, please contact me or brother **Fred Moore**, Route 4, McMinnville, Tenn.

**Leo Rogol**, Hixson, Tenn. — It was my good pleasure to be with the Hull Street Road church of Christ, Richmond, Va., in a gospel meeting from June 26th through July 3rd. There was a genuine interest in the truth manifested on the part of all these brethren, and it was good to see interest in this effort on the part of the visitors that attended each evening during the meeting. I appreciate the willingness of these brethren to stand firmly for truth at all costs, for they have suffered much for their respect for truth. I commend these brethren for the fine work they are doing in teaching from house to house, for publishing a monthly bulletin, and for teaching and preaching in the assembly. They have no regular preacher with them, but do this work under the oversight of two very capable elders. If you are visiting in the Richmond area, worship with them at 10,000 Hull Street Road, located in south Richmond on Route 360.

I began working with the North Hixson church of Christ in Hixson, Tennessee the first of June. I am well pleased with the progress these brethren have made in the past few years in face of opposition from the liberals in the Chattanooga area. I look forward to a good work with these fine brethren. I began my work with a gospel meeting from June 12th through the 19th. When you are in the Chattanooga area, worship with us. We are located on the north Hixson Pike, about 1 1/2 miles from the route 153 intersection.

**F. O. White**, Miami, Fla. — At this writing I am in a gospel meeting with the Belmont Heights church of Christ in Tampa, Fla. We are having a very good meeting with this good congregation. The interest and attendance have been very good; the building almost filled each service during this meeting. This congregation is sound in the faith, contending for those things authorized in the word of the Lord. Brother **Carlton Pendergrass** is working with this good church as their regular preacher. They are making plans to employ another preacher full time. I appreciate having the opportunity to work with the good brethren here at Belmont Heights in this effort of preaching the gospel of Christ. Six have been baptized, one restored and one identified.

**James W. Rury**, Beaverton, Oregon — After five and one half years of labor with the church in Dallas, Oregon I have accepted the invitation of the brethren in Beaverton, Oregon to move there and work with them. The years in Dallas saw 77 responses with 22 baptisms. In the Beaverton area (suburb of Port-

land) there is an opening for a qualified man to lease an Enco station if some Christian would be interested in moving to this part of the country. Please note my new address: 1885 S.E. Queens Lane, Beaverton, Oregon 97005.

**Ercel Ray Warren**, Medina, Tenn. — A new congregation has been started in Albion, Michigan and they are in need of a gospel preacher. I have agreed to move there September 1, but my support will have to be raised in full. I have been informed that due to my present needs that I will most likely need about \$550. per month. If you brethren are willing and able to help in the preaching of the gospel in this area, I will willingly preach the gospel. It was a difficult thing for me to do to decide to leave Medina, but now that the decision is made, I am earnestly looking forward to moving to Albion, Mich. If you can help or want more information, contact me at P.O. Box 2, Medina, Tenn. 38355.

**Charles F. House**, P.O. Box 641, San Luis, Ariz. — From time to time I receive letters of inquiry from North American brethren who desire to go to Mexico with the gospel and be located in a certain city or community as an evangelist. These brethren seek more information on how to proceed with their plans. For those brethren who desire to come, it would be well if we would do as they do in the business world, that is, "Investigate before you invest," because things are much different in Mexico than in the USA. For example, the government of Mexico has taken the attitude of "Mexico for the Mexicans," and foreigners will be permitted to "visit their country," if they bring money. This means that they can come in as tourists. Actually, there is a great difference in their culture and ours, their customs and ours, their laws and ours. The gospel can be preached in Mexico, but only under certain conditions.

As regards our work along the far western U.S.-Mexico border, as foreigners in Mexico, my wife and I are members of the San Luis Rio Colorado Sonora, Mexico, church that meets at 1608 16th of September Avenue. We live just across the international border at San Luis, Arizona. This church, as all other New Testament churches, is autonomous. She runs her own affairs. Since this church is now in her own building, Mexican law states that the building, property, and fixtures be inventoried and registered over to the Mexican government, and that there be some one (a Mexican citizen by birth), responsible, a representative of the local church, who is accountable for the property to the government. The Mexican government owns all church property within the republic, including the Roman Catholic church buildings.

Brother Luis Trevino, our preacher, a fine young man of 21 years, from Reynosa Tamps, Mexico, began work here in January 1966 by invitation of the local church. By Mexican law, brother Trevino is the located preacher here, and not I, even though we both do evangelistic work. He is the one accountable to the Mexican government. My wife and I are not recognized as teachers, nor am I recognized as a preacher by the government of Mexico, nor by the churches in Mexico, but as visitors. As a visitor to Mexico, a foreigner, and only as a member of the local church at San Luis, I have no authority at all, except what divine law allows, that is to preach the gospel to the

extent of my ability, which I have been doing in Mexico since 1954. I cannot go from house to house passing out gospel literature, since I am a foreigner, without violating the law of the Republic of Mexico. I can, however, preach the gospel in homes as well as in the church buildings if I have received invitations to do so.

**J. Edward Nowlin**, Decatur, Ga. — After seven years of "making tents" in the school room, I have resigned from the Atlanta school system to give my full time again to the work of the Lord. The work at Glenwood Hills is making headway in the right direction. Since 1960 we have given up members to start three new congregations. Two have been baptized and some placed membership recently.

### READY TO PREACH THE GOSPEL IN SAINT JOSEPH, MISSOURI

**William C. Sexton**

We have moved to work with the congregation meeting at 10th and Lincoln Streets in St. Joe, the town where the "Pony Express" began long ago.

We share the sentiments of the apostle Paul: We're not ashamed of the gospel of Christ, knowing that it is the power of God to save all — black and white, rich and poor, educated and uneducated, young and old; all in every nation. The gospel contains nothing to cause a person to be ashamed. God is its author, Christ its subject, The Holy Spirit its revealer, man's good its aim. It will make one a better person in society, prepare one for eternity, and gives one a peace of mind that has no equal. Having been saved by this power, we feel that we are "debtor" to all, to try to the best of our ability to bring to them this satisfaction and peace of mind which we have found.

Being ready to preach the gospel requires: 1) Knowledge of WHAT the gospel is; 2) Conviction as to the TRUTHFULNESS of it; 3) Determination to face the opposition.

We understand that the gospel is — 1) The power of God to save. 2) It consists of: A. Facts that must be understood and believed; B. Commandments that must be considered, accepted, and obeyed; C. Promises can be enjoyed only by those who have obeyed from the heart that form of doctrine which was delivered them (Rom. 6:16-18). 3) This gospel is needed by all, for the "wrath of God" is revealed from heaven against all who have not been saved by this power.

We are convinced that these facts are TRUE: The evidences supporting the inspiration of the scriptures are in abundance; the proofs supporting the resurrection of Christ are "infallible" (I Cor. 15:1-6; John 20:30-31; I John 1:1-3). Testimony of the sufficiency of this document, the New Testament, is overwhelming (Gal. 1:6-11; II John 9; James 1:25). We feel sure, that if any honest person will give due consideration to these evidences, he'll be convinced too!

We are determined to face the opposition of Satan and all of his agencies in their efforts. We are sure that we will find many parties **set** against our efforts, thus, determination is necessary; we have settled this in our mind (II Tim. 3:10-13; Luke 14:25-33).

We are ready to supply the effort that is necessary to make the Will of the Lord known. Paul was **active**

"night and day," in teaching and warning the Ephesians. His heart was in his work, he did it with "tears" (Acts 20:31). Timothy was to be committed to preaching "the word," both "in" and "out of season" (II Tim. 4:1-3). We have weighed these things and committed ourself "to the Lord."

The congregation is not able to supply all of our support. At the present, we are in need of some more support. We would be glad and grateful, to hear from any who might be **able** and **willing** to assist us in our efforts here in North West Missouri.

We invite all who might be coming our way, to stop and worship with us. Anyone moving to this area is invited and encouraged to worship and work with us. We are several blocks north of U.S. 36, on 10th Street. If one will take the 10th Street Exit from U.S. 36, go north till they come to Lincoln, they will find the church building. Worship with us; pray for us; assist us, if you can.

Crestview Village Apt 17 C St.  
Joseph, Mo. 64506

### THE WORK IN CALIFORNIA

**Don Bassett, Sacramento, Calif.**

It has been several months now since we heard Bro. James P. Miller so ably defend the truth in the Miller-Wallace debate and then took our leave of those whom we love in the South to return to our home state of California after an absence of some six years. What we have found upon arrival in Sacramento, the capitol of California, and what we are doing along with others in this area may be of interest to those of our brethren who read **Searching the Scriptures** and are not familiar with the work in California.

California is booming in every conceivable sense of the word. We had expected the great southern California megalopolis to be faster and more crowded than ever, but it had not occurred to us that the quiet central valley and the majestic snow-peaked north could have undergone such a phenomenal metamorphosis in the few short years of our absence.

The agrarian north is turning into a new Los Angeles. Land is selling at a premium, making the building of meeting-houses a nearly insurmountable problem for poor urban churches in small numbers. People are everywhere, choking the beauty of the valleys, desecrating the stately tranquility of the forests. California is the most populous state in the nation which, one would think, would make it one of the ripest fields for gospel preaching in the country.

However, these people are rootless, directionless, and sometimes lawless. Social unrest, violence in the streets, racial conflict, and carnality beyond description are everyday obstacles to faithful service to God. Money is easily made; wages are high. And for those who do not make money, because they cannot or will not, there is the effortless life of welfarism which saps the moral strength and stamina of the people where there is any left. Easy money and lots of spare

time in a society where **anything** can be bought have made these people highly resistant to the truth.

Our liberal brethren have accommodated themselves to the spirit of the times and are hamburgering and hotdogging their way into the lives of the people with considerable success. They have gone to unbelievable depths in their denial of plain Bible truths. They are nearly indistinguishable from the "nations 'round about them." If any man among our peace-loving brethren in the South, whom we love so dearly, believe that the liberalism that has crept into the church is not serious enough to stand up and fight over, we would urge them to visit us and see the consequences of tolerating "sin in the camp." In this state, the kingdom is rent, Ephraim has gone a whoring after idols and cares nothing for his brethren.

Amidst this rather dismal wreckage of a once virtuous society and once united body there is hope for the future. The truth is being preached in hundreds of places no one ever heard of. There are brethren who are coming out of the liberal churches who are sick of Methodist sermons from gospel preachers. In rented halls, in private homes, in newly constructed tiny meeting-houses the work of rebuilding has begun. It is slow. Our liberal brethren actually refuse to admit we exist; society in general seems disinterested. But though they are few, there is a remnant out here who have been tried in the fire and are stronger for it.

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### **CHECKED UP ON ME**

A. C. Grider, Longview, Texas

In my booklet entitled "**Charts and Debate Notes — Institutionalism**" I made some rather startling statements. I intended for the booklet to be provocative. I had hoped the liberals would challenge those statements, thus giving me a chance to substantiate them. Apparently they knew all too well that what I said was so and that the less they said the better. And so it was for three years. But, finally somebody wants some information. A brother from Memphis asks for some proof of some assertions. He said a "sincere and teachable" person wanted some information from page 13 of the booklet. First he wanted the names of the five orphan homes I mentioned there. I gave them to him as follows: Southern Christian, Tennessee, Childhaven, Boles and Tipton.

Then the man wanted dates and proof of my charge that Tennessee Orphan Home falsified their needs and said they were holding up past due bills (indicating they were unable to pay them) at a time when they were taking in over \$1,400.00 per month above the cost of operations. I supplied it as follows: I sent him a copy of the financial report of the home for the year ending October 31, 1955. In this report they stated that they ended the year with "**Amount received over cost of operation** — \$16,833.44." This figures out to over \$1,400.00 per month as I said. Then I sent him a copy of the full page ad in the Gospel Advocate of March 24, 1955 which was about

the middle of the fiscal year. In this ad they said they were holding up past due bills. Hence my proof. According to their OWN FIGURES they took in an average of over \$1,400.00 per month above the cost of operation. And at the same time they said they were holding up past due bills.

I wish others would question some of these things. It gives me a chance to further expose the graft and greed of these human institutions. While preparing my "defense" of the statements on page 13 of my booklet, I came across these startling figures:

1. Tennessee Orphan Home reported that they spent \$56,254.66 in 1955 for the "total care of the children." Now, note it, fifty-six thousand dollars for the total care of the children. But do you know how much they reported for that year for salaries alone? Well, it was \$32,109.52. How about that? Somebody had to be paid thirty-two thousand dollars in salaries to get them to spend fifty-six thousand dollars on the children! Of course when you add their postage and their traveling and their phone bills and other things, the cost of getting that fifty-six thousand spent on the children goes up. In fact, the total overhead that year was \$64,819.14. So, actually it took sixty-four thousand dollars in overhead to get fifty-six thousand spent on the children.

2. In 1958 it took \$33,000.00 in salaries to get them to spend \$66,000.00 on the children according to their own figures. Give us one of your dollars and we will spend two more of **your** dollars on these children. My how they love them!

3. In 1960 total salaries were \$37,000.00 and the total spent on the children \$66,000.00. Whereas in 1961 the salaries ran to \$44,000.00 as they spent \$80,000.00 on the children.

4. But in 1962 it was worse still. Salaries totaled \$47-,687.31 and the total spent on the care of the children amounted to \$82,276.85. (In number 2 and number 3 I used round numbers. ACG.)

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### *Tapes of the*

### **JOHNSON-WILSON DEBATE**

**June 28, 29, 1966**

**Proposition:** "Resolved: The God worshipped by Christians exists in reality."

Gordon Wilson affirm — James H. Johnson denies

**Proposition:** "Resolved: All religion, including Christianity, is false, and is not beneficial to man." James H. Johnson affirms — Gordon Wilson denies

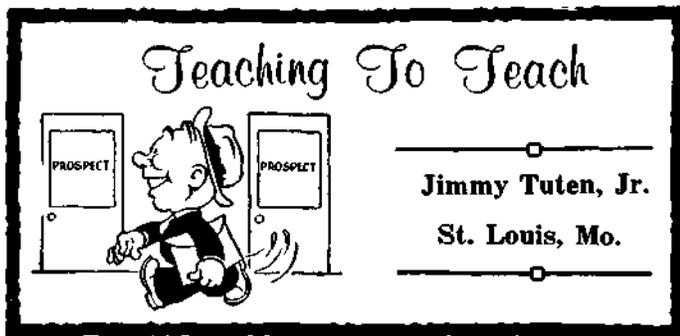
Gordon Wilson is evangelist for the Northeast Clairmont church of Christ, San Diego, California.

James Harvey is national president of the American Association for the Advancement of Atheism, Inc.

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### MOTIVATION OF PERSONAL EVANGELISM

Economists tell us that the world population has reached an all time high of three billion, three million people. In America, the population is 191,334,000. There is an increase of about three million a year. By 1970, we are expected to have a population of 208,249,000. While we have no way of knowing what the exact ratio is between the Christian and the non-christian, we know the figure is high, and that it continues to climb year after year. As the gap between the number of christians and non-christians widens, the problem of our failure to reach the people of the world becomes more alarming. While there are thousands who are being reached through the functional arrangements of the local church, many more could be reached if brethren would accelerate a well planned program of personal evangelism. "Teaching to teach" from "house to house" is a proven method of gaining more converts to Christ (Acts 5:42; II Tim. 2:2).

#### THE NEED FOR MOTIVATION

It has been estimated that about half of one percent of the total number of christians everywhere are doing any form of personal work, and a greater majority of the churches of our Lord have no planned program of teaching outside the regular assemblies. This means that a greater portion of the children of God are spiritually unemployed. Potential energies and talents are thus wasted. Now that we have shorter work weeks and more leisure time, a greater amount of time could be devoted to sowing the seed of the kingdom (Luke 8:11). But why is it that so few are giving little or no time to personal evangelism, when it has been demonstrated that this is a most effective way of reaching those out of Christ? The answer is simple: A lack of training, which in turn is due to a lack of motivation. Members of the body of Christ must be encouraged and led to a greater realization of individual responsibility in carrying out the great commission (Matt. 28:19-20).

#### HOW TO MOTIVATE

The means of impressing God's people with the responsibility of taking the gospel of Jesus Christ to those around them are many. Systematic personal efforts of winning individuals to the Lord can be stimulated in various ways. A few suggestions are:

(1) Preaching and teaching: The Christian's relation to Christ must be vital and personal. They must be directly impressed and influenced by the examples, as well as the teaching of Christ and the Apostles with reference to the importance of dealing

with individual souls. To ripen one's understanding of those Scriptures that deal with personal responsibility requires much emphasis. A number of sermons from the pulpits, as well as special class-room work should be devoted to the task. Before trying to organize a systematic program, a series of lessons should be preached on the theme, followed by an occasional sermon from time to time. There are filmstrips and publications available to assist one in preparing the material for such lessons.

(2) The brethren must be sold: The real hinderance to personal evangelism might not be met by sermons in months of preaching if those who are the shepherds and guides in spiritual matters are not sold on the need for this type of work. The program of personal evangelism is only as good as the overseers and leaders of the local church make it! If they are not willing to express their love and passion for the lost by sacrificing time and efforts in learning the fine arts of personal work, little good will come from organized efforts. The sin of neglect with reference to unfolding the Word, and the failure to demonstrate the practical application of personal responsibility, is that for which all will someday give account (Rom. 14:11-12).

(3) Training classes: Just as training classes are conducted for teacher's training in the teaching program of the church, so classes should be conducted for this type of work in addition to classroom work. There are a number of brethren who oppose innovations into the work and worship of the church, who are capable of conducting a "Personal Worker's Training Class." A serious mistake is to neglect this talent, and to fail to take advantage of this know-how. These classes could be arranged very much like a Teacher's Training Class, or a Vacation Bible Class, or some other arrangement that best suits the local needs. These should be repeated every year or two in order to strengthen the worker and enlist additional help.

(4) Regular workers meetings: Another effective way of motivating personal evangelism is through regular worker's meetings. These afford an opportunity for workers to express themselves and make improvements. Some of the best ideas result from this type of gathering. This can be done as often as circumstances demand it. Also, this offers a convenient means of presenting the plans for procedure in the personal work program, to those most interested.

(5) Recommend publications: Those who take part in this program will want to read some of the fine books and publications dealing with personal evangelism. Secure from Phillips Publications a book list of material dealing with personal work, and encourage brethren to read them. The matter of personal evangelism can be cultivated!

#### CONCLUSION

Those who are content to be average, complacent church goers will never make soul winners for Jesus. Love for God's righteousness is a supreme quality (Matt. 6:33). This must dominate one's affections and be a focal point in one's thinking (I John 4:15-15). We must then "hold forth the word of truth" (Phil. 2:15-16), and this certainly cannot be done without a concern for the lost (I Thess. 2:8). When one couples with these ingredients a zeal for the un-

saved, there is a compelling force to speak out for the Master. Necessity will be laid upon us to preach the gospel! Our desire for the lost will be to snatch the unsaved out of the fire; hating even the garment spotted by the flesh (Jude 22-23). Motivation is the answer to what ails a lot of churches.

**IS IT RIGHT FOR WOMEN  
TO SPEAK IN THE ASSEMBLY?**

**J. T. Smith, Oklahoma City, Okla.**

For many years now, I have heard preachers ask questions of the audience after the sermon, and specify that only the male members of the audience speak, because they were in the assembly. When they were asked why they did this, they simply replied that this was Paul's instruction in I Cor. 14:34. In studying the 14th chapter of I Corinthians, I am made to wonder why we have always taken this approach in explaining this verse. It seems to me from the context that there are some SPECIFIC women under consideration, and not all women who are Christians.

You will note that in this chapter, Paul is talking about spiritual gifts. I believe the context will bear out the fact that just SOME of the women were to keep silent in the assemblies, for the following reasons.

1. These were women who had husbands (I Cor. 14:35). It would not, then, apply to women who did not have husbands.

2. It would prohibit women from speaking in song as Paul instructed (Eph. 5:19).

3. It would prohibit women from making a public confession of Christ in the assembly even though Christ commanded that it be before other people (Matt. 10:32).

Thus, if this prohibition for women to speak in the assemblies involves ALL women in ALL the assemblies, the above things that all people are to do would be meaningless.

According to Mr. W. E. Vine's Dictionary of New Testament Words, Vol. IV, page 57, the Greek word "LALAO is used several times in I Cor. 14; the command prohibiting women from speaking in a church gathering, vv. 34, 35, is regarded by some as an injunction against chattering, a meaning which is absent from the use of the verb everywhere else in the New Testament." This, then, was not a common use of the word, but was instruction to the women who were in the assemblies where Spiritual gifts were being used to teach.

It is believed by some scholars that these women were wives of those who had these spiritual gifts who were disturbing the assemblies by seeking to know the meaning of some tongue or prophecy that was spoken by their husbands.

Now, someone may say, "then if a woman can ask questions or speak after the lesson in the assembly, then why could she not preach if a man GAVE HER PERMISSION?" This is a reasonable question, and deserves a Bible answer. Paul told Timothy that a

woman was not to "teach nor to usurp authority over a man, but to be in silence" (I Tim. 2:12). Thus, God forbids her teaching "over the man," or "usurping authority over the man" and man cannot allow her to do something GOD HAS FORBIDDEN.

**INCORRECT REPORT CIRCULATED  
BY SPOKESMAN FOR SEDALIA (MO.)**

Regarding the project — "Missouri For Christ.. . Through The State Fair —1966", a News Release stated:

"Mr. Ray Mooney, Minister of the Church of Christ in Sedalia, said that this is a cooperative enterprise by all congregations of that religious group throughout the State. He reported that about 150 preachers, elders, and other leaders of the church met in Sedalia, May 21, to make final plans for the exhibit and acquaint themselves with the project."

Copied above, is the entire second paragraph of the News Release, relative to the latest digression of a number of churches of Christ in Missouri.

Mr. Mooney has flatly refused to answer this writer's questions as to the complexities of his "Missouri For Christ. . . Through The State Fair-1966" project. He has also refused to give any Bible authorization for such a pooling of resources by a plurality of churches for such a promotional project.

Now, with the advent of this News Release ... we have a few more questions for Mr. Mooney: (1) Where do your facts come from which allow you to be quoted as having said: "that this is a cooperative enterprise by ALL CONGREGATIONS of that religious group in the state." Have you been misquoted? Or did you "stretch the truth" and boldly assert that "ALL CONGREGATIONS" in the state were cooperating in this digression? (2) Where is your SCRIPTURE that permits about "150 preachers, elders, and other leaders of the church" to meet and to "make final plans, etc."? (3) Do you call this "a Synod," "a Convention," "a District Conference," or "a State Convention"? And, (4), Why won't you or some of your 150 "leaders of the church," publicly defend your practice, procedure and project? Is it because you "deep down" realize that it's unscriptural . . . and you just can't bring yourself to admit its wrongness?

Luther W. Martin  
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# SEARCHING *the* SCRIPTURES

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



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

VOLUME VII

SEPTEMBER, 1966

NUMBER 9

## WHY DENOMINATIONALISM IS WRONG

J. T. Smith, Oklahoma City, Okla.

There are several reasons why denominationalism is wrong; but we want to consider in this article that the main reason why denominationalism is wrong is that it violates the prayer of Jesus for unity in John 17:30-31, and breeds division that is condemned by the apostle Paul in I Cor. 1.

If we would read and study our Bibles, we would know that there is not one whit of Scripture for the many denominations that are in existence today. You have only to turn to the pages of God's Book and read for yourself that there never was anything that looked like the Methodist, Baptist, Presbyterians or over 300 other denominations that are in the world today. We need to point out to people this very fact, for those who are in these denominations that were started by men (not Jesus Christ) who have their faith in their creeds and manuals and disciplines (not in the Bible) are LOST, for faith comes by hearing and hearing by the word of God (Rom. 10:17). If we continue to "pussy-foot" around and let these people think by our SILENCE that they are all right, God will hold us responsible for their souls. The prophet of God, Ezekiel, said in Ezek. 3:18-19 "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from this wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." If we, then, expect to save our own souls, we must WARN those who are in error of their error lest we BOTH be lost.

Recently, while I was in Lakeview, Georgia in a meeting, I had opportunity to talk to a fellow who was a Presbyterian. We discussed the Bible at some length, and as I always try to do, I tried to point out that there was not a line in the word of God about the Presbyterian church. I urged him to search the *Scriptures and show from the Scriptures anything* about this denomination in the Bible, or how to become a member of it. There is no such thing in the word of God. There is nothing that resembles the

hundreds of denominations in the Bible. You couldn't find out how to become a member of the Baptist, Methodist, Lutheran or many others if your life depended on it. Your life doesn't — but your SOUL does. Souls are going to be lost unless you come back to the Bible and determine not to do anything in becoming a member of the body of Christ — the Church of Christ except you can read it from the Bible.

It is really quite pathetic that people will BLINDLY follow father or mother, attend the services of some congregation (denomination) because of their fine buildings, because of social position, etc. The Bible was written that we might have SALVATION OF OUR SOULS — not that we might have a higher SOCIAL standing in the community. The Bible was written that we might be RECONCILED TO GOD — not in an attempt to reconcile us with all the religious world.

We would to God that there be **unity** in the religious world. However, there can never be such UNLESS people are willing to follow the only rule book that is in existence from God today — THE BIBLE. It seems to me such a useless waste of time for people to say they want to be saved and yet IGNORE the plain and simple commands in the Bible on what to do in becoming a Christian.

Jesus said one must BELIEVE (John 8:24), REPENT OF SINS (Luke 13:3), CONFESS HIS NAME before men (Matt. 10:32) and be BAPTIZED (Mark 16:16) to be SAVED. If we will do that the Lord will add us (the saved) to His Church (Acts 2:47). If people would only follow that pattern that God has set forth in becoming Christians and quit this "foolishness" of **signing** cards, kneeling at a "mourner's bench" and a hundred other things and ways of TRYING to be saved; and just simply accept what the Lord said, we would not have all this division and religious confusion.

If you have not done these things in becoming a Christian, why not contact a gospel preacher today and get him to assist you in doing this and in helping you to become a Christian so you can be added by the Lord to HIS church. Then you can continue your study of the Bible (not some creed book) and learn your responsibility in living the Christian life and working for the cause of Jesus Christ. You can learn from the Word of God what you need to do in the work and worship as God has directed—doing things God's way.

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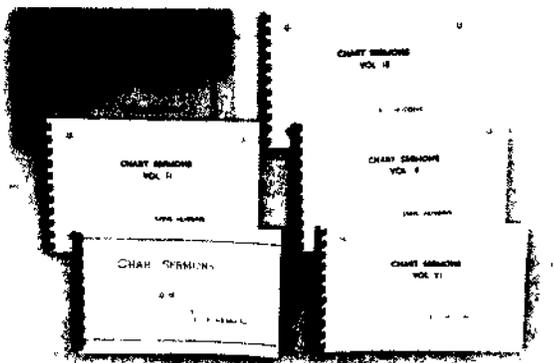
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*Editorial . . .* **H. E. PHILLIPS**

Most preachers with whom I talk express deep concern for the growing lack of interest for the church of our Lord and for the work of preaching the gospel to every creature. We have today some of the greatest opportunities for reaching people with God's truth than ever before. We are living in a day of great prosperity; the funds are available for supporting the preaching of the gospel. We have the best means of communication today that the world has ever known. Since Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), and Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Rom. 1:16); also, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21), we are going to be lost ourselves if we do not make some effort according to our abilities to carry the gospel to the lost.

Publishing a paper like Searching the Scriptures is an expensive and laborious task. It requires long hours every day. The only motivating force that drives brother Miller and me to continue this work is the possible good that may be done to some lost soul and to encourage those who are trying to stand for the faith once delivered to the saints. At times we almost feel physically unable to continue, but we fear to discontinue this effort to teach God's truth because of the great need.

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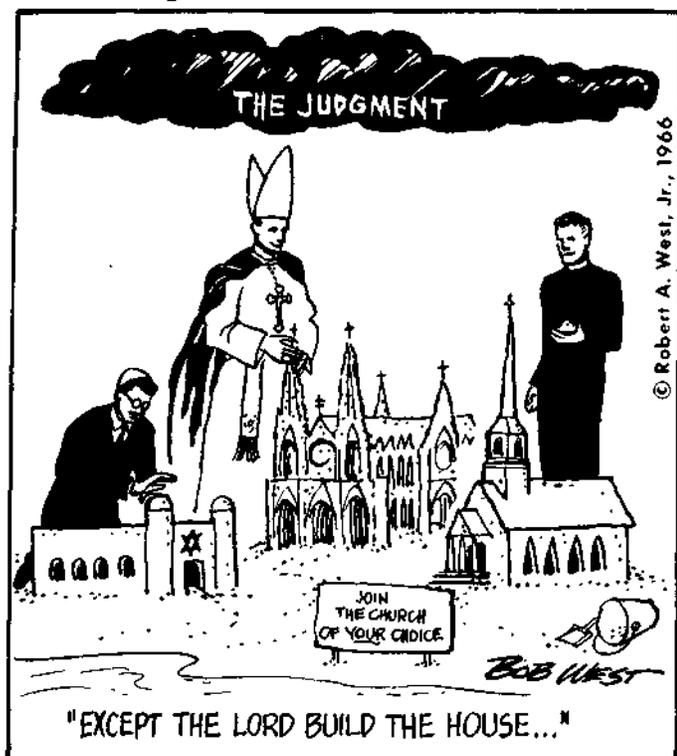
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## ANSWERS

1 Peter 3:15

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**QUESTION** —I have been told that since the exception for divorce and remarriage as made by Jesus (Matt. 19:9) was made while the law of Moses was yet in effect, it does not apply today; that it must be "confirmed unto us by them that heard him" (Heb. 2:3), and that such confirmation is not to be found after the New Testament became effective (Heb. 9:16,17). Will you please comment on this? — B.L.

**ANSWER:** While the exception made by Jesus in Matt. 19:9 was made while the law of Moses was yet in effect, it was made in anticipation of His kingdom or the gospel dispensation. Much of what Jesus taught during His personal ministry was preparatory to the beginning of the new order of things under His power and authority. The context and the rule of harmony (examining a thing in the light of all else that is revealed) will determine whether or not reference is made to the law then in force (the law of Moses) or the law of Christ.

It is true that the law of Christ — His last will and testament — did not become effective until after His death (Heb. 9:16,17). Consequently, what was taught by His authority did not become effective till after the inauguration of the new order under His reign as king. Furthermore, this power was not wrought in Him until after His resurrection: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 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 his body, the fullness of him that filleth all in all" (Eph. 1:19-23). It should be remembered that Jesus was born under the law of Moses (Gal. 4:4); that He not only kept it perfectly, but taught others that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). He did not violate it, and He would not allow others to do so, but rather urged them to keep all that was in it as long as it was in force (Matt. 23:1-3).

In view of the above, read again our text in the light of its context, and it will be observed that the contrast is between that authorized by Moses and that authorized by Christ.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made

them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:3-9). Since the authority of Moses extended to the cross, it follows that the authority of Christ did not begin until afterwards. To bind what was taught by the authority of Christ, that was in contrast to the law of Moses, while the law of Moses was yet in effect is to have Jesus at variance with His own teaching, e.g., Matt. 5:17,18; 23:1-3.

Heb. 2:3 as used in the question under study is misused. The word "confirm" means "to make firm, establish, make secure" (W. E. Vines). Thus, it conveys the idea of a guarantee. It does not mean just writing a thing down again once it has been revealed or taught. The "great salvation" was "confirmed unto us by them that heard him" by the signs, miracles, and wonders which they did (Mark 16:20; Heb. 2:4). It is also a fact that the exception taught by Jesus (Matt. 19:9) was written by Matthew, an apostle, after the law ended at the cross (Col. 2:14), and after the establishment of the church (Acts 2). Matthew wrote in the gospel dispensation of things that happened prior to its beginning. Much of what he wrote involved what Jesus taught in anticipation of His kingdom. Thus, the exception of Matt. 19:9 can apply only under the reign of Christ and, hence, in the gospel dispensation.



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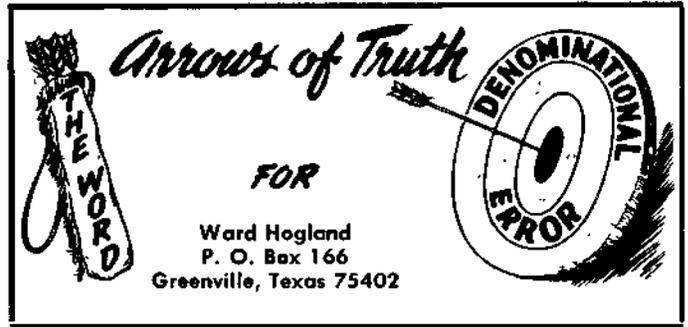
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### "EMBELLISH OR EDIFY"

Several years ago a Baptist champion, by the name of J. N. Hall, met W. J. Howe, in a public debate. One of the propositions was the establishment of the church. As usual, they got off into a discussion on the Greek verb in Matt, sixteen. Jesus said, "Upon this rock I will build my church." Mr. Hall, said that "I will build" means to enlarge, strengthen, increase, embellish or edify a church already built. Brother Howe, denied this and maintained that the verb meant to build from the ground up, such as building a house. The controversy waxed hot so they both agreed to appoint a committee, and permit the committee to write to three of the best Greek scholars in the United States and report their reply in various church papers. Professor Thayer was one of the men approached and here is the reply they received from all three of the scholars:

1. Professor Shaller Matthews, of Chicago said: "The verb in Matthew 16:18 means 'to build,' in the sense one would speak of building a house. He certainly did not mean by the word enlarge, embellish, edify his church."

2. Professor Gross Alexander, of Vanderbilt University, said: "You ask for an answer quite independent of all theological creeds and prepossessions. It does not mean to enlarge, embellish, or strengthen a house already built; it simply means 'I will build;' and, so far as the mere word is concerned, it implies that the building was not yet done, but was to be done."

3. Professor Thayer, of Cambridge, Mass, said: "You ask whether the word in Matthew 16:18, translated 'I will build' means also to enlarge, embellish, etc., and whether one would be justified in putting either of these definitions in that language of Christ. I feel constrained to reply in the negative. To translate the term 'build' in this connection by 'enlarge' or 'embellish' would mar the metaphor and dilute the thought."

This, of course, was enough evidence from scholars to rout a ten acre field of men like J. N. Hall! When our Lord made this statement his church had not been built. The text shows that at some future date it would be built. Some will argue that the church had already been built because Jesus said in Matthew eighteen, "Tell it to the church." However, it must be remembered that the Lord was giving advice for the future government of his church. If the Lord had already established his church he wouldn't have said, "Tell it to the church." He would have said, "Tell it to me because I am still here on earth and can settle your problems." He would have been the court of final appeal. But knowing that he would die

before the church came into existence, and also knowing that he would ascend to heaven before the church was built he said, "Tell it to the church." In one sense, Jesus was laying the lumber or material for the church which was to be built on Pentecost in Acts two. It cannot be denied that our Lord was preparing the people for the church which was "at hand" while he was on the earth.

## COMMENTS TO EDITORS

"Sorry to be late in sending in for my renewal to your excellent paper." — A. A. Stone, Miami, Fla.

"We continue to enjoy Searching The Scriptures, and think it is 'tops' in the magazine field. The contents of it are well chosen and timely in nature. You are to be commended for the quality of the magazine. Keep up the good work." — C. A. Cornelius, Tulsa, Okla.

"You are doing a fine work. We enjoy reading Searching The Scriptures very much." — Sam W. Garrison, Nashville, Tenn.

"Searching the Scriptures continues to produce good timely articles which we appreciate greatly. Your 'two-side' approach on such a wide range of subjects invite serious study of many questions, which is an effective method of assuring that we shall not 'fall for' one error while we 'stand against' another." — Roy Whitworth, Fort Meade, Fla.

"Keep up the good work in Searching The Scriptures." — W. C. Moseley, Venice, Calif.

"I have enjoyed reading every issue of Searching The Scriptures. You brethren are doing a fine job with this paper and I pray for you many years of the same service to the Master." — Bob Tuten, Bergen, Norway.

"Let me express my appreciation for your publication Searching The Scriptures." — Roland J. McDowell, Bundaberg, Queensland, Australia.

"I could not appreciate more the fine paper that you brethren are publishing and intend to send in several subscriptions." — George C. Garrison, Newbury Park, Calif.

"We have enjoyed Searching The Scriptures for several years now, and hope that you will continue to publish the sound articles in the future." — Giles M. Painter, Salisbury, N.C.

"We look forward to receiving your magazine and pray that you continue to stand firm for the truth." — Mr. and Mrs. James E. Crowell, Nashville, Tenn.

"I continue to enjoy Searching The Scriptures. I wish James P. would do more work on his article concerning the Herald of Truth and pressure. That should be developed into a tract." — Earl E. Robertson, Moundsville, W.Va.

"I enjoy your paper very much." — Granville Allen, Florence, Ala.

"Please renew my subscription to your fine paper. I enjoy it very much." — N. W. Fisk, Merced, Calif.

"Searching The Scriptures continues to be a good medium for teaching the Word; may it have a long life of usefulness in this work." — Walter N. Henderson, Lawrenceburg, Tenn.

"I believe Searching The Scriptures is a fine paper." — Mrs. S. G. Rogers, Bradenton, Fla.

"Enjoy the paper very much. Keep up the good work and may God bless each of you." — James Ray Binkley, Joelton, Tenn.

"Keep up the good work with Searching The Scriptures. I always read just about every article before putting it down shortly after it's arrival each month. God bless every scriptural effort you put forth, and may all who read and rejoice over such progress pray for our every righteous effort." — Kenneth E. Thomas, Kirkland, Ill.

"We continue to enjoy Searching The Scriptures." — Carl McCullough, Belfast, Northern Ireland.

"Searching The Scriptures continues to be a splendid paper." — Don Brown, Oceanside, Calif.

"Searching the Scriptures is truly a great monthly for upholding the great truth of the gospel. . . May the Lord bless you with many more years in His service." J. R. White, Bowling Green, Ky.

"Enjoy Searching the Scriptures immensely, wish it were a weekly paper!" — Robert J. LaCoste, Glendale, Ariz.

"Your paper is getting some favorable remarks from up here now and I hope others will soon be taking it." — J. Frank Ingram, Blue Ash, Ohio.

"You are doing a good work with Searching The Scriptures. Keep up the good work." — William H. Lewis, Indianapolis, Ind.

"God bless you and brother Miller in your work with your fine paper which is doing so much good." — Harry Thetford, Orlando, Fla.

## "NOTHING EVER SEEMS TO GO OVER"

Jimmy Tuten, Jr.  
6316 Pernod Avenue, St. Louis, Mo. 63139

How many times it has been said, "nothing ever goes over where I worship." Unfortunately, every church has its bearer of sad tidings who find it easier to complain than to do anything constructive. This can be expected because it requires no special gift to demonstrate critical hindsight. The mutters, grumblers and murmurers of our present generation of "respectable church members" see only the failures within the flock of God of which they are affiliated. They cannot see through the veneer of "members moving out of the city," of indifference on the part of some, of failures in the cottage meeting program and poorly attended classes. These are the Elijahs of our generation who feel that "I, even I only, am left," when in reality there are several thousands in spiritual Israel who are steadfastly working out their salvation (I Kings 19:9-18; Phil. 2:12).

Since murmuring is "moral rebellion against God" (Vincent, **Word Studies in the New Testament**, Vol. 3, P. 439), it is grave and serious error to allow these persistent pessimists to set the mode in the local church. Furthermore, continued indignant displeasure and complaining not only retards our spiritual growth, it hampers the work and downgrades the

moral of the corporate body. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" is just as serious an admonition for us today as it was for the Corinthian brethren (I Cor. 10:10). Let the vocal minority who are heard saying, "I can tell you right now it won't work. We've tried it before," take note of this one fact: The desire for accomplishment is an imperative ingredient for any active group of saints. Growth and prosperity are contingent upon the desire to work while it is day (Jno. 9:4). To a great extent, the individual members of the local church are masters of their group. Failure to support the functional arrangements and activities designed to edify saints and propagate Truth is to this extent retardation. Instead of knocking and criticizing the efforts of the faithful, give the church where you worship a break! Why not go to bat for it? It is no doubt a good church, made up of some fine people who are zealous and enthusiastic. They may be in the minority, but they desire to work and serve the Master to the extent of their ability. Those creatures of little faith who sit back and complain are not experts as to what should and should not be done. Sure, there are problems. But these are eliminated by Scriptural, positive, aggressive action on the part of the faithful.

There is a door of service open for you! Will you serve Him? Paul said in II Corinthians 2:12, "... when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." God constantly opens doors for service, but too many of us are like the man who said he never answered the door when opportunity knocked, because it always turned out to be **hard work!** Cicero said, "I criticize by creation; not by finding fault." May we suggest that you analyze yourself before you criticize?

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**DANGERS FACING THE CHURCH**

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."  
 — II Pet. 3:17

Thomas G. O'Neal  
 318 King's Highway  
 Murfreesboro, Tenn. 37130

**THE NEED TO BE INFORMED**

Abraham Lincoln is credited with saying, "Let the country be informed and the country is safe." Whether he said it or not, I do not know, but one thing I know and that is if any people can be informed properly they will be safe provided they have any concern for their welfare. People can not act properly without proper knowledge. One reason why a person can not perform a particular task is often that he does not have the knowledge to do so. An individual working on a broken machine could fix it without any trouble, but often he has difficulty in locating the trouble, thus, he is hindered by a lack of knowledge.

The prophet Hosea said of Israel in 4:6 of the book bearing his name, "My people are destroyed for lack of knowledge:" Destruction was upon Israel because they were ignorant of God's will. Jesus, upon one occasion, said, "Ye shall know the truth and the truth shall make you free." Christ said this to some Jews which believed on him. Their knowing the truth was conditioned upon their continuing in the words of Christ. They could not know the truth without continuing in the words of Christ. This shows us the necessity of not only knowing the truth but also that we must continue in the truth.

What is truth? In John 17:17 Jesus said, "Thy word is truth." Truth is determined by the word of God. Truth has already been determined. In Psm. 119:89, the Psalmist said, "Forever, O Lord, thy word is settled in heaven." Truth is not relative, changing with the passing of time. What was religious truth one hundred years ago is still truth. What is truth today will be truth one hundred years from now. Since truth does not change, there is the need to study the truth, the word of God, so that we might be made free in any age.

The reason we need to always study the truth is two fold. (1) The word of the Lord points out to us certain problems that will confront us, and (2) the answers to those problems will be found contained in the word of God. In any age there are problems that confront the people of God and the only solution to these will be found in the word of the Lord. These problems will be the same that Satan used on the preceding generation, but he will have changed the outward dress so as to deceive us and get us to succumb to them.

(1) **Elders Have Problems.** Satan is after all the elders of the church in an effort to catch them in his trap. Satan wants them to disregard their work and fail to carry out the will of the Lord. Satan will present ways to lead the congregation away from the Bible and if elders are not alert to what is happening and studious in the Word they will not be able to recognize the efforts of Satan to draw away

disciples. One of the needs of this hour is for elders to be informed of what the word of God teaches and also to know what is happening in the church. If elders do not keep up with what is taking place, how can they teach the portion of the word of God that applies to the situation? If a false doctrine is taught in the church this week in Maine, the elders of the churches in California will have to deal with it next week. How can elders be prepared to handle the situation if they do not keep themselves informed.

(2) Evangelists **Have Problems**. Gospel preachers are charged with preaching Christ. Mark 16:15, Acts 8:5, 12, 25. They are charged to reprove, rebuke, and to exhort. II Tim. 4:1-4. Preachers need to study the word of the Lord in order to adequately be prepared to meet the efforts of the evil one to seduce souls. Satan will not be the same stumbling stone in the path of a preacher that he will in the life of an elder. There is a need for preachers to watch for the snares of Satan lest he capture them.

(3) Deacons **Have Their Problems**. Satan has a trap designed for everyone. He leaves no stone unturned in order to get men to serve him. There are problems that deacons will have that the evangelist will not have and if Satan can get the deacon to yield to the snares put to him, he has him in his control just like he has the elder that obeyed him.

(4) Parents **Have Their Problems**. God has ordained certain things for parents to do toward their children. There are things that parents are not to do. From time to time there are certain questions and problems that come up that face the parent. Shall we permit our children to do a certain thing? Parents, keep in mind that you need to know what is going on about your children so that you can adequately meet their needs and assist them over the rough spots in their early years.

(5) **Children Have Their Problems**. Satan wants children in his hand just like he wants their parents. So he places certain problems or temptations in their path so as to ensnare them. The problems that the children face are not the same problems that the elders of the church have, but all of these problems are designed with one thing in mind — to get every soul possible to serve Satan.

In some articles to follow I want to notice with our readers some of these problems and what the Bible teaches about them. Of course, space is always limited and the writer can never take the space to say everything that could be said on the subject. This being so, I trust that our study will be suggestive to you too and that you will in your own private study think of other problems and search the Scriptures for the scriptural solution to those problems.

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address. It costs 10 cents for every copy returned because of change of address, and you miss that month's issue of the paper. Please notify us of your correct address.

## The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolla, Mo.

### "FREEDOM" AND "CENSORSHIP" AS DEFINED BY ROMAN CATHOLICISM

The history of the Roman Catholic Church is replete with cases wherein the freedom of thought, freedom of expression and freedom of worship have been denied even forcibly, to those who dared to think, speak and worship in a fashion other than that decreed by the Popes.

In our modern day, we are told that the strictness of Catholic censorship was required during the Middle Ages, but that the progress of civilization has modified such a need. However, the fact remains that Catholic thought-control exists in a very real sense, and if circumstances permitted, such thought-control and regimented religion would once again become the order of the day. The 'circumstances permitting' such a condition are simply those of shifting the Roman Catholic population from a minority to a majority in any given Nation or State.

#### QUOTATIONS FROM CATHOLIC PUBLICATIONS

Pope Leo XIII published an encyclical on 'Human Liberty' in the year 1888 which contains the following statement: ". . . IT IS QUITE UNLAWFUL TO DEMAND, TO DEFEND, OR TO GRANT UNCONDITIONAL FREEDOM OF THOUGHT, OF SPEECH, OF WRITING, OR OF WORSHIP, AS IF THESE WERE SO MANY RIGHTS GIVEN BY NATURE TO MAN . . ."

This same Leo XIII considered the 'Index of Forbidden Books' to be of such a desirable use that in 1897, he instituted new general decrees concerning the placing of publications on the Index. The Index was reformed by him in the year 1900.

The Catholic Encyclopedia states: "In our own days (The 20th century. LWM.) the danger caused by bad books has risen to a degree never thought of before. Unrestraint of intellect and will is the real cause of this increase. THE SO-CALLED FREEDOM OF THE PRESS OR THE ABOLITION OF PUBLIC CENSORSHIP IS LARGELY RESPONSIBLE FOR THIS UNRESTRAINT (Emphasis mine. LWM). All the more the Church (Catholic Church. LWM.) is bound to put an end to the evil by wise and just laws. The highest ecclesiastical authority, Leo XIII himself, has done so in the most solemn way by the aforesaid Bull "Officiorum ac Munerum" (25 an., 1897) which obliges very strictly all the faithful" (Vol. III, page 523).

"It is, of course, absolutely impossible for both the pope and the Congregation of the Index to watch over the press of all countries in order to SUPPRESS AT ONCE EACH AND EVERY PERNICIOUS WRITING..." (Emphasis mine. LWM., Vol. III, page 524).

"It is universally granted that especially in our days there exists hardly a greater danger to faith and morals than that which we may call the literary danger. From the greatness or rather indispensableness of the good at stake, the opportuneness and even necessity of preventive and strictly binding measures undoubtedly follow. In other words, the object in view of the law, that of safeguarding and keeping pure religion and morality (As denned by Catholicism. LWM.), is absolutely necessary; now this object is at the present time more than ever endangered by a bad press; consequently those authorities whose principal office it is to protect the faith and morals of their subjects, must needs make suitable provisions against that press. Hence the moral necessity of such laws . . ." (Cath. Encyc, Vol. III, page 526.)

**"IT MAY BE ADDED THAT PROHIBITION OF BOOKS AND PREVENTIVE MEASURES AGAINST A BAD PRESS ARE INDISPENSABLE EVEN WHERE IN APPEARANCE, AND ACCORDING TO THE LETTER OF THE LAW, ABSOLUTE FREEDOM OF THE PRESS PREVAILS. (Emphasis mine. LWM.)** The truth of this is established by the political history of the last century no less than by the civil legislation of more recent years. During the past decades the freedom of the press, sanctioned by the laws, has degenerated in so many places into absolute lawlessness, that on all sides and from all parties has arisen a demand for legal protection. The Catholic Church was therefore bound to adhere all the more firmly to her system, (of censorship. LWM.) though in its practical application she was able to introduce many opportune mitigations" (Cath. Encyc. Vol. III, page 527).

Let us summarize the foregoing statements: (1) Catholicism teaches that it is **QUITE UNLAWFUL** to demand, defend or grant unconditionally, the **FOUR FREEDOMS . . . FREEDOMS THAT AMERICAN CITIZENS HOLD SO DEAR!**

(2) Catholicism teaches that **FREEDOM OF THE PRESS** and the **ABOLITION OF PUBLIC CENSORSHIP** is very **EVIL!**

(3) Catholicism would **IF SHE COULD . . . in ALL NATIONS . . . SUPPRESS AT ONCE, EACH AND EVERY WRITING . . .** that SHE considers to be 'pernicious'.

(4) The "**BAD PRESS**" of our Nation is dangerous to "faith and morals" according to the Catholic Church, due to its enjoyment of **FREEDOM!**

And (5) Catholicism teaches that "**PROHIBITION OF BOOKS**" and "**PREVENTIVE MEASURES AGAINST A 'BAD PRESS'**" are **INDISPENSABLE** even where according to the **LETTER OF THE LAW . . . absolute freedom of the press prevails.** Thus, even in the United States where freedom of the press does prevail, Catholicism claims that **CENSORSHIP** is **INDISPENSABLE** in the accomplishment of her aims and intentions!

#### CONCLUSION

Although our feelings are in sympathy with the Hungarian peoples who are being mis-treated by the Communists, yet we must not lose sight of the fact that over 70% of the Hungarians admitted to this Country, are sincere but deceived members of the Roman Catholic Church.

It is a known fact, that wherever Catholicism is in the majority, freedom of worship disappears. Both Communism and Catholicism are philosophies that thrive upon thought-control and denial of freedoms. The principle is the same, whether it originates in Rome or Moscow, the Kremlin or the Vatican.

## The Errors of Baptist Doctrine

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Gordon, Georgia 3101

### PRIMITIVE BAPTIST DOCTRINE

Here is a statement from Mr. Cayce, Primitive Baptist preacher, in Confession page 143; "Sufficient provision was not made in the death of Christ for the salvation of all the race, because he did not die for all the race." If this is so, and it is not, let us notice the logical results.

1. It makes God a tyrant, for if the doctrine of a limited atonement be true, then God provided for a few leaving others unprovided for, and then consigning the millions to hell for that which they could not prevent. "I have no delight (pleasure), in the death of the wicked" (Ezek. 33:11).

2. Unbelief cannot be a cause of the damnation of those for whom Christ did not die. Unbelief on their part cannot be a sin, for,

a. Christ did not die for them — Cayce says he did not — and for them to believe Christ is their Savior is not true.

b. They cannot believe without Divine aid, says Primitive Baptist preachers, and it is therefore not a sin to fail to do that which one cannot do.

c. If Christ did not make provisions for those who will be damned, their belief or disbelief will make no change in their destiny.

3. No possibility of them for whom Christ did not die to escape damnation.

a. Christ did not die for all — Page 143.

b. Only those for whom he died can be saved.

c. Then those for whom he did not die come into this world with the necessity of damnation; for before their birth, before they were "babies a span long" arrangement was made for the salvation of a definite number; and those who are lost were not provided for in the arrangement; it was settled that Christ was not to die for them, then and there it was settled they must be damned. For them there is no escape, and there has never been.

4. If Christ died for a part of the human family, then the devil is the biggest fool I have ever heard of, for,

a. What has the devil to do? Why should he walk through the earth seeking whom he may devour? Why should he hunt for the souls of men? He has, secured to him by Jehovah, sanctioned by Christ, and sealed by the Holy Spirit, his portion of human souls. They are counted out, numbered. The names and number are designated. He could not get one more even though he move heaven and earth. They

are secured to him — not one of them will he lose. Let the devil rest and hell hold high carnival for God has given them a large portion of the human family — for his own pleasure and glory.

b. Why should children of God be exercised? All for whom Christ died will be brought in. Not one will fail. Why should you labor, you cannot make one hair white or black. Why take unto yourself trouble about those whom the Lord has left for the devil? Would you rob the devil? It is not possible! None can perish for whom Christ died; none can be saved for whom he did not die. Let the devil and Christians cease from their foolish warfare, let the world have peace; the devil can't lose one of his, nor can he get one of the Lord's.

## THE INSPIRATION OF THE SCRIPTURES

Richard Porter, Tampa, Florida

The inspiration of the Scriptures is a vitally important subject, but the truth about it can be understood by anyone who has the proper disposition (Matthew 13:23). The plainness of Bible teaching is plainly stated in II Corinthians 3:12 which says: "Seeing that we have such hope, we use great plainness of speech." It is reassuring to know that "when ye read, ye may understand" (Ephesians 3:4), like the Bereans who "received the word with all readiness of mind, and searched the Scriptures daily" (Acts 17:10-11), and like those who were told to read what Apostle Paul had written (Colossians 4:16). "Wherefore be ye not unwise, but understanding what the will of God is." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (Eph. 5:17, II Tim. 2:15). (All Scripture emphasis mine, RKP.)

The Bible consists of the recorded words of God, expressing in God's own words, all things pertaining to life and godliness, and does not consist of man's interpretations, and/or ideas of God, and/or God's wisdom expressed in words of man's wisdom according to what the Bible itself teaches. One only has to examine a few Bible passages in an objective manner in order to substantiate the above proposition.

Almighty God, in whom we live, and move, and have our being (Acts 17:28) used earthen vessels as instruments in revealing the treasure of His gospel (II Cor. 4:1-7), His only power to save weak and sinful mankind (Rom. 1:16).

All style variation and personal experiences in the Holy Scriptures are all part of God's wisdom that teaches His will to man. God did not change the styles or personalities of the inspired writers but used them as they were to communicate what He wanted the way He wanted it communicated. God's inspired writers or spokesmen "spoke from God, being moved by the Holy Spirit" (II Pet. 1:20-21). In I Corinthians 2:12-13, the Apostle Paul said, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that

are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." In other words, the apostles "... spoke the things of God in the words of God." Commenting upon this same passage, Jinks said.

"V. 13 the Spirit of God not only gave the knowledge of these things, but gave them utterance. The truths of God need no garnishing over by human skill or eloquence, but look best in the words which the Holy Ghost teaches. . . The language of the Spirit of God is the most proper to convey His meaning."

II Timothy 3:16-17 says that all Scripture (all Scripture includes the New Testament as well as the Old, see II Peter 3:15-16 also) is inspired of God. The International Standard Encyclopedia says:

"'inspiration'; that is to say, the action of the spirit of God in so 'bearing' its human authors in their work of producing the Scripture, as that in the Scriptures they speak, not out of themselves, but 'from God.' It is this act by virtue of which the Scriptures may be properly called 'God-breathed.'"

The inspired (God breathed) Scriptures are a complete and sufficient guide for the man of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (complete — Revised Version), thoroughly furnished unto all good works" (II Tim. 3:16-17). Today the inspired Scriptures thoroughly ("Painstaking, complete, overlooking no detail" — 1964 Webster's New American Dictionary, "in everything" — W. E. Vine, Expository Dictionary of New Testament Words) furnish the man of God through the knowledge of them (the Bible); in them he learns all things that pertain to life and godliness (II Tim. 3:16-17, and II Pet. 1:3).

From these Bible verses and from others that could be mentioned to illustrate the theme of this discussion further, it is very obvious to the unbiased mind that the Bible itself teaches that it is an inspired book. It teaches that it is inspired in the sense that the influence exerted by the Holy Spirit upon the minds of its writers was such that what has been written by them contains no error but expresses solely and only God's mind.

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# The News Letter Reports

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

## MILLER-WOODS DEBATE

The debate between James P. Miller and Guy N. Woods held in Montgomery, Alabama, August 29, 30, 31, and September 1 was well attended and orderly conducted. We believe much good was done. This will be an outstanding debate in the years to come. Clear and complete tapes of the debate are available to any who want them. The full set of four tapes — one for each night — may be purchased from Phillips Publications, P.O. Box 17244, Tampa, Florida 33612. A full report with some charts used will be in the November issue of this paper. Watch for it. — H. E. P.

Larry Bunch, Palmetto, Fla. — Grover Stevens from Louisville, Kentucky will do the preaching in a gospel meeting in Palmetto, Florida, October 16-25. Plan to attend as many services as possible.

Kenneth E. Thomas, Kirkland, III. — In the month of August we have had five responses to the gospel of Christ here at Kirkland. Two of them were young people who had been taught, and were active in the Baptist church until they learned of their error. They took this step in much fear of one grandparent and also in fear of the man who preaches for the Baptist church as he is aggressive to the point that their fears, especially for young people, were well founded. One grandparent of these young people had been an active Baptist for about 60 years in Arkansas, and she obeyed the Lord in baptism about one year ago.

Also in a recent meeting in Amberg, Wisconsin, near Iron Mountain, Michigan, this writer held an eight day meeting resulting in the conversion of an elderly lady 77 years of age who was raised in the Lutheran faith. The church there is small but they are determined to walk according to the faith.

Also we had a meeting here in June with brother Ferrell Jenkins on "The Evidences of Christianity" which was well attended, and much spiritual good was accomplished. I am to be in a meeting in northern Florida between Jennings and Jasper September 11 through 18 or longer if interest prevails. I formerly preached for two years there.

Walter N. Henderson, Lawrenceburg, Tenn. — There has been one baptized here at First Street since I moved here July 19th.

John A. Humphries, Harrisburg, Pa. — As of October 1, 1966 I will be working with the Rivermont church of Christ in Hopewell, Virginia. My address will be: John Humphries, Route 2, Box 669, Chester, Va. 23831.

Conway Skinner, Beaufort, S. C. — For the first time in the history of Paris Island Recruit Training Depot, services are now being held on base each Lord's day for the benefit of Christians who are confined to the base. Please inform any parent who may have a son just entered into the corps.

Progress is being made by the new church recently established in Charleston, S. C. They now have a regular meeting place that is plenty commodious to provide for their needs for sometime to come. Their urgent need now is support for a preacher that they might have a man on the field and at work daily making contacts for the Cause. If the church where you worship may be able to help financially, please contact me.

My next meeting is with the E. Gordon Street church in Valdosta, Georgia, August 14-19. This church is small and we urge all brethren in the area to attend. The work goes well here at Beaufort.

Thomas G. Butler, P.O. Box 1713, Lakeland, Fla. — Robert Jackson of Nashville, Tenn., will be with the Lake Wire church in Lakeland, Florida, October 23-30. Services nightly at 7:30 except Sunday which will be at 6:00 p.m. This good church continues to grow and remain strong in the Lord. The first report I made for this church was thirty-four years ago. I tell young preachers that if I had my life to live over, I would pick out a good congregation and settle down for life.

E. Paul Price, Tyler, Texas — On September 5, 6, 7, 8 brother Elmer Moore will be in a debate with brother Ronnie Wade in Fredrick, Okla. This debate will cover classes, Women teachers, and the cup (container) question. This debate will be the result of a meeting that I conducted in Fredrick this past March for the brethren who meet at 19th and Calla streets.

We moved to Tyler, Texas in June to work with the church meeting at 3117 Garden Valley Road. Things look good for a good growth in the future. We are following brother Robert L. McDonald in the work here. Would bulletin exchanges please notice new address: E. Paul Price, 404 Bandera Drive, Tyler, Texas 75701.

Robert M. Atkinson, Monticello, Ky. — I was with the Oil Valley church in Wayne County, Ky., in a tent meeting July 20-29. Ten were baptized into Christ during the meeting and the great interest in the Word of God which was manifested throughout the meeting was truly exceptional. The Oil Valley church has been encouraged to launch the plans for a much needed new building. This is the home county of "Raccoon" John Smith. The people of God here have a rich heritage and bright prospects. All five of the congregations in the county are faithful to the Lord.

## A MEETING AT HAYNES ST. IN DAYTON — and some results —

Dudley R. Spears, Oklahoma City, Okla.

It was my privilege to preach in a meeting at the Haynes & Parrott Sts. church of Christ in Dayton, Ohio. The congregation is one of the oldest in the Ohio Valley. Through the years she has suffered abuse and misrepresentation. She has done much

good for the cause in assisting smaller congregations and establishing other churches in that area. Back in 1958 or 1959 she had to withdraw from a disorderly member who had abandoned the church and refused to worship with the saints. Everything had been done to try to restore the erring one, but to no avail. The person then went to another congregation and was accepted into full membership without repenting of her sins. The Haynes St. brethren, in their effort to do what was right and to show these brethren that they were wrong in accepting this withdrawn from members, made a statement to the effect that they were "withdrawing fellowship" from that congregation. This was a poor choice of words and has been the occasion for much misunderstanding, misrepresentation and heartache in that area since.

During our meeting, I spoke on the subject of "fellowship" which was followed by a "question and answer period" and the brethren concurred in the lack of wisdom and judgment in making such a statement, which had been twisted and perverted by her enemies. Thus, they made public their withdrawal of such a statement. A letter had already been sent to all congregations involved, asking that all previous letters on the subject of fellowship be disregarded. They also fortified this withdrawal or retraction of the statement in an open meeting at Haynes St. on Wednesday night following our gospel meeting. The Haynes St. brethren have been able to take the misrepresentations and "smear campaigns" without retaliation in kind. They are a good group of God's children with a bright future.

Some months ago, some agitators within the church at Haynes St. began a movement to split the church. They were aided by the local preacher who charged the Haynes St. church with erroneous teaching, viz., "Haynes St. has become a **little** Vatican" in the Dayton area. A group formed after withholding their contributions for several weeks and then went out as a group to form a congregation. There was no need to form a faction as they did, for there are a number of good sound churches in that area where they would have been welcomed.

During the open meeting on last Wednesday evening, both congregations were present. The statement "withdraw fellowship from another congregation" was discussed and **retracted**. At the conclusion of the service, the preacher for the faction, repented of the false charges he had leveled against Haynes St. Several of them made vain efforts to justify the division over "bad attitudes" or "minor skirmishes" and the like. They did not answer the question put to them on why they did not simply identify with another sound church, rather than form a faction.

Haynes St. is filled with God-fearing people who face the future with great opportunities before them. The State of Ohio purchased their present location for a "clover-leaf" approach to the new super-highway which passes through Dayton. They have purchased lots on which to build an accommodative and attractive building. They need a good preacher soon. May God bless them and their kind because they are among some of God's finest.

---

**Jerry Parker**, Centralia, Mo. — Beginning September 4th I will be working full time with the church in Centralia, Mo. I would like to receive bulletins from other congregations. My address is: Jerry Parker, 113 So. Jefferson Ave., Centralia, Mo.

**Brent Lewis**, Culver City, Calif. — After two years work with the church in Culver City, California, I shall be moving to Eau Gallie, Florida, to take up the work with the good church there. My new address will be: 1189 Firthview Drive, Eau Gallie, Fla. 32935. We look forward to returning to Florida. I held a meeting in August with the church in Sacramento, California, where **Don Bassett** preaches. Through the many efforts of the members there (52 strong), there were 28 non-members present during the meeting.

**J. Frank Ingram**, Blue Ash, Ohio — I recently closed a meeting in Plattsburgh, New York with five responses, three of which were baptized. This congregation is made up entirely by servicemen who worship *in town and who are doing a good job* in this virgin field. I also just finished preaching in a meeting at Bagdad, Florida where brother **Al Watkins** is preaching. They have made wonderful progress in the last few years and I firmly believe will even do a great deal more in this area for the cause of the Lord. Several of the congregations in the Pensacola area supported the meeting and other nearby places which was appreciated. There were two responses, one baptized.

**Ralph W. Lewis**, Albany, Ga. — It was recently brought to my attention that many brethren seem not to know that a sound congregation now meets at Albany, Georgia. The Central church of Christ now meets, temporarily, at 231 North Jackson Street, and has for the past thirteen months. The Valley View congregation of Athens, Alabama furnishes my support with assistance from the **Rose Hill** church of Columbus, Georgia. This enables us to devote our full time to the work. We are small in number but are of good courage. Brother **Glenn Pye**, who is exceptionally well versed in the Scriptures, recently took a stand with us.

**R. D. Simmons, Sr.**, P. O. Box 1973, Victoria, Texas — The church formerly known as the North Street church here in Victoria is not worshipping in their new building located on Glasgow Street, in the Northcrest addition, just three blocks off the Hallettsville Highway 77. The new building is located just outside the present city limits, in a new Real Estate development; but will be taken into the city limits within a few months. Our building is in a good location and is in the growing part of the city. **H. H. Webb** of Sinton, Texas was the contractor. From the beginning of my work here in January, 1964, the church in Edna, Texas has contributed almost half of my support, and continues to do so. During this time the churches at Spring Branch in Houston, Refugio, and Seadrift, Texas also contributed to my support. In the past two years we have lost over 40 and faithful members by moving away, which hindered our numerical growth. However, we do have a strong group of saints with which to work, and our future looks bright.

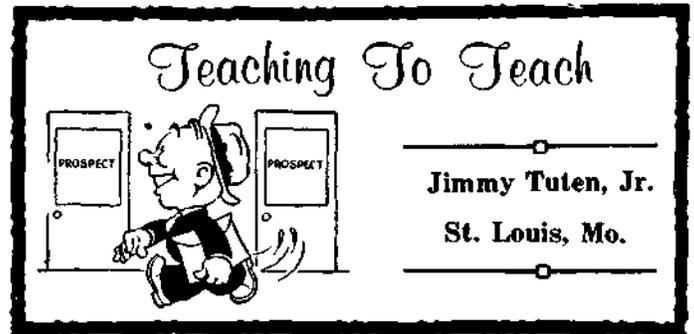
Larry Devore, Wooster, Ohio — A church patterned after the New Testament order is meeting in Charleston, West Virginia and is in need of a gospel preacher. I have agreed to move there on or before October 1st. These brethren are not able to furnish all of my support. If any are able and willing to help, please let me know. Opposition from the liberal churches in the Charleston area is great. Please remember us in your prayers. For more information contact me at 569 Skylark Ave., Wooster, Ohio 44691.

Jack Gibbert, Myrtle Beach, S. C. — We have just finished a meeting with Alton Elliott of Jesup, Georgia in which two were baptized and a number of contacts were made. We have exceeded the size of the "liberal" group in Myrtle Beach as of this month. The church here continues to grow and prosper both physically and spiritually. I will be in need of support for this work beginning January 1, 1967. I have the brethren's confidence and they have agreed to support me 100% for the month of December so that I can travel around the country and get my support. I will be willing to stop and talk with any individual or church that expresses an interest in this work. The church here can supply 25 A of my support. We have grown from an attendance of 9 when we first met in January of 1965 to an attendance of over 30 now. The nearest conservative group to us is 100 miles, Charleston, and I preach for them once each month.

Robert J. LaCoste, Glendale, Ariz. — On July 15th the Glendale church sent me to assist the brethren at Fairview, Jamesport, and Hallesville, Missouri in a series of mission meetings continuing through August 21st. Eight were baptized and good attendance from the local citizens prevailed at all three meetings. Brother Earl Fly of Jackson, Tennessee, will be with us in a meeting October 23-30, 1966. The work in Glendale continues to progress at a slow but steady pace. So far this year ten have been baptized, four restored and sixteen to identify themselves with us. Several faithful families moved away.

Kent Harrell, 1012 Roosevelt Drive, Camden, S.C. 29020 — The church in Camden is having a gospel meeting October 17-23 with Bob Bunting of Lafayette, N.J., doing the preaching. Bob worked with this church about sixteen years ago, and is well known and respected in this area. The church here continues to grow, and as of two and one half years ago, is completely self-supporting. I would appreciate being put on a bulletin exchange with those putting out a bulletin.

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address. It costs 10 cents for every copy returned because of change of address, and you miss that month's issue of the paper. Please notify us of your correct address.



### OVERCOMING OBJECTIONS

The objections to one's becoming a personal worker runs into large proportions. Likewise, efforts to organize a systematic personal work program within the framework of the local church meets opposition. Objections have their good points and their bad points. For some, any form of opposition discourages the fulfilling of the tasks that need to be performed. For others, objections create a challenge to re-think and re-appraise the scripturalness and effectiveness of our work. Due to limitations of space, this writing will concern itself with an appraisal of some of the more serious objections, in an effort to demonstrate that organized personal evangelism within the framework of the local church is a scriptural expediency. Though we will meet obstacles in our efforts to organize personal work classes, we must not become discouraged. Many collectives of God's people are showing more and more concern for this type of work.

While emphasis is being placed upon planned personal evangelism in this series of articles, one is not to conclude that other methods are not equally important. The writer believes this area is neglected and is trying, in these writings to create interest in door to door teaching. The prayer is that this approach to evangelism will be used to the greatest extent possible. This is an effective way to reach the lost (Acts 8:4; 20:21-22).

### PERSONAL WORK PROGRAMS ARE GIMMICKS

Occasionally brethren are heard expressing mistrust in organized efforts, labeling them "high pressure gimmicks" to be shunned and avoided. While there are instances where over-zealous brethren have abused this method of teaching, and have used cottage meeting training classes and visitation programs as embellishments and ornamentations, we must not conclude all efforts to organize personal evangelism within the local church have base motives behind them. The abuse of a thing does not demonstrate its scripturalness or unscripturalness. This can only be determined by the New Testament. Therefore, we should not allow these modern day Geshems to not draw us from the wall of activity by wasting our time in the "ecclesiastical" plains of Ono. We should realize that just because one raises an objection, this does not mean that these efforts are unscriptural. There are some brethren who are going to raise objections no matter what we do. For some, nothing is scriptural except what they themselves call scriptural. The needs of personal evangelism are too great, and the results too abundant and gratifying to allow ourselves to become frightened

from doing what we know "to be the will of the Lord (Matt. 28:18-19). If handled in a proper manner, efforts toward personal evangelism are not gimmicks no more than the other functional arrangements of the local church that are carried on in a collective manner.

The church is the pillar and the ground of the truth (I Tim. 3:15). Individuals are under instructions from the Lord to preach the gospel to the world (Matt. 28:20). As long as the word of God is taught (I Pet. 4:11), various expedients may be used to carry out that command, whether collectively or individually. Class arrangements, classes designed to teach others to teach, cottage meetings, etc. are all aids to the teaching included in the command "teach." We should maintain good effective personal work teaching programs. All such arrangements carried on within the framework of the local church are certainly legitimate functions. It is a mistake to label all such efforts as "gimmicks."

#### NOTHING BUT A MEANS OF PRODDING THE BRETHREN

Another objection often heard is that "cottage meeting classes are nothing but tools for prodding the brethren into doing what they should be doing already." If brethren "have to be prodded, then they are not converted to Christ," we are told. The conclusion is then drawn that personal work classes, zoned visitation, etc. are not needed. If we strike out the prejudicial phrase, "tool," it will be admitted that organized personal work does serve to prod the brethren, but it prods them to accept their personal responsibility. Is it sinful to prod brethren? Webster defines the term as simply that of inciting to action or stirring one up. The New Testament commands us to exhort and to stir each other up (Heb. 6:1-3; 12:1-7; II Pet. 1:13 ; 3:1-2). The very fact that Peter wrote to the "elect" scattered throughout Pontus, Galatia, etc. and sought to stir up their pure minds by remembrance, demonstrates that the need for such action is not necessarily a sign of non-conversion. The term "exhort" denotes the idea of urging forward, "to stimulate to the discharge of the ordinary duties of life" (Vine, Vol. 2, P. 26). Planned visitation and personal work, like other functional arrangements of the local church, present an excellent opportunity for brethren to fulfill their God-given desires to share the gospel with others.

#### ENCOURAGES LAXITY WITH REFERENCE TO PERSONAL RESPONSIBILITIES

Those who offer this objection are those who object to planned personal work because it is ORGANIZED. They feel it is another step "toward organized religion," and that such action causes the Christian "to feel that they have no work to do until assigned a work by the elders." Taking first things first, we raise this question: what about the matter of organizing a personal work program within the local church under the oversight of the elders? It has been demonstrated over and over that when the work of the local church is operated haphazardly, without design, direction, or aim, the inevitable result is chaos and confusion. Those who are trying to work out their salvation are filled with heartache and despair when such energies are wasted. "Whatever is worth doing at all is worth doing right," is an old adage.

Those who seek to carry out the plan of God in personal evangelism should do so in an orderly fashion, "for God is not the author of confusion, but of peace" (I Cor. 14:33). Systematizing the personal work as a functional arrangement within the church or collective of God's people conforms to the principle of decency and order (I Cor. 14:4). Poorly arranged efforts encourages idleness and haphazardness (Rom. 13:14; I Thess. 3:12). Carelessly organized work is the result of slothfulness on the part of many preachers, teachers and elders. The Lord commands us not to be "slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). There are entirely too many haphazard, hit-or-miss approaches to our personal evangelistic efforts. This accounts for the ineffectiveness of so many.

The fact remains, individual Christians do have a responsibility apart from joint or collective action. They should seek to carry out that function without having to be told what to do by the elders. However, a greater portion of the brethren are not lazy and indifferent. They simply lack know-how. With a little guidance and instruction, these brethren overcome their feelings of inadequacy. Well planned personal work does not encourage laxity. It is a guarantee of success.

#### CONCLUSION

Other objections could be taken into consideration, but these are sufficient for the time being. Let us recognize the urgent need in the church today, namely, the need for brethren who can and will talk to others about their need to obey the gospel of Jesus Christ. "He that winneth souls is wise" (Prov. 11:30).

### WHAT SCIENTIST TEACH

A. W. Dicus, Tampa, Florida

In the recent issue of the Tampa Tribune, (July 30) is an article on Religion and Science by Dr. Wernher von Braun. I consider Dr. Braun one of our leading scientists if not the leading. He is to be highly commended for some of his statements, such as: "Through science, men strive to learn more of the mysteries of creation. Through Religion, he seeks to know the Creator — Neither operates independently." Many other wonderful statements were made which this space will not permit mentioning.

I write this article not to criticize but to warn those who might be inclined to accept Dr. Braun's scientific views as a basis for Religion. Webster's Dictionary defines religion as, "The service and adoration of God, or a God as expressed in forms of worship." This Dr. Braun has expressed very emphatically.

False religions may come under, at least, two types: Atheism and Deism. Webster's Dictionary defines Atheism: "The belief that there is no God," Deism: "The belief that God exists — that reason is sufficient to prove the existence of God with the consequent rejection of revelation and authority." Both of these

forms of religion are highly prevalent as well as evident in our Educational systems. Not once, to my observation, did Dr. Braun mention the Bible (The revelation). He accepts religion through faith but does not state the source of that faith. "I find assurance in the concept of the fatherhood of God. For ethical (moral) guidance, I rely on the corollary concept of the brotherhood of man." To those familiar with Ancient history, the brotherhood of man was taught by the Stoics, prior to the Christian era. "Virtue, said the Stoics, consists in living according to nature." They exalted reason as a guide to conduct. (Webster's Ancient History, page 299).

The ethical concepts in religion today come from the teachings of Jesus, recorded in the New Testament although many refuse to accept the origin. "— it is one of the greatest tragedies of our times that science and religion have been cast as antagonists" (Braun) Thanks, Dr. Braun, for this wonderful statement. David postulated the same concepts, ages ago, Psalm 19.

We believe in two Realms, Natural and Spiritual. Both are of Divine origin. God provided the Natural Laws and left man to discover their operations. However, the spiritual laws are found in the Bible. It is true we must accept our spiritual life by faith. The origin of this faith is not in Physical laws nor scientific achievements but in the Word of God, Rom. 10:17. Not many scientists will admit such.

All Religion is not Christianity. Deism is as far from the Truth as Atheism. The only hope for immortality is found in the Word of God, the Bible. We must accept it by faith. Nature does not teach God. It just reveals the glories of God. We know God from the Bible. We accept this knowledge by faith.

## IT ISN'T RIGHT FOR WOMEN TO SPEAK IN THE ASSEMBLY

G. D. Dean, Fort Smith, Ark.

In the August 1966 issue of SEARCHING THE SCRIPTURES, brother J. T. Smith asked, "Is It Right For Women To Speak In The Assembly?" I appreciate brother Smith, and commend his work, but I feel compelled to answer his question with a resounding: NO! It isn't right for women to speak in the assembly. Brother Smith wrote that I Cor. 14:34-35 does not apply to Christian women today. He further states:

"You will note that in the chapter, Paul is talking about spiritual gifts. I believe the context will bear out the fact that just SOME of the women were to keep silent in the assemblies, for the following reasons.

1. These were women who had husbands (I Cor. 14:35). It would not, then, apply to women who did not have husbands.
2. It would prohibit women from speaking in song as Paul instructed (Eph. 5:19).
3. It would prohibit women from making a public confession of Christ in the assembly even

though Christ commanded that it be before other people (Matt. 10:32).

Thus, if this prohibition for women to speak in the assemblies, the above things that all people are to do would be meaningless."

In No. 1 above brother Smith concludes that I Cor. 14:34-35 applies only to married women because "husbands" are mentioned in the text. Later in his article he seems to indicate that only the prophets' wives are under consideration. If we are to conclude that I Cor. 14:34-35 applies only to married women, then I Tim. 2:11-15 would also have to apply only to married women because it mentions the Adam-Eve arrangement and further says that the woman would be saved by her child-bearing. Brother Smith commented on I Tim. 2:12 and says that "man cannot allow her to do something GOD HAS FORBIDDEN." I fear **that** is just what brother Smith has done in his explanation of I Cor. 14:34-35. God has forbidden that women speak in assemblies." God has said that it "is shameful for a woman to speak in the church." Brother Smith says that she may "ask questions or speak after the lesson in the assembly." (See the last paragraph of his article in SEARCHING THE SCRIPTURES.)

In No. 2 and No. 3 above, brother Smith uses a type of reasoning that seems to forbid married women to sing or make a confession in the assembly. If that isn't his point of contrast, as he compares these women with other women, then I fail to understand what his point is. I personally believe that I Cor. 14:34-35 applied to all women in the assembly in the first century, and still applies to all women in the assembly in the twentieth century.

All women may sing or make a public confession in the assembly BECAUSE the Bible says so. Eph. 5:19 and Matt. 10:32. But where is the authority for any woman to ask questions or otherwise speak in the assembly? I Cor. 14:34-45 doesn't offer it. And that I Cor. 14 applies to all women is evident from the following two statements: "But let them be in subjection, as also saith the law" . . . "For it is shameful for a woman to speak in the church." Prophets' wives, other Christians' wives, and unmarried women alike. It is a shame for them to speak in the church; they are to be in subjection, as also saith the law. **All women are to be in subjection.** I Tim. 2:11 "Let a woman learn in quietness with all subjection."

Brother Smith said that I Cor. 14:34-35 "would not, then, apply to women who did not have husbands." So according to this, the passage doesn't mean anything to an unmarried woman. Furthermore, it would have the opposite meaning to unmarried women. It would read thusly, "As in all the churches of the saints, let the unmarried women speak in the churches: for it is permitted unto them to speak; for they are not in subjection, as the law teaches. And if they would learn anything, let them ask in the church assembly, since they have no husband at home: for it is not shameful for an unmarried woman to speak in the church."

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



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

VOLUME VII

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## THE PURITY OF THE CHURCH

Leslie E. Sloan  
Drawer 1, Newport, N. C. 28570

**THE CHURCH MUST BE KEPT IN WORK.** Various churches are engaging in certain practices which are not the work of the church at all. There is a prescribed work for the church outlined in the New Testament and we are warned not to go beyond this. The only safe course in any field of religious belief or practice is to begin where the New Testament begins and end where it ends. Corrupt practices will destroy the purity of the church as quickly as false doctrine.

Let us notice a few practices which characterize some churches and constitute an impurity. These are contributions to human institutions such as orphan or missionary societies; so-called fellowship dinners; contributions to sponsoring church arrangements; contributions to the Red Cross or United Fund, etc.; contributions to schools or colleges; maintaining kitchens, fellowship halls, or other facilities which are unrelated to church work; sponsoring ball teams, youth camps, youth rallies, or such like; and engaging in social functions of any kind; promoting pancake suppers, tea parties, chicken dinners and ice cream suppers. The list could be multiplied but these are some of the more prominent things, and all or any of these constitutes an impurity in the work of the church. Some churches evidently think they have to engage in some of these things to survive. It has been said and I agree that any church that has to be supported by pancake suppers, tea parties, ice cream suppers, and chicken dinners, is as **DRY AS THE PANCAKE, WEAK AS THE TEA, COLD AS THE ICE CREAM and DEAD AS THE CHICKEN.**

The work of the church is very simple. Paul said that the church is the pillar and ground of the truth (I Tim. 3:15). This shows a responsibility of the church to the truth. A number of churches supported Paul while he preached the gospel to others (II Cor. 11:8).

Again, it is the work of the church to care for its own destitute or needy members. In Acts 6 when

the widows were being neglected in the daily ministrations, they selected seven men to take care of the situation. This was done by the church. No outside help or agency was solicited or needed. The church did its own work. Other examples of the same nature may be found in I Cor. 16:1-2; II Cor. 9:12; and Acts 11:27-30.

The work of the church is also that of edifying itself in love (Eph. 4:11-16). The building up of the church is by or through its own edification. No other institution is to be employed for this task. This is a work of the church and it must be accepted and carried out by the church. Thus these three things — (1) Support the preaching of the gospel, (2) Supply the needed relief to its destitute members, and (3) Edify itself in love, constitutes the work of the church. Anything else constitutes an impurity and corrupts the church.

### THE CHURCH MUST BE KEPT PURE IN LIFE.

Paul said, "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:27). Paul said, "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called" (Eph. 4:1). He also said, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1). Again we are taught, "Follow after peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14). Impurity in our living corrupts the church.

Purity is the thing that God desires above all. God esteems purity above sacrifice. In I Samuel 15 we have the record of king Saul and the people's attempt at sacrifice to please God. But Samuel the prophet said, "It is better to obey than sacrifice," and "God has more pleasure in obedience than he does in sacrifice."

God desires purity over accomplishments. Those in Matt. 7 that had cast out devils, prophesied, and done many wonderful works in the name of Christ will be turned away at the judgment for failing to obey the pure gospel of Christ.

God esteems purity above peace. There can be no peace where men corrupt the church of the Lord. Read II Kings 9 and James 3:17. Let us keep the church pure in all respects.

## Debate Tapes

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## Searching The Scriptures

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### NOVEMBER ISSUE

The November issue of Searching the Scriptures will be largely devoted to a review of the Miller-Woods Debate in Montgomery, Alabama, and related subjects. Several have inquired about bundles of this issue for distribution in their area. These may be acquired at the price of \$15.00 per hundred. We would like to have your order before going to press so that we may know how many to print of that issue.

### BAPTIZED FOR REMISSION AND HANGED FOR MURDER

L. A. Mott, Jr., Wayne, Michigan

Baptist preachers say "be baptized for (eis) remission of sins" (Acts 2:38) means because of a remission already obtained. Their usual illustrations are: A man is (1) imprisoned for — because of — stealing or (2) hanged for — because of — murder.

It just so happens that their illustrations are eminently scriptural: Barabbas was cast into prison FOR insurrection and murder (Luke 23:19,25).

This passage would serve as a remarkable confirmation of the Baptist view but for one small hitch — but that one small detail wrecks their whole position. The preposition used in Luke 23:19,25 is dia — not eis as in Acts 2:38.

This proves (1) that the preposition which would be used to say "imprisoned for murder" in Greek is dia — not eis; and (2) that if "baptized for remission" were parallel to such illustrations as "imprisoned for murder" Peter would have used dia — not eis.

## THE MEANING AND ESSENTIALITY OF HUMILITY

Roger M. Hendricks, Mt. Pleasant, Tenn.

A distinctive feature of the gospel is its teaching about pride and its converse — humility. It is a design of the gospel in providing for man's salvation to dethrone the mighty, the majestic, and to exalt the humble and meek. The Old Testament anticipated this and throughout it there is a condemnation of pride and a commendation of humility. The following verses will serve to illustrate this truth:

"Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:18,19).

"A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Prov. 29:33).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). When the Son of God came on the scene, He began immediately to make humility the road to exaltation both by precept and example. As we look at the meaning and essentiality of humility, therefore, let us begin by defining the term.

### THE MEANING OF HUMILITY

The pre-Christian significance of humility was, according to Trench in his work on New Testament synonyms, quite base. It had reference only to that which was cowardly, weak, grovelling, and slavish. In the gospel, however, there is no reference to such base dispositions. The term in the New Testament indicates "to have a modest opinion of one's self." It is the "esteeming of ourselves small, inasmuch as we are so."

Now, while the gospel enjoins humility in our relationships with others, it especially demands that we be humble before God. This humility toward God (as denoted above) is simply the natural recognition of our station and rank as compared to the majesty and dignity of Him who is our Maker. Furthermore, such humility involves (1) a confession of our sinful state, (2) recognition of our utter dependence upon God and (3) a bowing in submission to the Divine Will.

This humility is what the Lord styled being "poor in spirit."

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Mt. 5:3). "Poor" in the passage indicates one who is reduced to beggary. "Spirit" is a reference to man's inward disposition. The statement deals, therefore, with man's spiritual destitution, his moral poverty and helplessness, and his cognizance of the same. It bespeaks the man filled with humility. These compose

the kingdom of heaven! These enjoy the Lord's salvation!

### THE ESSENTIALITY OF THIS GRACE

The essentiality of this grace is seen in the fact that it was:

1. A fundamental principle in the **teaching** of Jesus. We have noted His statement in Matthew 5:3. He enjoined upon his disciples the humility of little children (Mt. 18:1-4), bade them refuse titles and honor (Mt. 23:8-10) and condemned their seeking positions of exaltation in their relationship as brethren (Mk. 10:35-46). Furthermore, the Savior warned against pride of social position (Lk. 14:7-11), pride of religious affiliation—self-righteousness (Lk. 18:10-14) and, allowing the statement of John the Baptist, pride of race (Lk. 3:8). The cultivation of this grace of humility is, admittedly, extremely difficult. Man is inclined to pride and delights in having his own way. Especially is this true of the rich, famous and/or talented. Not that there is any virtue in poverty, obscurity or inability; but these blessings, while increasing responsibilities, tend to produce feelings of self-sufficiency which too often drive out humility.

2. Exhibited in the **life** of the Master, Paul wrote:

"Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

The wonder of the Divine humility is revealed in the manger at Bethlehem, in the life of a working man in Nazareth and on the rugged cross atop Golgotha. And if the picture is not yet obvious enough, there is the clear-cut example of John 13 where Jesus washed the feet of the disciples. In verses 14-16 He observes:

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." Certainly the lesson here taught is one of humility!

3. Characteristic of the apostles. At first they desired to be "greatest." But notice them later; when the full significance of the risen Lord and His gospel dawned upon. Consider Peter at Solomon's porch (Acts 3:12), the same apostle before the house of Cornelius (Acts 10:25,26) and the beloved Paul in the presence of the idol worshippers of Lystra (Acts 14:14,15).

4. The clear statements and commandments of truth concerning humility which have been delivered unto us by the inspired men of God. Statements of

the Lord have already been discussed. Examine, also, the following:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love . . ." (Eph. 4:1,2).

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God" (James 4:6,7).

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time . . ." (I Pet. 5:5,6).

There can be no denying that the New Testament enjoins humility upon those who would be loyal followers of the Lord Jesus Christ. Heaven is dependent upon our humbling ourselves before God.

## COMMENTS TO EDITORS

"We enjoy the paper so much. We read it, then pass it on for others to read. It is a very interesting paper and can do much good." — Walter I. Massey, Victoria, Texas.

"I have read copies of it and have enjoyed the fine teaching very much." — David Smitherman.

"I enjoy the Searching The Scriptures a lot." — Mrs. William Dossett, Oakland City, Ind.

"I continue to appreciate very much the good work that you and brother Miller are doing with Searching The Scriptures. I look forward to each issue." — E. Paul Price, Tyler, Texas.

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### The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolla, Mo.

### A CONFUSED CATHOLIC AND THE PELICAN

The **Tablet**, a Catholic newspaper, published in the interest of the Roman Catholic Diocese of Brooklyn (N.Y.), regularly contains a column entitled, "The Question Box," whose replies are written by a priest named Raymond J. Neufeld. In the issue of September 24, 1955, a Catholic adherent asks:

**"Of all the symbolism used in the Church (Roman Catholic. L.W.M.), the pelican confuses me. What significance has this bird in any doctrine of our Faith?"**

ANS. "The pelican is supposed to wound herself with her beak in order to feed her young with her blood. Therefore, she has been chosen in Christian symbolism to typify the Atonement, Our Lord's shedding His Blood and the Redeemer, Who gives us His Blood for the nourishment of our souls.

"St. Thomas, in his beautiful hymn to the Eucharist, the 'Adoro te,' addresses Our Lord through this symbolism as 'Pie pellicane' or Holy Pellican, begin that He wash our uncleanness with His Blood."

The Bible, in symbolic language, speaks of Christ as the Lion of the tribe of Juda, the Root of David . . . (Rev. 5:5). He is also referred to, as the Lamb of God, which taketh away the sin of the world (John 1:29). But a "pelican" as a symbol of Christ, is of man's imagination.

In catalogs showing Catholic religious articles and vestments, you can find such items as "Benediction Burses" with "Pelican Design."

The Catholic Dictionary, edited by Attwater, states under the heading entitled;

**"Pelican in her piety**, or vulning herself. The heraldic way of expressing an image of a pelican wounding herself with her beak in order to feed her young with her blood, used in Christian symbolism to typify the Atonement and our Lord as redeemer and given of the Blessed Sacrament" (page 376).

Even this absurd use of the pelican as a symbol of Christ's atonement, is based upon the Roman Catholic distortion of Bible truth. With Roman Catholicism, the offering of Christ's blood **MUST BE A CONTINUING** thing, in order to fit in with their concept concerning the "real presence" in the "Mass" and the doctrine of Transubstantiation.

The Pelican, in feeding her young, is engaging in a continuing process . . . while the sacrifice of Christ upon the cross, occurred **ONCE**. Therefore, in point of time, Christ died **ONCE** . . . shed His blood once . . . ;while the pelican engages in wounding herself throughout the feeding period of her young. Consequently, this Roman Catholic symbol just fails to properly fit the inspired biblical record of Christ's sacrifice.

The Apostle Paul wrote to the congregation in Rome and stated concerning Christ: "For in that he died, he died unto sin once. . ." (Rom. 6:10) : In the preceding verse, Paul wrote: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Yet, Catholicism holds that Christ is offered daily in the sacrifice of the Mass.

The Hebrew writer said: "... we are sanctified through the offering of the body of Jesus Christ **once** for all" (Heb. 10:10). "So Christ was **once offered** to bear the sins of many..." (Heb. 9:28). "Nor yet that he should offer himself **often**, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:25-26). "Neither by the blood of goats and calves, but by his own blood he entered in **once** into the holy place, having obtained eternal redemption for us" (Heb. 9:12). The pelican symbolism of Catholicism nullifies each and every one of the above given Scripture references.

The Catholic doctrine of the "Real Presence" was defined by the Council of Trent (1545-1563 A.D.) as . . . "in the Sacrament of the Eucharist the body and blood of our Lord Jesus Christ together with his soul and divinity are contained truly, really and substantially, and not merely in sign, figure, or virtue" (Catholic Dictionary, page 418). "The Real Presence is effected by Transubstantiation" (Ibid, page 418).

The Catholic doctrine of Transubstantiation was also defined by the Council of Trent (1545-1563 A.D.) as "the wonderful and singular conversion of the whole substance of the bread into the Body of Christ and of the whole substance of the wine into the Blood, the species of bread and wine alone remaining" (Catholic Dictionary, page 499).

If you wonder what the Catholic means when he says . . . "the **SPECIES** of the bread and wine alone remaining," the expression "species" is also defined by the Catholic Dictionary as "The accidents of the bread and wine (colour, taste, smell, quantity, etc.)

which remain after the substance has been converted into the Body and Blood of Christ in the sacrament of the Eucharist" (Ibid., page 471).

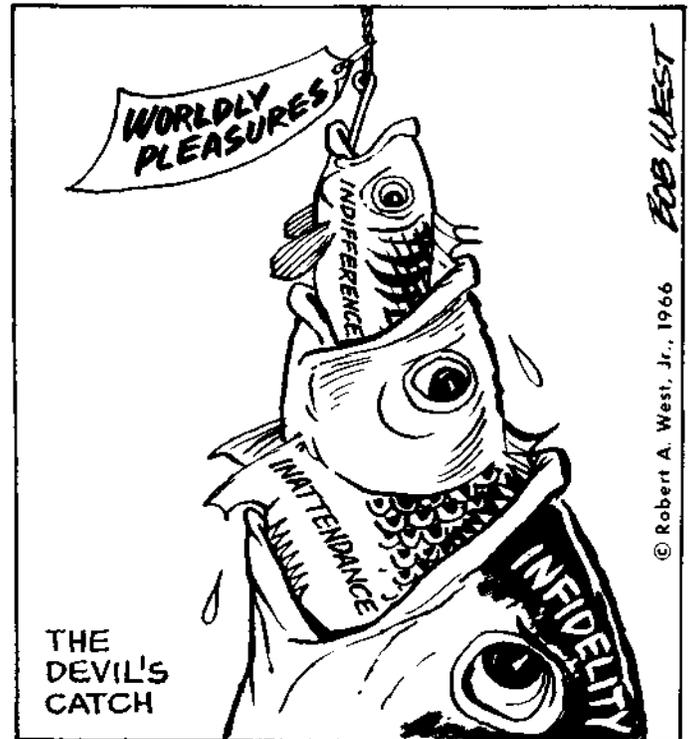
It is a combination of such man-made doctrines as those described above, that permits the idea of a pelican to symbolize Christ... a Christ, according to them, who is offered over and over in the "sacrifice of the Mass" . . . whose literal body and blood is really present in the interior of every Roman Catholic Church edifice in the world, at the time of the celebration of the Eucharist.

#### **The Pelican... An Abomination** (Lev. 11:13-18)

As long as Catholicism was evolving a tradition on the subject of fowls, one would think that the Old Testament commandments would at least be respected as regarding abominable and unclean birds. "And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle . . . the vulture . . . the swan . . . **the pelican** . . . the stork . . . the heron, etc." (see Lev. 11:13-18). Also Deut. 14:12-18.

Of course, the above instructions were given to the children of Israel, and as such, are not directed to Christians. However, inasmuch as Roman Catholicism has seen fit to add books to the canon of the Old Testament, even though the Jews had had it several centuries in the same form and canon as it is received today by non-Catholics, one would expect the Roman Church to abide by the Old Testament laws, since she considers its canon worthy of latter-day alteration.

## Our Religious World



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<b>EVOLUTION</b> OR <b>CREATION?</b>	PAUL FOUTZ 6007 DeMoss Houston, Texas 77036
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### *MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM*

Last October, en-route to a gospel meeting in Cleveland, Ohio, I had an opportunity to spend about three hours visiting the Chicago Natural History Museum. This museum has 17 acres of floor space, attracts over one million visitors a year and is regarded by specialists as one of the four great museums in the world. It was established in 1895 as the Columbian Museum of Chicago but from 1905 to 1953 was called the Field Museum of Natural History, since much of its growth and success was due to millions of dollars being given to it by Marshall Field. The museum was housed in its present beautiful building of Georgia marble in 1920 after five years being spent in its building. The present building was opened to the public May 2nd, 1921 and is a massive edifice, 706 feet long, 438 feet wide, and 105 feet high, involving 3 levels, and is divided into 47 different "halls."

While on my tour, I made careful observations of the various exhibits and copied down many statements found on and in display cases. I also secured quite a number of leaflets and cards which explain the museum, the various sections and their display cases. I also purchased two good-sized booklets the museum has prepared to "enlighten" its visitors relative to these things. One booklet, "One Billion Years At Our Doorstep," hereafter designated "white," and the other, "General Guide — Chicago Natural History Museum," hereafter designated "green," shall be quoted at some length in this and several other articles to show the complete "Evolutionary" bias of the people who built, molded, formed and arranged the exhibits and display cases in this museum as they, supposedly, set forth the beginning, record and history of the Universe, the World, Life, Man, etc. These articles will set forth my observations and reflections regarding what I saw, read, and heard during and since my visit to this museum.

The Dogma of "Evolution" with common descent and ancestry has been defined in various ways but basically there is little difference between any of them. It means that all living form and beings, including man, share a common origin and ancestry; that man and the lower animals all "evolved" from a one-cell creature or bit of protoplasm; that man came into existence via the animal route and, in the past was something other than a **human** being; man is the highest order of an evolutionary process that involved and included a fish (and other forms of marine beings), amphibian, reptile, mammals (such as ape and gorilla), etc. Although most evolutionists disclaim the position that man descended directly from the monkey or gorilla, most all of them say they are close relatives, due to descending from the same family. More in the next issue.

### **DANGERS FACING THE CHURCH**

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."  
— II Pet. 3:17

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### *THE NEED FOR ELDERS TO BE INFORMED*

God's order is that in every church there should be a plurality of men to serve as elders of the congregation (Phil. 1:1; Acts 14:23; Acts 20:28). These men have the charge of tending the flock of God among them (Acts 20:28; I Pet. 5:1-4). Paul told Titus that elders were to hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9). There has been false teachers in days gone by and there will be false teachers among the children of God today (II Pet. 2:1-2). Elders are charged with the care and protection of the flock against these false teachers.

Error will present itself in various forms among the children of God. One time it may be Premillennialism and another time institutionalism. Children of God will be taught error concerning the nature of the Godhead and at another time the error of the Baptist church concerning the establishing of the church. At another time false teachers will arise teaching their doctrine concerning marriage and divorce, while at some other time they will teach error concerning the Lord's Supper. In order for the elders of the flock to be able to handle these and other matters of false doctrine, they must be informed on what is going on in the religious world as well as the Lord's church. They need also to study the Bible daily so as to be prepared at all times to be able to expose the false teachers who would lead the church astray. The fact that we are the Lord's people does not guarantee us that we will not have false teachers to arise among us, yes, even among the eldership, itself (Acts 20:28-32). Elders need to be informed as to what arguments the false teacher is making on institutionalism and to know what passages in the word of God to use in answering the error. They should study the passages of Premillennialism so as to show how these false brethren pervert them. They should keep themselves informed as to the very work of elders as from time to time false doctrine arises here. Some have arisen in the church teaching things which they ought not about marriage, divorce, and remarriage, and elders need to know what is being taught so as to be able to instruct the congregation in the truth along these lines. Information is needed by elders in order to guard the flock of God as God would have those men serving as elders to do.

Elders need to inform themselves what the Bible teaches children of God to do in order to serve the Lord. Elders are to watch for the souls of the sheep (Acts 20:28; Heb. 13:17). From time to time elders will see those under their charge engaging in things that will lead them away from the Lord into eternal destruction. Elders need to know what the Bible teaches will lead one away from the truth and when

evidence of such is shown, go to that individual and teach them what the Bible says about this matter. If elders have not studied the Book themselves, they cannot know what is required and consequently they will not be able to see the Lord's teaching in order that they might teach others. There will be times when elders will see certain ones forsake the assembling of themselves together with others of like precious faith. When such is done, they will need to go to them and encourage them to be steadfast in attendance. Elders will see brethren become stingy and they will need to go and teach them to give of their resources according to their ability as the Lord has taught them. Elders will see the zeal of some cool down for teaching the lost and it will become their duty to encourage them to go and tell others the gospel story. Elders from time to time will see some soul become discouraged in the service of the Lord and want to quit. It will be necessary for them to go to that one and encourage them to remain in faithful service to the Lord that they might be saved.

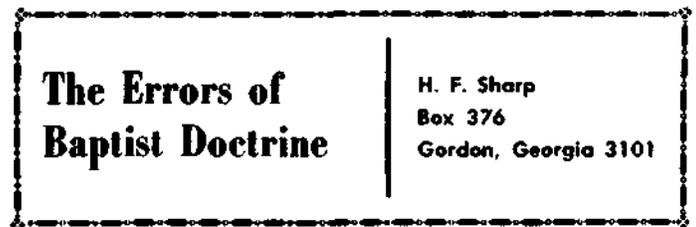
There will be times when one brother has wronged another. Failing to win his brother as he carries out Matt. 18:15-18, it will become necessary to bring this matter before the church. Elders need to know what the will of the Lord is in any circumstance and be able to point it out to those in the wrong, keeping in mind to do nothing by partiality (I Tim. 5:23). Often the very one that a brother will ask to go with him to see a brother who has done him wrong will be an elder. If not, certainly when such does come before the church, the elders must deal with the matter in keeping with New Testament teaching. Sometimes one will show malice, hatred, anger, and envy. Elders need to inform themselves concerning the Bible passages that, deal with these matters and be able to point them out to the one guilty of these sins so as to turn them in the direction of salvation. How much grief could have been avoided if elders would have in a given situation taken the word of God and gone to the individual in error and pointed it out to the saving of his soul. If elders do not inform themselves they can not accomplish this God-given task.

The unity of a congregation is a vital matter. Elders need to inform themselves of the verses that show the necessity of a united church. They have the charge of overseeing the church so as to keep it united and working toward accomplishing the mission given by the Lord. Often churches come to the point of division. If elders have informed themselves in the word of God, they will be in position to show the congregation the attitudes required of the Lord so as to maintain the unity of the church. How often a church could have been spared the shame of division if the elders had been informed and had got to work at once on the matter.

Sometimes elders find themselves divided. If each is informed concerning the will of God and each is willing to esteem the other elders better than himself, Phil. 2:1-5, how often could they work personal matters out to not only the salvation of their souls but the unity of the church. This is one of the problems that elders face from time to time and they need to inform themselves about New Testament teaching so that they can maintain the love and respect for each other and at the same time the unity of the church.

Yes, there are grave matters that come up before those godly men known as elders in the New Testament and they need to inform themselves of what is happening in the land that they in turn might be able to watch over the charge given them by the Lord. If elders had been informed as they should have been, many of the disappointments of recent years would have never taken place. But because some elders had not taken the time to inform themselves both as to what was happening among the churches and also what the Bible said about these matters, when the time came for teaching they were neither interested in such teaching not able to administer it.

When an eldership is taught, the church will make progress; when the elders are not informed, the church will go backward.



#### *PRIMITIVE BAPTIST DOCTRINE*

We now pay attention to use of the world in several passages of Holy Scripture. John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." John 3:17, "God sent not his Son into the world to judge the world; but that the world should be saved through him." John 17:14, "I have given them thy word; and the world hated them, because they are not of the world."

1. Who is the "them" to whom Christ gave God's word; and who is the "world" that hated "them"? Who are the "they" who are not of the "world"?

John 12:31, "Now is the judgment of this world: now shall the prince of this world be cast out."

1. Who is the prince of this "world"? Who is this "world" that God loved? "Now is the judgment of this world." Who is this "world"? "The prince of the world" shall be cast out. What "world" did Christ come to save?

I John 5:19, "The whole world lieth in the evil one."

1. Who is the "world" in this passage? Who is the "evil one" in this passage? Is the "evil one" of this passage the "prince of the world"? (John 12:31). Is this the "world" out of which the Lord's disciples were chosen? John 15:19, "I chose you out of the world."

John 12:47, "I came not to judge the world, but to save the world."

1. Christ came to save the world. Christ came to save the lost. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Therefore the world was lost. If the "world" he came to save was the elect only, then the non-elect were not lost, they did not need to be saved. Again, Christ came to save the world, John 12:47. Christ came to save the lost, Luke 19:15. But he came to save the "elect only," Cayce. But Christ came to seek and

save sinners, I Tim. 1:15. Therefore the "elect only" were sinners. It follows then that the "non-elect" were not sinners. Therefore, according to Primitive Baptist Doctrine, the non-elect did not have to be saved from sin.

Is the "world" God loved the "elect only"? Will some of the elect be damned? John 3:16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." If the "world" in this passage, the "world" that God loved — the elect only? Then, Christ came to save them, the elect, only. But he saves only those who believe, only those who believe will have life. Therefore, belief is a condition of life to the elect world. But disbelievers are condemned — will be damned. It follows then that those of the "elect" world who do not believe will be damned. If those of the "elect" world who do not believe will be damned, what will become of those of the non-elect world who do not believe?

I John 5:19, "The whole world lieth in the evil one." God loved the world, John 3:16; the whole world lieth in sin, I John 5:19, so if God's love alone saved then the whole world will be saved. But all will not be saved. Matt. 25:46, some will go into eternal punishment. Therefore God's love alone does not save. But God does save those who obey him, Heb. 5:9. Therefore salvation is not unconditional.

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### BIBLES AND BOOKS

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books? We can get any book in print for you.

### THE POWER OF ONE FAMILY

Curtis E. Flatt

P.O. Box 1166, Florence, Alabama 35631

Men frequently write articles about people who have contributed much to the Lord's cause. There is one family at whose accomplishments I have often marveled. These people were from Pontus in Asia Minor. They had lived in Italy and had been deported from there. They were living in Corinth when first record of them is found. Of course, I refer to Aquilla and Priscilla.

It was at Corinth where Paul met them. They, like Paul, were tent-makers. They worked with Paul at Corinth. Paul lived with them during this time. For some reason, after several months, they left Corinth with Paul when he sailed to Ephesus. They remained in Ephesus when Paul journeyed to Jerusalem. At this time nothing is revealed about their religion. However, soon after their separation from Paul, they began to demonstrate the depth of their Christianity.

#### KNOWLEDGE, COURAGE, AND WISDOM

At Ephesus, when a preacher came knowing only the baptism of John, they were quick to teach him the whole truth. There is no indication that Aquilla ever stood in a pulpit. Nothing is known of his formal training. It is not known how he learned what he learned. But he and Priscilla knew the truth and

did not hesitate to face Apollos even though they knew they were facing an eloquent man who was mighty in the scriptures. Not only did they manifest knowledge and courage, but they also used great wisdom, for they neither created a scene nor raised a big squabble over this but took Apollos unto them and taught him more perfectly the way. There is no way of knowing how many people they guided into truth by showing Apollos the way.

#### DEDICATION AND PERSEVERANCE

We do not know how long these people remained in Ephesus. Some time later, they were still there when Paul wrote the first epistle to the Corinthians. In his farewell scenes of the epistle, he sent greetings from Aquilla and Priscilla and from the church in their house. Whether it was the Ephesian church with which we are acquainted or another which had been established, we know not. But they had a church meeting in their house. Such shows their dedication to the Lord's cause. This is not unheard of today and while it may or may not be the best plan, it does show that it is not necessary to have an impressive meeting place and strong backing for dedicated people to establish a church.

By the time Paul wrote the epistle to the Romans, Aquilla and Priscilla were back in Rome. And strange as it may seem to many, they had a church meeting in their house there, also. Wherever they went, soon a church existed. It would take but a few families like this scattered over the country to make us again sing:

"The Kingdom is spreading, Oh, tell ye the story,  
God's banner exalted shall be!  
The earth shall be full of his knowledge and glory,  
As waters that cover the sea!"

One of the highest commendations in the Bible is paid to this family. "Greet Priscilla and Aquilla my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Romans 16:3,4).

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## **BY FAITH OR HUMAN REASON?**

**Roy S. Fudge, Clovis, California**

When we go back and take a look at the United Christian Missionary Society, we see an institution built with a noble purpose. Men saw the need of preaching the gospel in the most effective way to get the job done. They began to look for a more effective way to do the job than to do it like the apostles and other disciples did it in the early church. Instead of walking by faith and accepting the pattern as given by the Lord, they began to reason by human wisdom. This led to an apostasy over the United Christian Missionary Society.

Let us take a look at another departure by the reasoning of man. Concerning infant baptism, it is assumed by some that there were infants baptized in the household of Lydia and the Jailor. They reason that in any household there must be infants and thus come to the conclusion that infant baptism is taught in these examples. In neither case does the Bible mention an infant. Other scriptures bear out the fact that infants are not subjects of baptism. If we will just take the word of God by faith and leave off human reasoning we will have no trouble on this point.

In recent years many in the church have seen a need of caring for homeless children. So they begin to reason that the Lord told us to care for them and we must build and maintain places in which to do this work. Since this is a problem to which we are all related we will take the money from the church treasury for this purpose. It seems never to enter the minds of many to ask what does the Lord say concerning the care of those in need. If we are to walk by faith not by sight, we must work according to what the Lord says, not according to what he does not say. If we have no scripture that authorizes us to use money given to the Lord, in this way, it is not by faith.

Then there are the sponsoring churches and elders taking the oversight of works other than the work of the church among them. Many reason that this is the best way, since some governments require some church to stand good for a man in the Lord's work on foreign soil. Can this be done without doing the work in a different way from what the Lord authorized? Where does the Lord authorize churches to pool their resources to do any work of evangelism? If the Bible does not teach this plan, it is not of faith, since faith comes by hearing the word of Christ.

Does the idea that an unmarried man can serve as an elder come from the word of God or from human reasoning? I have heard the argument made that Paul was not married, he laid his hands on Timothy to bestow the gift of God (II Tim. 1:6), but Timothy received the gift by the laying on of the hands of the presbytery (I Tim. 4:14), therefore, Paul, an unmarried man was an elder. Nowhere does the Bible say that Paul was an elder. It does say a bishop is to be the husband of one wife (I Tim. 3:2).

It seems to me that one must use human reason instead of faith to reach this conclusion.

There is also the teaching that a person who is guilty of fornication and has been put away may marry again. If they obey the gospel after they marry they need not put away their partner. Where is the scripture that shows God's approval of such a union? Matt. 19:9 gives the innocent party a right to marry another but condemns the guilty if they marry another. To say it would be hard for one to live alone the rest of their lives, is to revert to human reason. As members of the body of Christ we are to live by faith.

I have heard many try to justify a Christian taking human life in time of war. I have yet to see a passage of scripture that would authorize such. One example given is Cornelius. He was a Roman soldier, and the Bible does not say he quit his job when he became a Christian. Neither does it say he ever went to war or took the life of his fellow man. This is like the household of Lydia having infants, it does not deal with the subject, but rests on the silence of the scriptures. If the government had commanded Cornelius to kill his fellow Christians, would this have made it right for him to do so? Let us rest our hope on what the Bible says instead of the silence of the scripture. As one man said concerning a man living in an adulterous state, continuing to do so after baptism, all we need is the passage that authorizes it.

The latest to come to my attention is the idea of the local church not being an organization. Some have made light of calling the church "it" as though there was a body or unit of some kind involved. The apostle Paul spoke of the church as one body (I Cor. 12:14, 20). He also said "Ye are the body of Christ and severally members thereof" (I Cor. 12:27). Also in Eph. 5:27 he said "it should be holy and without blemish." Then in I Tim. 5:16 Christian individuals are told to care for their own and "let not the church be burdened; that it may relieve them that are widows indeed." If the church is only the individual, then this verse does not make sense. Much human wisdom and reasoning must be used to conclude that the Lord taught many things being taught today. Are we trying to follow the Lord in His way, by faith, or our way, by worldly wisdom?

Many other things could be studied under this heading such as, such sponsored recreation, church socials, instrumental music in worship, Herald of Truth, and many other things found among churches of Christ. Let us keep open minds to receive truth yet guard our minds against error. "For without faith it is impossible to please God" (Heb. 11:6).

### **BOOKS BY W. CURTIS PORTER**

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# The News Letter Reports

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

**Harry Pickup, Sr.**, Tampa, Fla.— The MacDill Avenue church in Tampa, Florida is in need of a preacher. Anyone interested may contact me at: 116 Greenfield, Temple Terrace, Florida 33617.

**Donald R. Givens**, 1309 Chase, Novato, Calif.— In recent weeks at Novato we have had three baptisms and other additions with Christians moving into our area. If you are being transferred to Hamilton A.F.B. or have friends there, please contact us. The church meets at 807 Grant Avenue. Our next gospel meeting will be November 2-9 with brother **Ted Beaver** preaching.

**B. J. Thomas**, Box 705, Haynesville, La. — I am in my seventh year with the church in Haynesville, Louisiana. Progress continues to be made and the work continues in peace and harmony. Sunday four were baptized. The church has five elders and their good work is much appreciated. We are glad to have a part in the support of three other preachers: brother **James Beech, Jr.** who preaches in Magnolia, Arkansas; brother **Leo Christ, Jr.** who preaches in Bossier City, Louisiana; and brother **Keith Sharp** who preaches in El Dorado, Arkansas. Besides this, the church is doing a lot of radio work over KLUV in Haynesville. Brother **Leonard Tyler** was with us in our spring meeting and brother **Ward Hogland** was in a meeting with us in August. We had a number of additions in these meetings.

**G. R. Wheeler**, 202 Main St., Leesburg, Fla. — A new congregation will begin meeting here Oct. 2, at 610 West Dixie Avenue. Anyone desiring information can write P.O. Box 851 Leesburg, or to me direct. This congregation is known as the central church of Christ, Leesburg, Fla.

**E. Paul Price**, 404 Bandera, Dr., Tyler, Texas — Since July eight have been added to the membership of the Garden Valley Road church. Two have been baptized, and six have identified with us. On the dates of September 26th through October 2 brother **L. R. Hester** from Henderson, Texas was with us in a meeting here.

September 5th through 8th **Elmer Moore** and **Ronny Wade** were engaged in debate in Fredrick, Oklahoma. Discussed were cups, classes, and women teachers. The discussion was of the highest order and it is believed that much good was accomplished. This debate will be available for you to order from Phillips Publications, P.O. Box 17244, Tampa, Florida 33612, and I recommend that your money will be well spent to secure the tapes of this discussion.

On July 1st through August 7th I preached in a meeting for the church at Teel, Texas. Good crowds and interest was manifested during the meeting. Even though this is a country church eleven different preachers visited with us during the meeting, which was most encouraging.

**Ules G. Reid, Jr.**, 400 Enslin Circle, Hartselle, Ala. — Recently, we made the decision to resign from secular work and devote full time to the preaching of the gospel with the Westview church of Christ. About three and one-half years ago, a few faithful brethren left the liberal congregation to begin a sound scriptural work. By the good providence of God, substantial progress has been made. At present, our attendance is averaging over one hundred. The Westview congregation is the only one in Morgan County that conducts a daily radio program. We are in the process of appointing elders, which will be a great asset to our work. The prospects look good for a pleasant and profitable work. We have a gospel meeting scheduled in March, 1967 with brother **Jimmy Thomas** of Columbia, Tennessee, and in August, 1967 with brother **Hiram Hutto**, Peoria, Illinois. Our building is conveniently located in Hartselle, on the Vaughan Bridge Road, just two blocks west of Highway 31. When in North Alabama, be sure to stop by and visit with us. My phone number is 773-6480. ,

**Albert F. Robinson**, Box 105, Bowling Green, Mo. — I am now preaching for the church in Bowling Green, Mo. This is the only church of Christ in this city of about 3,000. We number 22 and all stand opposed to church support of human institutions and other innovations. We have gained seven from a liberal church about 20 miles away in the last two months. Presently, I am in need of \$75.00 support per month. At the first of the year I will need \$150.00 to \$175.00 per month. If anyone desires information about me and my work, please contact Alton Jenkins, Sr., Clarksville, Mo., or Westvue church of Christ, 316 Kings Highway, Murfreesboro, Tenn.

**Robert H. West**, Ventura, Calif. — Brother **Gordon Wilson** of San Diego, is to be with the Main Street church, October 3rd-9th for a series of lectures on "Christian Evidences," in Ventura, California.

**H. E. Phillips**, Tampa, Fla. — I am to be with the Westvue church in Murfreesboro, Tenn., in a gospel meeting, October 23rd-30th. **Leslie E. Sloan** will be the speaker in a gospel meeting at Forest Hills church in Tampa, Fla., November 13th-20th.

**Quentin McCay**, Birmingham, Ala. — A small congregation at Graysville, near Birmingham, Ala., is in need of a full time preacher. The church at Graysville can furnish a nice house and part of the support. Other churches in the Birmingham area will, if the right man can be found, supply the remaining support. If any preacher is interested, please contact me or **James Shear**, Adamsville, Alabama.

**Charles F. House**, P.O. Box 641, San Luis, Arizona — Marvel and I spent three days here August 19

through 21 with brother Gabriel Ortiz, evangelist for the Spanish speaking church of that city. He devotes full time to the work, but only receives \$390.00 per month. The faithful churches at Santa Ana (Fairview and Birch), Ontoria, Home Gardens, Berea, Coalinga, California, plus West End at Bowling Green, Kentucky, are presently supporting him. This man needs \$260.00 per month right now. He and his family are suffering. His address is 416 West Los Angeles Drive, Vista, California.



### ***CHRIST SAID "GO", IRELAND SAYS "COME"***

Carl McCullough

Who will be the first to say "Here am I; send me." Ireland and its people are a part of the "all nations and every creature" our Lord commanded the gospel to be preached to. Brethren, this is an urgent appeal. We need at least two families to come to Belfast as soon as possible and then as many others as will in the months to follow. My wife and I have been in Belfast for nearly three years trying to the best of our ability to found a congregation faithful in all things to our God. With our Father's help, there now meets in Belfast a congregation of New Testament Christians. Last Lord's day morning in our home there were nineteen in classes. To my knowledge, we are the only conservative congregation of the Lord's church in the whole of the United Kingdom comprising Scotland, England, Wales and Northern Ireland. Would you like to live in a land with one gospel preacher for over 50 million people? What will the Lord say to us when the larger portion of those teeming millions reply in the final judgment, "We did not hear . . .?" The Carl Shaver family, who recently came to Cork, Southern Ireland from Canada, constitute the church in that part of Ireland and are finding it very difficult in the "Catholic South." An article about the Shaver family appeared in the Gospel Guardian a few months past.

### **SOME DISTURBING DATA**

It is estimated that 90% of the members of the church of Christ in the entire world live in six states of the United States. The population of the United States of America comprises only about 7% of the world's people. It is a sad commentary indeed that 99% of true gospel preachers are preaching to this 7% while 1% preach to 93% of the population of the world.

The statistics minded brethren tell us of the hundreds, yea thousands, of missionaries sent out by the Mormons, Jehovah's Witness, Adventist and other Denominations. I know the Mormons have more American workers in Belfast than churches of Christ have throughout the world. These have been moved by error to leave America while only 1% of gospel preachers have been moved by the Truth. These are willing to go, but we are not. If finances, government restrictions, lack of visas or other obstacles stood in our way, perhaps our miserable failure would be justifiable. The fact that our people lack the will to go is serious because of the spiritual decay it indicates. Do we not go because of what we'd have to give up, because of the hardships we'd have to

face, or is it because we just don't care what happens to the millions of lost outside of the United States? Is it any wonder that all members of the church outside of the United States could be seated in one of our small university football stadiums? Careful consideration of how little we are doing to carry the gospel to every creature should move the heart of every Christian to greater liberality and zeal.

### **ADVANTAGES IN NORTHERN IRELAND**

There is no language barrier. Immediately you arrive in this country you can teach, preach and be understood. You will find a friendly and helpful people. The Northern Irish seem to be about the one people left in the world who have respect for and will listen to an American. This is undoubtedly because of the close ties so many Irish have with the States. Most you meet and talk with have relatives living in some part of the States. So you see, we do have much in common. Schools are good. Cost of living is about equal to the States while the standard of living is lower. Taxes are high. The weather? Personally, I don't mind it at all. Our hottest day this summer was 73 fahrenheit. You will not be bothered with flies, mosquitoes or the many other household pests one must contend with in certain parts of the States.

### **OUR PLANS**

My wife and I plan to return to Texas the first part of October this year. I plan to be there for at least four months or more during which time I will visit with some of those who have been so good and generous to support us and the work in Belfast. While in the States I will visit and talk with families who want to come to Northern Ireland. Let me hear from you.

Beginning in November, if any congregation would like to use me in a gospel meeting I would be happy to hear from you very soon.

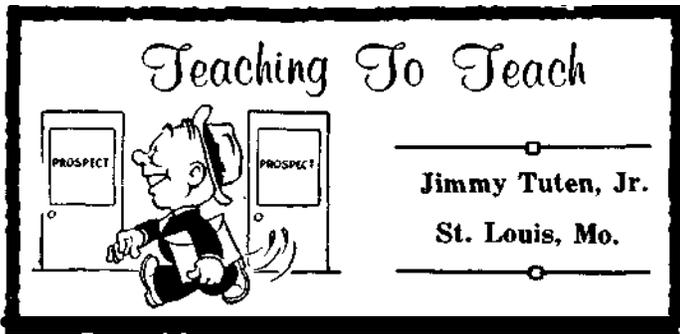
I estimate our travel back to the States plus my books and a few personal items to be at least 800.00 dollars. I have made one appeal through the Newsletter I send to a hundred congregations and individuals and we have received five dollars as of the first of August. I must also appeal to you for help on our return. Send dollar checks soon and mark them "travel fund."

The work here will be left in the able and capable hands of brethren William Crozier and Samuel Millar. They have been prepared for this responsibility and are looking forward to being on their own.

Finally, brethren, are YOU willing to come help preach the gospel to the lost? As a congregation, will you start looking for men to send to the millions who have never heard instead of men having to spend months traveling, talking to scores of congregations and individuals, and begging for funds to go?

Our need is not less preaching in the United States but more preaching throughout the world.

Write to me air mail (15 cents per half ounce) 30 Glenhurst Drive—Newtownabbey, Belfast—Northern Ireland as to arrive not later than 15 September, 1966, or in care of the church of Christ in South Houston, P.O. Box 346, South Houston, Texas 77587.



### THE COTTAGE MEETING

A great deal is said about conducting cottage meetings these days, but for the most part those are merely theories. There is only one way to really learn how to conduct this type of class, viz., getting into homes and making application of those things learned from various publications. Unless one is willing to apply the various theories and ideas relative to teaching in homes, personal evangelism through cottage meetings will never become a reality. Experience is the best teacher.

As long as we merely talk about the cottage meeting, Satan has no fear. But, when we start knocking on doors and getting into homes with Bible centered lessons, Satan has something to worry about, for the Gospel is God's power to save (Rom. 1:16-17). Satan knows that cottage meetings are an effective way of winning converts to Christ, and that many who cannot preach sermons can become very active to evangelism through this means.

#### WHAT IS A "COTTAGE MEETING?"

A "Cottage Meeting" is a class conducted in a home, a dwelling, or cottage in which the gospel of Jesus Christ is taught. Usually it is a series of classes in which the scheme of redemption or a series of lessons designed to edify saints are taught. This may be one in which saints alone meet for study, or it may be for non-saints. In either case, those lessons best suited for the occasion are the ones presented.

Usually, a series runs for six to eight weeks, one evening a week. The schedule should be set up to suit the convenience of those in whose homes the classes are conducted.

#### HOW MANY DOES IT TAKE TO MAKE A COTTAGE MEETING?

The size of the cottage meeting class depends upon the conditions and circumstances under which the class is arranged. It may vary from one student to a dozen or more. Large numbers do not have to be present to reap a harvest of souls. As a matter of fact, the smaller the class, the more the freedom exists. Prospects find themselves more at ease and find it easier to join in with the discussion. Hence, the fewer the number in the group, the more personal the contact between the teacher and pupils.

The importance of teaching one person at a time is illustrated in numerous passages. Paul reminded the Ephesian elders how that he "shrank not from declaring ... anything that was profitable, and teaching you publicly, and from HOUSE TO HOUSE (Acts 20:20). Ananias was sent to Paul and straightway commanded him to be baptized (Acts 9:11; 22:16).

Personal contact with individuals through personal work is illustrated by the church in Jerusalem going about preaching the word when scattered abroad by the great persecution (Acts 8:1,4). To this could be added the house of Cornelius (Acts 10), the jailer (Acts 16:32), Lydia (Acts 16:14-15) and others.

Mass selling among salesmen in secular fields is forbidden for the most part. Salesmen know the importance of personal contact. Take the auto salesman for example: He has "floor time" where the people come to him, but at the same time, his "out time" "where he goes to the prospect" consumes the greater portion of his schedule. Personal contact is the key to the personal worker's success. This brings us to the question:

#### WHY HAVE COTTAGE MEETINGS?

Cottage meetings are effective in converting people to Christ and activating the working potential of the local church. There are several reasons for this.

The Personal Appeal: Many are convinced of the truth, but are hesitant to obey it. These are often reached by a personal appeal in which the question "Why tarry; why not be baptized" is posed. People appreciate individual attention, and when they know you are personally concerned about them, they become more receptive. No other type of teaching method can touch the cottage meeting in demonstrating personal interest of the teacher for his student.

Effective Approach: A teaching situation is more easily created in the cottage meeting class than any other type. There are no strange buildings to go to, no strange or new people to meet, and no worship service to conform to in order to be taught the gospel. The only thing needed is the prospect's permission to have a study in familiar surroundings. When the conditions and approach are right, it is easier for the prospect to answer affirmatively when confronted with the need of obedience. Because of this environmental advantage, he is more at ease and able to talk freely with more confidence.

Individual needs: The private study helps the teacher to meet the individual needs of the student. Each interested party is different from others in their religious background, personality and disposition. This is why people could attend regular services for months and not hear the lesson that answers their needs. In the cottage meeting class, the teacher is able to begin where the student is and work him toward truth. For some, this is the only approach.

Proper Foundation: To be successful, the teacher must lay a good foundation. Only faith in Christ will cause one to reject former religious training in preference for truth. Through the cottage class, with its atmosphere of friendliness and ease, the teacher creates a deep acquaintance which causes the teacher to be able to get to the root of the prospect's problem. This makes it easier for the prospect to admit his error and overcome the stumbling block of pride. It is easier to confess sin to the sympathetic ear of an interested party than to do so to the critical public.

#### CONCLUSION

By no means is one to conclude that the cottage meeting type of teaching is a cure all for what ails the local church. Furthermore, it is not going to be 100% effective. But, the fact still remains: this con-

tinues to be one of the most effective methods in evangelizing the world. We should not abandon other methods of teaching for this alone. But we should utilize this method to the fullest extent.

## **THE CHURCH IN CALIFORNIA No. 2**

**Don Bassett, Sacramento, Calif.**

In our first article on the church in California we tried to give our brethren in other parts of the country an idea of the moral and spiritual atmosphere which prevails in the most populous state in the union. Though our estimate of the situation may have sounded a bit exaggerated and pessimistic to brethren living in more stable areas of the country we nevertheless reaffirm that the spiritual condition of the "Pro-Cals," as California residents are called, is fast becoming exactly what Paul must have encountered upon entering Corinth two thousand years ago. The "nut" state is directionless, morally unscrupulous, spiritually hapless, and — physically topless. The writers of Look magazine have recently predicted that what California is today, the rest of the nation will be in fifty years or less. Brethren, make hay while the sun shines; preach as though tomorrow were judgment day. Your days for a reasonably law-abiding environment, a relatively moral social order, and God-fearing neighbors are numbered.

But what inroads have our brethren made into this degenerate mass of highly-paid, well-fed, over-recreated Californians? To be frank, little evidence has come to our attention that the faithful churches of this state are having much success in reaching the lost. Oh certainly, nearly every place is baptizing its one or two a year and some are doing far better. But the fact of the matter is that the Berkeley brain-twisters and their kind have so undermined respect for authority of any kind in this area that it is difficult to find anyone who can be persuaded to "humble himself that he might be exalted" someday. Out here every man wants "his" now and "church" is not the place to get it. The only religious bodies that have found a wide-based response from the Californians who are not ensnared by morally lax Catholicism are the handout groups — i.e. our institutional, recreational, pro-denominational brethren.

In southern California the institutional brethren, under the insidious influence of Pepperdine College-trained preachers, sewed-up and delivered most of San Diego and Los Angeles to the liberal camp long before a shot was fired elsewhere. From 1950-55 scarcely a church in San Diego, our home town, was even vaguely taught on the institutional issues. The 1955-60 period saw only two or three established churches out of twenty or more take a stand for the truth in this city. The number is slightly larger now.

In Los Angeles and the surrounding vicinity there were more brethren in the early fifties who knew what was coming and were already teaching on the issues. As a teenager I can recall hearing men like

Wright Randolph and others who were laboring in that area called quacks, cranks, screwballs, alarmists, and hobbyists. The great Mountain View church in San Bernardino, under the leadership of outstanding elders like Gowan Evans, stood squarely for the truth during these years of awakening and paid the price of derision, scorn, and mockery. Most southern California brethren in those days who loved the word of God could not be persuaded that there was actually an element in the church that wanted to lead us into denominationalism. From about 1952 to 1956 they were made to realize this fact as they awoke in the streets outside their meeting-houses, having been kicked out there by their "orphan-loving" brethren. Nearly all of southern California went to the would-be sectarians among us during the fifties. Today, men like Roy Cogdill, Arthur Atkinson, Bill Fling, Gilbert and Jady Copeland, Brent Lewis, and many others are preaching the truth in this area but the going is not easy.

In central and northern California the story has been much the same. Men like the Moyer brothers, the Wilsons, Norton Dye, and others sought for years to turn the tide but as in southern California, so in the north; there are two meeting-houses in nearly every town. The old one perennially belongs to the liberals, the other, smaller, newer one belongs to faithful brethren. One notable exception is the Sunnysvale church in the San Francisco Bay area. Under strong elders, two of whom are completely financially supported by the church, it has built to around four hundred members and has a great influence for truth. As the population explosion pushes north out of the southern California urban areas it may be that the churches of northern California will be able to make great strides though the worldliness we have described will prove a formidable obstacle. Our next article will concentrate on the new crop of churches in this last frontier of the state.

## **THE "NO PATTERN" THEORY — SAME SAD RESULTS**

**Dick Blackford, Owensboro, Ky.**

While visiting the World's Fair during the summer of 1964. I had the opportunity to attend the services of the Exodus Bayshore Church of Christ in West Islip, N.Y. Since then I have been fortunate to receive the weekly bulletin (EXODUS MILESTONES) of that congregation. I say I am fortunate because the usual trend of digressive brethren is to mark those off the mailing list who disagree with their compromising spirit and their engaging in other unscriptural practices.

This congregation is caught up in campaigns, youth movements, institutionalism, conferences, brotherhood workshops, plays, etc., and it is not unusual to read such items as:

(1) Teenagers have been invited to a Valentine Banquet, Feb. 11, at 7:00 p.m. in the banquet room of the Quality Motel in Riverhead. This is being sponsored by the Riverhead church. (Feb. 3, 1966 bulletin — emphasis mine, DB).

(2) Sunday evening, June 19, the a capella chorus of the West Islip church will present a special message in song. This will likely be one of the most inspirational evenings of the year.

(June 16, 1966)

(3) CAR FOR SALE: -----, faith corps candidate in training at Harding College, has a 1965 six-cylinder Mustang for sale. It has a radio and heater, 3-speed transmission, and in like-new condition. She owes \$2400, payable at \$75 per month and is seeking someone who would take up the payments on the car.

(June 16)

And in another issue just a few weeks ago there appeared an announcement that two had placed membership with the church. One was a Baptist who claimed to have been baptized for the remission of sins and the other was a member of the Church of God. No mention was made of confessing error but that they had "placed membership." Nor was there mention of the Church of God member's having been scripturally baptized. As Mark Twain said, "All I know is what I read." **BUT** the irony came in the June 23, 1966 issue. The elders decided that the congregation had been having too much activity so they cancelled their vacation Bible school.

The bulletin usually consists of three pages about their projects and a general overall bragging on themselves. And one page is usually devoted to teaching (but not always). A typical bulletin is the one dated June 2, 1966. The first page tells of a trip to Madison, Tenn. to visit the largest Church of Christ in the world which has 3300 members. The third page tells of other exodus movements and the last page announces the coming of the Bloodmobile, a nearby campaign, and an article in the **Wall Street Journal**. The second page was devoted to teaching(?). The article on that page is the primary cause of this writing for it truly shows the sad result of the "no pattern" theory. It was written by their minister and it is entitled **THE CASE FOR TOTAL ABSTINENCE**. Here is the full article in print:

Christ's disciple does not abstain from alcoholic beverages because of scriptural injunction. Nowhere does the Bible say that it is morally wrong to drink an alcoholic beverage. It does teach that it is a sin to drink to excess or to become intoxicated. The scripture says that those who are guilty of drunkenness shall not inherit the kingdom of God. It is readily apparent that wine was a legitimate beverage for first century disciples. Paul told Timothy to "use a little wine for the sake of your stomach" (I Tim. 5:23). A deacon must not be "addicted to much wine" (I Tim. 3:8). The older women were told not to be "slaves to drink" (Titus 2:3). John's gospel states that Christ turned water to wine.

The Christian's case for total abstinence is based then upon a voluntary restraint of his freedom. In this realm of Christian liberty Paul teaches us that we are not to judge each other (Romans 14). We have an awesome responsibility to use this freedom properly. Now we don't really like this. It would be much easier if Christ had been entirely authoritarian. We practice total abstinence not because it is a legal command but because it is a matter of conscience.

The culture in the day of Christ was quite different from ours. There is in the minds of many a moral stigma attached to drinking in any form. Out of consideration for the alcoholic, the weak brother, and those outside Christ, the mature Christian chooses to abstain. While we voluntarily limit our freedom in this respect, we must at the same time concede that the Christian has the liberty to drink alcoholic beverage in moderation. This means we must be extremely careful how we judge a brother who drinks conservatively. The brother who drinks conservatively must also respect the coincidence of that one who chooses not to drink. "Then let us no more pass judgment on one another." — Dwain Evans.

I should be surprised at such an article but I am not. This is the only course that the "no pattern" believer can follow. It is all right to drink moderately because the Bible doesn't say "Thou shalt not." Of course this kind of reasoning opens the door for gambling, instrumental music, counting beads, etc., because the Bible doesn't say "Thou shalt not." It makes one wonder if that author is not trying to justify himself in something.

Due to lack of space we will not attempt to answer Brother Evans in this article. A later article will follow on the subject of drinking "moderately." The purpose in publishing these facts was to show those who supported this exodus movement just how much of an "exodus" those brethren made and to further illustrate the sad results of the "no pattern" theory.

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James G. Walker

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WEDNESDAY BIBLE STUDY 7 30 P M

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& NO. MIAMI AVE.**

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**LORD'S DAY**

BIBLE STUDY 10 00 A M  
MORNING WORSHIP 11 00 AM  
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WEDNESDAY BIBLE STUDY 7 30 P M

*Evangelist:* Bobby Thompson  
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CHURCH OF CHRIST**

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BIBLE STUDY 1 00 A M  
MORNING WORSHIP 11 00 AM  
EVENING WORSHIP 7 00 P M  
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*Evangelist:* J. Edward  
Nowlin

PHONE- 377-7782

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EVENING WORSHIP 6 00 P M  
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PHONE: 424-2821

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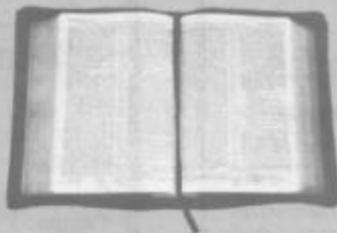
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# SEARCHING *the* SCRIPTURES

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



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

VOLUME VII

NOVEMBER, 1966

NUMBER 11

## THE MONTGOMERY DEBATE

Carroll W. Puckett, Montgomery, Alabama

On the nights of August 29 through September 1, 1966, in Montgomery, Alabama, James P. Miller met Guy N. Woods in a public discussion. On Monday and Tuesday nights, Guy N. Woods affirmed the following proposition.

"It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us."

On Wednesday and Thursday nights James P. Miller affirmed this proposition.

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without Scriptural authority."

The Cleveland Avenue church, 4216 Cleveland Avenue, endorsed Guy N. Woods and the Gay Meadows church, 2665 Fisk Road, endorsed brother James P. Miller. The entire debate was conducted in the Cleveland Ave. church building. Each night was characterized by large crowds, some nights the people could not get into the building. The estimated attendance by Cleveland Avenue was between 700 to 900 people the first two nights.

This debate will go down in history as one of the best debates ever conducted. The spirit that prevailed throughout was on the highest plane. Brethren on both sides of the issue were well pleased with the conduct manifested on the part of those directly involved. The decorum of the audience was excellent. This debate proved that we can discuss our differences with good conduct.

The moderators for the debate were Robert O. (Bob) Miller, brother of James P. Miller, Monday through Wednesday and Marshall Patton on Thursday night. Carroll W. Puckett was co-moderator each night. Tom O'Neal turned the charts of brother Miller. E. R. Harper, associated with Fifth and Highland church in Abilene that sponsors the Herald of Truth, was the moderator for Guy N. Woods and he was assisted by Gayle Oler, Supt. of Boles

Home and W. F. Cawyer, who is the Highland elder who travels for the Herald of Truth. The hosts for these discussions were O. B. Porterfield, evangelist of the Cleveland Avenue church, and Carroll W. Puckett, evangelist of the Gay Meadows church.

There was much support given to each of these men. The impressive thing about this debate was the tremendous support given brother Miller. We have estimated it to have been around 150 to 200 conservative preachers from at least 19 states, plus elders, deacons and brethren. The Gay Meadows church was encouraged and impressed to see how the brethren stood behind the truth. Much good was accomplished for the cause of truth in this area. There were a number of brethren that had never heard these issues discussed publicly and were strengthened by it. There were many liberals who were awakened to realize the importance of these matters and as one told me that he had always taken the preacher's word for everything and had never studied these matters for himself. I have had **many** to tell me that they were going to begin serious study of these issues and were going to take a stand firmly one way or another. There are several who have requested information to assist them in their study. The Gay Meadows church has had eleven to be identified with us since the debate (two weeks after the debate). There are several others that we feel sure will come with us soon, that we have talked with since the discussion. Only time and eternity **will** reveal the extent of the good that was accomplished during those four nights.

H. E. Phillips recorded the debate using professional equipment and he told me that the quality of the recording was excellent. The entire discussion can be obtained from brother Phillips. Brother Phillips was a great help in every way throughout the discussion. This debate is recorded on new 1 1/2 mil Mylar (Polyester) tape and recorded at 3 3/4 speed.

Brother Miller was well prepared and did an outstanding job in defending the truth. He was able to get the truth across with simplicity so that all could understand exactly what the issues were about. We should be thankful to our God for the ability of James P. Miller in his powerful presentation of the Truth.

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# Searching The Scriptures

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# Editorial . . .

H. E. PHILLIPS

## THE MILLER-WOODS DEBATE

On the nights of August 29, 30, 31 and September 1 in the city of Montgomery, Alabama, one of the most memorable discussions of our generation took place between James P. Miller of Tampa, Florida and Guy N. Woods of Memphis, Tennessee. The place of the debate was the meeting house of the Cleveland Avenue church of Christ who endorsed brother Woods. The audience the first night was given at above 800 men and women. Similar crowds were present each evening. Visitors attended from 19 states and as many as one hundred preachers and elders were present. The preacher of Cleveland Avenue was O. B. Porterfield and he, together with the brethren there, extended every courtesy to all concerned. Brother Miller represented the Gay Meadows congregation in Montgomery, and their preacher, Carroll Puckett, deserves much credit for many hours of hard work in bringing the debate to realization. Both Woods and Miller represented the very best on both sides of the issues. They are veteran; debaters, having met all kinds of representatives in the religious world. Both men are at the height of their powers and did the best work possible in giving full representation to the propositions at hand.

Guy N. Woods was assisted by the best minds the institutional brethren have to offer. E. R. Harper, Minister of the Fifth and Highland church in Abilene, Texas, moderated for brother Woods. He was assisted by Gayle Oler, Superintendent of the Boles Home, and W. F. Cawyer, elder of the Highland church. Brother Miller's brother, Robert O. Miller, long time attorney and judge in Kentucky, was the moderator for brother Miller, assisted by Carroll Puckett and on the last night by Marshall Patton. These men made the discussion a truly representative one.

ISSUES DEALT WITH

The debate was outstanding in a number of ways. First, no time was lost in dealing with personalities. The entire sessions were addressed to the issues at hand and on the highest plane possible. Very little time was given to what other men had said at different times about the problems under investigation. Little effort was made to prove the scriptural nature of the questions by human authority. This is unusual in a discussion of this kind. In the second place, little time was consumed by side issues that are of no worth in determining what the Bible teaches. Passages like II Corinthians 9:13 did not enter the debate. Galatians 6 was mentioned perhaps one time if at all. This is as it should be and it is to the credit of the debaters that it was true. These passages do not prove the institutional question and have little place in such a discussion.

Searching The Scriptures in the review that follows makes no direct quotation from brother Woods. If any man feels that we have not represented him correctly or told the truth in any part of this review all he had to do is to order the tapes from Phillips Publications and hear every word of the debate for himself. The victory for truth and the all-sufficiency of the church of our Lord was too complete for it to be necessary on our part to even shade one fact. As men and as Christians who will have to give answer, we have given the facts as they were presented. It is hard for us to believe that a debater with the experience of Guy N. Woods could lose this composure and even try to debate with the audience. Get the tapes and you will find that this is exactly what he did or tried to do on both Tuesday and Thursday nights. We say again that the truth has nothing to fear from debating.



SERIOUS DIVISION

The very fact that Guy N. Woods with all of his experience and standing among those who favor the institutions, would not take a position on the question of support of the college from the treasury of the church points out in unmistakable terms the division that exists between liberal brethren. It would be impossible for us to state this too strongly. These brethren are in trouble, and serious trouble, over the college question. Added to this is a great host of brethren in the west who feel that the only way an orphan home can scripturally operate is under the eldership of a local church. With one or two exceptions every home west of the Mississippi is under a eldership. There is little question that another division is coming. Just as the digressives of a little over a century ago found themselves divided over the Missionary Society, our institutional brethren are on the brink of division. There will never be another course when any group of men give up the restoration plea and no longer remain silent where the Bible is silent.

James P. Miller

REVIEW MILLER-WOODS DEBATE

Montgomery, Alabama, Aug. 29-Sept. 1

In debating a proposition where the Bible is involved every term of the proposition has to be defined in the light of Bible teaching. This is not true of human discussions where the affirmative can define the terms in the light of human wisdom. The first glaring mistake made by brother Woods was that he failed to check his terms with the teaching of the word of God. His entire position in regard to Institutional Orphan Homes is that the church can build and maintain such homes but can not OPERATE THEM. This is called the restored home argument. He affirms that the church can build the institutions and support them but it then must turn them over to the board of the human institution for function. He is very definite in the statement that the church can not do the care required.

**MAINTAIN ↔ PROISTEMI**

- 1. ROM. 12:8 HE THAT **RULETH** WITH DILIGENCE
- 2. 1 THESS 5:12 AND ARE OVER YOU IN THE LORD
- 3. 1 TIM 3:4 ONE THAT **RULETH** WELL HIS OWN HOUSE (MOFFATT'S TRANSLATION HAS "MANAGE HIS OWN HOUSEHOLD EYS")
- 4. 1 TIM 3:5 IF A MAN KNOW NOT HOW TO **RULE**
- 5. 1 TIM 3:12 **RULING** THEIR CHILDREN AND THEIR OWN
- 6. 1 TIM 5:17 LET THE ELDERS THAT **RULE** WELL (MOFFATT'S TRANSLATION HAS "PRESBYTERS WHO ARE EFFICIENT PRESIDENTS EYS")
- 7+8 TITUS 3:8,14 **MAINTAIN** GOOD WORKS

WEBSTER - MAINTAIN  
TO KEEP OR TO KEEP UP CONTINUE IN OR WITH CARRY ON

CHART NO. 1

This chart on the meaning of the word "Maintain" exploded forever the falsehood of this position. Look at the chart carefully. The word "maintain" is found only two times in the New Testament. In Titus 3:8 and in Titus 3:14. In both of these passages it declares that the Christian is to, "maintain good works." This simply means to DO THEM. The Greek word from which "maintain" is translated is found six other times in the New Testament. In Romans 12:8 it refers to an elder, "that **ruleth** with diligence"; in I Thes. 5:12 to those that, "are over you in the Lord." In I Timothy 3:4 it is made even plainer when speaking of a prospective elder Paul says, "one that **ruleth** well his own house." Moffatt's translation has, "**manage** his own household." In the next verse, I Timothy 3:5, "if a man know not how to **rule** ..." and in I Timothy 3:12 "**ruling** their children and their own ..."

From these passages even a child can see that to MAINTAIN means to be over, to rule, to see to, to care for. ANYTHING ON EARTH THAT THE CHURCH CAN BUILD AND MAINTAIN IT CAN OPERATE. It is unbelievable that an experienced debater could make this elementary mistake. The

restored home theory is exactly that, just a theory. It has no basis of fact in the word of God.

It is small wonder that brother Woods stands opposed to the operation of every institutional home west of the Mississippi with one or two exceptions when they say that the operation of the homes is the work of the church and as Grover C. Ross of the New Mexico Christian Children's Home states in a letter to Ralph Bruce, "I received your letter recently inquiring if the home here is under the elders as such or the elders serving as a board. Our elders are serving as elders. The home is a part of the work. I am one of the elders. Thus, we feel that we are over it, in it, under it, and in the middle of it."

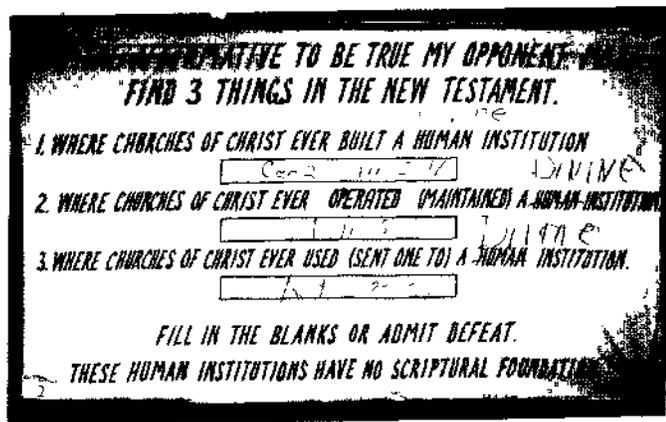
Guy N. Woods found himself with an impossible proposition. A twelve year old boy can answer the "Restored Home" argument from this day forward. THERE IS NO BASIS, EXCEPT IN THE MINDS OF BROTHER WOODS AND THOSE WHO BELIEVE THIS POSITION THAT THE CHURCH CAN NOT OPERATE ANYTHING THAT IT CAN BUILD AND MAINTAIN. We hasten to add however that there is not a verse of scripture in all of the word of God that even intimates that the church can build any institution much less a Human Institution under a board of directors. The elder can not turn over the rule of the church to someone else, the father of a household cannot turn over the rule or management of his household to another any more than Christ on his throne could turn over the headship of this church to an angel. The proposition is an impossible one in the light of the scriptures.

Boles Home, Tennessee Orphan Home, Childhaven, etc. His position is that these homes are divine. **THUS HE HAS THE CHURCH BUILDING A HOME SUCH AS BOLES HOME, TENNESSEE ORPHAN HOME, CHILDAHVEN, ETC. IN THE SECOND CHAPTER IN GENESIS, 4000 YEARS BEFORE THE CHURCH WAS ESTABLISHED.** The other scriptures are about as falacious. There is no institution like Boles Home in I Timothy 5:16 or in Acts 4:32. Every fair reader of this review needs to sit down and search his soul. If the scripture for these Human Boards had been in the Bible Guy N. Woods, E. R. Harper and Gayle Oler all sitting at the same table would have found them. Brethren should give this picture wide circulation among their liberal friends for to an honest man this is enough.

**WHEN ARE THESE HOMES DIVINE?**

To take the position that these Human Board Operated Homes are divine is to almost insult the intelligence of reasonable men and women. Brother Woods argues like this: every child has a right to a home, the institution is the only home the child has, therefore the institution is a divine home.

This same logic was given brother Woods in regard to a hospital. Every sick saint has a right to a hospital bed. The bed in the hospital is the only bed the saint has. Therefore the hospital is divine. Any number of similar illustrations can be given. Take this one for example. Every child has a right to an education. The school is the only institution the child has in which to get an education, therefore the school is divine. One who takes this position is immediately faced with this question. **WHEN DOES THE INSTITUTION BECOME DIVINE?** Is it divine when it is first thought of? Is it divine when the board is selected before there is any house, ground, children, supervision or care? Could it be divine without a house, children, superintendent or operation? Brother Woods did not attempt to answer the question except to say in its inception. Think of arguing that a home is divine when it has: no land, no house, no children, no superintendent, no care. Yet this is the very problem. The GCCH, Greater Chattanooga Childrens Home Inc., has been taking up money for two years or more when it had no house, no children, no supervision and no care and **YET BROTHER WOODS IF HE FOLLOWS HIS CONCLUSION WOULD HAVE TO SAY THAT IT IS DIVINE WITHOUT ANY OF THESE THINGS.**



**BROTHER WOODS AND CHART NO. 2**

The reader will have to see this chart and the marking- of brother Woods to believe it. This chart calls for the passage or passages where the church of Christ ever BUILT a human institution, ever OPERATED a human institution, or when the church of Christ ever USED (sent any one to) one. Floundering in serious trouble and trying<sup>1</sup> to argue with the audience, brother Woods was provoked into writing these passages on the chart. The picture tells the story,

This mistake is so plain that little purpose will be served in comment. In fairness it should be pointed out that Woods marked out the word human and wrote in the word divine, but it must be remembered that he was defending such institutions as

**THE DIVINE RELATIONSHIP**

To a student of the Bible the teaching on the divine home is clear. In Matt. 19:5,6 the teaching is very clear. The only thing in the world that makes a home divine is the RELATIONSHIP. The relationship of husband to wife as they "become one flesh" and the relationship of the children to the union of this man and woman with the passing of time. The house in which they live is not divine nor is the table and chairs from which they eat. To take a position that the Institutional Board made up of men from all walks of life and an Institutional Supervisor with a hired staff providing shelter and clothing with food and care is the home of Genesis the 2nd chapter, started by God when he took the rib from Adam's side is to make a mockery of the word of

God. The Lord provides for a restoration of this relationship in I Timothy 5:14 when he tells the younger women to marry and bear children.

### CARELESS RESTORATION

If the same careless use of the scripture was used in the restoration of the Church, look at the result. In place of the elders we could put the pope, instead of the deacons we could put the cardinals, in place of the preachers we could place the "Priests," and who among the restored home advocates could raise one objection. If the cry is raised that it is impossible to restore the home, AND INDEED IT IS, just admit it and recognize the human nature of these man made institutions. Place them to any test in the reason of man. What makes a Human Denomination in religion? For years we have taught, and rightly so, that a human origin, a human creed (charter), a human organization and things of like nature define every denomination on earth as HUMAN. Try the same principles on the home. If it is of HUMAN ORIGIN, if it has a HUMAN CHARTER (CREED) and if it has HUMAN ORGANIZATION, it is HUMAN AND NOT DIVINE.

### YOU MUST TEACH THE TRUTH

In the matter of whom the church can help from its treasury brother Woods was caught on the side of limited benevolence and "saints only." This was because he turned his back on the scriptures that teach the saints are the objects of church action in Acts 2:44-45, Acts 4:32-37, Acts 6:1-6, Acts 11:27-30, I Tim. 5:16, I Cor. 16:1-2, Rom. 15:25-31, I Cor. 8:1-4, II Cor. 9:1-5, 12-13, and made up a rule of his own. In answer to the question, would he give to a Baptist Orphanage, his answer was, NO, because they did not teach the truth. This then becomes his law. YOU CAN NOT GIVE TO THOSE WHO DO NOT TEACH THE TRUTH. How easy the answer. None but saints teach the truth, therefore none but saints can be helped from the treasury of the Lord's church. This, although he did not anticipate it, puts Guy N. Woods forever on record as favoring help to saints and to saints alone. The only escape which would be far worse for liberal brethren, is to take the position that those who are not Christians teach the truth. (Some may be closer to this position than we realize. We do not charge brother Woods with this view, however.) It was forcefully pointed out that if a Baptist preacher was starving next door to the meeting house brother Woods could not help him. Several speeches later he sought an explanation but the tapes speak for themselves.

### GOD'S WISDOM ALWAYS BEST

To those who believe the word of God and want to be bound by the authority of the sacred scriptures God's wisdom is always best. Brother Woods' entire case for the institutional orphan home was based on the assumption that the church could not provide the actual care for homeless children. It was pointed out time and again in the debate that God had already taken care of this requirement. The church has the organization and all the organization that is necessary within the very frame work of the congregation. The elders can provide the SUPERVISION, the deacons can furnish the MINISTRATION and the saints can provide the RESOURCES. The early

church proved this in the very first years of the history of the church in Acts 2; Acts 4 ; and in Acts 6. To deny that this is true is simply to deny the word of God.

In seeking to prove the scripturalness of the Herald of Truth brother Woods based the entire case on this argument. IT IS JUST AS IMPORTANT TO FEED THE SOUL AS IT IS THE BODY, therefore the scriptures that show how churches cooperated in benevolence can be used as examples in evangelism. In other words, if one church sent to another to feed the body it can send to another to feed the spirit. Of course this does not happen to be true. In evangelism the support is always sent to the preacher and not the church. Brother Woods has acknowledged this at other times and used Phil. 4:15, 16, to prove God's simple way. Here is the position in which he found himself. If they are parallel he needs to be consistent. He should be institutional on both sides of the board.

<b>ON ONE SIDE, PHYSICAL</b>	<b>OTHER SIDE, SPIRITUAL</b>
Church Cannot Do The Work	Church Must Do The Work
Human Corporation	Right Human Corporation
Institutional	Wrong Anti -Institutional

**Brother Woods is just institutional when it suitshim.**

This conclusion is inevitable. If the matters of food and clothing are parallel with preaching and teaching he needs to be institutional in both or anti-institutional in both. He can not say they are parallel and have it both ways. If they are parallel what is right on one side would be right on the other, and what is wrong on one side would be wrong on the other. The truth of the matter is simply that Guy N. Woods is an "anti", when it suits his restored home theory to be or he would admit this great inconsistency

### THE COLLEGE QUESTION

The moment any advocate of the Institutional Home seeks to use scriptures in benevolence in a parallel with preaching he immediately involves other institutions that would be truly parallel This makes THE COLLEGE QUESTION a legitimate issue. There can be no question that the College is parallel with the Institutional Orphan Home and the only difference is that one is in the field of the physical and the other in the spiritual. Several pages could be written in this review on the embarrassment brother Woods suffered on this question. HE SIMPLY WOULD NOT TELL ANYONE WHERE HE STOOD. Just think of such a position; a preacher defending institutionalism who will not tell where he stands on institutions. The same thing was true of G. K. Wallace and his debate a year ago. Asked over and over they maintain complete silence. In this both of them had one thing in common. Neither of the churches they represented believed in putting the college in the budget and they knew this but yet either out of conviction that it was right or fear from those who do, they stand dumb speech after speech. Brother Woods finally stated that when he was ready to debate the college question he would decide the time and place. This was an admission that he might debate it and the only conclusion is that he would be for it, OTHERWISE THERE WOULD BE NO DEBATE. It will come with poor grace for him to say that this is putting words in

his mouth for he had speech after speech to speak for himself. Just here it ought to be pointed out that the Cleveland Avenue Church that sponsored brother Woods stands firmly against putting the college in the budget and their preacher O. B. Porterfield has challenged the ultra liberals on the radio to debate the question. It is a shame that in a discussion on institutionalism a preacher like Guy N. Woods would not state his position on an issue that bids fair to DIVIDE THE CHURCH AGAIN.

**THE TOTAL SITUATION**

This old argument has been handed down and changed so many times that in some ways it is hardly worthy of an answer. When it started there were about a dozen links in the chain and now they who use it have changed the number of component parts until the chain is so short they can not get a good hold on either end. In the first place they are the last people in the world who should make such an argument. A true institutional church never has a total anything. It is either sending a part of its members or resources to someone else or having someone send to it. In the case of the Highland church in Abilene there would never be a day when they could audit the books and say this is the total situation. Money would be going and coming and so would many of the personnel. For a congregation to have a total situation it must have all of the following. The question was asked several times, which of the following can a congregation turn over to another and have a total situation. Can it turn over ITS MEMBERS, ITS RESOURCES, ITS WORSHIP, ITS WORK OR ITS DISCIPLINE?

**THE WEAKEST LINK**

In any argument where several things are given in proof of a conclusion always remember that every link in the chain not only must be true but there must be scripture to prove it. Although it is true that faith, repentance and baptism upon confession are a part of the total situation in salvation, it must also be remembered that each of them is scriptural and a verse or verses can be given to prove each of them. Brother Woods and those others who use the total situation argument have to assume the very thing they need to prove. As they were presented in the Montgomery debate this was element number three, THAT A CHURCH COULD SCRIPTURALLY UNDERTAKE A WORK LARGER THAN IT COULD DO. This link in the chain is simply not true and the passage used to prove it is perverted. Acts 11: 27-30 proves no such contention. The church at Jerusalem did not assume anything. God Almighty assigned to the church in Jerusalem the task of seeing to needy saints. It is not parallel with Highland assuming to do all of the radio and television for the brotherhood. This is the very thing Woods needed to prove and he at the very last minute of the third night tried to run it in under the guise of a scriptural part of a total situation. If he could find this link in the chain he would have a valid argument but neither he, brother Harper, Cawyer, or Oler could find it. Brethren, do not fear this argument. Just show the link that is not true and it makes little difference about the others, the chain will not pull the liberals out of the dilemma in which they find themselves.

**TOTAL SITUATION TURNED AROUND**

When men try by human wisdom to prove something not in the word of God they always find themselves in the trap they have laid for others. In following the total situation line of reasoning this was offered to brother Woods. (He kept the only copy but this is the substance.) 1. The preaching of the word of God as it relates to the college in the budget is a component part of the total situation of the Herald of Truth. 2. The belief and teaching of the chief speakers on the Herald of Truth is related to the preaching of the word of God as a component part on the Herald of Truth. 3. Therefore the college in the budget as believed by Baxter and Chalk is a part of the total situation and therefore a legitimate issue in regard to the total situation of the Herald of Truth radio program. Brother Woods stuttered and hedged but could not deny it. He finally made the profound observation that the notes handed him did not have a verb in one of the sentences. He was told that Highland had taken out the verb when it refused to have this part of the council of God taught on the program.

**FRAUDULENT CLAIMS**

Over and over again the brethren at Highland make fraudulent claims for the Herald of Truth. Searching the Scriptures does not know the heart of any man. It may be that the brethren are deceived by high pressure agents in the radio and television field. Regardless of this the propaganda sent out by the Herald of Truth is one of the greatest frauds in modern times. Claims that the price of one cup of coffee will preach the gospel to 21 lost people or that a small donation of just a few dollars will send it to thousands. There is simply no truth in these claims. They are false to such a percentage that it is unbelievable. In preparation for the debate we wrote to the American Broadcasting Company and asked them for the ten most popular religious programs on the major networks today. The letter was addressed to Mr. Paul Sonkin of the ABC network. It was referred by him to Mr. Charles E. Gersch who is the Supervisor of Program Analysis. If anyone in the world ought to know what an accurate estimate of the size of the Herald of Truth is he should be the one. Here is the list in the exact order he gave them in a letter dated July 25, 1966.

Program	Network	Est. No. Listeners
Bible Study Hour	(NBC)	800,000
Billy Graham Hour of Decision	(NBC)	700,000
Herald of Truth	(ABC)	200,000
Lutheran Hour	(NBC)	1,700,000
Old-Fashioned Revival Hour	(ABC)	400,000
Radio Bible Class	(ABC)	500,000
Voice of Prophecy	(NBC)	1,500,000
Directions '66	(ABC)	200,000
Frontiers of Faith	(NBC)	600,000
Lamp to My Feet	(CBS)	400,000
Look Up And Live	(CBS)	600,000

Sources: Sindlinger Radio Reports, March-April, 1966  
 American Broadcasting Bureau T.V. Report, March-April, 1966.

Compare these figures with the claims that the program is reaching millions every week. Some have given the estimate as high as one hundred million. It should also be remembered that the 200,000 is very probably a high instead of an accurate number. It

would be natural for ABC to set the figure as high as they thought the could in the light of the surveys.

**THE DELUSION OF THE SHORT CUT**

In 1954 brother Burton Coffman moved to New York City to work with the Manhattan church. He believes in the scriptural nature of every promotion among us. In the Gospel Advocate of March 17, 1966 on page 165 he made these observations.

"The delusion of the short-cut tempts every generation of men. When printing was invented some supposed evangelism had reached the end of its usefulness. But books are hardly the answer to man's crying need of salvation . . .

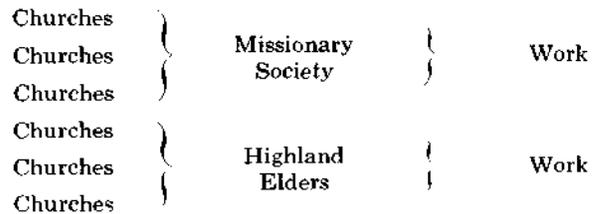
"Then came radio . . . wonderful as our programs may be in this field, only a blind man can shut his eyes to the colossal fact that people are simply not listening to us. In ten years in New York City, we have baptized only five people as a result of our own radio programs and those of others, and of these five (baptized), only one is, of this date, still faithful, and even here the issue is not finally determined . . . the same thing is true of television . . .

"One more example will suffice. One of our latest short-cuts is an exhibit at the World's Fair, or other fairs, when it is supposed, that by expenditures of hundreds of thousands of dollars some magnificent harvest of souls can be achieved for His name's sake. Oh, how I wish that it were true. If only there could be some short-cut to tell the dying millions of the Blessed Savior's love; but here again, we find no substitute for preaching the gospel. As a result of those visiting the Fair last summer, we received some three thousand names of so-called prospects, representing the end result of a vast expenditure and coming down to a batch of cards which we of the Manhattan church of Christ have faithfully tried to process and convert to tangible and meaningful results. Printed personal invitations were sent to the whole list and we are in the process of visiting all of them. After months of effort and expenditure, we can reports that eight people have attended church at least once; and of the entire total none has accepted Christ. We are not giving up, but have found out that mass conversions are simply not going to result from any deployment of men and money such as this. One rather poor evangelist, full of his message, with a tent on a back street in an obscure village could probably have achieved as much in a ten day meeting. . . Not long ago, at a sales meeting of one of the greatest life insurance companies in the world in New York City, the president addressed the representatives of his giant insurance empire, and said, 'Today there are a hundred million policyholders in our company, and every single one of them was sold one at a time!' There was a message and a messenger, and these are the two prime ingredients of evangelism." (Burton Coffman, Gospel Advocate, March 17, 1966, page 165)

**ABUSES NOT THE POINT**

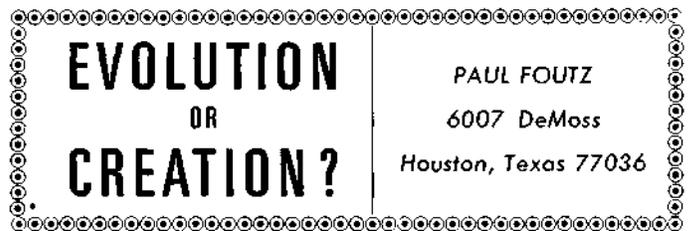
It should be remembered that abuses as bad as they are do not make these digressive things unscriptural. The home is abused but it is still divine. The church is abused but it is still the blood bought church. The thing that makes all of this wrong is the centralization of authority and power. This is what makes the Missionary Society wrong and this

is what makes a centralized eldership like that of Highland wrong. The word of God teaches no centralization of power, whether it be in the hands of the Pope, the Missionary Society or the elders of the Highland Church. It is not a matter of cooperation but the kind of cooperation that makes the Herald of Truth wrong. This illustration was given brother Woods several times and he did nothing with it. Under the centralized type of the Herald of Truth the churches are working through someone else. In the scriptural type the work is done directly. The example was given of pushing a car. The Herald of Truth calls for any man to put his hands on the car and for all others to put their hands **on him and push through him**. The Bible way would be for every man to put his own hands on the car and all push together. Look at this parallel.



Good brethren all over the world are not opposed to cooperation but they are opposed to unscriptural centralized work wherever it is found.

Editors.



**MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM**  
No. 2

In my former article I stated that most evolutionists disclaim the position that man descended directly from the monkey or gorilla, but most of them say that they are close relatives, descending from the same family.

I have four statements on record, including "white" booklet (page 48) which state that man and the apes are "cousins." But the various definitions given for Evolution, regardless of how extremely atheistic and liberalistic they may be, are confirmed and set forth by word, drawings, molds and arrangements throughout the museum, its displays and written material. Every animal and human form, whether in pictures or wax and clay molds, and all "arrangements" showing their relationships to each other are made based upon a prior assumption of the evolutionary doctrine. Note:

"The Halls of Mammals in systematic arrangement show related species in the same or adjoining cases." White, page 62. "Fossils restorations and dioramas trace the evolution of life from its earliest single-cell forms to the appearance of man a million years ago. Diagrams at the museum ascribe all

forms of life, plant and animal, to a **common** ancestry, single-celled aquatic organisms. Both algae, ancestors of the plants and protozoa, ancestors of the animals, **evolved** from these protostic cells, according to the museum scientists who planned the diagrams." (And we might note — who also built, molded, and fashioned them and then **arranged** them to teach the unproved and unproveable theory of Evolution. P.F.) ; "The animal 'line of descent' from the unicellular protozoan, as shown in the museum's diagrams, include amoeba, chordates, fishes, amphibians, reptiles, mammals, **ancestors of man and other primates**, branched off from one group of reptiles about 180 million years ago. . . The lordly peacock and the glamorous bird of paradise are closely related to the snake, lizard and crocodile. **Man has no right to be smug about this, however, for on the museum's 'Family Tree' of living mammals, he is a cousin of the ape and a close relative of the moles and shrews.**" (White, page 48.) "The fossil fishes, amphibians, reptiles, birds and mammals exhibited in this hall (No. 38) are **arranged** according to biological relationship. The **entire** geological **sequence** of life is indicated." (i.e. by their "arranged" and "schematized" exhibits).

"Skeletons of the principal vertebrate animals — fishes, frogs and their **relatives**, birds and mammals — are exhibited **in order of their relationship**, from lower forms to higher apes **and man.**" (Green, pages 39, 43.)



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**ANSWERS**

*1 Peter 3:15*

**FOR OUR HOPE**

Address questions to:

Marshall E. Patton  
806 Muriel Dr., S.E.  
Huntsville, Alabama 35802

**QUESTION** — Why do the conservative brethren hold on to Institutionalism? If Christians can own and operate religious institutions like Florida College, why can't they own and operate missionary societies so long as they leave the church out of it? Show by the scriptures that the early Christians had religious institutions such as Florida College. Is not the church the only religious institution that Christians need? Is not the local congregation sufficient?— H. D.

**ANSWER** — While I do not propose to speak for any college, I am happy to state my convictions in the matter.

The above questions imply that Florida College is a religious institution in the sense of supplanting the church. I do not believe that this is so. Florida College is a secular institution engaged in the business of secular education. But for this business it would not exist. It **also** has within its framework a systematic arrangement whereby religious instruction is imparted. This arrangement is a matter of primary consideration and special emphasis in relation to its reason for existence in the first place — secular education. We might also say but for this arrangement it would not exist. The two objectives combine to make possible the fulfilling of the parental responsibilities of Eph. 6:1-4 — and at a very crucial time in the lives of boys and girls. This is done on the basis of paying for services rendered (tuition) and contributions. I, therefore, hold Florida College to be an adjunct to the home and not to the church.

To make the church responsible for providing an education in the liberal arts and sciences in an environment and under instructors with a faith like that in the home of parents who are Christians would be to extend the church's responsibility beyond its divinely authorized mission. While the church can and should make a worthwhile contribution to the spiritual welfare of the child during his "bringing up" (Eph. 6:4), it should not take over the above described responsibility. Such comes within the purview of parental responsibility, and since no specific pattern has been prescribed for the parents, it falls into the realm of divinely authorized human judgment.

The missionary society is supported by churches and serves as an agent for them in evangelizing the world. This it does in its selection, support, and sending out of preachers to evangelize the world. Florida College does none of this, much less act as an agent for churches in this endeavor. It seeks to provide a service needed by parents, in extending and executing their duty, and other individuals. The mission-

any society is wrong per se. This is so, because it supplants the churches, destroys their autonomy, and activates the church universal. Florida College does neither. As long as this is so, it has its right to exist as a divinely authorized institution in the realm of human judgment for the fulfilling of God ordained duties imposed upon parents and individuals.

An individually owned and operated missionary society, though apart from the church, would, nevertheless, supplant the church. Whenever this is done by any organization, it reflects upon the all-sufficiency of the church, and is, therefore, wrong.

I am not sure that I understand what our querist means by "religious institutions." If he means one that supplants the church, then I stand opposed to it. If he means one that provides a service whereby parents extend and execute their religious duties as parents, then I am not opposed. Publishing companies often combine the efforts of many to produce a **religious product** (papers, tracts, sermon books, etc.) which can be bought and distributed by individuals and churches. Such might be called a religious institution. However, I would not be opposed to such — it would not supplant the church. If contributions were made to it and used at the discretion of those in authority to distribute such products, it would thereby become a missionary society and would supplant the church. There is a difference between an organization that produces the product and the one buying and making use of it. Not all institutions that may be called religious in some sense are to be opposed. Not all of them reflect upon or supplant the church of our Lord.

## INSTITUTIONALISM: A HISTORY

Bobby Graham, Florence, Alabama

On October 23, 1849, one hundred fifty-four delegates met in Cincinnati in convention to form the American Christian Missionary Society. This meeting was a result of the efforts of Alexander Campbell and the Millennial Harbinger, of which he was editor. At this meeting W. K. Pendleton, in Campbell's absence, presided; a constitution of thirteen articles was adopted and Campbell was elected president. The aims of this labor can be summarized by Campbell himself, who desired to "build a more glorious superstructure" on the foundation already laid. The meeting directly resulted from desires to secure suggestions from readers as to how the work could be more effectively accomplished. Such notables as Tolbert Fanning were present to lend their support.

Campbell, by his own admission, desired to enlarge upon that which had been in the eternal purpose of God. For 1800 years the church of our Lord had existed, had grown, and had even flourished separate from the devices of men (Acts 2,3,4). The history of the early church had been one of rapid growth and enlargement, even reaching to the

ends of the known world; but now man, with his intentions, was about to mar that glorious body of the Son of God.

Needless to say, the purpose, achieving a more efficient way to organize the various congregations in work, was not in itself honorable. But even more so was the failure to recognize the divine organization and the factors underlying the rapid growth of the early church, namely: (1) diligence in service, (2) liberality in giving, (3) unity of doctrine, (4) recognition of authority and (5) respect for organization.

From that day until this brethren have increasingly relied upon human institutions to do the work of the church. Especially during this century there has been prevalent a desire for the church to co-function with the adjuncts which man might attach to it. Certainly these did not recognize the perfection of the church in its ability to work as God made it. Paul stated it in Ephesians 4:16 that the body, as God made it, effectually worked with that which every joint supplied — this is its perfection as God made it.

Those who once cried for the support of orphans' homes on the basis of sympathy are the very ones who now are pleading for congregations to surrender their autonomy to colleges, hospitals, and missionary-society-type arrangements. Institutionalism — its tide never ebbs — from 1849 to the present you see her history. Her future course is determined: further digression.

To assist with the Lord's work by means of human institutions is to deny the perfection of that heaven-sent, blood-bought, and Spirit-filled body and to deny God's ability to chart her course.

## Our Religious World





Such requests should be made as far in advance as possible. Adequate space for tape recorders will be provided in the soundproof nursery for those who desire to tape.

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**MOSBY-TOTTY DEBATE**  
**Frank D. Butler, Frankfort, Ky.**

Ronald G. Mosby of Valley Station, Kentucky and W. L. Totty of Indianapolis, Indiana will engage in a four nights discussion in Frankfort, Kentucky, December 12, 13, 15, 16, 1966. This discussion will be in the meeting house of the Frankfort church of Christ, located on U.S. 60, on the West Side of Frankfort. The propositions to be discussed are as follows:

1. Resolved: It is scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church.

W. L. Totty affirms Ronald  
G. Mosby denies

2. Resolved: It is not scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church.

Ronald G. Mosby affirms  
W. L. Totty denies

3. Resolved: It is scriptural for a local church of Christ to make contributions to a benevolent institution such as Potter Orphan Home in Bowling Green, Ky.

W. L. Totty affirms  
Ronald G. Mosby denies

4. Resolved: It is not scriptural for a local church of Christ to make contributions to a benevolent institution such as Potter Orphan Home in Bowling Green, Ky.

Ronald G. Mosby affirms  
W. L. Totty denies

Tape recordings of this debate are available to any who desire them. H. E. Phillips, P.O. Box 17244, Tampa, Florida 33612, is making the recording and will have excellent recordings of the complete debate on four reels at 3 3/4 i.p.s. The price is \$12.00 for all four reels — the complete debate. Order now.

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**BOWLING GREEN, MISSOURI**  
**NEEDS HELP NOW**

**Jimmy Tuten, Jr.**

In the early part of 1965 a brother in Christ from Clarksville, Missouri came by the Spring & Blaine building to discuss his dissatisfaction with liberal and modernistic trends in the church of our Lord at Louisiana, Missouri. Within a few days another brother from Hannibal, Missouri came by with an account of how he was being maligned and forced into isolation within the church at Hannibal and that such action was due to his convictions with reference to institutionalism. Since neither of these brethren knew the other, they were put in contact

with each other immediately. Shortly thereafter, brethren Kenneth Hirshey and Alton Jenkins, Sr., along with several others, established the church at Bowling Green, Missouri. This small, but faithful nucleus has a determination to establish the work after the New Testament order. In their stand for truth, they have suffered greatly from the efforts of liberal brethren in the area to destroy their influence. After meeting in a small, but modest store building for over a year, they have made great strides. Their number has grown to over 22 in regular attendance and their contribution runs \$75.00 weekly. In spite of many obstacles, things have gone well for the cause of Christ in Bowling Green.

Albert Robinson now preaches for this group being supported by churches in Springfield, Butler, Hazelwood, Kirkwood, St. Louis and Bowling Green, Mo. Brother Robinson preached for the church in Clarksville, Missouri until he dared to speak out concerning present day issues. He was immediately released, not by Clarksville, but by the Overland and Southside churches in St. Louis, who were supporting him. He was not given his last week's salary, nor was the three month notice agreement honored by the church at Clarksville. This man's immediate need was assumed by "anti" churches who "do not believe in cooperation" and are "do nothingsers."

During the period of time that brother Robinson has preached for the church at Bowling Green, he has been receiving inadequate support. This problem will become more serious after the first of the year. He needs immediately an additional \$75.00 per month. Since one or two of the churches now helping with his support will have to cut back, efforts are being made to raise \$150.00 per month support for brother Robinson by the first of the year. In 1967 the church at Bowling Green will assume an additional \$50.00 of his need. Brethren, if you can help keep this man in the field, please contact Kenneth Hirshey, 5007 Wyaconda, Hannibal, Missouri, immediately. These brethren are working hard, making many sacrifices, and are deserving. Loyal brethren in the St. Louis area can recommend the efforts of these brethren.

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## THE CHURCH IN CALIFORNIA No. 3

Don Bassett, Sacramento, Calif.

In our last article we tried to give our brethren in other areas who read **Searching The Scriptures** an idea of the general progress of the church in California. In this concluding piece we would like to focus attention on northern California, the area where we are now working and the one with which we are more familiar. Perhaps a brief look at the growth of the wholesale apostasy of the majority of the churches in this area will serve to forewarn brethren where the departure from the New Testament pattern still seems unreal or minor.

As we said in the last article, the State of California seems to be about fifty years ahead of the nation in most everything — including error and lawlessness. Departures from New Testament authority are rife in this most populous state of the Union. As examples of the attitude held by **most** of the preachers and elders in the larger churches of northern California here are some excerpts from bulletins we have received:

"Have you heard about our bowling teams? We have two you know. We are a church league . . . (the names of those on the teams follow) . . . Since we haven't been bowling very long no official standing has been available. We will keep you posted on our progress from time to time. In the meantime come on out and cheer for us on every Friday night at 7:30 p.m. at Fireside Lanes on Auburn Blvd." Roseville, Calif.

The article would do better to begin, "Have you heard about anything like a 'church league' from reading your New Testament?" Here is another:

"Bro. ----- has offered to give 10% of each item, other than gas bought from him at his service station to the Academy . . ." Central church, Sacramento, Calif.

The "Academy" mentioned here is a full-blown elementary school which teaches secular as well as religious subjects — owned and operated by one of the churches in Sacramento, California. Book, chapter, and verse? Authorization for the church to enter the field of secular education may be found on p. 29 of **Questions and Issues of the Day** by Batsell Barrett Baxter, but don't bother thumbing your New Testament for it. It ain't thar'. Oh well, the Catholics have been doing it for years; it must be right.

"Would you believe" a step toward instrumental music and the Christian Church? The following announcement was received by bro. Frank Thompson who preaches for the faithful church Carmichael, California:

### "Men's Fellowship

Monday night, June 6, 7:30 p.m. at the:  
Town and Country Church of Christ 4837  
Marconi Avenue, Carmichael

Speakers: Member -----, a member of the  
Central Church of Christ Elder -----, Town  
and Country Church of

Christ  
Minister -----, California Avenue Church of  
Christ

A question and answer period will follow. **Come**, join in this area fellowship of the Churches of Christ (Instrumental-Non-Instrumental). Our first fellowship was so appreciated that we have planned this second venture! **Come!** Refreshments will be served after the meeting!" Carmichael, California.

We would certainly have no objection to brethren getting together to study their differences on such things as instrumental music, but this action is part of a trend toward adoption of the innovations of the Christian Church (here called the Church of Christ-Instrumental). This was not an effort to cleanse the instrumental church of its error but a period of "fellowship."

To be blunt, brethren who move to California these days have got a choice to make: either they identify with one of the small struggling groups of faithful brethren here, or they can melt into the large fast-moving denomination which left the plea for New Testament authority fifteen or more years ago. There are some large churches among faithful brethren but they are few and far between. Generally the brethren who have not bought the institutional, recreational, and educational programs of the larger urban churches are just now beginning to see the light of day and become firmly established. The work here in Sacramento is only three and a half years old. A small church in Orangevale is one year old. Bro. John Wilson moved to Chico, California this year to begin a work there. A work has been recently begun in Santa Rosa, California. And so it goes. There are many churches that are older, but nearly all, whether new or old (ten years is old out here), they are in the fifty to one hundred member range. All of this is distressingly reminiscent of twenty years ago and childhood memories of services in private homes and rented halls, of careful saving and scrimping to build meeting-houses, of sacrificial efforts to reach unconcerned multitudes with the truth. Two decades and an apostasy later, we are back in the same boat. But none of this alters the determination of dedicated brethren to overcome every obstacle of whatever nature or intensity. There are a few left here and everywhere who remember and still reverence the motto with which they began their lives as Christians: "If any man speak, let him speak as the oracles of God."

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II Thessalonians 2:3,4

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### ROMAN CATHOLIC EFFORTS TO CHANGE THE CONTEXT OF SCRIPTURE

In the New Testament, there are several words that are used interchangeably in reference to the office of bishops or elders in each of the New Testament congregations. We list them as follows:

(1) **ELDERS** (Acts 20:17). Translated from the Greek word presbuteros.

(2) **OVERSEERS** (Acts 20:28). Taken from the Greek word episkopos.

(3) **BISHOPS** (Phil. 1:1). Taken from the Greek word episkopos.

(4) **PASTORS** (Eph. 4:11). From the Greek word poimen.

Each of the above terms apply to the same office in the churches of Christ. May we call your attention to the fact that the word **PRIEST** is **NOT** among these synonyms. However, the fact that the word priest does not apply in Holy Scripture to the office of the bishops, our Catholic friends are not in the least ashamed to **INSERT** it into contexts where it does not belong.

#### SOME EXAMPLES OF CATHOLIC MIS-INSERTION.

Acts 14:22 (Acts 14:23 in King James Version) : "And when they had ordained to them priests in every church. . ." (Rheims Version.) The Greek word for "priest" is hierous, or hieros. The question to be answered next, then, is; "What word is actually used in the Greek in Acts 14:22 (23)?" We shall consider the Greek texts of several different scholars.

Stephens Greek Text: Presbuteros is the word used . . . not hierous.

Elzevir's Greek Text: Presbuteros is the word used.

Griesbach's: Presbuteros is the word used.

The Resultant Greek Testament which includes any variations of rendering from the works of Lachmann, Tregelles, Tischendorf, Westcott and Hort, and Alford . . . indicates that no variation exists as to the use of the word presbuteros in the passage under consideration. Therefore, we can only conclude that the Catholic Hierarchy **INSERTED** the word "priest" even though the word "hierous" wasn't even there!

Acts 15:2 — " . . . they determined that Paul and Barnabas . . . should go up to the apostles and priests to Jerusalem about this question." Here again, the word "priests" is mis-used in the Rheims Version. The word actually used in the Greek language is presbuteros, and is properly translated "elders" or anglicized to form "presbyters." In any case, the Rheims "scholars" dropped their scholarship for their "priesthood."

I Timothy 5:17 and 19 — "Let the priests that rule well, be esteemed worthy of double honor . . ." and "Against a priest receive not an accusation, but

under two or three witnesses." In both of the foregoing cases, the word "priest," singular or plural, is a **MIS-TRANSLATION**. The Greek text uses the word presbuteros in one of its forms, which would be correctly translated elder or elders.

James 5:14 — "Is any man sick among you? Let him bring in the priests of the church . . ." (Rheims Version). The word presbuteros is the Greek term used. Thus, elders would be the correct rendering. Not priests!

### THEY CAN TRANSLATE IT CORRECTLY ... IF THEY WILL!

Perhaps you wonder by this time if the Rheims Version **EVER** translates the word "priest" correctly? We can answer with a "Yes." In Revelation (Apocalypse) 1:6 — "And hath made us a kingdom, and priests to God . . ." The word used here in the Greek is hierous. It teaches that every child of God, thus every Christian, having been purified by the blood of Christ, through faithful obedience to the gospel, sustains an intimate relationship with God through His Son Jesus Christ. In fact, it puts the fable of the Catholic priesthood to shame, wherein the follower is deluded into supposing that only through the **PRIEST** can his or her sins be forgiven, while in reality, every Christian has the right and privilege of approaching God in prayer and repentance, through the one mediator, Jesus Christ the righteous.

### INSTITUTIONALISM SHOULD NOT EVEN BE AN ISSUE!!

J. T. Smith, Oklahoma City, Okla.

In the recent debate between James P. Miller and Guy N. Woods, brother Miller did a masterful job in showing all the fallacies in brother Woods' arguments on the support of Institutions from the church's treasury. However, many of the preachers who were there seemed to shudder at the thought of anyone trying to defend the "saints only" proposition. Thus the reason for this article. I believe I can prove that the **MAIN** issue, in defending the teachings of the Bible, **IS** to whom the church from its treasury may assist. This is the **ONLY** proposition I would want to affirm. I believe I, or anyone else, could "nip the institutional question in the bud" by proving this proposition. Now, I wouldn't want to have to affirm brother Grider's prejudicial proposition he had to sign with W. L. Totty. In fact, I don't know of a sectarian preacher who would ask anyone to sign such a proposition. But then, many of our liberal brethren are worse than sectarians — including W. L. Totty. But, anyone who was not prejudiced and heard brother Grider define his proposition and debate the issue, knows that Grider had and defended the truth.

Now, to get down to the matter at hand. Every debate, that I have heard or read on the institutional question, has been filled with such terms as "corporate bodies," "board of directors," "re-established

home," "incorporation," "en loco parentis" etc., and thus it becomes a battle on words and not on Scriptural terms, for none of these are Bible terms. This is the reason for the title of this article.

Why talk about building an institution to take care of non-saints UNLESS you can find some Scripture that authorizes the Lords treasury to be used for those who are non-saints? Surely no one will say that non-staints will starve to death with all the Scriptures that are directed to the Christian to help saints and non-saints. (James 1:27; Gal. 6:10; Eph. 4:28). Benevolent institutions cannot be built by the church for lack of Scriptural authority for taking care of those who would be placed in them. Why talk about the church building them?

Why talk about the church building an institution in which the sick may be cared for UNLESS you can find Scriptural authority for the church taking care of the sick of the world? There would be no talk of church of Christ hospitals for lack of Scriptural authority for taking care of the sick of the world. Someone may say, "what about the widow indeed in I Tim. 5:16?" "If she needed medical care, why couldn't the church build a hospital for the widow indeed." But, here is where the switch is made from the REAL recipient to the problem. Instead of helping the one that is to be helped — a person, an individual that God made and Christ loved and died for — they switch to the human institution that God didn't make, and for which Christ did not die. Of course, the widow can have the care she needs; because Paul said the church should care for her. But providing what SHE needs, is by no stretch of the imagination the BUILDING of anything. Thus, why talk about building them?

Why talk about the church building and maintaining a school like David Lipscomb or Florida College; unless you can find Scriptural authority for the church being responsible for teaching secular subjects to anyone? Of course, the question has only to be asked to be answered.

Thus, this is my contention on the subject of the church building any kind of an institution- When you study the Bible you learn that the primary purpose of the church is to support and see that the gospel is preached (I Tim. 3:15). This is its first and foremost responsibility. Secondly, it is to give assistance to the need of the poor among the saints that there may be equality (freedom from want) (II Cor. 8:14). So, why talk about the church building and maintaining anything of human origin? There is no Scripture for it!!!



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



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

VOLUME VII

DECEMBER, 1966

NUMBER 12

## MARKING THE OFFENDERS

H. E. Phillips

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

Many tasks in preaching the gospel and living as a Christian should be very unpleasant, but they are necessary in obeying the word of God. Obeying the verse above is one of those unpleasant duties necessary to keep the church pure in doctrine and practice.

Since the days of the apostles men and women have not been content to remain in "the faith once delivered" by the apostles, and have created "ways and means" of religious endeavor "contrary to the doctrine" of the Lord. Unfortunately, many whom we love are following the course of Judaizing teachers to teach "things which they ought not" (Titus 1:11). Furthermore, they find eager ears in those who "will not endure sound doctrine; but after their own lusts shall they hearken to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3,4).

The question of concern to every sincere Christian is: How shall I deal with these people? Shall I close my ears and eyes and for the sake of "peace" just go along with them as if no difference existed? Shall I oppose them as "false brethren" and bring down the forces of these false teachers and their followers, as well as the "neutrals," upon myself? This question is answered for me in the word of God. I have no choice if I am to obey God.

### MARK THEM

Romans 16:17 instructs us to mark certain ones to be avoided. This word in the original means "to fix one's eyes upon, direct one's attention to, any one." The word by itself does not give the reason why this action is to be taken. In Philippians 3:17 Paul says to "mark" (to give attention to) those who walk in such a way as to be imitating Paul. In Romans 16:17 the "fixing attention upon" is for an entirely different purpose. It here refers to those who

"cause divisions and offences" contrary to the doctrine. It does not permit the dealing in vague generalities; it demands direct "marking" of those who are guilty. Of course, this is to be done by the doctrine of Christ. We are not to shut our eyes to what they are doing, nor to make excuses for them.

### WHICH CAUSE DIVISIONS AND OFFENCES

The cause of any break of fellowship is the teaching of unauthorized practices. When one teaches what he cannot prove by the New Testament, either by command, necessary conclusion, or approved example, this separates him from those who teach only what is New Testament doctrine. Certainly division results, but the cause rests with those who teach and practice that which is not of the "faith once delivered" (Jude 3). Whatever is less than or beyond the "doctrine which ye learned" is contrary to it. This includes the use of the instrument of music in worship, the operation of societies supported by the church, the doctrine of Premillennialism, etc. Those who teach such are going beyond the doctrine of Christ and do not have either the Father or the Son (II John 9,10). The one who bids such teachers "God speed" is a partaker of their evil deeds.

The word cause is from a Greek term which means "to make." In Matthew 5:32 the man who puts away his wife except for the cause of fornication, "causes" her to commit adultery.

False teachers "make" divisions and offences by the very fact that they teach "another gospel." The professed Christians (Judaizing teachers) of Paul's day who insisted upon the observance of the law of Moses (in the light of their tradition) were the real trouble makers in the church. Had they kept the doctrine delivered to them by the apostles, there would have been no divisions and offences.

Divisions is from a word which means "dissension — divisions." It implies factions and parties in the church, created by that which was contrary to the doctrine of Christ. The gospel will produce division when one man accepts it and another tries to change it. Christ said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). The next verses explain that even among relatives in the flesh division would come from the word of God. This is because it separates the obedient from the disobedient, the righteous from the unrighteous; one will obey it, and the other will not.

Usually when one does not obey the truth, some one who teaches another gospel is responsible. "O

foolish Galatians, who hath bewitched you, that ye should not obey the truth" (Gal. 3:1). We stand (or should stand) openly opposed to every denominational doctrine and church on the face of the earth. Not because we want to be unkind or bitter, but because these doctrines are responsible for all the division in the religious world today. Someone taught a doctrine "contrary" to that delivered in the New Testament.

**Offences** is from a Greek term which means "to cast a stumbling block before one — to cause persons to be drawn away from the true doctrine into error and sin." Jesus said: "It is impossible but that offences will come: but woe unto him, through whom they come!" (Luke 17:1). The devil always has someone around to cause a Christian to stumble if he is unstable in the word of truth.

Infant baptism is a practice unauthorized in the doctrine of Christ. The man who teaches and practices it "causes" division because he insists upon something that the one abiding in the doctrine of Christ cannot accept. They stand apart on this matter and can never be reconciled until the false position is given up. He not only causes "divisions" by the doctrine, but also "offences" because he leads people into error and sin by preaching "another gospel" (Gal. 1:8,9).

#### CONTRARY TO THE DOCTRINE

The "doctrine" here is the teaching of Christ as delivered by the apostles. It is called the "apostles' doctrine" (Acts 2:42); "doctrine of Christ" (II John 9); "sound doctrine" (II Tim. 4:3); "doctrine of God" (Titus 2:10); "the gospel" (Rom. 1:16); "the truth" (I Pet. 1:22); and "the word" (II Tim. 4:2). There is no other gospel that will save but this one delivered by the apostles (Gal. 1:8,9). Anything and everything contrary to it is condemned. We cannot go beyond that which is written (I Cor. 4:6; II John 9, 10).

#### AVOID THEM

This is strong language and required action that is not always easy, especially when some involved in the false doctrines are our loved ones and friends. But, do we have a choice if we are to walk by the doctrine of Christ? The answer is evident!

The word "avoid" is from a Greek term which means: "To turn away from, keep aloof from, one's society; to shun one." It simply means to have no fellowship with those who teach and follow doctrines not taught in the New Testament. We must actively oppose false teachers and all works of darkness (Eph. 5:11). Paul not only told us not to have fellowship with the works of darkness, but he also said, "but rather reprove them." He practiced that very thing in Galatia: he said of "false brethren unawares brought in," "to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). That is exactly what we are to do in dealing with false brethren today. If we are found guilty of approving, encouraging, aiding, condoning, or in any way giving sanction to those who abide not in the doctrine of Christ, we become partaker of their evil works (II John 9, 10). Former friends will become bitter enemies over night, and for no reason other than that of opposing their unscriptural doctrines and practices. "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16).

## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:15).

Somebody is quoted as saying, "The training of a child must begin with his grandmother." The apostle Paul plainly states that the "unfeigned faith that is in thee" was "first in thy grandmother Lois, and thy mother Eunice." We need to recognize the great importance of the pure faith dwelling in parents in bringing up children in the "nurture and admonition of the Lord" (Eph. 6:4). Parents owe so much to the children which they have brought into the world, but above all else they owe them the proper training in the way of the Lord. Children owe much to their parents who have taught them the word of the Lord and set the right example before them. They should "obey" the parents in the Lord (Eph. 6:1); and "honour" their fathers and mothers (Eph. 6:2). "Children or nephews (grandchildren) should learn to "shew piety at home, and to requite their parents; for that is good and acceptable before God" (I Tim. 5:4).

I have been blessed with the unfeigned faith of which Paul speaks, which first dwelt in my grandmother and in my mother. I realize more than ever before the importance of this teaching early in my life. As I travel on toward the evening shadows of this life, I realize more than ever the importance of my wife's teaching and example, as well as mine, upon our children and grandchildren.

In the rolling hills of south central Kentucky, in the city of Bowling Green, my grandmother, Mrs. Charlie Phillips, still lives with her daughter and son-in-law, Mr. and Mrs. S. B. Richards. On December 5, 1966 she will be 93 years of age. As long as I can remember, her first love was the Lord, His word,

and the church. Her husband was an elder at 12th Street church in Bowling Green until his death in 1939. Brother B. G. Hope now preaches for this fine church.

As far back as I can remember one of the outstanding things of my boyhood days is my grandmother reading the Bible to my brothers and me, and telling us about the outstanding characters in the word of God. To her we owe much for our faith in God and interest in His will. I salute her on her 93rd birthday as a real mother in Israel. The influence of her teaching and example in life has reached to her children (including my father, who left this life in 1951), her grandchildren, her great grandchildren, and her great, great grandchildren. When one stops to think of the impact of his personal influence upon future generations, he is made humble before God and sober in his view of his own life. Fathers and mothers need to be busy in guiding their children in the way of the Lord. Nothing is more important.

Not only has my grandmother been a great influence upon my life, my mother, Mrs. Beatrice Phillips, who now lives in Clearwater, Florida, has been a guiding example of what a Christian should be. She has instilled in her five sons the value of spiritual things; she has taught us the clear distinction between right and wrong in our dealing with God and man. She is an excellent student of the Bible and is deeply interested in the work of the Lord. Her great love for God and unwavering faith in His word has been the pattern for her children, grandchildren, and great grandchildren. I owe much to my mother for my faith in God and His word.

To my grandmother on her 93rd birthday I say: I love you and thank you for your faith, your life, your love for me, and your many prayers in my interest. I pray, if the good Lord wills, that you may live and continue to do good for several more years.

December 5, 1966

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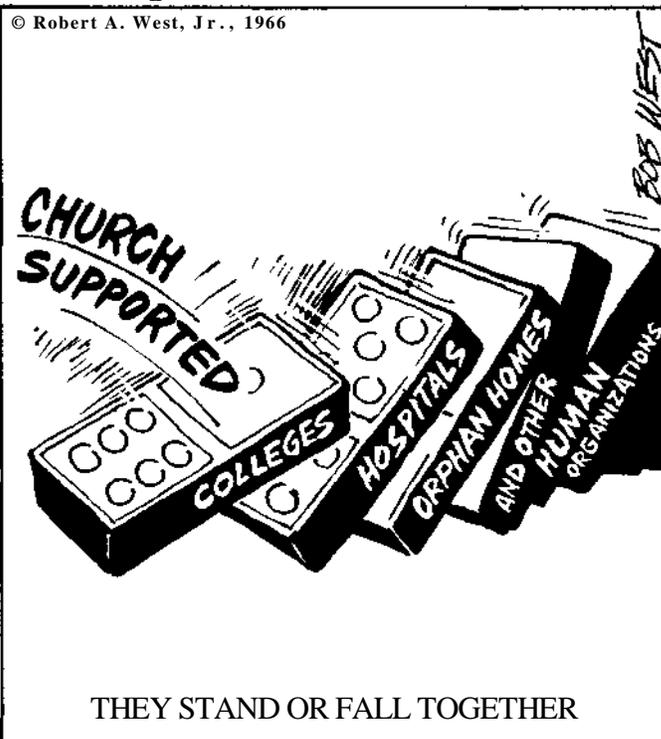
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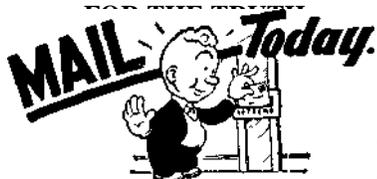
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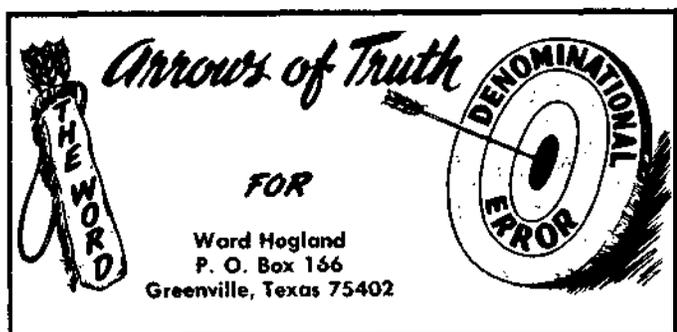
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## "CONSOLIDATION"

Reams of paper have been used to promote all kinds of false doctrine among brethren. Ira North wrote an article in a paper called ACTION, which is published in California, by Jimmie Lovell, in which he advocated the idea of CONSOLIDATION among churches of Christ. He told of meeting a young doctor on an airplane trip to Chicago. The young doctor told Ira, "In business, education and everything else we consolidated many years ago. We know it does not make sense for a bank to have five branches in one little area like we have congregations. In an area where the First National Bank has one little branch to serve the entire community, there are as many as a dozen churches of Christ." Ira went on to say in his article, "Just between you and me and the gate post, the young doctor was right — one thousand per cent right!" Ira also said, "It will be a new day when this young man and others like him get to be elders, deacons and leaders in the church of our Lord."

I must agree with Ira that it will be a NEW DAY in the church of our Lord when fellows like this young doctor become elders in the church. It will be the DARKEST day in the annals of history for God's people. Unfortunately, many of them have gotten in and this is where much of our trouble lies today. I have heard the church of our Lord compared to many things but never the FIRST NATIONAL BANK! If the young doctor had seen some collections in congregations I have observed, he might have been impelled to compare it to a POOR HOUSE.

Imagine, if you can, comparing the church to a Bank. Doesn't Ira know that the First National Bank in a city had headquarters in a city, and that the other branches are merely subsidiaries to the mother bank? Or have brethren become so drunk with power that they are naive enough to think we should have a mother church in a city? And besides all of this foolishness, who will be the judge as to how many congregations should exist in Nashville or any other city? If one should have the audacity to tell us, where would he get his information? It certainly would not come from the Word of God. I suppose Ira feels that many churches in the Madison area should not exist, but consolidate with the big Madison church. He already boasts of having over two thousand members. If they went out very far that would take in my good friend, Robert Jackson, and the fine Riverside Drive Church. Knowing Robert as I do, I am certain he would be glad to turn the Riverside church over to the Madison brethren so he could sit and listen to brother Ira preach every Sunday!

Robert told me some time ago that it was dangerous for a Riverside member to get caught in Madison anyway. I wonder who would preach for the big church after consolidation. Of course, Ira feels that he would be the one to do the preaching. However, if the brethren should desire a sound man like Robert to do the preaching, I suspect that Ira would change his views on CONSOLIDATION in about thirty seconds!

This liberal, unscriptural idea of CONSOLIDATION is just another step to complete apostasy. Roman Catholicism developed by putting one elder over one church; then one over several churches; then over all the churches of a nation, and finally one man over all the churches of the world, called the POPE. If Ira and the young doctor have the authority to consolidate twenty churches in Nashville, then why couldn't someone consolidate ALL the churches of NASHVILLE? If this may be done with divine approval then why can't we consolidate all the churches of a nation? This leads us right back to the sins of Catholicism-CENTRALIZATION! This is the thing the Bible fights by teaching AUTONOMY among churches. If brethren could keep from meddling into the affairs of other churches. Men with POWER desire more POWER. This is always denied but ACTIONS speak louder than words.

Gentle reader, this is but another digressive sign within the confines of the church. CONSOLIDATION as advocated by these brethren will be a fatal blow to the church, if men are given the power to put it into practice.

## OUR APOLOGY

We express our apology to the readers for the delay in the November issue of this paper. As the result of an attack of the flu, two gospel meetings, an overload of mail and book orders, five debates and the tremendous task of a complete change over of address plates and mailing equipment, we got behind and have found it difficult to "catch up." With this last issue of 1966 we hope to get back on schedule in mailing the paper and to keep up with the book and tape orders. Most of you have been patient with us, and we thank you kindly for your understanding. In 1967 we shall strive with all our might to fill every order for books and tapes just as quickly as we can upon receipt of the order. We solicit your continued orders of religious books, Bibles, New Testaments, commentaries, reference books, worship supplies, workbooks, tapes, etc. We would also like to have your subscription renewal to this religious journal for another year. Thank you again for your understanding and kindness through the past six years of publishing **Searching The Scriptures**.

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"Please keep *Searching The Scriptures* coming my way. I would not want to miss a single issue. It is an excellent paper and cannot help but do good." — Sam L. Youree, Nashville, Tenn.

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"Please extend my subscription to *Searching The Scriptures* for another year. I enjoy this good publication very much and try to pass it on to others." — G. A. Anglin, Paducah, Texas.

"I sure do enjoy the paper. Keep it going." — Wiley Adams, Waynesburg, Pa.

"The paper looks better all the time." — Ward Hogland, Greenville, Texas.

"We surely enjoy your fine paper, especially the fine article in the August issue by Curtis Flatt. Don't know exactly who the false teachers are out our way, but there are surely some great big liars, even among us who subscribe to the conservative movement. Why not some articles on unity between the conservatives?" — Charles F. House, San Luis, Arizona.

"You brethren are doing a wonderful work, preaching the gospel through *Searching The Scriptures*. Keep doing the good work." — Sam W. Garrison, Nashville, Tenn.

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"Very much I appreciate the good work you and brother Miller are doing in *Searching The Scriptures*. You will never become weary in well-doing with your fine publication — one of the very best religious periodicals I get — because you are standing in the old paths, wherein is the good way. Many people are learning the truth through your efforts, for which I am grateful." — Albert F. Robinson, Bowling Green, Mo.

"I am enclosing check for a year's subscription for *Searching The Scriptures*. I was given one by a brother in Christ and enjoyed it very much." — Albur James, Kansas City, Mo.

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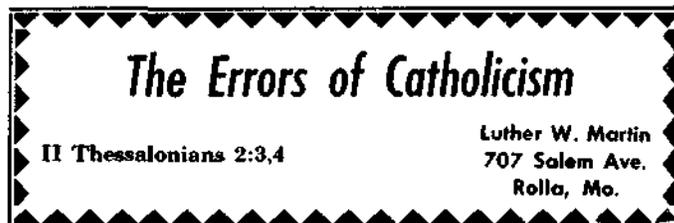
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### THE SUBJECT OF "SAINTS"

The saints of the New Testament were and are quite different subjects compared to the "dead saints" of Roman Catholicism. Let us notice several scriptures:

Concerning Saul's persecution of Christians, Luke quoted Ananias as saying: "...much evil he hath done to thy saints at Jerusalem" (Acts 9:13). Later, Paul referred to his past conduct. . . "many of the saints did I shut up in prison ..." (Acts 26:10).

During a famine at Jerusalem, Paul has the responsibility of ministering to the needs of the Jerusalem Christians: "But now I go unto Jerusalem to minister unto the saints" (Rom. 15:25).

In his introduction of his first letter to the church in Corinth, Paul spoke of the members as those "called to be saints" (I Cor. 1:2). The meaning of the word "saint" means one set apart or holy. This should be the description of EVERY devout Christian. However, Catholicism has attempted to give a vastly different meaning to the word.

The Catholic Dictionary defines in part: "SAINT (Latin, *sanctus*, consecrated). One whose holiness of life and heroic virtue have been confirmed and recognized by the Church's (Catholic. L.W.M.) official processes of beatification and canonization, or by the continued existence of an approved cultus and feast. To such only may public veneration and liturgical honour be given; but the Church (Roman Catholic. L.W.M.) also produces numerous other saints who remain unknown, and unrecognized ..." (Page 444, Catholic Dictionary, By Attwater).

To serve as an example of Catholic superstition and mythology, we copy a portion of a list of "Saints" of the Catholic Church, "his list is by no

means complete nor up to date, inasmuch as it is taken from a publication of the 19th century.

### SAINTS FOR DISEASES

"These saints either ward off ills or help to relieve them, and should be invoked by those who trust their power:

- "AGUE. St. Pernel cures.
- "BAD DREAMS. St. Christopher protects from.
- "BLEAR EYES. St. Otilic cures.
- "BOILS and BLAINS. St. Rooke cures.
- "CHASTITY. St. Susan protects.
- "COLIC. St. Erasmus cures.
- "DANCING MANIA. St. Vitus cures.
- "DISCOVERY OF LOST GOODS. St. Ethelbert and St. Elian. (Seems to take two of them to catch thieves. L.W.M.)
- "DOUBTS. St. Catherine resolves.
- "EPILEPSY. St. Valentine cures.
- "FIRE. St. Agatha protects from it, but St. Florian should be invoked, if it has already broken out.
- "FLOOD, FIRE and EARTHQUAKE. St. Christopher saves from.
- "GOUT. St. Wolfgang, they say, is of more service than Blair's pills.
- "IDIOCY. St. Gildas is the guardian angel of idiots.
- "MICE and RATS. St. Gertrude and St. Huldrick ward them off.
- "QUENCHING FIRE. St. Florian and St. Christopher should not be forgotten by fire-insurance companies.
- "QUINSY. St. Blaise will cure it sooner than tartarized antimony.
- "RICHES. St. Anne and St. Vincent help those who seek it. Gold-diggers should ask them for nug-
- "SCABS. St. Rooke cures.
- "TOOTH-ACHE. St. Appolline cures better than creosote." (Page 337, Character Sketches, By Brewer, Vol. III.)

### SAINTS FOR SPECIAL CLASSES OF PERSONS

- "ARCHERS. St. Sebastian, because he was shot by them.
- "BARBERS. St. Louis.
- "BARREN WOMEN. St. Margaret befriends them.
- "BEGGARS. St. Giles. Hence the outskirts of cities are often called 'St. Giles.'
- "BURGLARS. St. Dismas, the penitent thief.
- "BRIDES. St. Nichols, because he threw three stockings, filled with wedding portions, into the chamber window of three virgins, that they might marry their sweethearts, and not live a life of sin for the sake of earning a living. (Thus the origin of 'Christmas stockings,' etc. L.W.M.)
- "CANNONEERS. St. Barbara, because she is generally represented in a fort or tower.
- "DRUNKARDS. St. Martin, because St. Martin's (not my relation. L.W.M.) Day (Nov. 11th) happened to be the day of the Vinalia, or feast of Bacchus. St. Urban protects.
- "FOOLS. St. Maturin because the Greek word *matia* or *mate* means folly.
- "HOG and SWINEHERDS. St. Anthony.
- "HOUSEWIVES. St. Osyth, especially to prevent their losing the keys.

"WIGMAKERS. St. Louis.

"SWEETHEARTS. St. Valentine, because in the Middle Ages ladies held their 'courts of love' about this time."

Many, many more could be given, but surely the above examples suffice to demonstrate the extremes to which the imaginations of the "faithful" were put in concluding that by invoking these certain "saints" in prayer, certain desirable goals could be accomplished.

Another classification of "saints" would be that of PLACES. Thus, "patron saints of cities, nations, or places have been set up. For example, the patron saints of Russia include: St. Nicholas, St. Andrew, St. George, and the Virgin Mary; Portugal's saint is St. Sebastian, etc.

The Bible mentions no such practice as the invocation of dead and departed persons . . . other than . . . " . . . there is one mediator between God and men, the man Christ Jesus . . ." (I Tim. 2:5). Of course, Jesus Christ is a living intercessor and is not to be maligned by comparison with dead Roman Catholic "saints."

|                                                     |                                                            |
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| <p><b>EVOLUTION</b><br/>OR<br/><b>CREATION?</b></p> | <p>PAUL FOUTZ<br/>6007 DeMoss<br/>Houston, Texas 77036</p> |
|-----------------------------------------------------|------------------------------------------------------------|

### MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM NO. 3

In two previous articles I discussed a three hour trip I made last fall through the Chicago Natural History Museum and some observations were made about what I saw and what I read in their display cases as well as leaflets and booklets I obtained during my tour.

The articles were designed to point up one basic thing: the complete "evolutionary" bias of the artists, sculptors, anthropologists and other scientists who planned, built, molded and then arranged the various displays that have to do with the origin, development, and record of the universe, the world, life and man. All of their work has been based upon a prior "assumption" that evolution, with common decent and origin, has taken place. There is no more vivid illustration of this definition of "Evolution" than all the displays in the museum that bear on this question. And, many statements, as those quoted in previous articles, can be found in their booklets which plainly teach this dogma.

The tragedy is that nothing could teach the evolutionary doctrine more clearly than these life-like figures and arrangements which have a marked effect upon school children who are encouraged to visit the museum and do so by the millions. We know how impressionable they are in these early years. The "White" booklet (mentioned in previous articles) on page 17 admits this and says: "A tour of the museum is a richly rewarding experience. For children it is a revelation of such astonishing impact that it

will never be forgotten." But, what they "see" and "remember" in the museum's arrangements and "schematizing," is completely misleading and outright deceptive. It is based on a doctrine that is **not** true — is unproved and unproveable. And in all these displays, there is no suggestion of, place for, or need of, God. It all involves "naturalistic" processes with the "supernatural" having nothing to do with the world, life, man, etc. Here is a case in point showing such deception.

The Museum's Hall of Fossil Man is rather new and not nearly as extensive as the Hall of the Age of Man in the American Museum of Natural History in New York. It only has **four** such "men" in a **progressive series according to their features: (1)**Java man (very ape like) ; (2) Peking (female — still resembles an ape but somewhat like a human being) ; (3) Neanderthal (some ape characteristics but much more like human; (4) Cro-Magnon (human being). Now why does Java look almost exactly like ape or gorilla, Cro Magnon exactly like a human, and the other two as about intermediate between them? Why are they displayed in this order? Simply and only because they were **built** to make them look as they desired and then they **arranged** them in this order to prove the ape origin of man or that they both have common ancestors.

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."  
— II Pet. 3:17

Thomas G. O'Neal  
318 King's Highway  
Murfreesboro, Tenn. 37130

### THE NEED FOR EVANGELIST TO BE INFORMED

To the disciples Jesus said in Matt. 28:18-20, "Go make disciples of all nations." In Mark 16:15 Christ said, "Go preach the gospel to every creature." Paul tells us that Christ set in the church evangelists (Eph. 4:11). An evangelist is one who preaches and teaches the gospel of Christ. He is "lit., a messenger of good" (W. E. Vine). Phillip was an evangelist, (Acts 21:8). Paul told Timothy to do the work of an evangelist (II Tim. 4:5).

The work of the evangelist is that of teaching. In order to do this, he must inform himself concerning the things that must be taught. One cannot teach that which he does not know. Thus, the evangelist needs to inform himself.

The evangelist, like every other Christian, can find the information that he needs in the word of the Lord. Paul told Timothy to be an example in word, conversation, in faith, and to meditate upon these things giving thyself wholly to them (I Tim. 4:12-15). Paul commanded Timothy to study (II Tim. 2:15). Timothy was to give attendance to reading and doctrine (I Tim. 4:13). There is no substitute for a knowledge of the written word of God. Here is the power of the preacher. The preacher may be able to impress people with his human wisdom but this human wisdom is shallow. One well read in the Scrip-

tures is able to teach and to defend the truth upon any and all encounters. As younger men we view the lives of the older evangelists among us, each one who is a power for truth is one who is well versed in the Bible.

There are certain problems that the evangelist has and a study of them should prove helpful to each of us.

(1) There are the demands to recognize human wisdom. Many able men have been ruined so far as their usefulness to the Lord is concerned because they have quit preaching the word and have talked like the denominational preachers of our day. The people want a preacher that can out-shine the denominational preacher and have put the pressure upon the evangelist to leave off preaching from the text of the Bible and to just talk in his sermon. He can quote some poems, tell a few jokes, tell the people about love, and all of this goes over with a lot of churches today. If the preacher were to get in the pulpit and preach from some passage of Scripture, he would have lost the great majority of his audience. Preachers do not have to meet these demands made upon them, but so often they think they do and do. Many of the problems along these lines preachers could take care of if they would always preach just what the word of the Lord said about such matters. If the church was really taught, it would not make such demands upon the preacher.

(2) Another problem the preacher has is that of not preaching the gospel in its fullness. Often as gospel preachers we see situations in which if we preach the truth on the question, some can see trouble ahead. But if the truth had been preached in the past, the trouble would not have been there. And for fear of causing difficulty, the preacher is tempted not to say anything about it. Every real gospel preacher has been faced with the situation of getting up to preach and personally not wanting to preach the sermon because he knew within reason what would be the reaction to his lesson by some in the audience. And if left altogether up to him, he would not preach the lesson, but knowing his obligation to truth and to the Lord as well as the souls who needed to hear the lesson, he with boldness, I Thess. 2:2; Acts 4:31, proclaims the will of the Lord.

There is the need just here to be certain that the truth being preached is the thing we are interested in and not in just using the pulpit to "tell some off." Preachers should never be found using the pulpit to get someone told because he thinks that they cannot answer back while he is preaching. If it is a matter that needs private teaching, then private teaching should be done.

(3) Another problem that the preacher has is that of keeping from being jealous of another preacher. Because of the influence of another preacher, or the respect in which he is held by brethren, is the ground for jealousy upon the part of a preacher to ward him. In Philippians chapter one beginning with verse 12 the apostle Paul discusses a situation like this. Because some preacher enjoys a reputation among brethren more than I, Satan may place before me the temptation to seek to harm that good reputation by being jealous of him or of telling things about him which are not the truth in an effort to do him harm. There is no room for jealousy

among preachers. This may well be the very temptation through which the Devil will appeal to you because he knows that he cannot get you to preach false doctrine. If you can preach better than brother Phillips or myself that is fine with us. And in the day of judgment you will have to answer for what you have done with that ability. There is plenty of work for every preacher to do and if everyone of us would be out doing all we can in the service of the Lord, there would be no time for us to become jealous of each other.

(4) Another problem or temptation set before the preacher often is the misrepresenting of those with whom you are engaged in controversy. Often preachers are filled with zeal to see the truth defended and this is as it should be. Sometimes, however, in our zeal to defend the truth we will misrepresent those with whom we differ. We will attribute to another a position that he does not hold. We should in controversy study the position of the other person so well that we can state in clear language just exactly what we believe to the satisfaction of him. When we can do this, then there is not much chance of our misrepresenting him. However, if we do not really know what our opponent believes, we may easily misrepresent him. A brother made this observation to me once that I believe is worthy of passing along to others. He said that if one has to misrepresent another in order to answer his position, then there is not much wrong with the position he holds. Some misrepresentations are unintentional. These can be corrected when such is pointed out. However, I have seen misrepresentation and so have you that the one making them knew full well that it was a misrepresentation when they made it, but in order to answer their opponent they had to misrepresent. Want an example? Have you ever heard someone say that brother ----- is opposed to taking care of the widows and orphans or that he is opposed to preaching on the radio?

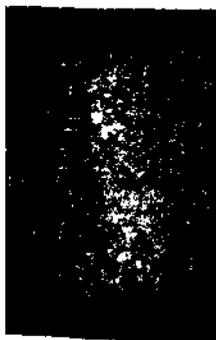
All of these problems are ways that Satan uses to get hold of the preacher. If the preacher is well informed of Satan's devices and will abide in the teaching of Christ, he can defend himself against his temptations. These are by no means all the ways Satan seeks to tempt the preacher. Fellow preachers, make a list of other ways Satan tempts us. Add to this list, (1) Soft preaching, (2) Failure to pay debts, (3) Involvement with some of the sisters, (4) Etc.

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# The News Letter Reports

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

**Tom Oglesby**, Pensacola, Fla. — For the past 15 months I have been working on a part time basis with the Myrtle Grove congregation in Pensacola. I plan to be married in February, 1967 and will need to be fully supported by a local church. Anyone interested in obtaining a sound young preacher, please contact me at 5930 Tippin Avenue, Pensacola, Florida 32504.

**Joe Morris**, Glasgow, Ky. — A sound church of Christ was established in Glasgow, Kentucky early in October with the help of other congregations in the area. We have only about 25 members at the present time and are urgently in need of a preacher to work with us full time. Several congregations in this area have promised support if we can locate a suitable man. If anyone is interested, please write to me at Route 1, Glasgow, Ky. 42141.

**Billy R. Taylor**, Wormleysburg, Pa. — The church in Harrisburg, Pa. needs a preacher. There are about 23 members attending here now. This is the only sound church in Harrisburg. If some faithful gospel preacher, who can provide a part of his support, is interested, please contact the church of Christ, 322 S. Front Street, Wormleysburg, Pa. 17043.

**C. K. Prentice**, Alachua, Fla.—The Santa Fe Hills church in Alachua, Florida is in need of a preacher. If anyone is interested, please contact me at Alachua, Florida or Draper Underwood, High Springs, Florida 32615.

**J. W. Sewell**, St. Petersburg, Fla. — The Disston Avenue church in St. Petersburg, Florida is looking for a full time preacher. Since brother James R. Cope left us a year ago brother Larry King has been preaching for us on a part time basis. His work makes it impossible for him to devote full time to the work. He is doing a fine job, but we need a full time preacher. If anyone is interested, please contact me at 2339 25th Avenue South, St. Petersburg, Florida 33712.

**James C. Jones**, 8121 Walmsley Blvd., Richmond, Va. 23235 — In order to correct certain misinformation which has been given out concerning the work of the Lord in Stavanger, Norway, it should be made known that the Lord's church is meeting regularly in Stavanger, with Bro. **Olaf Reinholdtzen** the faithful and capable evangelist. In a recent letter, Bro. Reinholdtzen told of having 12 visitors at a recent service. Bro. Reinholdtzen and his wife have been reconciled. The future for the church there is bright. The West End church in Bowling Green, Ky. is presently the only church contributing to Bro. Olaf's support. Incidentally, I have just concluded 18 mos. work with the West End church in Bowling Green, Ky., during which time 19 were baptized and 17 placed membership and five were restored. I am working with the Hull St. Rd. church in Richmond, Va., and need considerable additional support. Please

contact me at the above address. Brethren **Jas. P. Needham** and **Harold Byers** of the Expressway church in Louisville, know me and know this congregation. **J. D. Tant** starts a meeting here on Nov. 14th, Lord willing.

**Ward Hogland**, Box 166, Greenville, Texas — Meetings in 1966 include: El Dorado, Ark., Louisville, Ky., Magnolia, Ark., Pensacola, Fla., Columbia, Tenn., Martinville, Ark., Haynesville, La., Conway, Ark. and Lawrenceburg, Tenn. Lecture programs include: Wichita Falls, Texas, Duncan, Oklahoma, Ft. Smith, Ark. and Cooper, Texas. I have begun my sixth year of pleasant work with the Walnut Street church. We are helping support six men in hard places at present, and hope to help others later in the year. I also moderated for **Walton Weaver** in a good debate at Conway, Ark.

**Otis Jordan**, Titusville, Florida — November 28 marks the end of one year of labor with the good congregation of the Lord's people here in Titusville, Florida. The work has had a few difficult times, but in all it has been very rewarding. While being supported by these brethren, I have baptized 5, we have had 7 restorations, and 22 identifications. Attendance has increased from around 65 to 95 on Lord's day morning and much greater interest has been shown in all other services. Much of this growth has been due to the fact that Cape Kennedy is near by. However, we feel some of it is due to hard work and sincere prayers. Thanks to brother **Maurice Jackson**, who was here before, the work was found to be sound and is such today. This is not easy, since there is much opposition here.

**F. O. White**, Miami, Florida — I will be with the Belmont Heights church in Tampa, Florida, November 7-18. I was in a meeting with this good church early this year and enjoyed a good meeting at that time.

**Charles F. House**, San Luis, Arizona — We spent the entire month of September helping the Spanish speaking church here, where **Gabriel Ortiz**, his wife and family are doing an excellent work in this field. The church meets in their house at 416 W. Los Angeles Drive. We participated in 25 public and private worship services in the Vista-Fallbrook, California area. The Spanish church at Vista, my wife and I, attended at least 3 nights of Oceanside's meeting, where **Don Brown**, their regular preacher labors. Brother **W. L. Wharton** did the preaching in this meeting.

**Carl Hollis**, Cash, Ark. — The church at Cash, Arkansas will be in need of a full time evangelist beginning the first of the year. The church is self-supporting. The attendance is in the 170's and they own a new house for the preacher. If interested, call or write to **J. A. Cullison**, Cash, Arkansas 72401 — phone GR 7-5407, or **Carl Hollis**, Cash, Arkansas —

phone GR 7-5452.

**W. C. Hinton, Jr.**, 715 Sunny Dell Dr., Clermont, Fla. — We have returned from Japan safely. After four years of being away some changes and some consistencies have been observed. We will be working with the brethren here until we sail again for Japan next summer. We plan to spend three more years in Nagoya, Japan. Since our return I have been in three meetings and next week will be in Decatur, Georgia with the brethren at Snapfmgger Road. We are deeply grateful for the support received while we were in Japan and will be in need of other brethren to take the place of congregations who could not continue for various reasons. If interested, please contact me at the address above.

**W. A. Smith** Rt. 3, Box 4, Plant City, Florida — The church of Christ in Plant City, Fla., is looking for a sound gospel preacher to labor full time with them. Prospects for growth are bright. If anyone is interested, please contact me at the above address, or the other elder, Ellwood Mobley, Mobley Road, Plant City, Florida. The address of the meeting house is 803 West Mahoney St., Plant City. My phone number is 752-4668 and Bro. Mobley's number is 752-1269.

**Garrett Timmerman**, 513 North Lebanon, Maplewood, La. — The Church of Lake Charles is in need of a gospel preacher. The congregation meeting at 1512 Highway 14 is the only known one in this vicinity worshipping and working according to the New Testament pattern. Lake Charles is an industrial city of seventy thousand with an average congregational attendance of about 25. The Church here is capable of furnishing some support for a preacher, but the rest of his support must be provided from elsewhere. If any are able and willing to assist we would appreciate hearing from you. We would also like to know of a gospel preacher who would consider this work.

## HOSPITALITY: A BIG DIFFERENCE

Conway Skinner, Beaufort, S. C.

"But ye are a chosen generation" (I Peter 2:9a) ; yes, God's children are indeed special. However, though we are a "chosen" people, we are not intended to be a "frozen" people. There is a BIG difference, and not just in the spelling.

What has happened to good, old-fashioned hospitality among Christians? Abraham, "the Friend of God" had it; "just" Lot manifested it; even Rahab "the Harlot" showed this lovely trait. Are you hospitable, or are you one of the "frozen" instead?

Paul said, "In love of the brethren be tenderly affectioned one to another" (Romans 12:10 ASV). Note—not "affected," but affectionate. Three verses later he suggests that we are to be "given to hospitality." Brethren, I'm all for being "conservative" in doctrine, but we do need to learn to be "liberal" with our hospitality.

"Use hospitality one to another without grudging" (I Peter 4:9). HOSPITALITY means friendliness and cordiality to guests. Are you friendly and cordial? Peter said to USE hospitality. How long since you last invited guests into your home with no ulterior motive for personal advancement? Peter said to use hospitality ONE TO ANOTHER. Do you frequently have fellow Christians as guests in your home? Peter also said that we are to use hospitality WITHOUT GRUDGING. God doesn't want us to serve Him grudgingly (II Corinthians 9:7) as such service is insincere. Neither does our God want us to practice insincere hospitality. We must be hospitable, and must do it cheerfully because we are "tenderly affectioned one to another."

Let me give you a few personal examples of hospitality (?) among Christians. My wife and I visited a church in east Alabama during a gospel meeting. Not one person introduced themselves to us, and no one even spoke directly to us unless first spoken to (though a few did manage to nod their heads at us). Some bit later, after learning that I was an evangelist, one of the members there said, "Tell brother Skinner if we had known who he was, we would have spoken to him"!!! Recently, I preached in a nearby community and learned while there that an old time acquaintance of mine was now living there and worshipping with that church. After services, I inquired of the brethren if any had visited this new family or had them into their homes. The reply was, "Well, we didn't know if they were sound, so we haven't visited them yet — but we will now." How about that?

A number of years ago, when living in Valdosta, Ga., I thought I would visit a service of a nearby congregation. As we met fairly early on Sunday evening, and this group met rather late, I was able to go there after our service was completed. Being very new to the area, I knew only a very few people in this other church. I arrived just after services had begun, but stayed for several minutes following services. Only three people were at all cordial — the

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preacher spoke briefly as I passed out the door, and one couple that I had previously met was quite warm. Yet there were more than 200 Christians (?) present that night. But, people are funny. I later visited this same church under very nearly exact circumstances. However, by the time of the second visit I had become acquainted with the preacher and he announced publicly that "Conway Skinner, the new evangelist at the Airport church, is in our audience tonight." This time, there was nearly a stampede to greet me! What a difference! The "stranger" that may have urgently needed a manifestation of love and warmth received none; the preacher was treated royally. The latter reception was duly appreciated; the first was truly shameful.

My father-in-law tells this story. He had been invited to come to a small town in Alabama to assist a double handful of brethren in their efforts to worship God. This group was meeting in the county courthouse, and only had one service per week, this being on Sunday morning. So, my father-in-law arose early Sunday morning, and traveled nearly 100 miles in order to aid this church. When services were over, each person passing out commented on how much they appreciated him having come their way, and they hoped he could come back next Sunday — but no one even had the courtesy to invite them (his wife and son also being present) home for a meal. So, he paid for their meals in addition to paying for the trip with no offer from the church there to assist in any fashion. On the next Lord's day, he was there to preach again. This time, as they began to pass out the back door, he picked out one of the men who was a fine, sturdy, well-fed looking gent, and said to him, "Say, brother, why not come home with me for dinner?" The brother replied, "Why brother Ledford, we can't go all that way with you. How about you going home with us for dinner?" And as quick as a flash came the reply, "You know, I believe I will at that!" We CAN do better than that. We MUST do better than that. And by the grace of God, we SHALL do better than that. Let's get at it.

## W. W. OTEY, CONTENDER FOR THE FAITH

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## "ACTION" AND THE UNIVERSAL CHURCH

Leo Rogol, Hixson, Tenn.

There is a paper called ACTION which is edited by brother Jimmie Lovell, of Redondo Beach, California, and which is steadily gaining influence among the liberal churches everywhere. The projects he promotes through that paper are endorsed and supported by several "Great Preachers" such as Alan Bryan, and also John Allen Chalk, who is now featured speaker on the Herald of Truth sponsored by the Highland church in Abilene, Texas. And so, as we see his influence spreading, we may well know he will be successful in pushing his ultra-liberal views and projects upon many churches. And that by the endorsement of such "Great Preachers" as Alan Bryan and John Allen Chalk.

A little over fifteen years ago the sponsoring type program of work known as the Herald of Truth under the oversight of the elders of the Highland church appeared to be such a harmless and innocent venture into new and greater things. And by far it was in comparison to some of the bold ventures undertaken by many brethren (such as bro. Lovell) today. Oh, this arrangement might have raised an eyebrow or two back then, but those raised eyebrows became shut by propaganda and pressure brought upon churches to align with their pet project. Shut to the reality of danger that lurked behind the veneer of innocence because its outward appearance was painted with the label, "a good work." So if this was a "good work" what could be bad about it? But we shall see how this very same principle upon which the Herald of Truth is founded, and also subsequent promotions and schemes, and in particular bro. Lovell's new venture, is the principle upon which the Roman papacy is founded.

### UNIVERSAL CHURCH — HEADQUARTERS: NASHVILLE, TENNESSEE

No longer is bro. Lovell concerned with the argument made by the defendants of Herald of Truth that they solicit funds from churches to help them with "their work." That is, he is no longer concerned with the work of the church on the local level, but now seeks to put the UNIVERSAL CHURCH INTO ACTION.

Back in May, 1965 Jimmie Lovell wrote in ACTION "that the elders of the **Otter Creek Church** in Nashville had invited me to speak on **their program** having to do with mission work in the world and particularly our needs in Korea. The subject of his lesson which he spoke by "invitation" of the Otter Creek elders was: ACTION BY A UNIVERSAL CHURCH FOR A UNIVERSAL CAUSE." From the very title of his lesson it is undeniably shown that he no longer considers ACTION on the local level (local church) but now the universal church is ACTIVATED. He has bigger dreams, greater ambitions than those that would suit the simple outline of the *New Testament* by which the work is carried out on the local level. He said: "If we can ever once get the operations . . .

firmly fixed in our thinking, we will get somewhere on **this matter of a universal church**"(emph. mine — LR).

### Rome and Nashville — A Parallel

Let us get a clear picture of this scheme before us as it presents the same insidious threat which led to the emergence of the papacy-----the pope of Rome.

Since bro. Lovell spoke by the invitation of the elders of the Otter Creek Church of Christ, Nashville Tennessee, "On **THEIR PROGRAM** having to do with mission work in the world," he proposed "**AC-TION BY A UNIVERSAL CHURCH FOR A UNI-VERSAL CAUSE.**" (By the way, doesn't "**THEIR PROGRAM** having to do with mission work in the world" sound a bit like the reasoning of the Herald of Truth promoters? Is it just a coincidence or is bro. Lovell following the same principle?) To put "teeth" into his promotion, Lovell boldly stated: ". . . **the church still looks to Tennessee for much of our guidance and direction and I have never seen any reason myself to stop doing it.** The success of our coming **campaign** in June for our work in Korea will prove it." (Action, May 1965 — all emph. mine — LR) Shades of apostasy!

Since the Otter Creek church has assumed the "mission work in the world" as "their program," all churches must look to Tennessee "for **much of our guidance and direction**"! Here you have it, brethren: the **HEADQUARTERS FOR THE CHURCHES OF CHRIST IN NASHVILLE!** "Action by a Universal Church" and so "the church still looks to Tennessee . . ." with regard to the "universal cause."

Of course, if bro. Lovell can see nothing wrong with "Action by a Universal Church for a Universal Cause" we need not wonder much why he cannot see any reason to stop looking to "Tennessee for much of our guidance or direction." The two principles go hand in hand. If the "cause" is "universal" then the church "universal" must be put into "action." As the sectarian world, or "universal church" must look somewhere for leadership, then the universal church of Christ must also look somewhere for its guidance and leadership. If the church of Christ is made sectarian or denomination, the only natural consequence is that it will **act** in the same manner.

Bro. Lovell's scheme is the same by which the papacy of Rome exists. Let us demonstrate this point by showing the evolution of an elaborate and complex machinery of a hierarchy in the early church.

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### A REVIEW OF "IS IT POSSIBLE TO SCRIPTURALLY DIVORCE AND REMARRY?"

Dana Halstead, Houston, Texas

In the July issue of Searching The Scriptures an article appears, as suggested by the review. Six texts are used, and we shall give review of our brother's use of the passages in order to show the fallacy of his teaching. The usage of the texts is based upon his claim that Matthew 19:9 is a "supposed exception." Again we are going to point out that the remaining proof (?) texts are used with our brother's assumptions. I say he assumes for the simple reason that he has failed to tell us what the passage in question teaches. Hear him as he says, "That doctrine comes from a misunderstanding or a misuse and abuse of what Jesus was saying to those Pharisees in Matt. 19:9." I ask you, kind reader, does the man have an obligation to tell us what the passage teaches, in as much as we are misunderstanding, making a misuse and abuse of the text? I think so.

Based upon his own argument which charges those that do not agree with his doctrine of failure to recognize that Jesus was talking to the Pharisees, we pay our respects to his remaining five proof (?) texts. First: "Why does our brother Paul teach in Romans 7:1-4 that having two living mates constitutes adultery?" Brother, you fail to understand that Paul was only writing to those in Rome (1:7). Why do you misuse and abuse Paul's teaching? See the fallacy of your argument on Matt. 19? The truth of the matter is that having two living mates does constitute adultery. You need to prove, my brother, that one divorced on the grounds stated in Matt. 19:9 continues to be a mate. In the second place, Paul is not making an argument in Romans 7 on marriage, but on the law of Christ and the law of Moses, and his use of the marriage law is a general statement and not specific. When you have a divorce you have a specific case and not a general, so your argument falls.

Second: "Why does he teach in I Cor. 7:1-11, etc." Again we make argument in kind. Based upon your argument on Matt. 19:9 do you also fail to understand that Paul was only writing to "the church of God which is at Corinth . . . (I Cor. 1:2)?" The truth in the matter stated in the passages to which our brother refers is that Paul is giving answer to a question (7:1), and the question was raised due to the "present distress" as stated in verse 26. All that Paul said in the matter must be made to harmonize with what Matthew wrote in 19:9.

Third: "Why did not Paul teach the 'one exception' to those elders from Ephesus in Acts 20:27?" I wonder how our brother knows that he did not teach them? Is this another assumption? You know that "proof" will work both ways. I would affirm that Paul taught the same thing that Matthew taught, and Matthew taught an exception in chapter 19 and verse 9. Now we come to the fourth text used. Eph. 5:22-33, and the argument on Christ-church, husband-wife relationship. I could not have thought of a more fatal text for the brother's teaching, and I prove that he has misused the text by just one passage, and it is the one that he offered on his "no exception" doctrine. Hear Paul as he says, "This is a great mystery: but I speak concern-

ing Christ and the church" (Eph. 5:32). Friends, Paul says in so many words, "I am not teaching on the marriage question, but rather on the relationship of Christ and the church." If our brother has an argument, he is just saying that every marriage is just like Christ and the church. I deny that in the strongest terms. I know of some marriages where one of the mates is not faithful, and I do not believe, and I am sure that the brother who wrote the article does not believe that our relationship as members of the church is like such marriages. I call upon our brother to give up on this argument, and never again "low-rate" the church of our Lord to a plane of every marriage. He will not make this same error again if he will just understand that Paul speaks of marriage in a very general way, and not specific. The fifth text: 'If the supposed 'exception' of which bro. ----- speaks in Matt. 19:9 is supposed to be law for the church, why can we not find it in the apostles doctrine" (Acts 2:42)? In the first place, marriage is not a church doctrine. This is shades of Catholic doctrine. In the next place, our brother needs to read from Luke 6 and he will find that Matthew was an apostle, and his teaching is a part of the apostles doctrine. In conclusion, I agree that marriage as God would have it is until death of one of the mates, but some men will not have marriage as God would have it (the reverse is also true, that is, some women will not be faithful). These are the cases in question. Is there any relief for the non-guilty? The answer is to be found in Matthew 19:3-9. There is relief on one ground only. I ask my brother as he has requested of his readers, to give this your conscientious consideration.

**"THE TIME YE OUGHT TO BE . . ."**

Eugene Crawley 305 Washington Ave. N.W., Russellville, Ala. 35653

By inspiration we are told "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:12). In other Scriptures we also note the fact that Christians are to grow, and to put away the childish things and become men (I Cor. 13:11), and thus become an asset to the Cause of Christ. In other words, we are to grow up and be able to help others, instead of demanding attention ourselves. We are to help solve the problems that arise, and not be a problem, or a contributing factor to one.

After the Corinthians had been Christians for some time, Paul wrote to them saying, "I have fed you with milk, and not with strong meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:2). They were yet "babes in Christ" (vs. 1) ; just had not grown up, had not made the progress that they should. The time had come that they "ought to be teachers . . .", but they were not ready for such work; they had not prepared themselves, and thus made it necessary for Paul to write to them as "unto carnal, even as unto babes in Christ" and not as "unto spiritual" (stronger). The fact that they had failed to grow as they should had contributed to the existing weakness and problems in the church at Corinth (I Cor. 3:1-4), that de-

manded attention and instruction from Paul, which he should have been able to direct to others, even with help from these very ones.

The Lord expects us, after we have been Christians for some time, to be able to help in His work instead of being a hindrance or a problem that necessitates attention and encouragement if we are to remain faithful. Yet, sad as it may be, there are those who have been Christians (members of the church, anyway) for many years who still demand, as much as they ever did, attention and effort from others to keep them attending as they should. My brethren, these things ought not so to be! We should make the proper use of our time and opportunities so that we soon would be able to help others, instruct them in the way of truth — yes, be teachers.

If you wonder why it is that some who have been Christians only a few years have advanced more than you, and others who have been for many years, it might do well for you to "take stock." You might well ask yourself such questions as: Have I attended regularly all the services possible?, Have I attended Bible classes as I should?, Have I really been interested in learning more, and being able to do more in the Lord's work?, or, have I contented myself with attending only the Lord's Day morning worship? One's attitude toward spiritual things determines the time and effort he will exert in them.

Is it time "you ought to be" — teaching, leading singing, presiding at the Lord's Table, leading prayer, serving as an elder or deacon, or any number of other important works? If so, and you are not, then you need to ask yourself some searching questions. Possibly it is "high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11). Be one who works; not one who makes work! If all of us will "do what we ought" and "be what we ought," the church will grow, souls will be saved, God will be glorified, and we shall be greatly blessed.



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