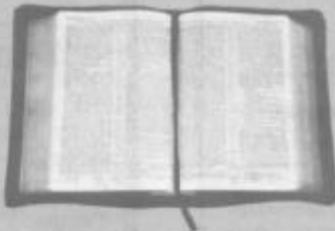


# SEARCHING *the* SCRIPTURES

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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## 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.

**FIVE SUBSCRIPTIONS FOR \$10.00**

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April 21, 22, 1966 — Women teachers and classes.

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Parkersburg, W. Va.**

September 19-23, 1966 — Herald of Truth and Orphan Homes.

**Four reels — \$12.00**

# 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 EVS")
- 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 EVS")
- 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."

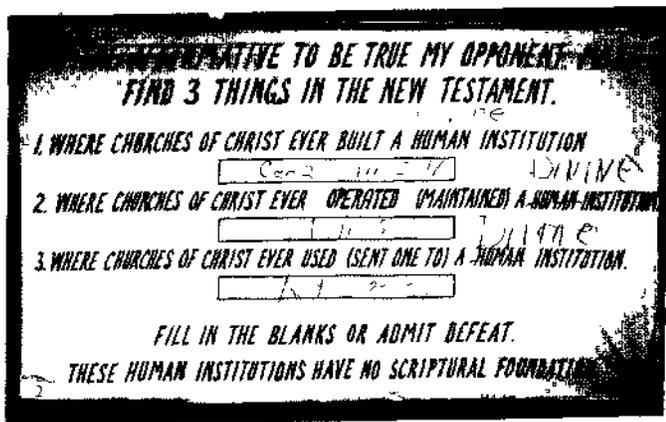
Guy N. Woods found himself with an impossible proposition. A twelve year old boy can answer the "Restored Home" argument from this day forward. THERE IS NO BASIS, EXCEPT IN THE MINDS OF BROTHER WOODS AND THOSE WHO BELIEVE THIS POSITION THAT THE CHURCH CAN NOT OPERATE ANYTHING THAT IT CAN BUILD AND MAINTAIN. 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, CHILDHAVEN, ETC. IN THE SECOND CHAPTER IN GENESIS, 4000 YEARS BEFORE THE CHURCH WAS ESTABLISHED.** The other scriptures are about as fallacious. 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 . . .

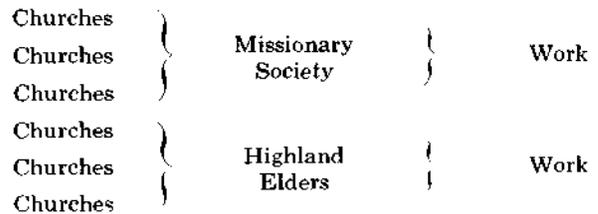
"Then came radio . . . wonderful as our programs may be in this field, only a blind man can shut his eyes to the colossal fact that people are simply not listening to us. In ten years in New York City, we have baptized only five people as a result of our own radio programs and those of others, and of 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**

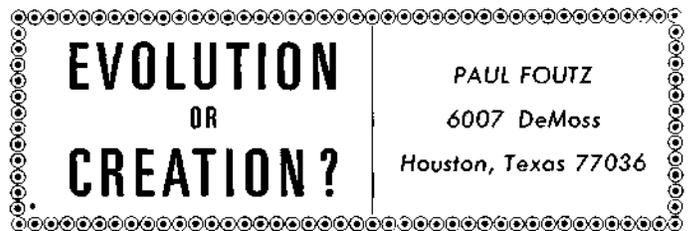
It should be remembered that abuses as bad as they are do not make these digressive things unscriptural. The home is abused but it is still divine. The church is abused but it is still the blood bought church. The thing that makes all of this wrong is the centralization of authority and power. This is 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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## The Errors of Catholicism

II Thessalonians 2:3,4

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

### 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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address or contact

*Evangelist:* J. W. Evans  
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**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Olin Hastings  
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BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:45 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* J. T. Smith  
PHONE: SU 9-1428

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meets at  
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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Dennis L. Reed  
PHONE 786-8335

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CHURCH OF CHRIST**  
meets at  
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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

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BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

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meets at  
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*Schedule of Services*  
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BIBLE STUDY 9:45 A.M.  
MORNING WORSHIP 10:30 A.M.  
EVENING WORSHIP 7:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Jim Ward  
PHONE: 424-3533

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meets at  
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*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 9:00 A.M.  
MORNING WORSHIP 10:00 A.M.  
EVENING WORSHIP 6:00 P.M.  
WEDNESDAY BIBLE STUDY 7:30 P.M.

*Evangelist:* Jas. P. Needham  
PHONE 366-0884

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**25th STREET  
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meets at  
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Chico Rd.**

*Schedule of Services*  
**LORD'S DAY**

BIBLE STUDY 10:00 A.M.  
MORNING WORSHIP 11:00 A.M.  
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