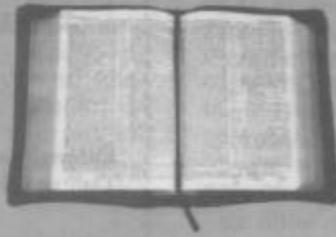


SEARCHING *the* SCRIPTURES

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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EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

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P. O. Box 17244
Tampa, Florida 33612

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.

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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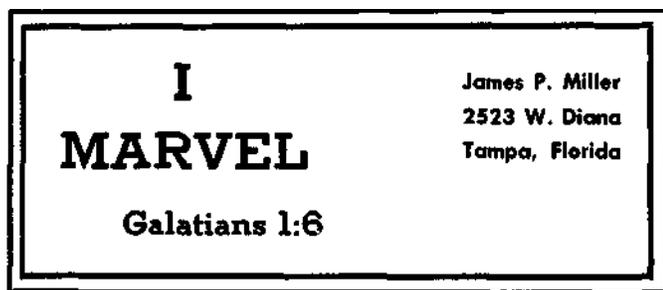
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In a prior issue I have quoted from the book "The Herald of Truth Story," published by the Highland Church in Abilene, Texas. This is a complete work of great detail that tells about the work of the program. This book was left in the meeting house 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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of the

CHURCHES OF CHRIST

by H. E. WINKLER

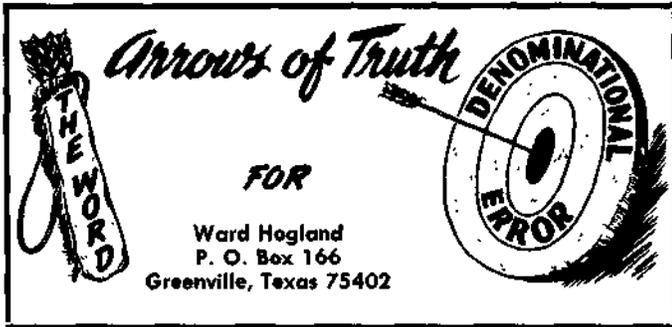
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"THE BIG CAMPAIGN MEETING"

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.

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.

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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

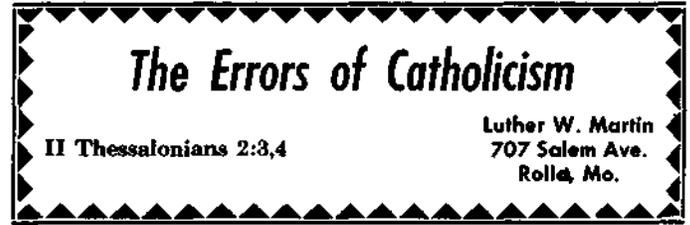
James L. Yopp

**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 "flunkeys."

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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