

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

MAY, 1966

NUMBER 5

J. D. HALL'S ARTICLE

H. E. Phillips

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

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

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

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

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

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

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

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

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

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

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

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

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



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Proposition:

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Lewis G. Hale affirms — Dudley R. Spears denies

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Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

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ANOTHER LION ROARS

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

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

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

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

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

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

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

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

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

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

Brother Phillips' Arguments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

COMMENTS TO EDITORS

"Thank you for an excellent paper." — Ramon M. Hendricks, Arnold, Md.

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"I have thought of writing you many times but just seemed not to get around to it. Your paper, to my mind, is the best in the brotherhood. I like the variation of subjects in each issue. It has been a big help to me in the past. I do not want to be without it." — Roy S. Fudge, Clovis, Calif.

"I had not planned to renew my subscription, since I hardly find the time to do any reading other than for my sermons — but since reading your article 'The Lord's Church' and the article by brother O'Neal, I will find the time to read your paper. I don't know of anything (other than God's word) that I can read that will aid me any more than the articles of this caliber in your paper. The stand — and the publishing of such — that you have taken against these latest efforts to divert people from 'God's established order,' is the most encouragement I have received recently. . . I pray that God will give you and all that stand firm on His Word, many more years to defend His cause and encourage all people to 'Search the Scriptures.'" — Otis Jordan, Titusville, Fla.

"Of all the publications which come to my desk I enjoy none more than *Searching The Scriptures*; without exception each article has much food for thought and certainly they are true to the Book. . . Through the printed page the good work that is being done by brother Phillips, brother Miller and others will live on and on and only eternity will reveal all the good that has been done." — J. G. Savage, Lewisville, Texas.

"I have just received the February issue of *Searching the Scriptures* and enjoyed very much the article by brother Phillips on **The Lord's Church**." — Carl McCullough, Belfast, Northern Ireland.

"The makeup, appearance, and content of the paper is excellent and I wish for you many more years in 'preaching the word' through the printed page." — Robert A. Bolton, Ontario, Calif.

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"Brother Phillips, I have been keeping up with your work for some time and I want to say that I think you are doing much for the cause of Christ in this land. Your comments are known all over the country. I only hope that someday I will be able to do as much for the Lord as you and others have done in the past." — Norman W. Fisk, Merced, Calif.

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ANSWERS

1 Peter 3:15

FOR OUR HOPE

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In the March issue of SEARCHING THE SCRIPTURES under the heading "Using The Church Building" there appeared an article in review of this column in the January issue. In the interest of fairness and truth our readers are entitled to a few brief observations further on the matter.

The author of the review article is a personal friend of mine and one for whom I hold the highest esteem. The spirit of his review is commendable. I do believe, however, that a more careful reading of my former article would have prevented some misrepresentations and possibly a more direct dealing with the issue.

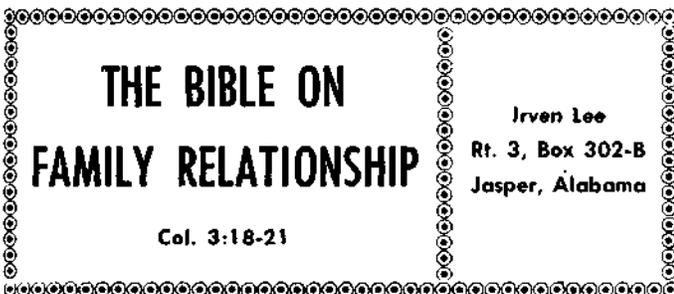
My former article very clearly affirmed that "the church can use the building only for that which comes within the scope of its mission." I also stated that "The issue involve ... is not so much What may the church building be used for, but rather, What may the **church** use the building for?" I also pointed out that at times **others** (individuals, families, and institutions) may use the church building for purposes other than that which is the mission of the church **only**, if and when such use does not involve the church and provided such use (because of close proximity to church activity) does not confuse the minds of any as to the true mission of the church. In fact, I had quite a bit to say on these two points and warned against any use that would result in a perverted concept of the church and its mission.

The review article ignored this position and assumed that the church is involved in those instances under consideration and pressed for Scripture for the same. Of course, no Scripture was given for such because such a position was never affirmed in the first place. Furthermore, the review article misrepresents (inadvertently, no doubt) when it says, "the article states marriage ceremonies come within the scope of its (the church's — MEP) divine mission." A careful reading of my former article will show that I wrote about the ideas conveyed by such functions rather than the function itself. On this basis I made a distinction between a family using the building for the ceremony and the wedding reception (the social aspect of the wedding) which in this day, because of the popular practice of some, would cause a false concept of the church and its mission. Concerning the ceremony I said, "Now, concerning a wedding in the church building, I believe that any family might use it for the ceremony without reflecting on the church. The nature of the ceremony, its solemnity, and the teaching done is in keeping with the church and its mission. I cannot conceive of any misconception resulting therefrom." Please note the context of the sentence about the nature of the ceremony. Thus, my point was not that the wedding ceremony was a

part of the mission of the church, but rather that a family might so use the building without leaving a false impression about the church's mission. While the ceremony would not, the reception would. These two uses illustrate the care and discrimination that should be exercised in permitting the building to be used by **others** under the limited or emergency circumstances discussed in my former article.

The attempted parallel between the use of the building and the contribution breaks down. It is difficult for me to conceive of the contribution being used **without** involving the church — at least it is not likely. However, the use of the building **without** involving the church is not only conceivable but likely and possible under conditions described in my former article. The idea of lending or renting the building to secular institutions is something else assumed in the review article. I said "on a **cost basis**" — so that the church is **not** involved. To "lend" the use of the building would involve the church — expense-wise. To "rent" the building on any basis other than "cost" would put the church in a business other than its own.

It seems to me that the real issue between the writer of the review article and me is whether or not the church is involved and, therefore, departs from its divine mission in the matters under discussion. However, this is a different issue so far as the argumentation of our articles is concerned.



WHO IS THE FORTUNATE CHILD?

Thousands of children are born every year, but there is no way of knowing how many are truly welcome and loved from the very first. There may also be some question as to which of these little ones are the most fortunate. Some may think that those born to riches or into families of fame are the ones to be congratulated, but their plight may be pathetic. These rich and famous parents may be too busy to do more for the children than provide a maid, a car, money and an open door to destruction.

The most fortunate children have parents who take them to services regularly while they are still babes in arms. These infants do not realize what is happening to them or why they are there, but they finally learn to want to go, how to behave in the assembly, and many wonderful principles, facts and laws from the word of God. Nothing more important for one's happiness and eternal well being can ever be gained than these simple things a child can and will learn if he is among the most fortunate group.

These favored children are born to parents who have strong wills of their own who do not plan to allow the children to wreck the family life com-

pletely or destroy the house and furniture. Pathetic children may be found on every hand who have parents without love and determination enough to guide and nurture the untrained child. Each child, of course, has energy, but he needs help in learning how to use it. If there are no parents handy with courage and character enough to take over the task of guidance, the child becomes very much like a ship with powerful propellers turning rapidly but with no one at the helm. Sooner or later destruction will come to such ships unless some one with skill gets to the wheel in time.

The psychologists who wrote and talked of letting the children have their way are dying off fast now because they are getting older. Children born after their day will be fortunate because a new group of "advisors" and "counsellors" are arising that advise more as men of God have spoken when moved by the Spirit of God. Many of these old psychologists lived to see a generation of delinquents reach the age when they upset the communities, and even the nation, and not just the house and family. There are, it seems, some unrestrained and wild youths that live near every American family so it is not difficult to see the end result of this suggested freedom. Does any parent honestly want his little boy to become such a problem? If this harvest is not desired, other seed should be sown in the spring. Restrain your child if you do not want to produce another wild and unrestrained delinquent.

There are comparatively few — the favored few — who have parents who stay with the children and teach them with loving care. Careless mothers search until they find inexpensive "sitters" to take the children off their hands so they can earn money for fancier clothes, taxes, and a television. If you think of sending a card of congratulation to a most fortunate and highly favored person, send it to a child that can play and learn all day near the feet of a Christian mother. This mother as a sideline cooks, irons, sweeps and does other such things that cheap labor could do, but she knows that she is giving smiles of approval, frowns of disapproval, discipline, love, instruction, and attention to one who is to become an influential citizen in a very few years. Who can calculate the difference in eternal effects of a home that offers constant care and guidance of a Christian mother, and one that has in her stead first one and then another maid who is not allowed to discipline and who does not care to teach?

There are few to become the great geniuses in science or music. How many are there in this highly favored group of children who have proper discipline, careful instruction in the law of God, and the constant care of Christian parents? How sad it is to see children in homes wrecked by divorce, and how sad it is to see children in homes where parents are bitterly divided in matters of religion. The most fortunate child is one who can sit between father and mother at mid-week services and all other services of the church, and can often hear them speak to one another of good things about the Lord's work. Children can be born in homes where father and mother wrangle over religion, but they cannot get the training they so badly need in such situations. What under the sun is there to say to arouse young Christians to the way of wisdom in planning homes? Think how unfair to the unborn it is for a Christian to plan a

home with a companion that will use his influence to defeat and annul the training Christ would have every child receive.

The most fortunate children learn to work and to restrain themselves in the use of money. Great wealth is no asset in this most important task of making Christians out of little boys and girls. The Lord who loves man ordained the struggle and the sweat of the face as better than idleness. To grant the young man plenty of money, a car, and liberty is to destroy him certainly. Do you suppose ten true Christians could be found among ten thousand young men who were granted liberty, money, and cars?

Colleges are crowded today, but some who fill their halls do not have precious faith, riches in heaven, a good name, or a love of the truth. These are not the most favored youths. The most highly favored group of children have parents who know that pre-school training is important, too. If the infant and young child are properly trained and taught the rules of purposeful living, the college education or other tools of life can take care of themselves. Young people who are first trained to live can pay for their own college educations, if necessary. Spend one hour in a room with a well disciplined five year old child who has been taken to services of the church regularly all its life and has been taught by a careful Christian mother. Then spend one hour in a room with a child who has not been disciplined but has only been guarded by a sitter and never taught to behave in a worship assembly. Will the difference be any more obvious when they are thirty and one is at prayer meeting and the other is in jail? It pays to start early in the important task of training the child.

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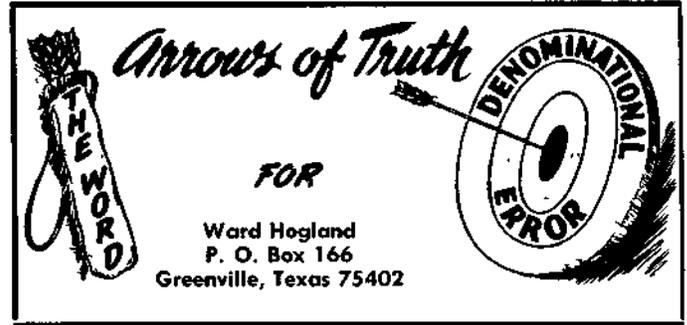
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MODERNISM IN DISGUISE

Solomon once said, "A word fitly spoken is like apples of gold -in pitchers of silver" (Prov. 25:11). One might also say that many words are spoken to deceive the elect. Jimmy Lovell, the editor of ACTION, a publication in California, said in his June, 1965 issue "You know and I know that it would almost be impossible to build a church in America without a building in which to meet. Church buildings are not covered by scripture but no Christian, to my knowledge, opposes the use of the Lord's money to erect them." This is a typical modernistic statement made by liberal brethren all over the country. The above statement may sound "innocent" to the casual reader but hidden beneath the surface is enough venom to poison the entire brotherhood. This was a sneaky way to take a swipe at brethren who oppose innovations and at the same time open the flood gate of digression.

Now let us notice the statement. He said "church buildings are not covered by scripture." This is an unmitigated falsehood perpetrated on the church to deceive the uninformed. Brother Lovell is either totally ignorant of the Bible or malicious in his attitude. This old trick was worn out by the digressive of the First Christian Church when they tried to justify instrumental music in worship. They shouted from the housetop that such things as church buildings, rugs, rest rooms, drinking fountains, communion trays and speaker systems were **not** covered by scripture.

What Brother Lovell and others need to learn is that a thing does not have to be **spelled out** in order to be authorized or covered by scripture. For example, unleavened bread is never spelled out in connection with the Lord's Supper but it is authorized by necessary inference, when Jesus instituted the Lord's Supper during the passover, a time when all Jews purged their homes of all leaven! Would Brother Lovell affirm that unleavened bread is not **covered by scripture** simply because it is not spelled out in the Bible? Would he be willing to use cake or steak on the Lord's table? Certainly not. Why would anyone say that unleavened bread is not covered by scripture?

The same is true of church buildings. When the Lord commanded his people to assemble (Heb. 10:25) this necessitates a **place** to assemble. How in the name of common sense could brethren assemble without a place to assemble? Since the Lord has not specified the place, brethren may worship wherever they choose. This shows any honest soul that church buildings are covered by scripture. No one, to my knowl-

edge, has ever argued that church buildings are the only place to assemble, any more than they have argued that the unleavened bread has to be made in a home or bakery.

The same is true of song books. The Lord commanded us to sing. If we choose we could memorize the songs but most of us prefer the use of a song book. How could any person sing without a song? The song books are covered under the command to sing. The church building is covered by scripture under the command to **assemble**. Driving an automobile is covered by scripture under the command to go. Literature is covered by the scriptures under the command to teach. A baptistery is covered by scripture under the command to **baptize**.

Brethren, how could any honest soul say that church buildings, baptisteries, song books, etc., are not covered by the word of God? It seems that Brother Lovell and his colleagues are saying that the Church of Christ today is practicing many things for which it has no scripture. Therefore, he seeks to tie the hands of any of us who would object to their present innovations. But to his surprise we shall continue to cry out against all things not authorized in the word God.

What Brother Lovell needs to find is the scripture where one church ever sent one dime to another church to preach the gospel. I won't argue about whether they carried the money on ox cart or jet plane! He also needs to find the scripture which authorizes a church to make monthly donations to benevolent organizations such as Boles Home. Such he will not find. I can find scripture authorizing the church to **assemble, sing, observe the Lord's supper**, etc., but he will never find scripture for his digressive projects.

Gentle reader, please check up on the church where you are worshipping and do not permit it to go into digression by saying that church buildings, song books, baptisteries, etc., **are not covered by the scriptures**. Such statements are modernistic, completely false and will send your soul to hell.

The Errors of Baptist Doctrine

H. F. Sharp
Box 376
Gordon, Georgia 3101

DEPRAVITY-*No. 2*

The first temptation, so far as the Bible reveals that came to Adam, he sinned. Was it a bad nature that caused Adam to sin? God made Adam good and very good (Gen. 1:31). What made Adam sin? We are told a bad nature. From whence came his nature? Acts 17:29 "— ye are the offspring of God — ." Hebrews 12:9, "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live." Eccl. 12:7, "The dust shall return to the earth as it was, and the Spirit unto God who gave it."

Baptists declare that when one is regenerated, the Spirit is born again, but the body remains depraved till the resurrection, and sins so long as man lives on earth. That it is the body that sins after one is converted. If that contention is true, how is it possible for one to obey God's command: "Present your bodies a living sacrifice, Holy, acceptable to God" (Rom. 12:1). If the body is depraved, totally depraved — corrupt, how is it possible to present the body holy unto God? "If we walk in the light — the blood of Christ cleanseth from all sin" (I John 1:7). If one is totally depraved, a sinner by nature, will that depravity remain in a man after he is regenerated — if he will walk in the light? The blood cleanseth from all sin if one walks in the light. How then will he remain depraved — if that is a sin?

If, as Baptists contend, that after conversion the spirit does not sin but that the body sins, consider the following:

1. Before conversion which sins? Is the alien sinner's spirit responsible for sins, and the Christian's not? The spirit is the responsible part of man. "Let not sin reign in your mortal body" (Rom. 6:12). If the spirit lets sin reign in the body it becomes guilty. The desire for some things grow out of the flesh, but the purpose to gratify those desires in an unlawful way is formed in the heart. For that reason Jesus said, "Every one that looketh on a woman to lust after her hath committed adultery already with her in his heart" (Matt. 5:28). Though there is no overt act of the body, the heart is defiled by the thought.

The sin of the heart comes first. Hear Jesus again, "For out of the heart cometh evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man" (Matt. 15:19-20). The purpose, plans, intentions are formed in the heart. Adam sinned, yet he was a child of God (Luke 3:38). The body is the instrument through which the spirit acts for good or bad. Rom. 6:19, "Ye presented your members as servants of uncleanness and to iniquity, even now present your members as servants of righteousness unto sanctification." The spirit is responsible for how it uses these instrument. Rom. 8:13, "If ye live after the flesh ye shall die."

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

TWENTY-EIGHT-DAY GOSPEL TENT MEETING IN ALTUS, OKLAHOMA

Jesse M. Kelley

P.O. Box 955, Altus, Oklahoma 73521

June 6th will mark the beginning of an extended gospel meeting of 28 days in Altus, Oklahoma. The new Southeast church of Christ which meets at 1101 South Navajo will conduct the meeting under a tent located on the church property. Four different gospel preachers will participate in the effort embracing four Sundays and 28 days — June 6th through July 3rd. These speakers will participate in the following order:

June 6-12, Dudley Ross Spears

June 13-19, Yater Tant

June 20-26, Wright Randolph

June 27-July 3, Roy Cogdill

The meeting will be an appeal to, and an effort to reach those out of Christ, and will emphasize "first principles" and related subjects. The men who have been chosen as the speakers in this effort are highly qualified and competent, as just the listing of their names will indicate to all who know them. Some twenty-five to thirty thousand pieces of literature and advertising will be distributed in this city during the course of the meeting.

We appeal to all our brethren everywhere who will be taking their vacation during this period to plan to come by Altus and spend a few days with us in this effort. Just a few miles to the North is Quartz Mountain State park which is a wonderful place to spend a vacation. If you carry your own camping equipment as some do on their vacation we have more than ample room on the approximately one and one-half acres of the church property with rest room and bath facilities available. If you stay in motels or on lakes and in parks as you may prefer, the facilities here are as adequate and appealing as any you can find in this part of the country. Your presence with us during a part or all of this meeting would be a tremendous help and encouragement; and what better way could you spend any part of a vacation than in helping in a difficult place to more firmly establish the Cause of our Lord in reaching those who are lost in sin?

The few of us here are looking forward with a great deal of anticipation to this extended effort; we want to share that joy with you, and we think you would enjoy being with us during any part of that time. Some in other places have already told us they plan to come and spend the entire 28 days with us. We have arranged for the preachers, facilities, and place; you pick your time and the preacher you would like to hear and point your auto in the direction of Altus, Oklahoma.

If you would like further information write us at P.O. Box 955, Altus, Oklahoma 73521, and we will gladly furnish it.

John W. Pitman, Greenland, Ark. — Do you have children or those dear to you who attend the Arkansas State University in Fayetteville, Arkansas? I am told that there are 300 attending college this year who are members of the church and that only half of these attend church services. Do you know any of these students? If so, please send me their names and addresses. The church is meeting at present in my home, but if we can get help we can meet in a building in town in Fayetteville. The church is carrying a 15 minute radio program each Sunday morning. The cost is \$8.60 per week. The program is growing and we are receiving phone calls. One elder called to warn me about disturbing "his flock."

The church needs a meeting place so we can contact more people. Many will not come to my house, but others would worship in a cave if they had to. We have promises that others will come when we get a meeting place. We have in all seven members as of now, but we could have twenty or more if we had a meeting place. Will you help us plant the church again in this area of northwest Arkansas where liberalism is running free and growing? Brethren, we are not asking for support for a preacher, although what he has is not enough. Will you help us with a place to meet? My mailing address is: P.O. Box 195, Greenland, Ark. 72737.

Thomas A. Thornhill, Tampa, Florida — The MacDill Avenue congregation has just completed what many of the brethren consider to be the best meeting in several years. Brother Colin Williamson, who formerly preached here for several years, returned to present some excellent lessons from the word of God. He did an excellent job of presenting the truth, using the flannel-board lessons to great advantage. He is presently preaching at Jonesboro, Tennessee, and from all reports is doing an outstanding job there. Much good was accomplished and as it is hard to measure the success of a meeting, from many aspects we can truthfully say that visibly much was accomplished. Eight precious souls were baptized into Christ and three were restored to their first love, two of these asking to be identified as members with us. Above all, God was glorified, Christ and his word were honored, and souls were saved and the church strengthened. Good crowds were characteristic each night and the meeting began on Sunday night, April 17, with 139 in attendance. The last night of the meeting was the following Sunday night and 179 were present. In all the average attendance for the meeting was 127 and many of these were non-members from this community, providing us with several prospects for future work. To me this proves that when a congregation prepares for a meeting, prays continually for its success and then works during the meeting, it will be a success to all concerned. Our next meeting at MacDill is scheduled with brother Roger Hendricks of Mt. Pleasant, Tennessee for October, 1966. We hope to see you then.

Curtis E. Flatt, Florence, Ala. — Brother Bob

Crawley of Lexington, Kentucky will preach in a gospel meeting at the College View church here in Florence from June 12 through June 19. We invite all who can to attend this meeting.

Jim Puterbaugh, Mtn. View, Alaska — Presently, there are sound, faithful Christians meeting together at Fairbanks. This congregation has been in existence for four years. They have accomplished a great deal of good since their beginning. During this time, brethren **Luther G. Roberts**, **Harry E. Payne**, **William Fain** and **Lowell Williams** have preached in gospel meetings with this congregation. They now have property and a comfortable building paid for. They would like to contact a gospel preacher to work with them. They are able to supply partial support.

As a result of brethren faithfully "contending earnestly for the faith," a new congregation is meeting in Anchorage. These brethren have been working together for one year. We now have thirty-two members. **Lowell Williams** worked with us last fall in a meeting. The work is progressing quite well. **Forrest Moyer** will be preaching in a meeting for the congregation at Fairbanks, May 25 through June 1. He will, then, be with us in a meeting, June 2-9.

We invite you to worship with these churches should you come to Alaska. If you know of any military personnel that are being transferred to Alaska, please pass this information on to them or send us their names and where they will be stationed. You can contact either of these congregations through the following:

Fairbanks, Alaska
Church of Christ
12 3/4 Mile Richardson Highway
Phones: 488-6854 or 373-4464
Anchorage, Alaska
Church of Christ
3833 Parsons St. (Located in Mtn. View)
Phones: 272-8006 or 227-0008

Robert H. Farish, Austin, Texas — For those who visit in Austin over the week end, our schedule of services on Sunday is: Bible study, 9:30 a.m., preaching service, 10:30 a.m. and 6:00 p.m. The meeting house is at 507 Wonsley Dr., Austin, Texas.

Thomas A. Thornhill, Tampa, Fla. — On Sunday, March 6, I resigned from the work at MacDill Avenue, effective August 10, 1966. It was with deep regret that this decision was made. The past year and a half have been among my most enjoyable labors in preaching and I believe the brethren to be among the finest anywhere. The reason for leaving is neither dissension nor necessity, but simply because of my decision to go to Bergen, Norway and relieve brother **Bob Tuten**. An article explaining this should be found elsewhere in this publication. If interested, please write to MacDill Avenue church of Christ, 5008 S. MacDill Avenue, Tampa, Florida 33611.

During the past 18 months at MacDill Avenue we have had 15 baptisms, 6 restorations, 14 to place membership. During this same period we lost 28 members by moving to other locations, and 5 who just left us, withdrawing membership.

WANTED: A small engine repair man. Some sales work. Steady employment. Christian preferred. Contact Russell Farm Supply, Box 157, Palmetto, Florida. Phone: 722-3281.

Robert A. Bolton, Ontario, Calif. — The church of Christ, meeting at 126 West "E" Street, in Ontario, California, recently concluded a very successful gospel meeting with brother **Tommy McClure** of El Cajon, California doing an excellent job of preaching. Many visitors from the community, as well as brethren from all over Southern California, were in attendance at every service in what proved to be the best attended meeting ever conducted here. Five were restored and four identified, bringing the total number responding to the invitation during the past three months to twenty-seven. To those planning vacations in Southern California this year, we extend an invitation to worship with us in Ontario, just off Interstate 10, some 35 miles east of Los Angeles.

John H. Gibbert, Myrtle Beach, S. C. — We have baptized a total of 10 since this congregation was started just a little over a year ago. We are planning our third gospel meeting now. It is with **Barney Car-gill** of Warner Robins, Georgia and is planned for May 9th through 15th.

We are about to lose a couple who are new in the faith. They are being discharged next month and are returning to Iowa. Would you please give us the names of any sound brethren in Iowa? This is an exceptional couple. He is the base legal officer and will be practicing law in Des Moines, Iowa when he gets out.

W. E. (Bud) Irvine, Odessa, Texas — I returned home to the Crescent Park church in Odessa, Texas April 1 after meetings in Portland, Oregon, with the N.W. church where **David Bonner** preaches; Renton Washington where **Harley Conger** preaches; and Polson, Montana where **Albert Bass** preaches. This work resulted in four baptisms and four to come out from "liberal" groups and identify with loyal brethren.

Then April 3, the first Lord's day after my return, we had a most wonderful day with seven baptisms, two from a "liberal" group to identify with us, and two restorations. We also baptized a man during the week. Since the first of the year there have been 27 responses here, nine of them baptisms.

After six and a half years as local preacher here, I shall be released of my obligations as such, and brother **Hoyt Houchen** will begin with us June 26 as local preacher. I shall continue living here and will continue to be under the financial support of this church. I will spend most of my time in meeting work, for the most part with small churches.

My meeting schedule until the first of the year will be as follows: The dates I give will be beginning dates. Some will be eight days, others ten days in duration: July 10, Pyat, Ark. July 20, Naylor, Mo. Aug. 1, Cache Lake, Ark. The Sundays of August 14 and 21 are unconfirmed, though I have made contact. Beginning Aug. 28 I shall work with the small, new, loyal church in Monahans, Texas, about 35 miles west of Odessa, for about three weeks, and will hold a meeting for them during this time.

I have signed propositions with **Wayne Jackson** of

Stockton, California on the issues now confronting us, and the debate will be probably the third or fourth week in September in Fresno and Clovis, California. I signed the propositions and mailed them to California, and I received a phone call that the propositions were acceptable, though I have not received them back as yet. We will report the exact time of the debate and propositions a bit later. We trust all of central California will plan to attend this discussion which will cover four days, Monday, Tuesday, Thursday and Friday, and cover the institutional question and brotherhood-eldership type of church work, such as Herald of Truth, etc.

October 2 and 9 I shall preach here at Crescent Park while brother Houchen is in meetings. Then I begin with the Northside church in Tucson, Ariz., Oct. 10; Clovis, Calif., Oct. 23; Bakersfield, Calif., Oct. 31; Parkdale in Madera, Calif., Nov. 13; Merced, Calif., Dec. 4. Though not confirmed, I believe I will be with the brethren of Cayucos, Calif., where Louie Stout preaches, Dec. 12-18.

In 1967 up until June I will have meetings in Palm Springs, Calif., West Long Beach, Calif., Oceanside, Calif., Carmichael, Calif., Novato, Calif. I also will be in the Eugene and Portland, Oregon area, and Seattle area, and possibly in Montana. Exact dates have not been made as yet, and I still have some time available in 1967.

Please pray for us in this new work we shall undertake in June, Lord willing. Also I know nothing of Wayne Jackson I am to meet in debate. If anyone can send me information which would be useful in my preparation for the discussion, I would appreciate it very much. If I can be of service to any congregation, write me in care of Crescent Park church of Christ; 1415 Royalty, Odessa, Texas.

NOTICE: Vernon R. Butler, Catania, Sicily — The church of the Lord is now meeting aboard the Naval Air Facility, Sigonella, Sicily in the school building at 10:15 each Sunday morning. All are welcome. If there is anyone in this area, or coming to this area that you would like for me to contact, please let me know at the address below. Lt. Vernon R. Butler, US NAF Box 28, c/o FPO, New York, N. Y. 09523.

A VISIT TO AUSTRALIA

Sewell Hall

At the request and with the support of a number of interested brethren, I am en-route to Australia for three months of evangelistic work.

On a similar tour of the subcontinent in 1960, Brother **Harris Dark** baptized 10, restored 29 from digression, and assisted in the beginning of three congregations. It is hoped that similar results may attend our present effort.

At this writing it is not certain what the extent of our opportunities will be. Brother **Roland McDowell**, who is supported partially by Franklin Road in Nashville and by Perry Heights in Donelson, Tennessee, has assured us of sufficient work in the area where he preaches to fill the weeks we are to be in that country.

The Franklin Road Church has purchased the round-trip ticket; Perry Heights is furnishing ex-

penses of travel and lodging in the country; Hueytown, Alabama is supplying our salary and the North Birmingham church quarters for my family while I am away.

The Midfield church in Birmingham is supplying additional fare to make possible a stay of a few days with brethren Nichols and Hinton in Japan and with brother Ronnie Sadorra in the Philippines.

We shall be happy to share with brethren in the States our observation of work being done by others, information concerning opportunities for further work in countries that we visit, and what we pray will be reports of fruit with which the Lord may bless our efforts.

Forest E. Hurst, Seymour, Ind. — The Fourth and Poplar Street church in Seymour, Indiana has had nine baptisms and one to place membership during the first three months of 1966. Three of this number were elderly people from the denominational world. There will be a gospel meeting with the church here May 2 through 8. The speaker will be brother Guy **Roberson** of Franklin, Tennessee.

BRUNER-HAMILTON DEBATE

Mr. William T. Bruner and brother Clinton Hamilton will enter a discussion May 23 through 28, 1966 at the meeting house of the Expressway church of Christ in Louisville, Kentucky, where James P. Needham is the preacher. The propositions to be discussed are:

May 23, 24 Mr. Bruner affirms: "The Scriptures teach that since the fall of man, every child (Jesus alone excepted) has been born in original sin and total depravity. This sinful nature is innate (native or inborn) and yet it is not hereditary; each individual is conceived in his own personal sin and guilt, and is, therefore, absolutely responsible for it." Brother Hamilton denies.

May 25, 26 brother Hamilton affirms: "The Scriptures teach that baptism in the name of Christ to a penitent believer is for (in order to) the remission of his past, or alien, sins, and is, therefore, essential to his salvation from alien sins." Mr. Bruner denies.

May 27, 28 Mr. Bruner affirms: "The Scriptures teach that every one who has been truly born again will persevere unto everlasting salvation, for he cannot so sin as to be finally lost." Brother Hamilton denies.

There will be no moderators, but brother James P. Needham will act as chairman and time keeper for the discussion. The discussion is scheduled to begin at 7:30 each evening.

MILLER-WOODS DEBATE

Propositions have been signed by James P. Miller and Guy N. Woods for a debate in Montgomery, Alabama in August 29, 30, 31, and September 1, 1966. The propositions are the same as those discussed in Tampa last year by James P. Miller and G. K. Wallace. More about this as to the building and other details later.

THE HALE-SPEARS DEBATE IN OKLAHOMA CITY

Roy E. Cogdill

8826 Hanna Ave.,

Canoga Park, Calif. 91304

It was the pleasure of this writer to attend the debate in Oklahoma City between brethren Dudley Ross Spears and Lewis Hale during the week of March 28 to April 1. Monday and Tuesday nights were given to the discussion of Herald of Truth and Thursday and Friday nights the discussion was on the benevolent organizations such as Tipton Home and Boles Home.

All four nights of the discussion took place in the building at Tenth and Frances Streets where brother Spears is the preacher. While brother Hale was willing to defend his position on these issues and was backed by the church where he preaches, the Southwest Church of that city, and its elders, neither he nor they were willing that any part of the debate should be held in their building.

The building at Tenth and Frances will accommodate perhaps nine hundred people and it was well filled each night and a night or two during the debate there was near a capacity crowd. This was an indication of unusual interest among the members of the Tenth and Frances members and also among those in Oklahoma City and surrounding communities who stand with brother Hale. Quite a number of preachers from all over the country came to give brother Spears their backing and encouragement.

We will not undertake to give a detailed review of the discussion but suggest that those interested in hearing it may obtain the tapes of the entire discussion from brother H. E. Phillips for the nominal cost of \$12.00. Brother Phillips came from Tampa, Florida, where he lives, and recorded the debate and will be glad to furnish reproductions of it to all who wish to have it. His address is: H. E. Philips, P. O. Box 17244, Tampa, Florida, 33612.

We do believe, however, that it would be interesting to our readers to point out a few things in general about the debate and a few of the highlights in it. The proposition on the Herald of Truth or the sponsoring church was a little unusual in its wording: "The scriptures teach there is an exclusive and binding pattern of cooperation among churches for Evangelism which is violated by the Herald of Truth type of cooperation." Brother Spears affirmed this proposition. He built his case largely on the definition of the word, "Pattern." He defined it as the "sum total of all that the scriptures teach to be God's will concerning any matter." From this he argued that when all the Bible teaches about anything is gathered together, this is the divine pattern of God's will and it is exclusive for the reason that God condemns anyone who goes beyond the "doctrine of Christ" or preaches any "other gospel."

He drew a parallel between the pattern in the scriptures for the worship, work, and organization of the church and the scriptural pattern for church cooperation. He pointed out that these patterns not only include that which is the will of the Lord but exclude that which God does not will. He further contended that the pattern for church cooperation consisting of all the scriptures teach on this subject,

either includes the sponsoring church type of cooperation or it does not include it. If it includes it, brother Hale was obligated to produce the passage that includes it in the denial of the proposition. If this could not be done, then the silence of God's word would exclude it and the scriptures condemn those who would add it.

In his charts he illustrated that just as singing excludes instrumental music, immersion excludes sprinkling, water excludes any other element in baptism, the unleavened loaf and the fruit of the vine excludes every other element in the Lord's Supper, so the scriptural pattern of church cooperation excludes the federation of churches, the pooling of resources by churches and centralizing the control under one eldership of the work of many churches.

He argued that in the scriptures we not only have positive pattern of church cooperation in evangelism but that in this divine pattern there is conspicuously missing any commandment, approved example, or necessary inference for the sponsoring type of church cooperation. From such a pattern there is missing either generic or specific authority for one church sending money to another church to be used in preaching. When the New Testament churches cooperated in supporting the preaching of the gospel, they sent directly to the preacher and never to the church. He challenged brother Hale to produce the passage that teaches directly or indirectly that it is God's will and divine sanction is given to one church sending to another church a contribution to be used to preach the gospel.

It was outstanding that in the two speeches which he made the first night brother Hale did not introduce a single passage of scripture nor even mention any except those which brother Spears had introduced or which appeared on an illustration which he had taken from the weekly church paper, "The Gospel Visitor," which Tenth and Frances publishes and brother Spears edits. The second night on this proposition brother Hale, when he was pressed again by brother Spears for some scripture, finally introduced Matt. 28:18-20. He argued that there is authority for the Herald of Truth in the command, "Go, teach." Brother Spears contended in his last speech in reply to this that if the generic command in the Great Commission included Herald of Truth, it would also include the Missionary Society. He further contended that if the passage excluded the Missionary Society, it would also exclude the Herald of Truth and for the same reason. The most conspicuous thing in the discussion on this proposition was the emphasis given by brother Spears to the fact that brother Hale had tried to establish his position without giving any scripture at all but only by relying upon what he regarded as inconsistencies by him and Tenth and Frances in what they had done and said in the past. He was trying to establish the truth of "what the scriptures teach" without any reference to the scriptures but by sophistry and human reason.

One of the most amusing things during the last night on the Herald of Truth was when, in dealing with one of the charts which Spears had introduced, brother Hale charged that error had been made in the amount of money which brother Spears had said the Herald of Truth received. He pointed out they had not received all of this money but had only asked for it. In response brother Spears introduced the fi-

nancial statement of The Herald of Truth for 1960 for the whole year's operation and showed that it had a discrepancy in it for \$22,000 approximately. He pointed out that this discrepancy was not a simple error in mathematics or addition but that it was made to balance with \$22,000 unaccounted for and that though this was exposed in the Newbern debate several years ago there had been no explanation or correction made until this day to account for it. Brother Frank Cawyer, head mogul of the Herald of Truth since the death of brother Reese, jumped out of his seat like he had been stuck with an old fashioned hat pin when this was brought out. Brother Hale even under brother Cawyer's prompting offered no explanation concerning this. Brother Spears suggested that the point in the mistake was that a group of elders that set themselves forth among the brethren throughout the world as a capable group of business men experienced and competent to oversee a work for the whole brotherhood would put out a yearly financial statement with such a discrepancy in it and that such was definitely a reflection upon at least their competency.

The last two nights of the discussion brother Hale affirmed "It is in harmony with the scriptures for churches to build, maintain and regularly contribute money to such benevolent organizations as Tipton Home, Boles Home and other orphan homes and homes for the aged that are among us." Very evidently feeling the pressure of the first two nights from brother Spears concerning his failure to make a single argument based on a Bible passage, brother Hale decided to introduce some Bible passages of some sort. So he introduced a number of passages in the New Testament on the theme of benevolence in his first speech. Brother Spears pointed out in his first speech that all of the passages introduced by brother Hale either applied to the obligation of individual benevolence or the obligation of a local church to take care of its own needy or assist another church that had more destitute members than it could care for. He emphasized that none of this is questioned or was involved in any way in the proposition. He further emphasized that when brother Hale got down to the real issue in his proposition, the very thing that he was under obligation to prove, he quit the Bible and had not offered a single passage concerning the churches building and maintaining benevolent organizations. He emphasized that brother Hale had not and could not produce a passage of scripture authorizing churches to "build and maintain benevolent organizations" but in this as in the first issue discussed he had to rely upon the other fellow's inconsistencies or what he regarded as such and upon sophistry and human wisdom for his proof.

Perhaps the most telling thing in the debate was the failure of brother Hale to rely upon Bible proof. This, of course, is always the case in the discussion of these issues. If brethren who so practice had any Bible for what they do, everyone knows they would produce it and rely upon it and when they do not use Bible proof it is prima facie evidence that they do not have any.

Brother Hale sought to confuse the issue by two principal contentions. He argued that if the churches could buy the services of a human institution, they could contribute to it. He tried to put the Tenth and

Frances elders in a position of endorsing buying services from such institutions as Tipton by a statement they had made a number of years ago. From this he drew the conclusion that they could make a contribution to such institutions. Brother Spears showed that even though the statement admitted the first and whether or not it was right or wrong, or was the present attitude in such a matter, the conclusion was not warranted and was based purely upon brother Hale's ipsa dixit. He pointed out that the Tenth and Frances Church sometimes bought services from the Catholic Hospital nearby but could not rightly contribute to it and pressed brother Hale to say that it could be done. Brother Hale responded that if all the patients in such a hospital were the responsibility of Tenth and Frances they could contribute and purchasing their total services would be equivalent to contributing. He came very close in this position, and all of them do, to admitting or contending for limited benevolence. If they do not believe in limited benevolence, why would they stipulate that the churches can run a hospital only when it cared for indigent saints or contributed to its maintenance only when it was caring exclusively for those who were its charge?

Brother Hale tried in the second place, to contend that the benevolent organization is of no consequence. He argued that Tipton Home is under elders, as elders, even though they are incorporated and empowered to run the home legally as a board of directors. He admitted that by their charter and in the sight of the law they were a board of directors over the home but contended that from the viewpoint of the church they were just elders. He tried to show this by Chief Justice Marshall's definition of a Corporation as an "imaginary thing." Brother Spears countered on this point with a full legal definition of a corporation setting forth that it has a real existence, a legal entity, though it exists only in contemplation of law, and that it can do much of what a person can do legally, such as, hold title to property, buy and sell, sue and be sued, etc. He recited the case of a woman who sued Tipton Home to recover her children which she had placed there and pointed out that she did not sue the church or the elders, either as elders or as individuals, but the incorporated body or the organization that has charge of and runs the home.

When brother Hale contended that we appoint trustees of the church and incorporate the church and argued that such was not a separate organization, brother Spears showed that church trustees or a church corporation is another organization for a corporation has been held by the supreme court to be a part of nothing and is separate from even its directors and those who compose it legally. He also pointed out that there are two different types of corporations. When a church is incorporated to hold title to property, the corporate body and its trustees cannot interfere with or control the spiritual functions of the church. In many of the states it would be illegal for them to do so and in all of them it would be unscriptural. He cited an example of a church corporation, empowered by its charter to appoint and remove elders and control the activities of the church like the incorporation controls Tipton Home and asked if brother Hale would endorse it. He did not answer.

In his work on the benevolent societies, brother Spears introduced a chart setting forth a comparison between the "schools" such as O. C. C. and others operated by brethren and the "homes" such as Tipton and Boles. He introduced statements by N. B. Harde-man and Batsell Barrett Baxter that the orphan homes and schools stand or fall together. He also introduced a statement from Reuel Lemmons to the effect that the schools were trying to use the "homes" as the doorstep to get themselves established in the budgets of the churches. He challenged brother Hale to tell the audience whether or not he believed the schools could be supported out of church treasuries. He did not find out.

It is singular that the Gospel Advocate crowd contends that the "homes" must be separate institutions from the church and contend that it is wrong and sinful for "homes" to be under elders but that they must be under a general board while the Firm Foundation crowd believe that a "home" under the elders of the church, as such, is the way to build and run them. The Advocate contends that the schools should be supported by the churches while Reuel Lemmons and those who go along with him contend to the contrary. Yet they will compromise and go along fraternizing each other and try to destroy all who contend that neither is true. Brother Hale tries to straddle the fence and go along with both. He is in the precarious position of a man trying to ride two horses each of which is traveling in different directions.

The debate will do much good. It cannot be productive of anything else. More need to be held but you cannot find many of the liberal, modern brethren who believe in debating any more. We commend brother Hale for doing his best to defend his cause.

Dudley Ross Spears is doing a fine work at Tenth and Frances. He is young in years but has splendid ability. He is a fluent speaker, a thorough student, and impresses his audience with his humility and his genuine sincerity. He did a very fine job of upholding the truth in this debate and is thoroughly capable of upholding the truth against any opposition. It is very encouraging to see the good Tenth and Frances Church which has suffered much discouragement, misrepresentation and abuse in recent years making real progress now and growing substantially. The elders and members gave brother Spears their unstinted support in the discussion and seem determined to militantly contend for the faith once delivered. We thank God for such gospel preachers and such churches.

CROWE-SMITH DEBATE

J. T. Smith

On May 20 and 21 there will be a public discussion between Glen Crowe and J. T. Smith. This discussion will be held at the meeting house of the church of Christ, 920 North Rockwell Avenue, Oklahoma City, Oklahoma. The propositions will be:

"There is an exclusive and binding pattern in the New Testament for the work and worship of the church which is violated by taking money from the first day of the week contribution to build and maintain kitchens and fellowship halls for the purpose of providing facilities for the church to have social

meals." Smith will affirm and Crowe will deny. The discussion will begin at 7:30 p.m. each evening, with two thirty minute speeches by each speaker each evening.

BALLARD-O'NEAL DEBATE

Thomas G. O'Neal

There will be a religious discussion conducted between Thomas G. O'Neal and P. D. Ballard in Murfreesboro, Tennessee on the nights of June 13, 14, 16, 17, 1966. The time each evening will be 7:30 p.m. This discussion will be conducted under a tent which will be located in Grantland Rice Park. The park is located on highway 231 north, just across the street from the Chromalox Plant. The propositions will be:

1. "The Scriptures teach that baptism in water is for (in order to obtain) remission of sins." O'Neal affirms and Ballard denies.

2. "The Scriptures teach that a child of God (one washed in the blood of Christ) cannot so sin as to be finally lost in hell." Ballard affirms and O'Neal denies.

H. E. Phillips, P.O. Box 17244, Tampa, Florida, has exclusive rights to the tape recording of this debate. Tapes of the entire debate will be \$12.00.

"MUST WE FOREVER CRY IN VAIN"

Thomas A. Thornhill, Tampa, Florida

The following is a quotation from the Sept., 1965 issue of "Newsweek."

"Norway can boast of blessings almost unknown to the rest of the world. Its cities are unmarred by slums and vice. Its economy is free of strikes and unemployment. Illiteracy does not exist. In fact, the country is a sort of Nordic paradise where 4 million citizens enjoy the tranquility that only one of the most stable, egalitarian and paternalistic societies in existence can provide."

Is it not a shame that in a country of 4 million as described in the above quotation, there are so few Christians and so few workers trying to restore the N.T. Church? MUST WE FOREVER CRY IN VAIN?

The above article was taken from the "Bergen Briefs," the monthly report sent by Bro. Bob Tuten from Bergen, Norway. Bro. Tuten originally went to Norway in the fall of 1963 intending to stay only three years. At the end of this time no replacement had been found, so, Tuten and his family then decided to remain in Norway for another year to allow a replacement to be found. He writes this in a report dated Feb. 8, 1966:

"Upon finding ourselves alone in the work only ten months after arriving and upon seeing the tremendous need over here we decided to remain four years and then return home for good. This is all well and good except for one major problem — there is no one to replace us in the work. Is it necessary that someone replace us? We think it is. The brethren who preceded us in the work here invested over \$5,000 in the meeting "lokale" and adjoining apartment. The total rent of over \$85 per month plus utilities is much too

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expensive for the little band of disciples to assume by themselves. What's more important, there is no male Christian dependable enough to assume the needed teaching and preaching. Therefore what's to become of these few Christians should we leave Norway?" After reading these two articles by Bro. Tuten and hearing the cry of lost souls, my wife and I decided to "launch out into the deep" leaving families, many friends and Christians, comforts and conveniences of an American society to journey across the ocean and strive to assist in the effort of "restoring New Testament Christianity" in Bergen, Norway and surrounding country. The group is small and the obstacles are large but with the help of the Lord we will sow the "seed" of the gospel in the near future in this land. It is the job of the Christian, be he preacher or ordinary member to plant the seed and let God give the increase. Brethren we desire to go and we plan to depart these shores Aug. 10, enter Norway and spend three years of service in the Lord's army in a foreign land. Bro. Tuten and family are staying another year to allow time for someone to arrive, learn the language and prepare to take over the work. We would willingly bear this burden alone if possible, but being financially unable we are calling upon our brethren to lend a hand and have "fellowship" with us in this work. Will you help us to go and preach the gospel? We are placing ourselves in the hands of God to provide the means and we have faith that it will be forthcoming. Will you prove our faith?

We have set our departure date and will not look back. Since there are five of us in the family it will take at least \$550 minimum a month to live for living expenses are much higher than in the states. We will also need a working fund in order to print and distribute articles and tracts. It will take \$3,000 at least for a travel fund and expenses to go and have money for a return trip in time of emergency or when our stay is ended. Will you not have fellowship in this the greatest of works, that of saving souls. "Lift up your eyes, and look on the fields, that they are white already unto harvest."

Time is short, brethren, it is less than 3 months till Aug. 10. "I heard the voice of the Lord saying, Whom shall I send, and who will go with us? Then I said, Here am I, send me."

I resigned from the work at MacDill Ave. in Tampa, Florida, effective in Aug. It was with reluctance that we are leaving this fine congregation for they are among the best in the world. It is not because we have to leave, but rather, a compelling desire to help in the work in Norway. For further information write to me at the following address. Thomas A. Thornhill, 5008 S. MacDill Ave., Tampa, Florida 33611. For reference as to character and ability you may write Bro. H. E. Phillips and James P. Miller, Box 17244, Tampa, Florida 33612, or Bro. Harry Pickup or Homer Hailey, Florida College, Temple Terrace, Fla. 33617.

Please, brethren, answer the call that we may go.

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