

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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DISTURBED AND STRENGTHENED

William C. Sexton, St. Joseph, Mo.

As I look upon the field — the brotherhood — and see what has happened to the crop in the last ten years, and what is happening now, my heart is made sad. I see brethren whom I have loved and respected, turned aside from the "True Way." Many have acted in such a way a cause me to lose all respect for them; although, I still love their souls.

One whom I looked upon as a man with the ability to present the gospel so plain and forcefully, whose conviction I thought could never be shaken, has turned aside to serve Satan. He has, I understand, turned to the "bottle." I thought that he was a great teacher; he preached the word. I find it difficult to accept the fact that he no longer preaches the word of the Lord.

Another who had gained my confidence, has set aside some of the things he stood for in order to teach in one of "our institutions." His aim must be material gain, rather than spiritual. I can have no respect for a man's convictions, who will so act. I have little hope that such a man will change for "good." I am inclined to believe that any change will be in a downward direction.

A Bible teacher whom I respected very highly, turned aside to promote institutionalism. He would consider, and reason, on most subjects, but not this; his mind was made up, anything contrary to his views were pushed aside with hardly any consideration at all.

Many individuals, whom I loved, have turned aside; some have given up and profess nothing religiously, while others have turned aside to adopt something other than the pure teaching of Christ. Some of these are older in the faith than I, while others have obeyed the gospel since I have.

Reflecting on these scenes disturbs me; tears almost begin to flow. I am tempted to give way to such thoughts as, "is there really any use of trying? Are there no 'good people'?" Perhaps all are serving the Lord for some selfish motive! Is it possible that I have some selfish motive behind my religious actions?"

As I allow these unpleasant thoughts to pass

through my mind, I am caused to reflect on some passages of scripture: "For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now brethren . . ." (Acts 20:29-32). Notice that these words were addressed to the "elders of the church" which were at Ephesus (Acts 20:17). Remember also that later Timothy was left to "abide still at Ephesus . . . to charge some that they teach no other doctrine, neither give heed . . ." (I Tim. 1:3-4). My mind settles upon a passage in the book of Revelation concerning this congregation: "Remember therefore, from whence thou art fallen . . ." (Rev. 2:5). I conclude that Paul must have been speaking "by inspiration of God" when he spoke at Miletus; God did not determine that this happen, as some have concluded, rather being able to see the future He told of some things that would happen.

As I continue to reflect, I think of another warning: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Although I find no comfort in the fact that men turn away, and I am sure that God doesn't either, nevertheless, I am made to realize that God has revealed these things to us for our good.

God has told us of these things; as we see them come to pass, this should produce in us a desire to be careful and "examine" self and see if we be in the "faith." Should we not, after reflecting on these things, be convinced that all God has spoken concerning the future shall come to pass also? Do we not see a need to be . . . "steadfast, unmoveable, always abounding in the work of the Lord," knowing that our "labour is not in vain in the Lord?" (I Cor. 15:58). Can we afford to do any less? I think not.

As I reflect, I am disturbed! I should be damned if I were not. Who could survey this field, using the measuring rod of God's eternal truth, and not have his emotions stirred? Who could read what is being written in some of the papers; see the names brethren are calling each other; hear the charges being

made against men who are asking brethren to ask for a "thus saith the Lord" for what they do.

Again, I say, "I am disturbed." Yet, I believe that I am stronger. I am more **aware** of my need to search the scriptures "daily." The voice from the past, "hold fast that which is good" sounds plainer and is meaningful since my experience. I am conscious of the fact that I cannot rely on any man; I must always look to God for my marching orders. Perhaps, In the past I have respected man too highly. All are subject to the appeals of evil, thus capable of falling. The greatest, when he departs from God's word, must return to that word before he can be saved. "Let God be true, but every man a liar; . . . That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:4).

Reflecting on these matters, I am able to see and appreciate the **wisdom** and **goodness** of God more fully. He, looking down the stream of time and seeing these things coming, warned us. Do we not see here manifested both His goodness and wisdom?

AWARENESS can mean strength. Some one said, "an informed society is a free society," indicating their evaluation of knowledge. Jesus valued knowledge highly — "You shall know the truth, and the truth shall make you free" (John 8:32). One may know and still not do, but he certainly cannot do if he doesn't know. Many appeals are made to our basic drives, seat of desires, to awaken an interest within us which will move us away from God. To be forewarned is to be forearmed. I see how these have gone astray, and realize that the same can happen to me. Therefore, I can and trust that I will be watching for the appeals so I can resist.

DETERMINATION has an important function in our activities. By having seen what has happened to many of God's children, I am determined to be on **GUARD**, to take **HEED** lest I fall also.

Paradoxically, in my weakness I find strength; by realizing my weakness, I can rely upon God and be able to stand, thus be strong. Perhaps this is what Paul meant when he said, "when I am weak, then am I strong" (II Cor. 12:8). Yes indeed, I am disturbed by what I see, as I am when I see the damage done by a terrible disease. The damage in the spiritual realm is "everlasting," thus worse than that suffered in the flesh. Knowledge of a disease is necessary before a remedy can be found and treatment made. The remedy for this spiritual disease is God's teachings!!

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Editorial H. E. PHILLIPS

MORE LETTERS TO EDITORS

I understand those who write letters such as the following expect them to be published and reply made to them. No request was made to withhold names, hence we publish the letters **exactly** as they were received with the names of the authors. I make no attempt to edit these letters in any way lest I be accused of distorting what they have written. I honestly believe fairness demands this.

July 12, 1967

Brother Phillips:

I have just read your Editorial and article in the July issue of **Searching The Scriptures**. I must admit that I am bewildered at the division in the Church today. I would like to ask some questions if you do not mind answering them and commenting on your answer.

Can a congregation of the Church express love? Before you answer this question for me, let me set something very clear. After reading your article (I am uncertain about the Editorial however), I believe that your definition of love is a scriptural definition. However, I feel Paul's definition in his first letter (to) the Church in Corinth (I Corinthians 13) would establish my definition.

Is it wrong for a Congregation of the Church not to express its love?

I respect your knowledge of the Bible and I will be looking forward to your reply.

Very sincerely, Bill
Edwards 219
Hermitage Dr.
Florence, Alabama

I appreciate this letter and shall try to answer the questions as best I can. It is encouraging to me to know that brethren are concerned about the division in the church today.

This brother asked first, "Can a congregation of the church express love?" Since he stated that he believed my definition of love in the July, 1967 issue of this paper was scriptural, I shall not dwell on the definition of love.

Yes, I believe a congregation can express love! In fact, a congregation **must** love or have the candlestick removed. Jesus said unto the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). Unto the "saints in Christ Jesus which are at Philippi, with the bishops and deacons" (this is the congregational unit), the apostle wrote: "And this I pray, that **your love** may abound yet more and more in knowledge and in all judgment" (Phil. 1:1,9). The context shows this love to refer to the fruits of righteousness and the preaching of the gospel. In this way love is expressed.

". . . unto the church of the Thessalonians" (I Thess. 1:1), Paul wrote: "And we beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you; and to esteem them very highly **in love** for their work's sake" (I Thess. 5:12,13). The church is to express love to the elders for their work's sake.

To "the saints which are at Ephesus" (Eph. 1:1), the apostle wrote: "But speaking the truth **in love**, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself **in love**" (Eph. 4:15, 16). Love is expressed in the body (church — 1:22, 23) by building up itself. This is to be done in **love**, and how would love be expressed in this passage except by doing what is required?

When the need arose among the poor saints in Jerusalem Paul instructed the church at Corinth, as he had "given order to the **churches of Galatia**" (I Cor. 16:1), to give of their prosperity for this purpose. In II Corinthians 8:8 the apostle speaks of this "fellowship of the ministering to the saints" (verse 4) as an action "to prove the sincerity of your love." Now since this was a fellowship of the ministering to the saints, and in the beginning of this chapter (II Cor. 8) as well as in the first letter to the Corinthians, the "churches" of Galatia and "churches of Macedonia" were those involved in the fellowship, and this "ministering to the saints" was a means of proving the sincerity of **love**, it must follow that a congregation (such as Corinth) can express love by ministering to the saints.

In I Corinthians 5 instructions were given to put away and deliver to Satan one who was guilty of fornication. This was to be done when "ye are gathered together" (verse 4), thus an action of the church. In the second letter the apostle instructs these same people to forgive this man because he had repented. In II Corinthians 2:8 we read: "Wherefore I beseech you that ye would confirm your love toward him." The church which had put him away

was now instructed to forgive him and confirm their love toward him. This was not an action of benevolence so far as the text or context shows. Love requires discipline and forgiveness when one repents. This is a way a congregation may express its love.

But let me emphatically state that the word of God does not teach that either a congregation of Christians or an individual Christian can express love and do something that is not authorized in the word of God. No congregation can express love for God, His word, or the people of God and do something that is not taught in the word of God.

The second question is: "Is it wrong for a congregation of the church not to express its love?" It most certainly is! It is sinful for the people of God to refuse to do anything that God has authorized them to do. But remember the answer to the first question. Expressing love does not mean to do anything for which there is no authority in the New Testament.

I appreciate this letter and trust this answers the questions the brother asked.

Sept. 4, 1967

Gentlemen:

Cancel the subscription to "Searching The Scriptures" made for me by a relative.

The stupidity and ignorance you display in your publication is beyond (sic) belief. It's astounding how you distort the Love and the teachings of Christ, to the extent of the masquerade found only in subversive literature.

What is glory and salvation with the waste of money succered (sic) by you to propagate opinion, the weakest of links to unity in the Church.

Can you feed paper to the hungry? Have you tried to feed thoes (sic) who are really needy with the money you make on this publication? Don't say you make not a cent of profit as I'm in the publishing industry and know the relative cost of an offset operation such as yours.

Take the money you make and try to steer the Hippy's to a real direction or feed and teach the slum ridden so a real purpose for their life can be found. All these people want love and concideration (sic) but it can't be had nor can Christ be known when you squander good hard earned cash as you do.

My sympathy for you in your problem and the hope that you will find the symmetry found in the scriptures and possible salvation.

/s/ Ramond Moats
Hilltop Trailer Park
Browns Mills, N. J.

For the most part this letter speaks for itself. Any unbiased person can see in it a lack of love, lack of knowledge of truth, no true concept of the church, and bitterness toward those of us who try to teach the word of God by the printed page.

Sir, your subscription has been stopped as of now. We do not want to continue to try to study with anyone who has refused to study for the truth of God's word.

I wonder why this man did not give some example

of the "stupidity and ignorance" we display in this publication? He says it is beyond belief, but what is it? How could I change from "stupidity and ignorance" if I do not know what it is and what is truth? Why does not this man who claims to know the truth tell me what it is? I do not want to be stupid and ignorant, and I will change when he shows me the truth in God's word.

He says he is astonished at my distorting the "love and teachings of Christ" to the extent that Searching The Scriptures is in the class with "subversive literature." This is quite a serious charge and I request him to give proof of the subversive nature of the paper or apologize. But I do not expect either proof of the charge or an apology. Men of this disposition do neither.

I confess, however, that I lack a knowledge of the love and teaching of Christ if this letter is an example of it. Those who heard Stephen preach were "not able to resist the wisdom and the spirit by which he spake" (Acts 6:10), so when he had finished "they were cut to the heart, and they gnashed on him with their teeth" (Acts 7:54); "Then they cried out with a loud voice, and stopped their ears, and run upon him with one accord, and cast him out of the city, and stoned him . . ." (Acts 7:57,58). This letter displays the same attitude that these Jews showed when they made their attack upon Stephen.

He speaks of the waste of money "succered" (I guess he means secured) by me to "propagate opinion." To charge one with propagating opinion is easy, but to prove it is another thing. I would like to have some Bible proof of this. This letter is completely devoid of any scripture or scriptural principle. It is entirely opinion, nothing more!

He wants to know about feeding paper to the hungry and if I am using the money I make to feed the needy. He informs me that he is in the publishing industry and knows I am making a profit. He may know something about "an offset operation" but he obviously knows nothing about the cost of publishing a journal like Searching The Scriptures. This paper has operated at a loss every year of its existence, and every one who has ever had anything to do with publishing a religious paper knows this to be true. But if I made a million a year from this paper, what would that prove about its scripturalness? Would that make the paper wrong?

About how much I use to feed those who are really needy, that is none of your business; that is my business and God's business. Jesus taught us not to "sound a trumpet" when we gave alms to others, that we may have the glory of men (Matt. 6:1-4). This, of course, does not mean that others may not know what you do in this regard. Certainly those who are helped will know, and perhaps some who join you in the help to others will know. The point is that I am not to advertise my almsgiving in order that I may have the glory of men. This is one of the great blunders these big benevolent minded churches make; they like for all men to give them glory for the alms they do and they advertise it all over the land. I will not tell you what I do in the realm of benevolence. If you want to check into my life and find out for yourself, you have my approval.

While I am on this subject let me say this one

thing: within the church in Forest Hills in Tampa, where I now labor in preaching the word, there are at least a half-dozen members who are doing more individually in benevolence than many of the "big" churches who advertise what they do in their bulletins. Sister May DeVane, one of the members at Forest Hills, told me sometime ago that she knew of **seven** orphan children who were being **completely** cared for by some at Forest Hills. This includes family love and spiritual instruction as well as food and clothing. There may be more now, I do not know. We do not "sound a trumpet" when we help the needy.

I believe the real idea of this gentleman comes to light when he instructs me to take "the money you make and try to steer the Hippy's to a real direction or feed and teach the slum ridden so a real purpose for their life can be found." He is more interested in the social and economic problems of this life than he is in the souls and eternal destiny of men. In John 6 Jesus had a large crowd following him and he said to them: "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). He then begins to tell of the bread which came down from heaven, and says he is that bread. He emphasizes the words which he spoke unto them that they might believe and says these words will give life. This is the bread men should seek rather than the loaves which they had eaten by a miracle of the Lord. When the multitude learned that Jesus did not come to give men literal bread for their bodies, but spiritual bread for their souls, "From that time many of his disciples went back, and walked no more with him" (John 6:66). That is exactly the way it is today. When many who claim to be disciples of Christ learn that the work of Christ is concerned with the salvation of the souls of men and not the social and economic conditions of the world, they go back and walk no more with him.

I am ready to preach the gospel to the "Hippy's" and to the "slum ridden" people, but I am not ready to **build** a "Hippy's Center" to be supported by the church. I have an idea that some eager "Sponsoring Church" will grab this idea and build one soon. They have built about every other kind of social and economic organization to be supported by the church.

But I wonder why this man stopped with "Hippy's" and "slum ridden" people. Why not take some "good hard earned cash" (I like that because what cash I have is certainly **hard earned**) and help the Communists, the riot leaders, the crime syndicates, the LSD clubs, the nudist colonies, etc.? They may need "a real direction" and "a real purpose for their life" as much as the "Hippy's." Should I send some of the "good hard earned cash" to these groups?

He concludes his letter by giving me his sympathy for my problem and hopes that I will find the "symmetry" found in the scriptures and possible salvation. My greatest problem is trying to teach people like this man. He could help my problem by studying the word of God and learning the truth.

I have no ill will toward this gentleman or any other who may write me. I love the souls of men but strongly disapprove of attitudes such as is displayed in this letter. I would to God that such could be

reached with the gospel of Christ and their souls be saved. I honestly believe this man and thousands like him have been deceived by false teachers who are more interested in the glory of men than in the glory of God. I am convinced that many of them are sincere and believe they are right. However, when men and women close their eyes and stop their ears to the search for truth, there is not much anyone can do for them. If I am wrong, I am ready to get right when convinced by the word of God. Are you ?

COMMENTS TO EDITORS

"We enjoy the paper very much and find it very informative." — Mrs. Billy J. Langley, Shreveport, La.

"I really enjoy Searching The Scriptures. It is a great magazine and should be in many homes, especially homes of Christians. You are doing a great work not only through the paper, but also from the pulpit." — J. R. White and family, Bowling Green, Ky.

"You are doing a great job with the paper. I hear many good things." — Ward Hogland, Greenville, Texas.

"I think you and brother Miller are doing a wonderful job editing this paper. Keep up the good work." — Mrs. J. B. McInturff, Rector, Ark.

"Searching The Scriptures continues to propagate the truth and expose error in a very fine way. Keep up the fine work." — Leslie E. Sloan, Memphis, Tenn.

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"I would like to renew my subscription to your fine paper also. I enjoy the many fine articles and gain much from them." — Norman W. Fisk, Selma, Calif.

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"Searching The Scriptures enjoys a good circulation in the Atlanta area and it has taken its place among the best in religious journalism." — Jerry D. Eubanks, Chamblee, Ga.

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ANSWERS

1 Peter 3:15

FOR OUR HOPE

Address questions to:

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QUESTION — Did Christ, in teaching parables use fiction or facts ? Are parables ever facts ? Please harmonize Matt. 13:38 "the good seed are the children of the kingdom," and Luke 8:11 "The seed is the word of God." — S. P.

ANSWER — The word "parable" is from the Greek "parabole" which means to place beside. The idea is to lay one thing beside another with a view to comparing the two. Our Lord's parables involved true to life or natural situations which paralleled that which was true in the spiritual realm. Whether it was real at the time, or simply that which might be, is of little consequence. It was a situation well understood by the hearers, and, therefore, served to illustrate clearly truth relative to the kingdom. His parables were factual in that they never transgressed the natural order of things. In this respect a parable differs from a fable.

In Matt. 13:38 the children of the kingdom are like the good seed sown in the field — they bring forth good fruit and are worthy to be gathered into His barn. The children of the wicked one are like the tares — they are to be burned. What is true of seed, sowing, and harvesting is true of the good and bad in the world whose end shall be as the wheat and tares. Here along side of a natural situation truth is placed, and, thereby becomes more clear.

In Luke 8:11 we are told that "the seed is the word of God." This is our Lord's explanation of the meaning of the seed in the parable under consideration. The presence of the seed accounts for the fruit in every instance — without it there is no fruit. This shows the essentiality of the seed. Furthermore, the same reception was not given the seed by the various soils, and, consequently, we find different results. In relation to the kingdom, we see the essentiality of the seed which is the word of God. Without it there can be no fruit. Furthermore, the fruit produced depends also upon the reception given the seed. Not all people receive the word of God alike, and the reason for it is more clear because of the parable.

Just because "seed" is used in both parables does not mean that the same application must be made in both instances. What is true of seed in the natural world parallels a number of things that pertain to the kingdom. What the seed is or what it represents depends upon the parallel drawn and the point of truth made by the teacher. In our study of our Lord's parables caution should be exercised. One should always be careful not to overlook the particular point which our Lord made in the parable. On the other

hand we should be careful not to try to find a parallel in the spiritual realm for every detail in the natural situation. Some of the details of the natural situation just might not have a parallel in the kingdom. We should accept only the lesson and parallel drawn by our Lord.



MINE ADVERSARY HATH WRITTEN A BOOK!

In ancient days, Job wrote: ". . . Behold, my desire is . . . that mine adversary had written a book" (Job 31:35). Although this writer does not claim to completely know and understand the sum total of Job's viewpoint concerning the writings of an adversary, nevertheless, we are convinced that with every additional book that comes from the presses of Roman Catholicism, her creedal confusion, doctrinal deception and dogmatic delusions, make the task of her writers and theologians, more and more difficult.

As an example of what we mean, we have in our library, a printed copy of a religious debate that was conducted in the year 1838, in Dublin, Ireland, between Thomas Maguire, a Roman Catholic Priest, and T. D. Gregg, a minister of the Free Church of England and Ireland. This debate was conducted for nine days, with each disputant attempting to uphold the particular and peculiar tenets of his respective communion. We would like to comment upon two different quotations, taken from this publication.

THIRTY-TWO YEARS BEFORE "PAPAL INFALLIBILITY"

The dogma of "Papal Infallibility" is of comparatively recent definition; the year 1870 A.D. Therefore, let us copy the contents of an argument being made by the Roman Priest in 1838, when his opponent was reading from a book by a Catholic theologian, Peter Dens: (The Priest is speaking:)

"... Is my faith bound up in the works of Peter Dens ? I differ from Peter in many things, but what of that ? He says that the Pope is above a general council, but I say the contrary; for I maintain that a general council is above the Pope. He says that the Pope, **ex cathedra docens**, (teaching from the chair. LMM), is infallible; but I say that he is not. This doctrine Peter Dens holds with the Italian divines, while the theologians of France and other countries, who, being upon this side of Italy, are called **ultramontanists**, and with whom I agree, do not hold that opinion, and the church has left the question free — it is, as an open question, the subject of free discussion. The church has not decided that question, nor will she: . . ." (Page 316.)

In 1870, the Vatican Council CLOSED THE MINDS OF ALL DEVOUT CATHOLICS regarding this question, even, though Thomas Maguire prophesied that the Catholic Church would never pronounce that the Roman pontiff is "infallible" and that his "infallibility" does not issue from the vote of a general council. It would be interesting to know if Priest Maguire was still living, thirty-two years later, and whether he glibly accepted and endorsed the Roman decree of papal infallibility. Many of the bishops in attendance at the Vatican Council left Rome before the Council gave its final vote on the subject, in order to avoid being parties to such a Pharisaical farce.

IF ROME SAYS A THING IS "BLACK" ... THEN IT'S BLACK!

Whatever Rome decrees, that is what all the priests of Rome are forced to echo and re-echo, the world over. As proof of this statement, we copy from Thomas Maguire's "dedication" of the printed debate, "To The Catholic Hierarchy of Ireland."

The debate was "over ... it was now history . . . and when the book came from the presses of the Catholic publisher, Priest Macquire had the following placed in the front of the book: (we copy only a part:)

"If, in my portion of the Discussion, any proposition should be unfortunately found injurious to the Apostolic See (The Pope. LMM), or in its remotest consequences non-conformable to the immutable principles of Catholic unity, that proposition I am ready to retract; if necessary, to anathematize.

"On this, as on all other occasions, I am fully prepared humbly and implicitly to submit my-self, for conscience sake, to the constituted authorities of the Church of Jesus Christ" (meaning the Roman Hierarchy. LMM.). Notice how the Priest is ready "to take it all back" and even anathematize what he has defended as "truth" in his debate ... IF it is injurious to the Pope. This man was anything but "free" religiously and spiritually.

Our blessed Saviour taught: "... Ye shall know the truth, and the truth shall make you free" (John 8:32). "Sanctify them through thy truth: thy word is truth" (John 17:17). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, throughly furnished unto all good works" (II Timothy 3: 16-17).

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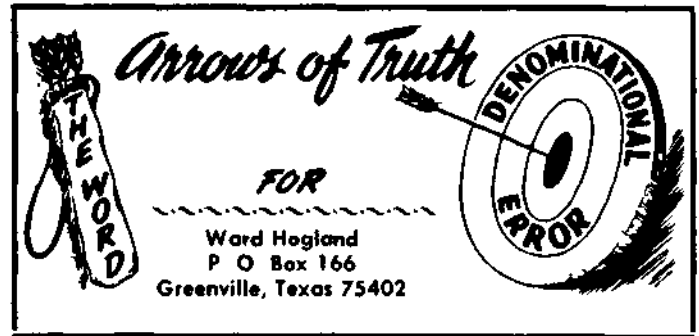
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THE CALL OF AN ALIEN SINNER TO PREACH

In my estimation one of the best arguments the Baptist people have to vindicate their doctrine of salvation before baptism, is found in Acts nine. This argument has been used on me only once in a public discussion. I have never understood why more Baptist preachers do not use it. The argument, like all false arguments, can be adequately answered with the scriptures but it could leave the untaught confused. If I were a Baptist preacher, trying to defend Baptist doctrine, I would use this argument in all my debates. I feel that some Baptists don't know how to use it or it would be more widely used.

The argument is based on Acts 9:15, where the Lord speaks to Ananias about Saul. He says, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel." The argument builds up in this order: (1) These words were spoken about Saul before he was baptized. (2) The Lord said he was a chosen vessel to preach. (3) God does not call alien sinners to preach his gospel. (4) Since Paul was called to preach on the Damascus road, he was saved before baptism. (5) Therefore, baptism is not essential to salvation.

The argument begins to bog down on point three. There is a difference in a man being called to repentance and actually repenting. There is a difference in a man being called to preach and actually preaching! If one is not careful he will admit point three and therefore be in difficulty on the last points. Paul was called to preach before he was baptized but he didn't preach until after he was baptized into Christ. The alien sinner is called by the gospel but he isn't saved until he obeys it.

To back up this affirmation an opponent will usually use Acts 26:16, which says, "But arise, and stand up on thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hath seen, and of those things in the which I will appear unto thee." It is argued that the Lord said to him, here on the Damascus road, that he had been chosen as a minister and a witness. They over-look the fact that he did not say, "I have already made you a minister and want you to start preaching now." He said, "To make thee a minister." Thus, the Lord was giving Paul some preparatory work which was necessary to fit him to proclaim the gospel.

An opponent said to me, "Who ever heard of God calling an alien sinner to preach his gospel?" This sounds good to an audience. The average audience

can't conceive of an alien sinner out preaching the gospel; neither can I. Thus, the argument has a good "sound" to the average person. One must keep in mind, at all times, that Paul did not preach with the divine approbation of God, until after he had been baptized into Christ.

Sectarian preachers usually affirm that Paul was saved on the Damascus road. They cannot agree exactly when he was saved, but most of them say he was saved when the Lord spoke to him. This case of conversion is recorded three times in Acts. Once in Acts nine, then in both Acts twenty-two and twenty-six. To show beyond any reasonable doubt that Paul was not saved on the Damascus road, I call your attention to what the Lord said to Saul on the road. In Acts 9:6, he said, "Arise, and go into the city, and it shall be told thee what thou must do." Notice, he would be told what to DO in the city and not on the Damascus road. In Acts 22:10, the Lord said, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Notice again, he was to go into Damascus, in order to receive his instructions about how to be saved. Ananias, an unknown preacher, came to him and said, "And now why tarriest thou, arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). It should be emphasized here that "calling" on the name of the Lord means doing what the Lord says. When Saul was baptized he was calling on the name of the Lord because he was doing what the Lord had commanded.

Gentle reader, if you are out of Christ, you should call on the name of the Lord today, by obeying the gospel. That gospel is God's power to save (Rom. 1:16). This is the great remedial system given for the salvation of the world.

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H. E. Phillips

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

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

WORD STUDIES IN NEW TESTAMENT BENEVOLENCE: No. 7

LEITOURGEO

Paul uses the noun leitourgeo in describing the service to the saints in Jerusalem, Rom. 15:27. The term consumes nearly two columns in Hatch and Redpath's Concordance to the Septuagint, and occurs in classical Greek to denote those who serve in public offices at their own expense. The term occurs in a variety of senses in the papyri. The koine Greek lexicons cite the classical use and add the New Testament sense of Christians who aid others with their resources and relieve their poverty. The term occurs only three times in the Greek Testament: Acts 13:2; Rom. 15:27; Heb. 10:11.

CHARIS

Regarding the Judean relief Paul uses the term charis several times: I Cor. 16:3; II Cor. 8:4, 6, 7, 19. The papyri use the word to mean "grace," "favor," but I find nothing in the papyri to particularly denote an aim, or benefaction.

The koine Greek lexicons reveal the basic classical Greek idea of "attractiveness," "beauty," and add the secondary sense found in the New Testament: "benefaction," "aim." In this latter sense the word is used by Paul to refer to the Judean relief.

It might be of interest to note that the term charis consumes three and one-half columns in Moulton and Geden's concordance to the Greek Testament. This is a listing of one hundred forty-three passages. The word occurs in one hundred sixty-six passages in the Septuagint.

EPISKEPTOMAI

In the three articles preceding this one, a study has been made of the principal Greek words that are used to describe the great Judean relief that was delivered at the close of Paul's third missionary tour.

Some other Greek terms, which do not directly relate to the Judean relief, have also been investigated. In this category of words, a study of the verb episkeptomai belongs. This study will conclude the word studies in benevolence.

The term episkeptomai is obviously a strengthened skeptomai which occurs in classical Greek with the meaning "to look about carefully." This uncompounded form does not occur in the Greek Testament.

Episkeptomai basically means "to look upon or examine," but the term has secondary sense of "looking upon with the idea of helping or benefiting." The word occurs in eleven passages in the Greek Testament, and in James 1:27 it is used of the care of widows and orphans, which care is described by James as "pure and undefiled religion."

WHAT HAPPENS WHEN GOD'S WORD STANDS ALONE?

Larry Ray Hafley, East Peoria, Ill.

Man would have us believe that the Bible is a "good" book full of poetry, philosophy, and interesting stories about men. Many religious leaders tell us that the Bible is a "dead letter" and not capable of meeting our soul's every need in this modern age. But what does the Bible say?

First of all, the Bible claims to be a totally complete or sufficient book. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17). Now, if you were a perfect individual, would you want to be changed? Of course not, because any change in perfection results in impurity or degradation. Since the scriptures render the man of God mature and complete, or perfect, unto every good work, what else does he need? The question is rhetorical, that is, it answers itself; therefore, man must not tamper with God's word, the Bible, or else he will be accursed (Gal. 1:6-10), destroyed (Acts 3:22,23), and blotted out of the book of life (Rev. 22:18,19).

Consider the plight of early new testament peoples. How did they prosper spiritually with what man says is "A dead and speechless book?" (According to the **Catholic Question Box 67**). The first century Christian did not have a written gospel, but they had "... this treasure in earthen vessels" (II Cor. 4:7). Let's notice what happened when God's word, the faith that has been once for all delivered (Jude 3 ASV), stood alone.

Jesus said that God's word is truth (John 17:17) and since truth makes us free (John 8:32) we must "earnestly contend" for it (Jude 3). Truth never fears investigation, but error is a coward that will hide (maybe even get angry and manifest a bad attitude!) when examined (John 3:20,21). The Bereans were more noble than the folks in Thessalonica because they readily received the word and searched the scriptures (as Jesus had commanded — John 5:39) to see if they were being told the truth. What was the result? The answer in Acts 17:12, "Therefore many of them believed;" is the same than can be given any time God's word is studied and man's creeds are laid aside.

For example, in Acts 19:19,20, many of the Ephesians brought their phony magical arts and books and burned them because they saw the works of God. They knew, as we should, that the gospel is God's power unto salvation (Rom. 1:16). Again, notice that when these people spurned the books and ideas of man that "... mightily grew the word of God and prevailed." God's word will grow and prevail today, too, because it is alive and powerful and sharper than any sword, even one with two cutting edges (Heb. 4:12). The trouble is that false teachers have watered down and diluted the strongest of all cleansing

agents by "... teaching for doctrines the commandments of men" (Matt. 15:8,9). Friends, we must try or test man's religious ideas (Rev. 2:2) because many false teachers are out in the world (I John 4:1) deceiving untold numbers of people and condemning their souls to hell (II Cor. 11:13-15).

Also, when the gospel alone is preached and readily and gladly received, people are baptized for remission of their sins (Acts 2:38,41). This was commanded because Christ told the apostles to teach and baptize all nations (Matt. 28:19). Since Jesus had said, "He that believeth and is baptized shall be saved;" Peter said that repentance and baptism remits sins (Acts 2:38) and that baptism saves us (I Pet. 3:21) through our faith in the operation or work of God (Col. 2:12). Many people do not believe these facts about baptism, even though they are in the Bible. However, if men "... speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Paul warned the Ephesian elders (Acts 20:17) about overseers of the flock who would speak "... perverse things, to draw away disciples after them" (Acts 20:29). But what can we do to protect our souls against men who with "... good words and fair speeches deceive the hearts of the simple" (Rom. 16:18)? The solution to this problem is as near as your Bible. Paul, after admonishing those mentioned above to beware, says that they must cling "... to God, and to the word of his grace, which is able to build you up..." (Acts 20:32). Thus, if we have been baptized into Christ (as Gal. 3:27 says we are), then we must beware of false teachers and be serious minded, vigilant (I Pet. 5:8), and steadfast in the faith (Rev. 2:10).

God wills that all men believe and obey the truth (I Tim. 2:4 and II Pet. 3:9). Those who do not accept it and do his will (Matt. 7:21) will be lost forever (II Thess. 1:7-9). Remember, the Bible is inspired of God and complete (II Tim. 3:16,17). Anything that adds to or subtracts from his word is condemned (Prov. 30:6 and Rev. 22:18,19). Can you show scripture for all that you believe? "Study to shew thyself approved unto God..." (II Tim. 2:15). "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God" (I Cor. 1:18).

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



ALBERT ROY SURLS, JR.

To list all of the accomplishments of brother Roy Surles, Jr. would require all the space of this journal. It is with great regret that we tell a great brotherhood of our loss of this good man. Several weeks ago brother Surles left the State Capital in Tallahassee in his private plane for a routine flight back to his home in Lakeland, Florida. His conversation with the tower in Tallahassee shortly after he left indicated all was well. He has not been heard from since.

Albert Roy Surles, Jr. was born in Bainbridge, Georgia and moved to Lakeland, Florida at the age of twelve. He graduated from the Cumberland Law School in Tennessee in June, 1938. He served as secretary to congressman J. Hardin Peterson of Florida for three years in Washington, D. C. and it was here that he became so familiar with the operation of government. He was for a time the city attorney of Auburndale, Florida, and also served four years in the United States Navy. Brother Surles practiced law in the city of Lakeland where he had made his home for the past twenty years. During this time he was elected to the Florida Legislature and represented his county for ten years in Tallahassee. He was also chairman of the Lakeland Hospital Board.

As impressive as all this is, Roy Surles, Jr. was far more than all this. He was a Christian in the full sense of the term. He was baptized into Christ forty years ago and was a faithful member of the Lake

Wire congregation in Lakeland. His service to the kingdom of Christ was well known to the Lord's people all over the state. There is a scarcely a preacher of the gospel that he ever met who in some way was not the beneficiary of his kindness as the result of having known him. He was a blessing to all who crossed his path.

Almost from the beginning of this journal hundreds of men and women have received Searching The Scriptures as the result of his generosity. He has paid the subscription each year for many who did not know about it.

Brother Surles was close to Florida College and from its beginning did the legal work for the school. In February, 1965 he received the highest award the college can give when at the annual lectureship he was presented with the Friend To Youth Award.

The Lake Wire church in Lakeland, Florida College and Searching The Scriptures have lost one of the most valuable men of this generation. As great as our loss may be, it is even greater to his beloved wife, Pauline, and to their daughter, Melissa. The editors of Searching The Scriptures with its thousands of readers join these loved ones in expressing our profound love for one of God's great, Albert Roy Surles, Jr.

Editor's Note — Since this was written brother Surles' plane was found by a hunter near Brooksville, Florida. This was the area that was first searched, but the plane was completely demolished and this is evidently why the first search was not Successful. His billfold, brief case and personal possessions were found at the scene.

M. Fred Stacey, Cincinnati, Ohio —The first of August I moved from the work in West Point, Miss. to work with the church meeting at Blue Ash in Cincinnati. The Blue Ash congregation has just ended a gospel meeting with James P. Miller of Tampa, Florida. Brother Miller preached twelve sermons during the meeting and one was baptized.

Lynn Headrick, Tuscaloosa, Ala. — Attention elders, parents, and editors of church bulletins! Any University of Alabama bound students may locate a congregation in Tuscaloosa trying to follow the New Testament pattern by contacting me at phone 752-0193. The church building (Oakdale church of Christ) is located on U.S. 11 South, opposite the B. F. Goodrich Rubber Plant. Transportation will be provided. Other phone numbers are: 758-4935 and 758-1066. Thank you for helping us make these contacts.

Norman W. Fisk, Selma, Calif. — As of August 20th I have been with the church in Selma, California, after spending two very good years in Merced, California. I have moved to Selma to work with the church here. The work in Merced has grown very

fast. Since it started about three years ago with four present the first Lord's day, the attendance is now in the 30's and 40's. These brethren have their own building and are still growing.

GARRETT-SMITH DEBATE

J. T. Smith, Dayton, Ohio — I am to engage Mr. Eddie Garrett, preacher for the Middletown Primitive Baptist Church in public debate on the following dates: October 30, 31, and November 2, 3. The Middletown Primitive Baptist Church is located at 115 N. Second Street, in Trenton, Ohio, two miles west of Middletown, Ohio on Route 73. The following subjects will be discussed: "Does God Employ the Preaching of the Gospel as a Necessary Means in the Regeneration of Sinners?" "In Origin, Which is the Church of the New Testament, the church of Christ or the Primitive Baptist Church?"

We hope you will make plans to come to this discussion. Tapes will be available from Phillips Publications.

PREACHER WANTED

The Charlotte church of Christ is in need of a full time preacher to begin work immediately, or as soon as possible. Will require some outside support, but we are confident that this can be found. We have a new building which seats about 100; a five room house with two bedrooms for the preacher. There are 24 members with an average attendance of about 35. Charlotte is the largest metropolis in the two Carolinas, and we believe it to be one of the most challenging works anywhere. If you are interested, or know of someone who might be interested, please contact **Rudy Cribb**, 3120 Graymont Dr., Charlotte, North Carolina 28210, or call 376-1923.

Harold Stang, Jr., Lutz, Fla. — The end of this year will close three years of warm association with the Lutz church of Christ. The first of the year we will move to the Marietta church of Christ in Jacksonville, Florida. If someone is interested in a good full time work, which is sound, please contact the following brethren: **R. H. Cribbs**, Route 1, Box 18, Lutz, Fla., or **Joe Strickland**, Route 1, Box 982, Lutz, Fla. 33549. Call 949-1598

DIRECTORY PLANNED

Ed Adcock, Box 31041, Birmingham, Ala. 35222. In my work I travel throughout the southeast and worship in many places. In some places I have had difficulty finding a faithful church. I have decided to compile a list of sound churches in the southeast for the benefit of others who travel. If you will send me information as to the location of faithful churches in your area, I shall be happy to include them in the list. When it is completed an announcement will be made in this paper.

Filiberto Jimenez, Lukeville, Ariz. — The church of Christ at Sonoyta, Sonora, Mexico has been carrying on the regular services and Bible studies at the church building. At the same time we have been visiting many people, talking to them of the sound doctrine. Some of the families we visited have hon-

ored us with their presence at our Bible studies and worship. We hope that before long the friends that we have taught will accept the doctrine of Christ unconditionally and come to be a part of the family of God.

On Sunday, August 13, brother **David Arellano**, one of the evangelists at San Luis, together with a group of young people, all faithful members of the church there visited. As a result of brother Arellano's preaching, one man and his wife who had been out of duty were restored.

On Monday, August 21, three friends together with three members of the church, all men, started to Puerto Penasco. Brother **Jose Jesus Jimenez** was driving and a tire blew out, resulting in the car turning over. Two were seriously hurt. Lorenzo, his oldest son and a member of the church received facial injuries and a minor concussion. One of our friends, **Matilde Dominguez** (father of Melquiades Dominguez, faithful gospel preacher at Tijuana B.C. Mexico) received a concussion and lost the thumb and first two fingers of his right hand. Brother Jose Jesus who was driving the 53 Ford was thrown out of the car. His two younger sons, Oscar and Jose Jimenez, were also thrown out and shaken up, but nothing seriously happened to them. I twisted both my elbow and right shoulder. My most serious injury was my artificial leg which I have worn for 24 years (since I was 19) which was destroyed. We are especially grateful to brother **Charles F. House** and other brethren of the San Luis R.C. Sonora Mexico church for their immediate emergency help with the problems, together with all other brethren everywhere, for their prayers unto God in our behalf. There are still needs to be met. Melquiades Dominguez, the Tijuana preacher, and son of Matilde, was here to do what he could to help his father and his brother-in-law (Jose Jesus Jimenez) and others who were hurt. We are so very thankful for our brethren who truly love the Lord.

Robin Willis, Tampa, Fla. — The Del Rio church has just completed an eight-day meeting, Oct. 1 with **James P. Miller** doing the preaching. It was a fine meeting with more than double the regular attendance of the church each evening. The brethren in Tampa area really know how to rally around a young congregation in support of the truth. The church sincerely appreciates the excellent way in which the Seminole congregation helped by providing brother Miller to hold this meeting. Brother **Everett Mann**, the regular evangelist, is doing an excellent work with the Del Rio church.

Bill Haynes, Bartow, Fla. — **Stanley J. Lovett** will be with the West Main church in Bartow in a series of gospel meeting, November 27-December 3. Services are at 7:30 each evening. Brethren over this area are encouraged to come and hear brother Lovett.

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THE O'NEAL-BALLARD DEBATE

Dudley Ross Spears

On the nights of July 17 and 18, brother Thomas G. O'Neal of Murfreesboro, Tennessee denied the affirmations of P. D. Ballard on the question of salvation at the point of faith prior to water baptism. On July 20 and 21, brother O'Neal, affirmed that blood-bought children of God can so sin as to be finally and eternally lost in Hell. The debate was the most unique debate it has ever been my privilege to hear or attend. Let me urge you to get a copy of the tapes which are available through this paper.

Perhaps the most unique thing about the debate was that it was conducted completely in the Missionary Baptist Church building in Lindsay, Oklahoma. The Baptists did all of the advertising that was done in Lindsay, although it was advertised in surrounding cities by this writer and the 10th and Francis church in Oklahoma City. Another unique thing about the debate was that the attendance was largely made up by the Baptist people. On all but one night, brother O'Neal, brother Bill Fairchild of Oklahoma City and this writer were the only Christians in the building, the rest being Baptists. I do not know that this is unique generally, but in my experience it is, but the liberal church of Christ in Lindsay took it upon themselves to publish a notice in the local paper disavowing any connection with the debate and with brother O'Neal. Below is a reproduction of their notice.

NOTICE

Concerning the religious discussion at the Missionary Baptist Church between Mr. P. D. Ballard and Mr. Thomas G. O'Neal, the Church of Christ at Lindsay is in no way sponsoring this discussion, and Mr. O'Neal does not represent the Church of Christ in Lindsay.

Brother O'Neal did not feel like asking the church in Lindsay to endorse him, as this was a return engagement between the two debaters and inasmuch as he was unknown by the church in Lindsay, simply agreed to come debate Ballard in Ballard's building. But you will notice in their public statement that they were "in no way sponsoring this discussion" and made sure that they did not endorse Thomas O'Neal. Brother O'Neal approached the preacher, a

brother Burke, about the matter and after a lot of "hum-hawing" about the matter, was told that he was not in fellowship with the churches in Murfreesboro. The preacher inadvertently told Thomas that a phone call was made to Murfreesboro and that the information had been given the Lindsay church that O'Neal was out of fellowship with the churches back there. Brother O'Neal tried in vain to learn the identity of the person in Murfreesboro who had been called and also to no avail tried to learn why he was not in fellowship. It was very evident that because Thomas opposes liberalism in the church, the Lindsay church felt obligated to publicly disavow the debate and O'Neal.

The following was published by the Baptists in the Lindsay paper showing that they were interested in notifying the public of the debate and were sponsoring (their word) the discussion. Below is a reproduction of their advertisement.

RELIGIOUS DISCUSSION

THE PUBLIC IS INVITED

There will be a four nights Bible discussion at the Lindsay Missionary Baptist Church, 901 South Main St., July 17, 18, 20, 21. Elder P. D. Ballard will represent the Baptists and Mr. Thomas G. O'Neal of Murfreesboro, Tennessee will represent the "Church of Christ". The services will begin at 7:30 p. m. each evening. Each session shall consist of four thirty minute speeches. The propositions are as follows:

1. The scriptures teach that sinners are saved at faith in Jesus Christ, before water baptism.

Affirmative: P. D. Ballard
Negative: Thomas G. O'Neal

2. The scriptures teach that a child of God (one washed in the blood of Jesus Christ) can so sin as to be finally lost in hell.

Affirmative: Thomas G. O'Neal
Negative: P. D. Ballard

Had the Lindsay brethren remained silent about the matter, nothing would have needed to have been said. No one asked them to "sponsor" the debate or brother O'Neal, but it was taken for granted that they believed the things that Thomas was affirming and denying in the debate. Needless to say, Ballard, an arch-enemy of truth, used it to his advantage. I believe this is an example of the bitterness the "sweet-spirited" liberals in the church today have toward those they viciously dub "antis". Yet, they have the audacity to tell people that the "antis" have disfellowshipped them! In Little Rock, Ark. several months ago, the sound church meeting on Arch St. used professor James D. Bales of Harding College to meet an evolutionist and atheist in debate, even though brother Bales does not teach what Arch St. stands for on present day issues involving institutionalism. I do not believe they did wrong. But the liberals apparently detest "antism" to the extent that they cannot even be classed with them in any thing—even the truth!

The debate itself was a crushing victory for the truth. Brother O'Neal is an accomplished man in debate, never becoming upset, excited or out of control. He was the master of the entire situation from start to finish. I will not try to give a review of the debate, for it is available on tape from **Searching the Scriptures**. The thing that is so excellent about brother O'Neal's debating ability is his complete knowledge of the proposition and all of its implications. His manner of defending the truth is also a very excellent one. He presented one argument on the subject of apostasy and while Ballard whined and cried for more, he suffered world without end from the whipping he took on the one argument. Brother O'Neal used only Mark 16:16 in his denial of Ballard's proposition and went over, under in and out of the verse and used it in every conceivable and scriptural way to disprove Ballard's error. I have never heard a Baptist take a whipping like Ballard took. It was evident that he felt the sting of truth by the way he turned to showmanship, ridicule, sarcasm and name-calling. But "none of these things moved" Thomas and each time, he took the arguments and statements apart, piece by piece, and hammered home his own arguments.

It was a genuine pleasure to be with brother O'Neal and he is to be publicly commended for his courage and ability that is coupled and tempered with his love for the truth. We need more like him. Buy the tapes—you will enjoy them and profit from them.

901 N.W. 10th St. Oklahoma
City, Oklahoma

WORKERS ARE NEEDED IN NORWAY

Tom C. Bunting

Norway is, as you have previously heard, a beautiful country. The city of Bergen with which I have become particularly acquainted is a beautiful city. It lies nestled in between the mountains and the sea. Bergen is an unusually clean city being washed often by the frequent rain. Although this summer has been a record summer for the amount of rain fall (25 days of rain in July alone), it has not dampened our opinion of its beauty.

However, we were not attracted here because of the beauty of the countryside; but rather the people's need for the gospel. Norway is a country of 4 million people that to our knowledge are in need of salvation. These people are scattered over the entire country and there are but two full-time gospel preachers laboring in the land. Surely no one questions the fact that more workers are needed. It is always true that the more workers the more work that can be done.

The short history of the existence of the church here in Norway has shown that the most successful work (at least visible results) was done when there were three or four families in the country at the same time. I am confident that this would be true again.

Perhaps, for sometime you have been considering to spend at least a few years in serving in a foreign

land. This is something that one usually considers for a considerable time before making the final decision. If you have been thinking about it; now is the time to come! There are two families here now with whom you can work. We shall be happy to help you as much as we possibly can in adjusting to the new surroundings. With more workers it would make it possible to take the gospel to **more** communities in the country, while at the same time encouraging each other in the work. I can speak from experience that it is good to have someone to help, especially the first few months.

Many young men have spent three or more years on foreign soil serving the government of the United States. Why not spend at least three years on foreign soil as a soldier of Jesus Christ, working to free men from the bondage of sin? There is no compulsory draft but we are looking for volunteers.

Tom O. Bunting
Natlandsveien 84
Bergen, Norway

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

Evangelist: Owen J. Calvert
PHONE: 781-2181

TAMPA, FLORIDA

**FOREST HILLS
CHURCH OF CHRIST**
meets at
1011 W. LINEBAUGH AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 9:00 A.M.
MORNING WORSHIP 9:50 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: H. E. Phillips
PHONE: 935-3691

ROMULUS, MICHIGAN

**ROMULUS
CHURCH OF CHRIST**
meets at
9426 S. WAYNE ROAD

Schedule of Services
LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:45 P.M.

Evangelist: Philip A. Morr
PHONE: 721-2884

JACKSONVILLE, FLORIDA

**HYDE PARK
CHURCH OF CHRIST**
meets at
**CORNER LAKE WEIR &
CONANT AVENUE**

Schedule of Services
LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 7:00 P.M.
WEDNESDAY BIBLE STUDY 7:45 P.M.

Evangelist: Ramie Rhoden
PHONE: 781-5704

BRADENTON, FLORIDA

**WEST BRADENTON
CHURCH OF CHRIST**
meets at
1619 10th AVENUE WEST

Schedule of Services
LORD'S DAY

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

Evangelist: Olin Hastings
PHONE: 746-0305

TAMPA, FLORIDA

**SEMINOLE
CHURCH OF CHRIST**
meets at
ROME AVE. & WISHART BLVD.

Schedule of Services
LORD'S DAY

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

Evangelist: James P. Miller
James G. Walker

OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE
CHURCH OF CHRIST**
meets at
920 N. ROCKWELL AVENUE

Schedule of Services
LORD'S DAY

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

Evangelist: Bill McMurry
PHONE: SU 9-1428

BIRMINGHAM, ALABAMA

**ELM STREET
CHURCH OF CHRIST**
meets at
1625 ELM STREET, S.W.

Schedule of Services
LORD'S DAY

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

Evangelist: Dennis L. Reed
PHONE: 788-8335

MIAMI, FLORIDA

**NORTH MIAMI AVENUE
CHURCH OF CHRIST**
meets at
143rd ST. & NO. MIAMI AVE.

Schedule of Services
LORD'S DAY

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

Evangelist: Bobby Thompson
PHONE: 685-3203

DECATUR, GEORGIA

**GLENWOOD HILLS
CHURCH OF CHRIST**
meets at
2957 GLENWOOD AVE.

Schedule of Services
LORD'S DAY

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

Evangelist: J. Edward Nowlin
PHONE: 377-7782

JACKSON, TENNESSEE

**HOLLYWOOD DRIVE
CHURCH OF CHRIST**
meets at
H'WOOD DR. AT HATTON

Schedule of Services
LORD'S DAY

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

Evangelist: L. Earl Fly
PHONE: 424-2821

MURFREESBORO, TENNESSEE

**WESTVUE
CHURCH OF CHRIST**
meets at
316 KINGS HIGHWAY

Schedule of Services
LORD'S DAY

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

Evangelist: Thomas G. O'Neal
PHONE: 893-3355

ORLANDO, FLORIDA

**HOLDEN HEIGHTS
CHURCH OF CHRIST**
meets at
1000 22nd STREET

Schedule of Services
LORD'S DAY

BIBLE STUDY 9:45 A.M.
MORNING WORSHIP 10:50 A.M.
EVENING WORSHIP 7:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Jim Ward
PHONE: 424-3533

LOUISVILLE, KENTUCKY

**EXPRESSWAY
CHURCH OF CHRIST**
meets at
4437 SOUTH 6th STREET

Schedule of Services
LORD'S DAY

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

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

PASCAGOULA, MISSISSIPPI

**25th STREET
CHURCH OF CHRIST**
meets at
**1.3 Mi. from Hwy. 90 on
Chico Rd.**

Schedule of Services
LORD'S DAY

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

Evangelist: Dick Blackford
PHONE: 475-9354

MIAMI, FLORIDA

**SOUTHWEST
CHURCH OF CHRIST**
meets at
1450 S.W. 24th AVENUE
(Coral Gables area)

Schedule of Services
LORD'S DAY

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

Evangelist: Leo Rogol
PHONE: 443-3376

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NASHVILLE, TENNESSEE

**FRANKLIN ROAD
CHURCH OF CHRIST**
meets at
3915 FRANKLIN ROAD

Schedule of Services
LORD'S DAY

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

Evangelist: D. W. Claypool
PHONE: 832-9456

COLUMBUS, GEORGIA

**CHURCH OF CHRIST
IN ROSE HILL**
meets at
2216 HAMILTON AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
Wednesday Bible Study	7:30 P.M.

Preacher:
Charles G. Caldwell, Jr.
PHONE: 323-9351

GAINESVILLE, FLORIDA

**NORTHEAST
CHURCH OF CHRIST**
meets at
**CORNER 16th AVENUE &
15th STREET N.E.**

Schedule of Services
LORD'S DAY

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

Evangelist: John Witt
PHONE: 378-5023

LEESBURG, FLORIDA

**CENTRAL
CHURCH OF CHRIST**
meets at
**107 SOUTH OAK STREET
off West Main St.**

Schedule of Services
LORD'S DAY

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

Contact: G. R. Wheeler
PHONE: 787-7916

CLEARWATER, FLORIDA

**HERCULES AVENUE
CHURCH OF CHRIST**
meets at
601 SO. HERCULES AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10:00 A.M.
Morning Worship	11:00 A.M.
Evening Worship	6:00 P.M.
Wednesday Bible Study	7:30 P.M.

Evangelist: Preston Weeks
PHONE: 442-9267

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THERE IS A DIFFERENCE

James L. Denison, High Springs, Fla.

In the beginning of the controversy on benevolence, one of the arguments advanced by our liberal brethren was "Whatever the individual does, the church does." It is sometimes still heard today. It is made to counteract the position held by conservative brethren that in benevolence the church is obligated only to saints, while the individual Christian is obligated "to all men" — saints and non-saints (Jas. 1:27, Gal. 6:10).

The argument as generally stated is: "The church is made up of individuals. What the individual then does, the church does. If he helps a non-saint, then by his action the church has helped that non-saint."

This argument carried to its ultimate conclusion would mean that if I as an individual member go to war, buy a farm or business, operate the farm or business for profit, buy a piano, play the piano, get drunk, commit adultery, dance, or dress indecently, then the church as such (the whole congregation) is engaged in these things! Can the church as a congregation go to war? Buy a farm or business and operate it for profit? Buy and play a piano? If "yes," then scripture, please. If "no," then when an individual does something it IS NOT the church as such doing it! If one individual member becomes guilty

of drunkenness, adultery, dancing, indecent dress — and he is not condoned by the congregation in such sins — has the whole congregation sinned?

The Bible makes a clear distinction between individuals operating in their individual capacities, and the church doing something as a congregation!

In I Timothy 5, speaking on this very subject of benevolence, Paul says concerning Christians, "If any man or woman that believeth have widows, let them relieve them and let not the church be charged; that it may relieve them that are widows indeed" (verse 16, also read verse 4). Here Paul contrasts the benevolence done by an individual Christian and that done by the church. If, when an individual Christian helps a needy person, that is the church as such doing it, then Paul's statement is senseless; for he is thus saying, "If the church have widows, let them relieve them, and let not the church be charged." Certainly Paul, inspired of God, would not have written such a senseless admonition. Paul meant what he said; that when an individual Christian helps a needy person that IS NOT the church as such doing it.

In Matthew 18, Christ teaches us what to do when we have ought against our brother. He says that we should first go to him privately. If he will not hear us then take two or three witnesses. Now, when you as a Christian individual go to your erring brother, or take two or three witnesses with you, is that the

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church as such doing it? If it isn't, then the whole argument that "What an individual does the church does" collapses! If it is the church doing it, then what did Christ mean when he said, if he will not hear you THEN take it before the church? Here Christ clearly teaches that twice **individuals as such** that tends to the matter. If this isn't the idea expressed by Christ, then his whole statement is meaningless!

Yes, according to God's word, there is a difference between individuals doing something in their individual capacities, and the church doing something as a congregation.

Debates on Tape

The following debates are available on new 1½ mil Mylar (polyester) tape, weather resistant, recorded on both sides at 3¼ i p s These tapes can be played on any recorder using a 7" reel Each reel contains one full night's discussion Recording at 1½ i p s can be obtained on 3" or 5" reels The price is \$3.00 per reel—one reel for each night Any defective recording will be replaced free of charge if the bad tape is returned

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BALLARD-O'NEAL DEBATE

Lindsay, Oklahoma
July 17-21, 1967

First two nights "The Scriptures teach that sinners are saved at faith in Jesus Christ, before water baptism"

AFFIRMATIVE P. D. Ballard, Baptist

NEGATIVE Thomas G. O'Neal, Christian

Last two nights "The Scriptures teach that a child of God (one washed in the blood of Jesus Christ) can so sin as to be finally lost in hell"

AFFIRMATIVE Thomas G. O'Neal, Christian

NEGATIVE P. D. Ballard, Baptist

FOUR REELS — \$12.00

MILLER-WOODS DEBATE

Montgomery, Alabama
August 29-September 1, 1966

FIRST TWO NIGHTS "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home Childhaven and other orphan homes and homes for the aged that are among us"

AFFIRMATIVE Guy N. Woods

NEGATIVE James P. Miller

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

AFFIRMATIVE James P. Miller

NEGATIVE Guy N. Woods

FOUR REELS — \$12.00

BATTS-SUTTON DEBATE

Albertsville, Alabama September
14-17, 1965

FIRST TWO NIGHTS "The Bible teaches that water baptism is a condition of pardon for an alien sinner"

AFFIRMATIVE: Carrol Sutton, Christian **NEGATIVE**

Albert Batts, Church of God

LAST TWO NIGHTS "The Bible teaches that Holy Spirit baptism is for be-lievers today as it was in the days of the apostles"

AFFIRMATIVE Albert Batts, Church of God

NEGATIVE Carrol Sutton, Christian

FOUR REELS — \$12.00

HIGHERS-REESOR DEBATE

Memphis, Tennessee December
14-17, 1965

1ST NIGHT "The scriptures teach that water baptism to a penitent believer is essential to salvation from past or alien sins"

AFFIRMATIVE Alan E. Highers, Christian

NEGATIVE James B. Reesor, Church of God

2ND NIGHT "The scriptures teach that the signs and miracles done by the apostles and other disciples, as recorded in the New Testament, was to cease at the close of the apostolic age or by the time the complete will of God was revealed and confirmed in the New Testament"

AFFIRMATIVE Alan E. Highers, Christian **NEGATIVE**

James B. Reesor, Church of God

3RD NIGHT "The baptism of the Holy Spirit is for believers throughout the entire church according to the direct teaching of the Holy Scriptures"

AFFIRMATIVE James B. Reesor, Church of God

NEGATIVE Alan E. Highers, Christian

4TH NIGHT "The signs and miracles performed by the apostles and other disciples in the apostolic age would continue throughout the gospel age or the Christian dispensation"

AFFIRMATIVE James B. Reesor, Church of God

NEGATIVE Alan E. Highers, Christian

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Tampa, Florida August 16-
20, 1965

FIRST TWO NIGHTS "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy such as Boles Home Tipton Home Tennessee Orphan Home Childhaven and other orphan homes and homes for the aged that are among us"

AFFIRMATIVE G. K. Wallace **NEGATIVE**

James P. Miller

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

AFFIRMATIVE James P. Miller

NEGATIVE G. K. Wallace

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