

SEARCHING *the* SCRIPTURES

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



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

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THE EPITAPH OF JESUS

Bob Tuten, Bergen, Norway

It is common among men to engrave epitaphs upon tombstones of deceased loved ones. Usually the epitaph begins with "here lies." Quite different from that of men, Jesus' epitaph was spoken by the angel of God who said, "He is **not** here; for he is "risen" (Matt. 28: 6).

The Resurrection of Christ is the very crux of Christianity. There would have been no Christianity had the Resurrection not been founded and systematized. It is the miracle of miracles upon which the importance of all other miracles of Jesus depend. Is it any wonder then that it is so often the target of sceptics and atheists? Many theories have been advanced to explain away the factuality of Christ's Resurrection.

ATHEISTIC THEORIES

The women went to the wrong grave. It is unthinkable that those so dear to Christ who witnessed His burial (Luke 23:55) could in less than 72 hours forget the place of burial. Even if that was possible there were far too many eye-witnesses to the empty tomb. Certain women found it empty (Luke 24:3); Peter and John found it empty (John 20:4-10); the Angels testified it was empty (Luke 24:5-7); the guards reported it empty (Matt. 28: 11); and the Sanhedrin testified to its emptiness by inventing a libellous theory to explain why it was empty (Matt. 28:11-15). No, the women did not go to the wrong tomb. Jesus lived upon the earth, died and was buried in a new tomb. The following Sunday the tomb was empty. Something happened to the body. What?

The disciples stole **the body**. Oddly enough, the first theory advanced by anti-christs to answer the problem of the missing body of Jesus is found in the Bible itself. "Say ye His disciples came by night and stole the body" (Matt. 28:11-15). How could such a lie possibly be believed by anyone? If the guards who became "as dead men" (v. 4) were asleep, as they themselves falsely testified, then it follows that they were the least qualified to explain the missing body. Yet, "the saying was spread abroad among the

Our Thanks to Many

We are grateful to so many for their response to our suggestion that the readers of Searching The Scriptures send in four subscriptions with their own. Many more than we expected did just that during the month of January. We hope many more will do the same. This is a way you can help us teach the truth to others. Four subscriptions (or renewals) with your own subscription advanced for one year for only \$10.00. This is not much, but it will do so much good through the year. Why not do this today? Send us a club of five subscriptions for only \$10.00.

* * *

We wish to express our sincere thanks and appreciation for a number of good men and women who have, some of them, from the very first sent Searching The Scriptures to several for a year or more. Some of them sent 36 subscriptions for \$5.00 per month; some sent 75 subscriptions for \$10.00 per month; and a few sent 120 subscriptions for \$15.00 per month. Several have ordered bundles sent to them to be distributed as they desired. The bundle rate is the same as above. Our sincere thanks to these men and women for their help in the circulation of Searching The Scriptures.

Jews, and continueth until this day" (v. 15). Whatever one chooses to say about Christ's disciples, they were not liars. They were all reputable men with the exception of Judas. Joseph of Arimathaea, in whose new tomb Jesus was buried, was "of honorable estate" (Mark 15:43), "a good and righteous man" (Luke 23:50). If the disciples of Jesus took the body by planned deception, they did not know what use to make of it until fifty days later. The disciples did not steal the body of Jesus.

The Swoon theory. This is the only theory advanced which does not admit the Lord actually died. Some have dared to claim that Jesus did not die at all but only swooned away, was buried but later left the tomb of his own strength. Even David Strauss, who did not believe in the Resurrection, repudiated

such a fanciful idea in his book, **The Life of Jesus For The People**. Strauss said, "It is impossible that one who had just come forth from the grave half dead, who crept about weak and ill, who stood in need of medical treatment, of bandaging, strengthening, and tender care, and who at last succumbed to suffering, could ever have given to the disciples that impression that He was a conqueror over death and the grave — that He was the Prince of Life — which lay at the bottom of their future ministry." If Jesus did not die while upon the cross, then when did He die? If He was only in a swoon and managed somehow to roll away the heavy stone in His weak and wounded condition, why did not His disciples show pity, sympathy and administer first aid? Instead they rejoiced and boldly preached the Resurrection with enthusiasm. Jesus simply was not buried while in a swoon. He died. His side was pierced while He was still on the cross and "straightway there came out blood and water" (John 19:34). It is suggested that the water must have come from the water filled pericardium membrane which surrounds the heart thus making death certain.

The enemies of Jesus stole the body. Such would have defeated the very purpose of placing guards before the tomb. The enemies of Jesus were trying to prevent an opportunity for the disciples to claim Jesus had risen, not provide them with one. Surely, if the enemies had taken the body, they would have produced it on Pentecost when three thousand were baptized upon their faith that Jesus had risen from the dead. The enemies did not take the body of Jesus.

WITNESSES OF JESUS' POST-RESURRECTION APPEARANCES

Jesus' appearances after His resurrection from the grave furnish overwhelmingly abundant evidence of Christ's Resurrection from the dead. Jesus was seen by certain women who found the empty tomb (Matt. 28:1-10); Mary Magdalene at the sepulchre (John 20:1-8); the Apostle Peter (I Cor. 15:5); two disciples on the way to Emmaus (Mark 16:12-13); ten apostles and other disciples (Mark 16:14-18); several disciples by the Sea of Galilee (John 21:1-23); the apostles and 500 brethren (Matt. 28:16-20; I Cor. 15:6); James (I Cor. 15:7); apostles at Jerusalem (Luke 24:50-52). In no other realm than religion could intelligent men and women reject the reliability of such evidence. Christ's appearances were of great variety. They occurred at different times, different places, to different people who heard Him say different words and saw Him do different things. This evidence constituted facts seen with the eye, touched with the hand and heard with the ears (I John 1:1).

CONCLUSION

All the atheists, sceptics and modernists throughout the history of man on earth will never silence the proclamation of the fact of the Resurrection of the Lord Jesus Christ from the dead. The N.T. church of Christ exists today and will continue to exist because of this fact. Truly the Resurrection is the cornerstone of Christianity. By it Christ is declared to be the Son of God with power (Rom. 1:4). As the "first fruits of them that sleep" (I Cor. 15:20) he offers to all obedient believers assurance of victory over death. Well did the Apostle say, "because if thou shalt confess with thy mouth Jesus as

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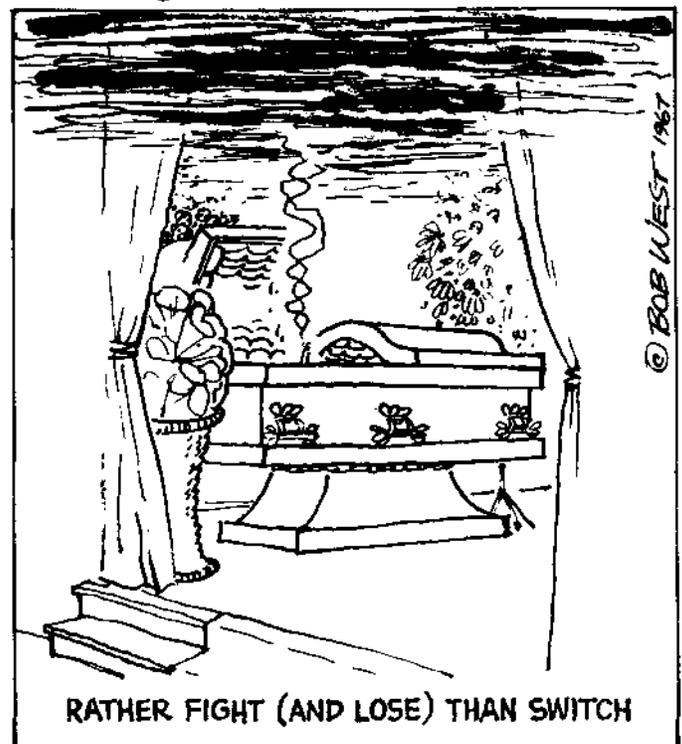
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Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). The epitaph of Jesus is simple, yet is of great magnitude. "Why seek ye the living among the dead? He is not here, but is risen." To those faithless seekers of pleasure only in this life we would simply ask the converse of this — Why seek ye the dead among the living?

Our Religious World



RATHER FIGHT (AND LOSE) THAN SWITCH

Editorial . . .

H. E. PHILLIPS

The monthly publication you are now reading is devoted to a sincere and unbiased desire to search the inspired word of God in an effort to separate truth from error. Our Lord said, "And ye shall know the truth and the truth shall make you free" (John 8:32). Our souls are purified in **obeying** the truth (I Peter 1:22). The Holy Spirit said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Verse 6 of the same chapter says, "We are of God: he that knoweth God heareth us (apostles); he that is not of God heareth not us. **Hereby know we the spirit of truth, and the spirit of error.**" We are to test the preachers and teachers whether they are teaching the truth, and the only standard is the word of God — what the apostles taught as they were guided by the Holy Spirit.

No man or group of men are allowed to decide what truth is. No editor, paper, school, church, board of directors or eldership may determine what is truth and what is not truth. Only the inspired word of God can do that. Each individual must study for himself to learn, believe and obey the truth as it is taught in God's word to be made free from sin.

Searching The Scriptures was born January, 1960. We began with the honest desire to study the word of God by the printed page with all who would read and study with us. We belong to no group of men. We are not for sale to any man for any price, because we realize that our souls, as well as the souls of others, are at stake. What is more important than the destiny of the souls of men for whom Christ died?

The men who write regular sections in this journal were asked because we believe they are honest, sincere students of the Bible who will write their articles in an effort to exalt the word of the Lord above all human wisdom, and do so in love for truth and the souls of men. We believe also that they will write without fear or favor toward any man or group of men. Each man is free to write without editorial censorship, and we intend to keep it that way!

In the first issue of **Searching The Scriptures** we set forth the only policy we intended to follow: "We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper." This is still our objective. However, we are not bound to be in agreement in all respects with any one who writes in this paper. In that same editorial we said: "We do not become obligated to personally endorse everything that may appear in this publication. Each writer will be responsible for his own writing."

We intend to continue to publish "both sides" of any controversy, but this always presents some problems for the editor. How long should a given subject be discussed? Whose articles shall be published when we have several on hand on the subject? How can we be fair to all concerned? These are but a few of the matters to be decided in controversial subjects. We have, however, adopted a guide line by which some

of these questions can be decided. We will not publish any sarcastic attack on the personal character of anyone. This does not mean that a man's false teaching will not be exposed in plain words and the false teacher identified. We will not publish long, rambling and verbose articles that confuse rather than teach. We will not publish unsupported charges against anyone. If you want to expose the teaching or practice of someone whose influence upon brethren may be dangerous, by all means write it. But be sure to provide us along with the article the proof of the evidence. Last, and most important, we will not publish anything that is not designed to expose error and immorality and teach God's truth to the end that all readers will be edified. We seek to edify all who read this journal. We may not always accomplish that, but we sincerely seek to do so.

We are not afraid of controversy and will meet error wherever we find it. In the fear of God we intend to be no respecter of persons in this matter. We do not intend to compromise truth for any price. We want to do all the good we can and no harm at all. May God help us to be faithful to His word, open minded to receive divine truth, unashamed and unafraid to boldly speak His word, and give Him glory for all good done to the very end. So be it.

H. E. Phillips
James P. Miller

GAL 6:10- INDEPENDENT OR COLLECTIVE FUNCTION?

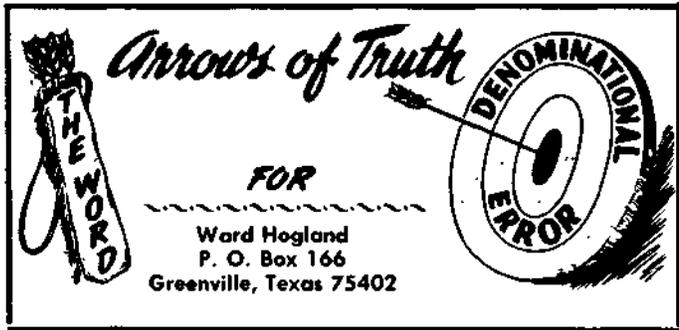
L. A. Mott, Jr., Wayne, Mich.

Please consider the following contribution toward the effort to answer the above question.

The subject under discussion, in metaphorical language, is sowing and reaping. This is clear in verses 7 and 8. But it should be noted that the same metaphor is used in verses 9 and 10, and the subject is the same. The latter verses only translate the metaphor into literal terms. Consider verse 9: "in due season we shall reap." Now consider verse 10: "as we have opportunity, let us work that which is good," etc. "Opportunity" is translated from the same Greek word as is rendered "season" in verse 9, and the thought is that as there will be a reaping season, so there is now a sowing season. The "well-doing" of verse 9 and the working good of verse 10 is the literal language which defines the sowing. The reaping is the reception of eternal life (verse 8).

We can now settle the issue suggested in our title by asking a question: Is the **reaping** to be done on an independent or a collective basis? Are we to be judged in groups or as independent entities? No one will miss the point here. We all know the judgment will be "single file." Consider verse 5: "For each man shall bear his own burden."

That settles the question. The sowing is done on the same basis as the reaping. Therefore, the sowing — "well-doing" and working that which is good — is something to be done by disciples of Christ on an independent basis, according to this context. Other passages will discuss their collective functions. This one does not.



BOGARD'S BAPTIST WAY BOOK-NO. 2

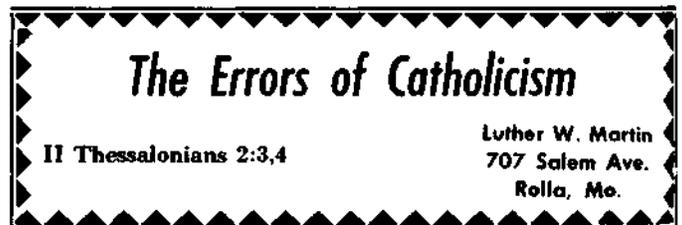
This is the second in a series on Mr. Bogard's Baptist Way Book, published back in 1945. Mr. Bogard, the champion among Baptist preachers of his day, teaches a great deal of truth in his book. However, once in a while he slips in some Baptist doctrine, incompatible with the word of God. On page 18 while writing on "The way of church policy" he says, "The conclusion is clear. It was to 'the church' that the Commission was given. It is therefore the duty of the congregation to do all that the commission enjoins. The congregation is the unit in all the work contemplated in the commission. There is not the slightest hint in the New Testament of there being authority on earth above a congregation of baptized disciples. Where we read of 'elders that rule well,' the literal rendering is the 'elders that lead well.' The 'elder' or bishop, which are the scriptural terms for the pastor, is a leader of his flock over which the Holy Spirit has made him overseer. But he leads by teaching, by example, and not by authority. To exercise authority is expressly forbidden by our Master. Matt. 20:25-26: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.' In I Peter 5:3: 'Neither as being lords (masters) over God's heritage, but being examples to the flock.'"

Mr. Bogard says the commission was given to the church. This isn't quite correct. It was given to men who later became members of the church. However, we have other scriptures which teach that the church did send forth the gospel by sending out preachers. Paul said, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). This shows that churches supported Paul while he preached the gospel at Corinth. There was direct contact between Paul (the preacher), and the supporting churches.

Mr. Bogard made a scriptural blunder when he quoted scripture about the elders of the church and then applied it to a local preacher. Notice his shift from the **plural** to the **singular**! He gave us scripture about the elders (plural) who rule well. Then he says, "The 'elder' or bishop, which are the Scriptural terms for pastor, is a leader of his flock — ." Notice the shift to the singular. Mr. Bogard, and his people feel that the preacher is the "pastor" of the flock. They feel that terms like "bishops," "pastors," etc., refer to the local preacher. The truth of the matter is that one cannot read of "the elder of a church" or "the pastor of a church" but rather a plurality of such men. It is true that sometime an elder will

preach for a flock. However, even then, he is not "the pastor" but rather a pastor just like the other pastors of the flock. It is much like, "John the Baptist." Nowhere in the Bible does one read of "a Baptist." John was called "the Baptist" because he baptized people. A Baptist preacher once told me that "John was a Baptist and when he baptized Jesus that made him a Baptist." I then asked, "If a doctor doctors a patient will that patient become a doctor because he was doctored by a doctor?" That ended the conversation.

Mr. Bogard tells us that to use authority is expressly forbidden by the Master. I must agree that the type of authority used by the "Princes of the Gentiles" is forbidden by the Scriptures. However, Paul told Titus to "rebuke with all authority" (Titus 2:15). This shows that all authority is not expressly forbidden. The word "authority" like many words has different meanings Paul wanted Titus and all other preachers to use the Word of God with full Authority. As long as a man stays within the confines of God's word he may speak with authority.



A TYPICAL LETTER FROM A ROMAN CATHOLIC

We sometimes wonder just what our nation would be like if we had no freedom of worship as our Constitution GUARANTEES us. If Pope Leo XIII had his way, and his followers were in the majority, then the following principle would be enforced:

"...IT IS QUITE UNLAWFUL TO DEMAND, TO DEFEND, OR TO GRANT UNCONDITIONAL FREEDOM OF THOUGHT, OF SPEECH, OF WRITING, OR OF WORSHIP, AS IF THESE WERE SO MANY RIGHTS GIVEN BY NATURE TO MAN..." (Taken from Leo XII's Encyclical on Human Liberty.) The above quotation substantiates exactly and completely the charge that the Roman Church is just as dangerous and detrimental to our nation's freedoms as is the Communist movement. The above statement calls for (1) THOUGHT CONTROL, (2) ORAL CENSORSHIP, (3) WRITTEN CENSORSHIP and (4) SPIRITUAL REGIMENTATION!

The writer of an approved Catholic Dictionary stated: "THE INALIENABLE RIGHT OF ALL MEN TO WORSHIP GOD ACCORDING TO THE TEACHING OF THE CATHOLIC CHURCH." (Definition of Catholic 'freedom of Worship').

That's quite similar to a Russian election in a satellite country . . . free balloting, the right to vote . . . but only one candidate's name on the ticket.

LETTER FROM A STRANGER

Today, we received a letter from a gentleman who has read some of our articles on the subject of Roman Catholicism. We have never met him, but his letter was of a far higher type than many we have received from Roman Catholics. However, even this more refined epistle was quite descriptive. We copy below, some of the phrases used in describing the religious paper in which our articles appear: (1) "... conglomeration of falsehood ..." (2) "... slanderous material... malicious purvey-ors of prevarication."

(3) "... journalistic trash based on ignorance or prejudice ..."

(4) "... put the hate sheet where it belongs — in the garbage can!"

Those are some samples of expressions contained in an average "refined" letter on the subject. Of course, those that come to my desk that are less refined, I would not or could not quote for publication.

A RAT-POISON EPISODE

Some of my associates have known of this occurrence, but several years ago, while presenting daily gospel broadcasts on the local radio station, an enthusiastic Catholic listener sent me a note along with a brand new package of rat-poison. The note asked that I take the poison; "take all of it, for we won't miss you one little bit." Well, I didn't even take the note very seriously ... let along take the poison. But it still points up the thought. .. what would our nation be like IF we did not enjoy the right, privilege and freedom to worship as we each conceive to be right?

We have been asked: "Did you turn over the rat poison and note to the Postal Authorities or the F.B.I.?" Our reasoning has always been that the person who actually signs their name to a letter or package will do you no harm, while the one so cowardly as to be afraid to sign his name, would be afraid to do any harm . . . therefore, no report was ever made to the authorities.

However, the problems and privations that gospel preachers face today in the United States are nothing compared to those found in Catholic dominated lands. And, the problems of preaching the truth in Catholic dominated nations is slight compared to the dangers and tortures faced by the Apostles and teachers of New Testament days.

Those of us who teach the truth simply need to press the truth home all the more. We need to do as Jude wrote . . . "CONTEND EARNESTLY FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS..." (Jude 3).

USE THE CLUB PLAN

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COMMENTS TO EDITORS

(A few days ago a friend asked me why I did not publish adverse and critical comments in this section. Some time ago I stated why we did not do this. People usually do not object to favorable comments being printed, but they do not want critical comments published. This is shown by the fact that they usually write without signing their names to the letters. The ratio of critical comments to favorable comments is about 1 to 100. If you want to say anything about this paper or the editors, say it! We will publish it if you tell us to do so. The only requirement we make is that the comments be about the average length of those appearing in this section, and that you sign your name to the letter. We will not publish anonymous comments. — Editors).

"Let me encourage you that you may ever teach in this paper only that which you can find authority for in the New Testament." — Grady Bailey, Erwin, Tenn.

"We want you to know how much we enjoy your fine paper. We have been receiving it about three years now." — Mrs. Woodrow Newton, Jasper, Tenn.

"One of the best papers published." — Charles E. Beaty, Houston, Texas.

"We have only been taking your paper for a short time and really enjoy it. Keep up the good work." — Howard Mathieson, Finksburg, Md.

"Just a note to send our new address and say we really enjoy reading the paper. Keep up the good work." — Wayne Sullivan, Pretoria, South Africa.

"We enjoy Searching The Scriptures very much." — Mr. & Mrs. W. B. Stinson, Columbia, Tenn.

"You have done an excellent job in editing and writing for Searching The Scriptures, and I hope that your health will permit you to continue in this effort in the future." — Earl Fly, Jackson, Tenn.

"I enjoy Searching The Scriptures so much that I do not want to miss a single copy." — Mrs. Rose E. Jonas, Palmetto, Fla.

"Several friends who read my copy each month enjoy your paper as much as I." — Lillie Love, Trenton, Fla.

"First of all I would like to say that I enjoy reading your paper..." — James P. Alexander, Hermitage, Tenn.

"We do not subscribe to your paper, but we have received many copies and have enjoyed it with your teaching and the soundness of God's word." — Marcus & Estelle Pardue, Birmingham, Ala. (A friend sent it to you — Editor.)

"I continue to enjoy Searching The Scriptures. It is a good paper. You are teaching the truth and that is the thing we all need." — James A. Walker, McMinnville, Tenn.

"I still enjoy your paper and do not want to do without it." — Ida Holt, Lynn, Ark.

"Keep up the good work as it is much needed." — Mattie Baker, Baileyton, Ala.

"Ruth and I enjoy your paper so much that I hope to place them in the library for my grandson, Stanley Luke Caldwell, as each bound addition come

out." — Mrs. C. G. Caldwell, Sr., Manchester, Tenn.

"I want to commend you and brother Miller for the good work you are doing, and I trust the good Lord will give you many more years to teach His Word." — W. L. Foshee, Bowling Green, Ky.

"You are doing a fine work in publishing Searching The Scriptures. May God give you both long lives in His service." — Mrs. Opal L. Smith, Tampa, Fla.

"I can't tell you how much I appreciate the fact that we still have brethren who will contend for the faith. I appreciate the work you are doing. After my family and I left the liberal church, my people turned against us. Believe me Searching The Scriptures has been a great help in supplying ready answers for those who oppose us." — James R. Burroughs, Inks-ter, Mich.

"Searching The Scriptures is an excellent paper. May God bless you in the wonderful work you are doing." — Wallace Whitehorn, Athens, Ala.

"We enjoy the paper very much, and look forward to reading it each month." — Albert Dabbs, Hum- phrey, Ark.

"I certainly enjoy Searching The Scriptures . . . Keep up a very good and a much needed work." — Hagan Albritton, Bradenton, Fla.

"I want to continue enjoying Searching The Scrip- tures, so please renew my subscription." — Mr. & Mrs. William Dossett, Oakland City, Ind.

**"ACTION" AND THE
UNIVERSAL CHURCH
NO. 3**
Leo Rogol, Hixson, Tenn.

**CAMPBELL AND LOVELL —
SAME VIEWS BUT DIVIDED**

Bro. Lovell made another statement we wish to consider at this point which is identical to the rea- soning of Alexander Campbell and which led to the formation of the Missionary Society that DIVIDED THE CHURCH scarcely one hundred years ago. No- tice what Lovell said:

"... there is no local church that can alone fulfill all of the commandments for the univer- sal church, yet. . . every church has the whole world obligation and responsibility." Notice how this compares with Campbell's arguments shown in the following quotation:

"Throughout the land he (Campbell) believed there were a thousand or more local congrega- tions vehemently crying for some means of co- operating their efforts. Many people appeared to believe that if they had such an organization as would unite their combined efforts, they would carry everything before them. Campbell. . . also believed that some sort of organization was nec- essary to prevent the restoration movement from going into retrograde.

"His reasoning was **'that the church in the aggregate has the responsibility of converting the world.'**" (THE SEARCH FOR THE AN-CIENT ORDER, West, I. Vol. 1 ppg. 168-169) As in the days of Campbell they thought "if the) had such an organization as would unite their combined efforts, they would carry everything before them" so bro. Lovell said, "we are especially interested in helping the gospel to be preached in all the world." Now this is fine and one who would disagree with this point would not be much of a Christian. But then he said that "every church has the whole world obligation . . ." and "Once our knowledge covers this fact we will be ready to take our place a the universal church for a universal cause." Thus he shifts from "every church" with regard to the "obligation" of "helping the gospel to be preached," to "our place as the universal church for a universal cause." To strengthen his cause for the "universe church" he argues that "great men of the Gospel Advocate have been telling the world that we are the people who speak as the oracles of God." An "For more than a half century up here at **David Lipscomb College** and in every pulpit today of every church of Christ in **Nashville** (what about the rest of the country? LR) we declare to all that we speak where the Bible speaks and are silent where it is silent. . . " Again, "if there is a city on earth which might be called the Jerusalem of this age, it would in my opinion be Nashville."

Since "great men of the **Gospel Advocate** had been **telling the world** ..." (I suppose they are doing their bit for the "universal cause" of the "universe

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church") and "up here at David Lipscomb College we declare we speak where the Bible speaks ..." and Nashville is our modern "Jerusalem" we find the same attitude that not only led to the formation of the Missionary Society because "the church in the aggregate has the responsibility of converting the world," but the very same attitude and principle that gave rise to the Papacy of which we spoke earlier. At least Campbell was more consistent: he argued for the church universal with regard to "converting the world." Bro. Lovell has, not only the church universal, but throws in the Gospel Advocate "telling the world," and "David Lipscomb College . . . declare we speak where the Bible speaks . . ." and all this is our modern "Jerusalem." Next we might hear that Goodpasture, Collins, Pullias, Baxter, North, etc., are the "apostles" in our modern "Jerusalem."

Now if Campbell was WRONG in seeking to activate the church universal then by what reasoning is Lovell RIGHT in seeking the same? If Campbell's argument was instrumental in the formation of an ecclesiastical body which is contrary to scriptural organization and government of the church, then by what token is Lovell right in his reasoning which is contrary to scriptural organization and government of the church?

If this practice promoted by Campbell was the CAUSE OF DIVISION then because it was unscriptural, and resulted in the formation of the denomination called the Christian Church, does bro. Lovell stand divided from those digressives while at the same time he endorses the VERY SAME PRINCIPLE AND PRACTICE THAT CAUSED DIVISION? If bro. Lovell will admit this caused division THEN, why is he pressing the very same issue among churches of Christ TODAY to the point of division? If Campbell and his followers were wrong in dividing the church then over those issues, who is wrong, or guilty, for dividing the church today over the VERY SAME ISSUES WHICH BRO. LOVELL IS PRESSING TODAY? Or will bro. Lovell deny there is any difference or division between him and those of the Christian Church? Either he will have to renounce his present position which is the very same that caused division in Campbell's days, and stand divided from the Christian Church, or he will have to admit the Christian Church is right in its position (which is the same as his) and "join" himself to that body. Which will it be, bro. Lovell? Campbell reasoned that "the church in the aggregate has the responsibility of converting the world" and bro. Lovell speaks of "Action by a universal church for a universal cause" because "there is no local church that can alone fulfill all of the commandments for the universal church . . ."

The very error that Campbell made was that the "church in the aggregate" should function and be organized. This is bro. Lovell's error when he speaks of "A Universal Church for a Universal Cause."

NOTICE

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THE STATE OF AMERICAN CHURCHES

Herschel E. Patton, Lawrenceburg, Tenn.

(Radio sermon delivered over radio station WDXE in Lawrenceburg, Tenn. 9/18/66)

In last week's Wednesday edition of the Nashville Banner, there was an article by Bob Bell Jr., the popular church news editor of the Banner, dealing with the concern of "laymen" for the church. This article contained some observations that I think are worthy of our consideration.

In the first place, let me say it is unfortunate that the distinction of "clergy" and "laity" or "laymen" has come to be manifested among believers in Christ. This distinction has become pronounced as men applied their wisdom and satisfied their pride in organizing believers and setting up ecclesiasticisms. The New Testament teaches that all disciples of Christ are one, and while some may serve in various capacities because of special talents, all are still just servants of the Lord and brothers and sisters in Him. No one person, or group of persons, has the authority to make laws, determine faith, or decide the practices of God's people. Jesus Christ is the head of His church, the King of His Kingdom, and all directions must come from Him, through the inspired Word (Eph. 1:20-23, Col. 1:18; I Pet. 4:11).

Mr. Bob Bell begins the article under consideration with the question: "Just what is the state of American churches today?" He then proceeds to reveal the feeling and concern of members in contrast with that of their leaders. From the standpoint of "top leaders" in the churches, Mr. Bell says the almost unanimous cry is: "the church is in revolution and must change or die." A popular expression among some is "be on the march." He suggests that these leaders have been talking to themselves so much that they've convinced each other of what they're saying, but that members wish these leaders would quit trying to "whip up concern" for they are not buying the idea of "change just to be changing," or I might add, marching just to be marching.

Anyone who has but casually glanced at today's religious world knows that changes are everywhere apparent. Officials in large denominations are changing long standing beliefs and practices, rewriting their creeds, and entering fields of activity that in times past were never thought of as church functions. And, these changes are being made in concession to the desires of a changing, and loose society.

While the church of Christ has no central headquarters or officials who hand down decrees and orders for saints or congregations, I must confess that there are some today among my own brethren who are affected with this spirit, and fancying themselves great leaders, they seek to lead brethren and churches in changes that are completely foreign and contrary to the doctrine of Christ.

In days past brethren were content to follow scriptural instruction whereby parents provided spiritual, physical, and academic training for their children (Eph. 6:4), but today churches are urged to assume

this educational responsibility by building and maintaining colleges and universities for such. The Head of the church, Jesus Christ, instructs his disciples to visit the fatherless and widows in their afflictions (Jas. 1:27) and churches to relieve widows indeed (I Tim. 5:16, Acts 6:1-5), saints in need (Acts 2:44-45, Rom. 15:25-28), even sending relief to saints in distant places, delivering the aid "to the elders" where the need existed (Acts 11:29-30). But, today, churches are urged to subsidize institutions and incorporations that care for children, elderly people, unwed mothers, etc. — sending to these institutions instead of sending to the elders of a church where need exists. Whereas the Bible teaches, and brethren acquiesced in days past, that the church is a spiritual body engaged in the work of saving and ministering to souls; today there are those who urge a change that would allow the church to provide social needs in the form of recreational and banqueting halls, play grounds, and camps. Some are no longer content for each church to do its own evangelizing in a gospel meeting, or by press and radio, functioning as the independent body the New Testament teaches each church is, but must have "campaigns," and projects, involving a union of numerous churches. Even the old time chapter and verse — Bible filled — preaching has been changed to a softer more philosophical approach.

These, my friends, are just some of the changes that are so apparent in today's religious world, and even among many of my own brethren.

Mr. Bell says, according to his own private survey, some people feel that "there are certain basic Christian principles that are just as up-to-date today as they were 2,000 years ago when they were first enunciated by Jesus Christ," and these are very concerned about this mad rush for "change."

It is suggested that the promoters of change today often "have harsh words for church members who won't change anything, classifying any criticism as being inspired by extremists," but Mr. Bell suggests concerning this that "their fellow members who remember back to the days of wagons recall how, on a downgrade, a chained wheel that was completely immovable seemed the most useful purpose of preventing runaways and wrecks."

My friends, I make no apology for taking the chain of God's word and doing my best to lock some wheels in the church that have headed downgrade and running roughshod over Bible truth toward complete wreck or apostasy. Promoters may call me an "extremist," "radical," "anti," a chronic objector, or by any other uncomplimentary term, but being determined to "abide in the doctrine of Christ" and contend for "the faith," I assure you, the chain will continually be applied to runaway theories and practices.

Mr. Bell, in his article lists five complaints — or things about which he says there is great concern on the part of those he describes as "laymen." I would like to mention these five things, with a few comments.

1. **"The trend toward personal power by people who are supposed to be working for the church."** This objection, according to Mr. Bell is to certain officials who declare themselves spokesmen for their denomination. Mr. Bell's findings indicate that some people still do question the right or authority of men

to make some of the changes they recommend. The majority of religious people today, particularly the denominational world, are perfectly willing for appointed officials to tell them what to believe and practice. Even in the Lord's church, it is not uncommon to find some relying upon their favorite preacher or religious magazines to tell them what is right or wrong. But, in spite of this popular attitude, the Bible still says that Christ is the head of the body (Col. 1:18) and has "all authority" (Matt. 28:18) and that man must not go beyond or change His truth (II John 9:10, Gal. 1:8-9), but "abide in the doctrine" — doing all things "in the name of — or by the authority of — the Lord Jesus Christ" (Col. 3:17). This teaching, when impressed upon hearts, will always be a chain on the wheel of authority usurped by men. Thank God for all those who still want to apply this chain!

2. Concern exists among members because they **are left out and are not "in the know," learning only the things about their church that their officials want them to know.** Obviously, this is a condition in the denominational world where boards and officials have been set up. In the church of the New Testament no officials exist, other than Christ the head, and His will is in the revealed scriptures where all can see and know. He did ordain that there be elders in each local church (Acts 14:23, Tit. 1:5) to "oversee" or "tend" the flock (Acts 20:28, I Pet. 5:2), but arbitrary ruling on their part is strictly forbidden (I Pet. 5:3).

3. People are said to be concerned about **the tendency of officials to automatically classify any criticism as being inspired by extremists.** This is a tendency manifested in almost every realm, and by people of every age. People in New Testament times classified John the Baptist an extremist because of one type of action and Jesus an extremist in the other direction (Matt. 11:18-19). When one, inflated with his own greatness, promotes some cherished things and there is objection, instead of giving proof for his action, if he could, he just ridicules his objector, brands him with some uncomplimentary epithet, and goes his merry way. This action is found in religious circles as well as in political and theological realms, and is rightly resented.

4. Mr. Bell points to **"the steam-roller tactics of some to force all Protestants into a super-church,** which has many so-called "laymen" concerned. He says they regard it as a move for power. All of us are aware of the efforts and speeches having to do with ecumenical movements, all designed to form some kind of union of churches. Such is, of course, a reach for power. The Bible teaches unity, not union. If all people humbly submitted themselves to the reigning Christ, following only his teaching, there would be a oneness of mind, judgment, and action (I Cor. 1:19, Eph. 4:1-5), and no ecclesiasticisms or combines with steam-roller tactics that ignore personal faith and conviction.

5. **The rapid turnover of preachers** is suggested as a concern of many church members today. This they attribute to the "ministry as a vocation" attitude which moves preachers about for financial and "position" considerations rather than engaging in a dedicated work of conviction. I believe that all will admit that this, too, is a just complaint. The commercializing and position jockeying of preachers is not only

a disgrace but contrary to everything recorded in the scriptures concerning evangelists and their work. My friends, it is refreshing to me to learn from this article by Mr. Bell that there is a wide-spread concern and objection on the part of religious people to power seeking religious leaders who seek to change the age-old truths and practices of God's word to conform to a pleasure-seeking, proud, headstrong, rebellious generation. I try to preach a positive gospel, sowing the seed of God's word and cultivating that which results from this sowing, but when designing men who have embraced worldly wisdom and human philosophy try to move the church away from Bible truth to their man-made doctrines and practices, there is no course left for gospel preachers but to lock these runaway wheels with the chain of God's word. This, of course, stirs the "ire" of the promoters and causes them to go about spouting epithets of "extremists," "legalists," "antis," etc., but it will save the church from apostasy and souls from spiritual wreck.

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The News Letter Reports

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

COMER TO GO TO AUSTRALIA

Brother Harold V. Comer of Brownsburg, Indiana, has decided to go to Australia to preach the gospel. This is a big decision, and he made it only after much study and prayer. He and his wife believe that this is a field of labor where workers are greatly needed. And Harold believes he can do good there.

We want to recommend Bro. Comer as a faithful gospel preacher who can be depended upon to do a very fine job of preaching the gospel in Australia. Bro. Comer is known and loved by us for his work's sake. He is a man of deep conviction and great faith. He is an inspiration to those who work with him. The work he has done at Brownsburg has been outstanding. Largely through his faithful life and teaching, the church has combined a rapid growth with a steadily advancing soundness of position. The liberals had a strong influence in the congregation when he moved there. Now the congregation has taken a strong, sound position.

Bro. Comer is, therefore, a man of proven ability. He is of a vigorous age (32); his wife and three children are in good health. We know of no one better qualified to do this work, and we unhesitatingly recommend him to the brotherhood. He plans to leave in April and is now seeking his support, work fund and travel fund. Contact him at: P. O. Box 184, Brownsburg, Indiana. He will give a full report of funds received and expended.

Paul K. Williams, Plainfield, Indiana
 Ferrell Jenkins, Indianapolis, Indiana
 Harold Tabor, Indianapolis, Indiana
 William Lewis, Indianapolis, Indiana
 Wm. E. Wallace, Indianapolis, Indiana
 Gary L. Ruddell, Indianapolis, Indiana
 Loren Raines, Indianapolis, Indiana

THE SEARCH FOR TRUTH IN NIGERIA

Wayne L. Payne, Poteau, Okla.

It is almost an oddity today to find a people searching for truth, and especially is this so when this quest is en masse. Yet it is happening. It is happening in Nigeria, West Africa. Nigerians will gather in large crowds on the street corners and there stand for hours listening to the gospel being taught, and asking questions pertaining to their souls salvation. Accounts have been received of their even standing in the rain to listen to God's word. They are eager to receive tracts, the crowd surging forward to take them from the teachers' hands. They are eager to sign up for the Bible correspondence courses, and Nigerians are being converted by the score. It is a wonderful thing.

There is one trouble in Nigeria though, there aren't enough capable people to carry the gospel throughout this land. They need and desire help in the preaching of the gospel of Christ. And the Lord willing my family and I will supply part of that help. We (including my wife Lois and our three girls)

have set our tentative date of departure for July of this year, but to make it a reality we need your help. We can't go without your help, and we are trusting that you, our brethren, are interested enough in saving the lost to see that our needs are met.

We must raise approximately \$550 a month for personal support, plus \$100 a month for house rent and expenses. Yes, expenses are high in Nigeria, from two to three times what we enjoy in the United States. We will have to raise, in addition to our monthly support, approximately \$6,000 for travel and work funds since our return passage must be guaranteed before we can leave. Yes, this is a lot of money, but considering the results which have been realized of the work in Nigeria it is very little indeed. There is no better place in the world at this time where we could spend our money and our energy. Will you help us to help the lost in Nigeria? We pray that you will. Contact me at this address:

504 S. Front St.
 Poteau, Okla. 74953
 Phone 647-3546

IN APPRECIATION

I would like to express my sincere thanks and appreciation to all who have written me after reading the notice of the death of my wife, which appeared in a recent issue of The Gospel Guardian. It is encouraging and comforting to hear from brethren where I have preached in by-gone years, and whom I have not seen in many years. It is good to know that one's work is remembered and appreciated.

For over seven years I have lived and preached here in Concord, California. The church here has from its very beginning stood firm for the truth of the gospel. This congregation is not ashamed or afraid to oppose the doctrines of men from within and without.

Voyd N. Ballard P. O. Box
 21316 Concord, California
 94521

BOZARTH-FIKES DEBATE

PUBLIC DEBATE BETWEEN Elvis Bozarth, preacher at Grand Avenue church, 3679 W. Grand Ave., Chicago, Ill. 60651, and Windell R. Fikes, preacher at Elmhurst church, Elmhurst, Illinois **MONDAY, MARCH 13, 1967, GRAND AVENUE BUILDING, 3679 W. Grand Ave., Chicago.**

"It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries in support of the Herald of Truth radio program and other similar radio programs."

AFFIRMATIVE: Windell R. Fikes

NEGATIVE: Elvis Bozarth

TUESDAY, MARCH 14, 1967 — same location

"It is contrary to the Scriptures for churches of Christ to contribute funds from their treasuries in support of the Herald of Truth radio program and other similar radio programs."

AFFIRMATIVE: Elvis Bozarth

NEGATIVE: Windell R. Fikes

THURSDAY, MARCH 16, 1967, Oakdale church building, 1054 W. Oakdale, Chicago

"It is in harmony with the Scriptures for churches of Christ to build, maintain, and supply orphan homes such as Boles Orphan Home."

AFFIRMATIVE: Windell R. Fikes

NEGATIVE: Elvis Bozarth

FRIDAY, MARCH 17, 1967, same location

"It is contrary to the Scriptures for churches of Christ to build, maintain, and supply orphan homes such as Boles Orphan Home."

AFFIRMATIVE: Elvis Bozarth

NEGATIVE: Windell R. Fikes

Time: 7:45 P. M. each date. Each speaker will have two thirty-minute alternate speeches on each proposition.

Wilmer Libby, Houlton, Maine — I have been preaching the gospel for about ten years, six of these at Danforth, Maine. I drove here to Houlton from Brewer, Maine, a distance of about 125 miles for six months before coming here May 1, 1966 to live and work for the Lord. I have received partial support and the remainder of my living I earned by working part time as janitor at the Aroostook General Hospital. This arrangement does not leave time enough to do all the work that needs to be done here. The need is great and I need to devote all my time to preaching and teaching. To do this I need \$250 to \$300 more per month. I pay my own utilities and rent and have less than \$200 promised for this year. There are nearly 10,000 people within this area and out of these we have averaged 12 for worship since May 1. The church at Danforth will give me recommendation. Write to **Earl Spooner**, care of the church of Christ. My address is, Box 660, Houlton, Maine 04730.

Vaughn Green, Route 10, Gainesville, Ga. 30501 — The Enota church of Christ in Gainesville, Georgia is looking for a gospel preacher to labor full time with them. If anyone is interested, please contact me at the above address. My phone number is: 404 — 536-4095.

C. W. Edwards, 323C Webber St., Sarasota, Fla. 33580 — The church of Christ in Osprey, Florida is looking for a gospel preacher to labor full time with us. My phone is: 924-0904, or contact **Don Keele**, Osprey, Florida, phone 966-2255.

Preacher available: Mature man (age 39) with elementary teaching certificate. Desires to locate where he can help struggling congregation unable to pay full support. I preach the "whole counsel of God." Must be able to locate teaching position in town where congregation is located. Write: Marshall Norman, P.O. Box 472, Excelsior Springs, Missouri 64024.

Charles F. House, San Luis, Ariz. — The church property at San Luis R. C. Sonora, Mexico became nationalized, which means that now San Luis is recognized by the Federal and Local governments of Mexico as a church, with all rights, as provided under their constitution. The work in Mexico is very

slow and very difficult. A church building is very necessary as an aid to the native evangelists, since the Mexican people, due to their experience with the Roman Church, and until taught differently by means of the gospel, still consider the church building "holy," and the place where God, Christ, and the Holy Spirit dwell. To all the churches and all the individuals who have helped all of the evangelists, we express our deep appreciation. Three faithful evangelists are in need now. Can the church where you worship help directly to these men? I will be glad to furnish the details. Write me at P.O. Box 641, San Luis, Arizona 85349.

WE WILL GO, SEND US!

To my brethren in Christ,

The lord willing, and we live — Shirley, I and our three sons will be in Bergen, Norway, Sunday, June 11, 1967. We are looking and planning ahead in faith. Our youngest son David (who was born in Canada) is being naturalized so that we can receive passports. The necessary preparations are being made for the move. Our departure date from New York is set for June 9, 1967. The decision is definite We are studying the language as much as time will permit.

I consider it a privilege and an opportunity to carry out the command to "go into all the world" and look for it to be an experience that will enrich our faith. It also affords **you** another opportunity to fulfill the Lord's command to "teach all nations" having fellowship in the gospel with us.

Due to the nature of the move plans have to be made well in advance. With our departure in the early part of June our invitation to you is urgent. We are in need of our living expenses and travel fund. Will you have fellowship in the gospel with us?

I have corresponded with brethren in Norway for about five years, having been deeply interested in the Lord's work in Scandinavia; particularly Norway. Having intended to go now for some time, the time has come I feel I must go! Brother Bob Tuten, who has been there for four years, will be back in the States by June 6, 1967. This will leave the Thornhills alone in Norway as the only American evangelist. We are placing ourselves in the hand of God that He may use us in this work if it be His will.

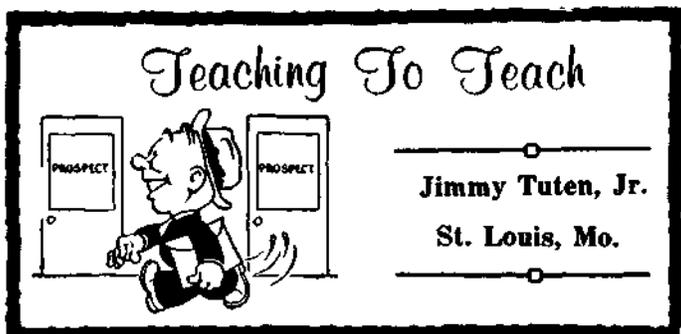
I cannot say what the fruits of our labor will be, or how successful our work. I can only assure you that I shall proclaim the true gospel of Jesus Christ and God will give the increase. I can promise you that we shall do our very best!

Since the departure is set and time is short; if you plan to help in this work contact us now: Tom O. Bunting, 2410 S.W. 14 Street, Miami, Fla. 33145.

Personal references: The editor of this paper. The faculty of Florida College. Harris Dark, Murfreesboro, Tenn., or Robert Jackson, Riverside Dr. church of Christ, Nashville, Tenn.

Faithfully,
Tom Bunting

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THE COTTAGE MEETING TEACHER

New Testament Christianity has always been faced with a tremendous problem. That problem is simply one of communication. Most of the world turns a deaf ear to the plea of God who calls upon them to repent (II Pet. 3:9). Those who love the Lord continue to cry pathetically, "Lord, who hath believed our report" (Rom. 10:16)? Though God stretches out His hand in mercy and grace, He does so to a disobedient and gainsaying people (Rom. 10:21). God loved the world and gave His Son that the world might through Him be reconciled to the Father (Jno. 3:16; II Cor. 5:18-19). Jesus knew that His mission was to be lifted up that He might draw all men unto himself (John 13:32). Having accomplished the will of God, Jesus ascended to the right hand of the throne of God. But He did not go to the Father until after He had given a commission to preach the gospel to all nations (Matt. 28:18-19). Since the gospel is the power to save (Rom. 1:16-17), God's people must deliver that message. Unless they do so, they fail in their God-given duty. As Christians committed to loving obedience, we cannot but do what our Lord wills with all diligence. One of the ways of fulfilling this duty is through personal work. One facet of personal evangelism is the "cottage meeting." In this writing, the cottage meeting teacher is under discussion.

AVERAGE TALENTS

D. L. Moody once said: "If the world is going to be reached for Christ, I am confident it must be done by men and women of average talents." This applies to the role of personal work. One of the blunders made by Christians today is that of assuming that only the thoroughly prepared and highly trained personnel are effective as personal workers. Since the average person does not have time to acquire this skill, the fulfillment of this duty of teaching others is left to others. This results in one's excusing himself or herself, while at the same time feeling an obligation to teach. This creates a feeling of frustration. This is a serious mistake for it has been demonstrated many times that some of the most effective workers in this respect have come from men and women who were not skilled in the sense of proficiency. They were simply average Christians with reference to education and skill, who possessed a degree of tact and ability, and who were willing to "go, stand and speak" (Acts 5:20).

In this age of specialization, brethren have allowed the defeatist attitude to engulf them. The task before us is that of arousing an awareness of the fact

that one can teach and that with little preparation in the art of teaching, one can be an effective teacher in propagating the gospel from house to house (Acts 5:42; 20:20). This writing is designed to point out some of the requirements needed in order to teach in personal evangelism. Teaching is serious business, for the teacher comes under "heavier judgment" (James 3:1-2). Churches of our Lord need more and more individuals to take an interest in personal evangelism. But at the same time, they should do so with full recognition of the fearful responsibilities resting upon those who teach. What are some of the requirements for teaching in cottage meetings?

THE TEACHER MUST HAVE THE RIGHT ATTITUDE

Right attitude must begin with oneself. There should be a willingness on the part of the teacher to make preparation for the greatest of all tasks. Just as Jesus selected twelve men and spent months training them for their work, so training and preparation should become a part of the personal worker's life. At times this may become tedious. It is often accompanied with discouragements. But nothing should dishearten the teacher.

Preparation should include such things as basic rudiments of teaching, a thorough study of the first principles of the oracles of God, and a desire to acquire experience in the word of righteousness (Heb. 5:11-14). There is no greater way to "study to show thyself approved of God" than in preparing to teach others (II Tim. 2:15). It is not necessary to commit volumes of information to memory. Knowing how to rightly divide God's Word is by far more important than tedious hours of memorization. After all, the teacher does not wish to impress the prospect with his personal abilities. His goal is to convert the sinner to Christ! When one prepares properly and appropriately, feelings often described as "buck fever" and "stage fright" are eliminated. Confidence and assurance in oneself is produced. The teacher with a Bible and no knowledge as to how to use it is much like a young intern with a satchel of tools and no experience in the use of them. Who would trust oneself in the hands of such a person?

In addition to preparation, the teacher should desire to develop patience. This is a vital characteristic for two reasons: (1) Due to many failures and disappointments, there are times when discouragements are great. Patience will help one not to "give up and quit." (2) It will greatly aid one's relationship to the prospect. A teacher should learn never to strive with his prospect (II Tim. 2:23-26). He should not allow unimportant matters to dominate the class. It is not the function of the tutor to brow-beat the prospect, nor deal in trivialities. The teacher is to bear witness for truth in the courtroom of the world. He is to make arguments in contending for the faith, while at the same time avoiding the alienation of the prospect's heart (Jude 3). The teacher should not act as judge and jury, nor pass out sentences upon the prospect. Judgment belongs to God (Rom. 2:16). Be patient with your prospect at all times. You can do this only if you have the proper attitude toward him.

Then there is one's attitude toward the lost. If the compassion and love for the lost does not reside in the heart, then the most important, compelling force is absent. Without it, one will never win souls (John

15:13). One would do well to ponder the principles of Ezekiel 3:16-2]. In every bodily temple, there is a soul that will spend eternity either in heaven or hell. Woe unto that one who refuses to warn the wicked of his way! Try to place yourself in the position of the lost, and as you do so, think of your own relationship to the Lord. Would you be a Christian today if someone in times past had not shown an interest in you?

THE TEACHER MUST BE ALERT TO DISCOVER POSSIBILITIES

In order to keep a well-planned cottage meeting program moving onward and upward, the teacher should always be alert to discover the many possibilities that lie before him. It is not the lack of opportunities that cause failure, but negligence with reference to those opportunities that present themselves. The teacher should be keeping in mind at all times the progress of any prospect with whom he may be in contact. This should be done with a view toward setting up a study with him at a future date. A good teacher always knows ahead of time where he plans to have his next study. More will be said about this particular point later in this series of articles. However, alertness does not end with seeking out prospects. Possibilities with reference to improving the class in progress, and even making the lessons more applicable would also be included. One's relationship to the prospect is another area demanding attention. All of this requires constant alertness.

THE TEACHER MUST HAVE THE PROPER MOTIVE IN MIND

The immense value of teamwork is seen in the example of the disciples of the Lord going out "two by two" (Luke 10:1-11). Team work offers experience and training to those who wish to learn more about this type of work. The skilled teacher can do much in this direction by having the less experienced accompany him in his work. Five teams working in this manner can soon develop five other teams. In addition to developing teachers by giving them actual experience, there is the "moral support" factor. Also many a teacher has been helped out of a "pinch" by the companion whose knowledge came in handy at the right time. In case of illness, or some other factor, the assistant can always fill in and keep the class moving. A word of caution is appropriate at this point. Be sure to have a clear understanding as to which of the two will teach, avoid disagreements in the presence of the prospect, and have a perfect understanding as to the function of each member of the team. Failure to abide by these simple rules results in confusion which could very well destroy the confidence which the prospect has in the teacher. This could lead to the prospect's complete rejection of truth.

CONCLUSION

Do you believe that the gospel is the power of God to save sinners? (Rom. 1:16-17). Is it your personal conviction that you have an obligation to teach people the truth and win them to Jesus? If so, do more than merely talk about personal work (James 1:22; Rev. 22:14; Matt. 28:18-19). Go to work now. May your soul find no rest until you have done all you can do to lead someone to Christ. If the world is to be

converted to Jesus, it will have to begin at home by people like you and me. We can do it, but there will have to be a starting place. The starting place is the sinner friend nearest you and the time is now. "He that winneth souls is wise" (Prov. 11:30).

WHERE ARE YOU?

William C. Sexton

2718 Renick, St. Joseph, Mo. 64507

November 27 through December 2 last year, I preached in a meeting for the congregation meeting at 1031 3rd Ave. in Grinnell, Iowa. These brethren stand for the truth on Institutionalism and Centralized Control. They have experienced some very disturbing times over the last few years. There seems to be some very sincere and dedicated people in this congregation. They are looking for a sound man to work with them. They can only partially support him. As far as I know these brethren and one other group are the only ones in the state set to defend the FAITH once delivered. Can you assist them?

I would like to hear from any sound brethren in the following areas: northwest Missouri, northeast Kansas, southwest Iowa, and southeast Nebraska. Surely, there are brethren in these areas who are concerned about standing for the truth of God's word, and are aware of the disturbing and disrupting forces at work among God's people today. We are seeking those who are aware of these things and have the courage to stand up and oppose them.

I can assist some small groups in these areas, if they need me. I could hold some short meetings or conduct some Bible Studies this spring and summer. I shall give Bible authority for all that I teach and practice, and shall ask for such from all. If I can help call me — 816-Ad 3-3214.

The congregation at 10th and Lincoln here in St. Joseph is having good attendance this year. We trust that it shall continue, and we shall see men and women obeying their Lord in baptism, along with others growing in grace and knowledge of the Lord.

I preached for the congregation meeting at 1802 Jackson Street in Beatrice, Nebraska, February 7. These brethren are small in number, but strong in determination to stand for the truth. They meet in the basement of brother R. C. Richardson's house. These brethren are looking for someone to work with them. Anyone interested should write brother Richardson. I urge any brethren in this state who are concerned about standing for the pure word of God, to meet and worship with them; study the problems that are facing God's people today. They are asking men and women in that area to "Prove all things; hold fast that which is good." (I Thess. 5:21). They meet for their mid-week service Tuesday at 7:00 p.m. They would appreciate anyone coming and investigating the things they preach and practice. Beatrice is some 50 miles from Lincoln, and there seems to be a few there who will stand for the truth. Where are you? Can you help? Your services would be appreciated!

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

Evangelist: Owen J. Calvert
PHONE: 781-2181

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

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

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

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

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

DECATUR, GEORGIA

GLENWOOD HILLS CHURCH OF CHRIST
meets at
2957 GLENWOOD ROAD

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

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

MURRAY, KENTUCKY

WEST MURRAY CHURCH OF CHRIST
meets in
S. 18th & HOLIDAY DR.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A.M.
MORNING WORSHIP 10 50 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 00 P.M.

Evangelist: Aude McKee
PHONE: 753-7769

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

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: 424-2921

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

WASHINGTON, D. C. AREA

ANNANDALE, VA. CHURCH OF CHRIST
meets in
BELVEDERE SCHOOL
4540 Columbia Pike

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.

address or contact
Evangelist: J. W. Evans
6115 Brandon Av. Springfield, Va. 22150
PHONE: 451-4409

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

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

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: Tom O. Bunting
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MORNING WORSHIP 10:00 A.M.
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WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: *D. W. Claypool*

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In an article of the *Gospel Advocate*, of August 13, 1964, Ross W. Dye urged "organized efforts by the church to meet the needs of men." The article went on to name the needs of men as being related to "crime, divorce, hunger, child care, unwed mothers, juvenile delinquency and numerous other problems."

In "social gospel" terms of reference, "the church" means all of the local churches of Christ the world over — the **universal church**. Hence, organized effort on the part of the universal church would mean the founding of some institution which could co-ordinate the efforts of all of the local churches of Christ, since the New Testament furnishes **no pattern** for such organized effort. The largest and only organized unit of the church of Christ according to the New Testament pattern is the local congregation. Its elders are limited to oversight of "the flock of God which is among you" (I Pet. 5:2), leaving no authorization for any eldership to oversee any person or activity outside their own congregation. Since the elders compose the only overseeing power in the church, and they are limited to their own congregation, who is to direct this new system of "organized efforts?" Is Ross Dye suggesting that we leave the New Testament pattern and organize something foreign to the New Testament?

Consider the following: the above-stated "needs of men" are every one a result of disregard for God's Word. "Crime" is violation of civil law, which man must be subject to (Romans 13). "Divorce" stems from violation of God's law (Mt. 19:9), even when obtained on the grounds of unfaithfulness allowable by the Scripture. "Hunger" results when men will not work to have to give to the needy (Eph. 4:28).

"Child care" is necessary only when children are abandoned by those responsible for them (I Tim. 5: 8-16). "Unwed mothers" are sinners who have committed fornication and must reap what they have sowed (I Cor. 6:16-18; Gal. 6:7). "Numerous other problems" arise from disregard for God's Word. If this seems to be an over-simplification, just ponder it a while.

Now, to boil Brother Dye's proposal down to its unsightly dregs, here is what we have: he was advocating in the *Advocate* that churches of 'Christ should violate God's Word by organizing human institutions through which to activate the church universal so as to meet the needs of men which result from violations of God's Word. According to his standard, violations of God's Word create a need for further violation of God's Word; and by further violation of God's Word, he hopes to remedy the former violations of God's Word. Verily, this is the modern, social gospel way for **Satan to cast out Satan!**

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Because they occupied a position of **truth** they were not afraid to challenge error in its own citadels. They called for unconditional surrender to the King of Kings. Under such conditions the church of our Lord grew both in spirit and in number.

It is sad to observe in our generation that the battle cry has been diluted by the ideas of vain-glorious men from within the body of Christ. What has happened to the proclaimers of our day? Is the plea "we speak where the Bible speaks" no longer effective and true? Is it any less needed now? Has error been completely overthrown except for a few minor skirmishes? Is it just possible that some can no longer use the slogan because they no longer "speak as the oracles of God"?

It is evident that in many places today that the latter is true. What has started some on this digressive pathway? On every hand we hear the boast of how the church has grown. It is true that a good number of baptisms are taking place. But the members are very often not taught to "observe all things" commanded of the Lord. As a result, we are overstocked with spiritually underfed church members who in turn go out to convert others to this sickly state of affairs only to make the church weaker and weaker.

Little or no consideration is given in some quarters today as to whether a thing is scriptural or not. Some even dare to suggest a laxity in God's plan permitting us to operate without a pattern. We need to get back to our plea to "speak as the oracles of God." We are in dire need of preaching again the pure gospel of Christ with the Jerusalem ring to it. Again we need to remember that it is the gospel of Christ that is the power of God unto salvation — nothing more and nothing less (Romans 1:16). Some today try to "hot-dog" folks into the church, some try to "ping-pong" them in, some try to "youth-camp" them in, some try to "prestige" them in, some try to "gimmick" them in with their "slides of the holy land," and on and on we go with the devices of men. When all this is done it is still the gospel which, when believed and obeyed (Heb. 5:9), will save the souls of men. Let us not be afraid of being "old-fashioned" when we say "we speak where the Bible speaks" but when we say it, above all, let it be true.

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