

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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DENOMINATIONAL STATUS FOR "CHURCHES OF CHRIST" ACHIEVED

Brent Lewis, Eau Gallie, Florida

It has long been the observation of the editorship and contributors of this journal that the liberal movement in the church of Christ was well on its way to securing status as a denomination among other denominations. It appears to this writer that this has, in effect, already been achieved. One has merely to witness the recent article by Leroy Garrett reprinted in the **Gospel Guardian**, Vol. 18, No. 44 (March 16, 1967) indicating the "New Look (denominationalizing, BL) In the Church of Christ," to find indications of this. Or, read the tract, "Emergence of the 'Church of Christ' Denomination," by David Edwin Harrell, Jr.

Now comes an article in **Christianity Today** (Vol. XI, No. 12, March 17, 1967, p. 44) about the liberal movement of the "Church of Christ." **Christianity Today** is a "conservative" Protestant or denominational magazine. It seems that they had a reporter to cover the Abilene Christian College lectureship in Abilene, Texas, held in February of this year. It has this to say about the lectureship:

"Partly because there is no hierarchy whatever and no denominational conventions, the annual lectureships at the churches' twenty colleges have gained considerable significance. The Abilene lectureship, the most famous, draws together members as diverse as conservative Reuel Lemmons and arch-conservative-tuned-liberal Carl Ketcherside. Lemmons is editor of **Firm Foundation** in Austin, Texas, and Ketcherside is editor of **Mission Messenger** in St. Louis. They wield great power, since the churches' journals, though themselves independent, are the only tangible factors holding the movement together."

The article is entitled, "Reviewing The Restoration at Abilene." A description of the "Church of Christ" was given the reporter (Marquita Moss) by an ACC professor. "When you talk about the

Churches of Christ, what you describe depends on where you are,' said Dr. Abraham Malherbe, an ACC Bible professor educated at Harvard Divinity School. 'It is a pluralistic group, really.' "

Reuel Lemmons was there as the "conservative":

Lemmons, who states his convictions in nineteenth-century language and distributes them throughout the "brotherhood" in his monthly journal, fears that "a small number of well-educated men have imbibed the liberal ideas of Protestantism" and that "they are in some positions of influence among us ... Especially are they attracting the young mind of the church." Carl Ketcherside represented the "liberals" and, among other things, "he concluded that the movement divided 'when we ceased to love one another ... and not over the issues.' "

The article states, "Another editor, Leroy Garrett, professor of philosophy at Texas Woman's University, holds similar views. His journal, **Restoration Review**, has become the organ of expression for 'a brighter-minded younger set, with Ph.D's more often than not,' he claims."

Dr. John C. Stevens, assistant president of ACC, explained this new, denominational church of Christ:

The complexion of the church is changing, he declared. "So many people in the congregation are well educated and efficient in business, they are requiring the same of the church." He sees the church becoming more concerned with problems of community welfare — breaking down racial barriers; establishing community centers, homes for unwed mothers, and orphan-care centers; and placing greater emphasis upon mission methods. The article continues:

One of the churches' most successful community-welfare projects is a community center called "The House of the Carpenter" in Boston's South End. Supported by the Brookline church of Christ, the workers are primarily graduate students at Harvard, MIT, Boston University, and Boston College. This inner-city project has drawn several hundred poverty-stricken children into annual summer camps, craft classes, remedial school classes, Bible studies, and a generally expanded world.

Currently, the most popular method of send-

ing new people to an area lightly populated with church of Christ members is what is known as an Exodus movement. An entire community of believers moves to an area rather than relying on an individual missionary.

What does this group at Abilene predict for the future?

The next area of innovation, predicts a young missionary from Perth, Australia, will be in learning how to apply the old doctrines to a rapidly changing world. "Our fathers learned how to apply these Scriptures, and it worked," said Ron Durham. "We've grown fast. But the world is changing, and old methods and approaches to applying those scriptures don't work."

So, there it is — the **new** "church of Christ." It is being led by a brighter-minded younger set with Ph.D's in Divinity from places like Harvard Divinity School and others. As the congregations attract well-educated, efficient businessmen, this is what they expect of the "church."

Above all, it must be "up-to-date," whether it is **scriptural** or not. It must be on a par with **other** denominations. And it involves being recognized by a denominational publication, like **Christianity Today**.

To justify departures from the old parts we simply learn how to "apply" the old doctrines to a rapidly changing world. "Old methods and approaches" just don't work.

Brethren, can you not see that this **modern denomination** is a departure from the faith? It is another apostasy of the Lord's people. "A Modern Church For A Changing World" is an old, old story, brethren —but it is not **The Old, Old Story!**

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H. E. Phillips

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Editorial . . .

**MORE ON "GIVE BOOK,
CHAPTER, AND VERSE"**

In the April issue of Searching The Scriptures I answered a letter concerning cooperation of individual Christians in doing the work of God. The gentleman who wrote this letter sent me another requesting additional information on one point. I here copy his letter and briefly respond:

Brother Phillips:

I appreciate your answer to my question in the April edition of Searching The Scriptures. I know that you put a great deal of effort into it.

My basic question was and still is: Is it scriptural for Christians of different congregations to cooperate? You gave book, chapter and verse to show that Paul, Barnabas and Silas cooperated but you said you couldn't prove by the bible that they were from different congregations and this was not necessary anyway.

Does this mean that we have to have scriptural precedent for what churches do but we do not have to have scriptural precedent for what individuals (sic) christians do? Do we have to have a pattern for what churches do but not for what individual christians do in the realm of religion? Do we have to have bible authority for what churches do but not for what individual christians do?

Your attention to this question will be appreciated. I know that you are a busy man but this is a serious question for me. I think there are questions worthy of consideration from both

conservatives and liberals.

Thanks.

*/s/
* * * *

It is admitted in this letter that I gave "book, chapter and verse" in the April editorial to show that Paul, Barnabas and Silas cooperated in preaching the gospel of Christ. But the point was that I could not prove that they were not from the same congregation. What difference does it make whether they were from the same congregation or not? They were not acting as churches but as individual Christians. The only time it would make a difference about being from the same congregation is when the church is acting and not individuals.

I said on page 3 of the April issue: "Here is cooperation between two individuals (not churches) who went out to preach the gospel of Christ. Acts 16 contains some of the inspired history of their work." When the brother asked me, "Do we have to have a pattern for what churches do but not for what individual Christians do in the realm of religion?" he overlooked the fact that this question was answered in the passages he said I used to prove that Paul, Barnabas, and Silas cooperated in preaching the gospel. This is the precedent for individuals (not churches) to cooperate. I do not see how being members of the same congregation affects in any way the cooperation of individuals. Paul, Barnabas and Silas did not constitute a congregation as they went through the country preaching the gospel of Christ. I suppose the answer to this would lie in fact that there is a difference between churches acting and individuals acting.

I also said on page 3: "There is a vast difference between a Christian and a congregation. Two Christians may own and operate a commercial publishing company and publish Bibles for financial gain, but a church can not scripturally do so, even though it may purchase the Bibles to be used in the course of its work." Now what difference would it make whether these two Christians are from the same congregation or not? The operation of the commercial publishing company would be the cooperation of two individuals, not a church. The Bible precedent, pattern and authority for individuals (Christians) working together is found in James 4:13: "Go to now, ye that say, To day or to morrow we (plural) will go into such a city, and continue there a year, and buy and sell, and get gain." These two Christians can go into a city and publish Bibles for gain, but churches cannot do so scripturally. Searching The Scriptures comes in this class. Two preachers (with the help of many others) are working together in publishing Bible teaching by selling books, tracts, a paper and even selling Bibles for gain (???). James 4:13 is Bible authority for it.

Both individuals and churches must have authority for what they do, but in some cases the individual is permitted to do what the church is not permitted to do. Being members of different congregations in no way affects the authority for the action of the individual.

WOMEN AND GOOD WORKS

I am requested to answer the following question:

"Can a woman perform **all** good works in the church or should she **join** the girl scouts (club) to perform?"

I am not sure that I understand all that may be involved in this question. It seems rather obvious from plain statements in the word of God that one can do all that God identifies as good works without being in any club or lodge of any kind. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "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 Tim. 3:16,17).

It will be noted that we are created in Christ Jesus "unto good works. . ." and these good works are ordained by God. The second passage shows that the scriptures will completely furnish the man of God "unto all good works." In addition to this, the Spirit by Paul said: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). Glory is given to God by Christ Jesus in the church, and this is throughout all ages.

A woman can perform **all** good works that are ordained by God in the church — in Christ or in his body, which is the church — without belonging to any club or lodge on earth. Christians may belong to some organization in line with some endeavor apart from the work of the church, depending upon the nature and purpose of that organization. However, this is never necessary to do **all** good works that God has ordained for us to do. A Christian may belong to some educational organization or business organization for the promotion of his obligations in these fields, but he does not need to belong to these to do **all** good works which God has ordained for us to do. All of it can be done in Christ, in his body, which is the church.

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ANSWERS

I Peter 3:15

FOR OUR HOPE

Address questions to:

Marshall E. Patton
806 Muriel Dr., S.E.
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QUESTION — How does one show that I Pet. 3: 18-20 offers no support to the Catholic doctrine of purgatory? Who were the spirits in prison? Where and when were they preached to? — D.L.

ANSWER — The verses in question read as follows: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." In answering the above questions I would like to reverse the order somewhat and take the last first and the first last. The answer to the first question can best be understood and appreciated by following this order.

The identity of the spirits in prison may be established from verse twenty: "Which sometime were disobedient (The A. S. V. says "that aforesaid were disobedient"), when once the longsuffering of God waited in the days of Noah." They were the wicked antediluvians. There is no way to make the language include anyone else. The word "prison" simply identifies the abode of these spirits at the time Peter wrote the epistle, namely, Hades or the realm of departed spirits. The abode of wicked spirits after their departure and before the judgment is often pictured under the figure of a prison (2 Pet. 2:4; Jude 6).

The question of **where** the preaching was done is perhaps the most difficult of all. It can hardly be answered with certainty until it is determined **when** the preaching was done. Each depends upon the other and each throws light upon the other. Whatever answer is given must harmonize with all else revealed in the word of the Lord. Negatively, it should be observed that nothing in the text **demand**s the conclusion that the preaching was done **while** the spirits were in prison. In fact, the fair import of the language would cause one to conclude that the preaching was done "in the days of Noah, while the ark was a preparing." Peter simply speaks of them as they were when he wrote (spirits in Hades) and not as they were when the preaching was done (disobedient people in the days of Noah). Remember, the Spirit of Christ was in the prophets of old testifying beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11). Noah was a preacher of righteousness (II Pet. 2:5) and

through him Christ preached to the wicked before the flood.

It is thought by some that Christ went and preached to spirits in Hades (the realm of departed spirits) while his body was in the tomb. Based upon this concept follows the Catholic doctrine of purgatory. That this view is in error is evident from the following: (1) There is nothing in the text or elsewhere which affords proof of this position. It is a mere **assumption**. (2) The spirits preached to were disobedient in the days of Noah. Why, then, would Jesus preach only to this limited number while in this realm of departed and disobedient spirits? Why not preach to all of them? Would not this make Him a respecter of persons? Yet, the Bible plainly says that He is not (Acts 10:34). (3) The view that Christ preached to such with a view to saving them contradicts all those passages that teach that at death our destiny is sealed. Judgment, remember, is based upon the deeds done in the body (II Cor. 5:10). (4) Furthermore, this view contradicts the lesson taught by Jesus in Luke 16:19-31. There is a great gulf between the righteous and the wicked in Hades over which none can cross — they are eternally separated. Nothing done after death can change the eternal destiny of man (Heb. 9:27). The doctrine of purgatory is wholly without scriptural foundation.

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The Errors of Catholicism

II Thessalonians 2:3,4

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

COMMENTS ON THE SUBJECT OF BAPTISM— BY A ROMAN CATHOLIC SCHOLAR

Author's note: The following quotation is taken from the pen of an eminent Roman Catholic scholar of the 19th century, John J. I. Dollinger. He was ordained a priest in 1822. In 1823, he became professor of ecclesiastical history and canon law at Aschaffenburg. In 1826, he became professor of theology at Munich, where he spent the rest of his life. He died in 1890.

Although a Roman Catholic, he was unfavorably impressed by the promulgation (1854) of the dogma of the Immaculate Conception of the Blessed Virgin, and he disliked the attitude of the zealots for the restoration of the temporal sovereignty of the pope.

In August, 1870, after the Vatican Council passed the Papal Infallibility dogma, Dollinger headed a protest by 44 Munich professors, and convened a congress at Nuremberg, which issued a declaration adverse to the Vatican decrees. The archbishop of Munich called upon Dollinger to submit. However, Dollinger answered on Nov. 28, 1871, that the Vatican decrees were opposed to Holy Scripture, to the traditions of the Church for the first 1,000 years, to historical evidence, to the decrees of the general councils, and to the existing relations of the Roman Catholic Church to the state in every country in the world. "As a Christian, as a theologian, as an historian, and as a citizen, I cannot accept this doctrine."

From Dollinger's book entitled "The First Age of Christianity and the Church," we copy the following: "As first Christian Baptism commonly took place in the Jordan; of course, as the Church spread more widely, in private houses also. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with Him to a new life: Baptism is a 'bath.' Of the Ethiopian's baptism it is said, that both he and Philip went down into the water and so the Evangelist baptized him.

"There was no long preparation for Baptism; only the universal condition of faith in the kingdom of God and its Founder was required. The Apostles had no hesitation in admitting multitudes to the sacrament who knew very little of Christian doctrine, whose faith was but a very undeveloped sentiment, rather a desire than a fixed consciousness. The act of baptism took place by question and answer. The

postulant was asked if he renounced Satan and gave himself to Christ? Thence St. Peter says that as of old the believing and the unbelieving were separated by the Flood, which to the former brought salvation and was a seal of Divine grace, so now is Baptism not a cleansing of bodily filth but the answer of a good conscience toward God.

"There is no proof or hint in the New Testament that the Apostles baptized infants or ordered them to be baptized. When the baptism of whole households is spoken of, it is left doubtful whether they contained little children, and whether, if so, these also were baptized . . ." (Pages 324-325).

At the time Dollinger authored the book from which the above quotation was taken, he was in full and complete communion with the Roman Catholic Church. It is obvious, however, that his scholarly views did not agree with the teachings of the Catholic Church.

COMMENTS TO EDITORS

"The brethren continue to be encouraged and edified by Searching The Scriptures. Keep up this effective work." — Dick Blackford, Moss Point, Miss.

"I do enjoy the paper so much and it has been of tremendous help to me. May God bless your work." — Mrs. S. E. Rae, Tampa, Fla.

"We enjoy your paper very much." — Mrs. J. E. Posey, Apple Valley, Calif.

"In my humble judgment a failure on the part of brethren to read and study, in the light of Bible truth, such thought provoking lessons as are published in Searching The Scriptures and other similar publications edited and published by our brethren is one of the reasons why the church in many places is taking and has taken on the new look as brother Leroy Garrett recently wrote. I commend the editors and their contributors for the wonderful job you have been doing, since the very first issue, in upholding truth; the faith of any Christian will be strengthened by reading and studying those things which are written; it is certainly a source of encouragement to me and I am happy to attach my check to cover 4 subscriptions and renewal of my subscription for another year." — J. G. Savage, Lewisville, Texas.

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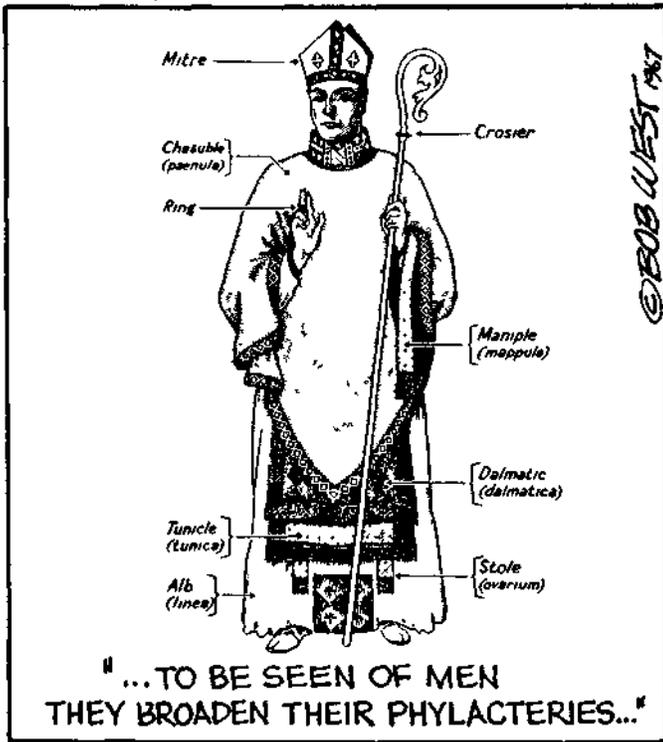
"We look forward to receiving Searching The Scriptures each month. The paper has meant more to us over here than when we were in the States and I enjoyed it there. May the Lord continue to bless you in your efforts to teach His word through the printed page." — Wayne Sullivan, Pretoria, South Africa.

"I enjoy Searching The Scriptures very much. A friend of mine gave me a year's subscription." — Mrs. Maggie Prevatt, Plant City, Fla.

"I continue to enjoy the paper; you are doing a fine job." — Dana Halstead, Houston, Texas.

"It is a fine paper; we enjoy reading it very much." — W. L. Thomas, Loveland, Ohio.

Our Religious World



JESUS' CAUSE IN THE SALT LAKE CITY- OGDEN, UTAH AREA

George T. Eldridge, West Terre Haute, Ind.

This writer and his wife worshipped with the church in Roy, Utah, on Sunday, May 1, 1966. Roy is between Salt Lake City and Ogden. This is the **only known** congregation walking in "the old paths" in the entire state of Utah which has approximately 891,000 people. I preached the morning and evening lessons. The church was meeting in the home of brother and sister Charles Baugh.

The first meeting as a church was in the Baugh's home on October, 1965. The last meeting in the Baugh's home was on June 12, 1966, because a building more suited for services had been rented in Kaysville. The building is The American Legion Hall, Post 82.

Every church in the Salt Lake City - Ogden, Utah area has accepted one or both aspects of the twofold apostasy that has engulfed many churches of Christ today. The twofold apostasy is (1) church maintenance of human institutions and (2) The Herald of Truth. Examples of human institutions are asylums for children and old-folks. Christians that do not believe in and accept the twofold apostasy must sear their conscience and souls in order to stay with an existing congregation.

Five families with thirteen children or eleven Christians wanted "the answer of a good conscience toward God." They, therefore, disassociated themselves completely from the church in Clearfield.

The five families did not act hastily. Much prayer and talking was done before they completely left the

church in Clearfield. The eleven Christians started a church only after it was evident to all honest seekers and practitioners of truth that Clearfield was not going to reject the twofold apostasy!

The trend of the Clearfield church was seen after the gospel meeting of brother Eural Bingham. His meeting was held in August, 1964. Brother Bingham's lessons, conversations, and behavior were in complete accord with the Bible. The majority of Christians disagreed with brother Bingham and did not appreciate his presence. The direction of the Clearfield church reached its pinnacle of no return when brother Elvis Bozarth was refused permission to hold a gospel meeting in the summer of 1965.

"Majority vote" kept brother Bozarth from holding the meeting. "Majority vote" clearly revealed that brother Bozarth was rejected for two reasons. Brother Bozarth stands for the Bible which is against the twofold apostasy and brother Bingham gave brother Bozarth the address of the church.

"Majority vote" is unknown to God's Word. The prayer and hope of the eleven Christians is that Clearfield will "stand . . . and ask for the old paths, where is the good way; and walk therein, and . . . find rest for . . . THEIR (placed here by G. T. E.) souls." These Christians stand ready to discuss differences and work for the Bible solution.

The Clearfield church is the only congregation in Davis County. The Salt Lake City church is the only congregation in Weber County. Identification could not be made with any of the existing churches. The Salt Lake City and Ogden churches are just like Clearfield. None are **patterned completely** after the N. T. nor do they desire to be under the authority of Jesus Christ. All are doing things that are foreign to the Bible.

Hearts of Christians are saddened as Jesus Christ is rejected as the sovereign ruler and saviour of His people and church. The grief is sharper when one realizes that Clearfield was not supporting the twofold apostasy financially when these five families had to leave. Her financial condition would not permit such.

The church in Kaysville is making a request. Would a gospel preacher come quickly to the heart of Mormon Country and help us establish and build the Lord's cause in Utah? The preacher must "make tents" to support himself and his dependents or find churches and Christians with our help that will support him. This congregation has much spiritual strength and is willing to pay a minimum of \$20.00 per month toward an evangelist's wage. No preacher will have to work long at "making tents" before the church will be paying a very suitable and liveable wage.

Are there any families with the abilities of Aquila and Priscilla? You are also asked to move to this spiritually void area and work vigorously sowing the seed of the kingdom.

The three counties of Davis, Salt Lake, and Weber have the glazed asbestos-white humps of the Rocky Mountains lingering in the distant horizon. Better than 50 per cent of Utah's total population of 891,000 people are concentrated in these three counties. The three counties still have much land for houses and industry. More Mormons are found in these three

counties than any other single area in the world. These three counties form the bulk of a beautiful green, desert-like, and canyon-filled valley.

Salt Lake County with its approximately 330,000 people is the largest populated county in Utah. Salt Lake City with its estimated population of 200,000 people is Utah's largest populated city. Salt Lake City fascinates one with its unexpected complex; Temple Square, New England houses, blue-chip company names, "Biblical reminders", and spires that dominate the city.

Temple Square is the headquarters of the Mormon Religion. It is found in the heart of Salt Lake City downtown business district. Tree-lined streets fan out from Temple Square. Any street east, west, north, or south is numbered from Temple Square. For example, 55 South 45 West means fifty-five blocks south of and forty-five blocks west of Temple Square.

Temple Square is a ten acre block of land. A high-walled fence completely surrounds the ten acre block of land. Inside the high-walled fence, there are beautifully landscaped grounds and solid, majestic buildings. You will find the granite Temple, whose entrance into is permitted to only certain Mormons, the historic Tabernacle, the statue of the Angel Moroni standing on the highest of The Temple's six spires, the Assembly Hall, monuments such as The Sea Gull, a museum, a Bureau of Information, and the Oldest House in Salt Lake City under Pergola.

The name "Beehive" is used all over Salt Lake City as well as the state. It is even part of the state seal which has in its center a shield upon which appears a "Beehive." The nickname of Utah is "The Beehive State." Many businesses have "Beehive" as the first word of their name such as Beehive Laundry. The prominence of the word "Beehive" is due to Brigham Young.

Young's house was named "The Beehive." "The Beehive State." Many businesses have "Beehive" as Young's house had an ornate pewter "Beehive" door-knob with a silver bee on top. **Deseret News**, the afternoon newspaper, means in **The Book of Mormon** language "Honeybee" and symbolized industry. A glorious field of "Beehives" appears on the rug in the Victorian lobby of the church-owned white brick hotel, just across from Temple Square.

Salt Lake City has excellent transportation facilities, scores of neighborhood shopping centers, brand name department stores, leading and well known chain stores in all fields, The University of Utah, fine elementary and secondary schools, and diversified employers.

The smoke stacks of industries such as Kennecott Copper, Hercules Powder, Boeing, and Litton can be seen from any high point in the valley. As this tells, Utah's heaviest concentration of industrial plants in around Salt Lake City.

Weber County with its population of about 112,000 is the second largest populated county in Utah. It contains Ogden which is the second largest city in Utah, with a population of approximately 75,000. Ogden has Weber University, a state supported institution, and many diversified and brand name consumer businesses and employers as does Salt Lake City.

The federal government as an employer in this three county area has (1) Hill A. F. Base, (2) Ogden Supply Depot, and (3) a new Internal Revenue Center.

Utah ranks fourth among the eight mountain states in number of tourists per year. Sights to see are many and varied. For the people that enjoy fishing and hunting, Utah is the place.

There is a heavy concentration of industry in the Salt Lake City-Ogden area. New industries are moving in every year. Utah is one of six states where economic expansion has been dramatic in recent years. There are not any signs that the dynamic pace will slowdown. Most of this economic growth will be and has been in the Salt Lake City-Ogden area. This is a major reason why people are moving into the three county area every day.

The bulk of the inflow of people are not Mormons. This heavy influx of people is slowly reducing the percentage of Utah's total population that are Mormons. Today, it is estimated that 55% to 65% of Utah's population are Mormons. Years ago, approximately 85% were Mormons.

No word has to be spoken about the climate of the three counties. A wonderful spring, summer, fall, and winter is enjoyed. The climate and the mountains are other reasons that draw people to this area. A visit to the three county area will win most people to become Utahians because few areas of the U. S., if any, have what is found here.

Utah's public policies, entire economy, and social outlook reflect Mormon ideals. The Mormon principles of thrift guides state spending, which is on a "pay-as-you-go-basis." Utah has a retail sales tax as well as a personal income tax.

The national average of state and local spending on relief was rising by 40% in the decade that ended in 1963. Utah reduced relief spending by 25%. A Mormon on relief is not a common occurrence. Utah's per capital expenditure in 1963 was \$6.83, less than two-thirds of the national average.

Spending on schools is high. This is based on Mormon belief that "the glory of God is intelligence." Utah leads all other states in the proportion of young people who graduate from high school, enroll in college, or pursue scientific careers.

Employers generally rate Utah high on industrial productivity and low on absenteeism. Utah's crime rate is well below the national average. Salt Lake City in 1965 did not report any juveniles who were arrested for murder, rape, or narcotic offenses.

An obstacle facing Christians is getting to know Mormons through social means. Such exist because Mormons are busy working for their beliefs and their preference generally for each other in business.

The space between the two giants, Ogden and Salt Lake City, is attracting a great number of the newcomers and those tired of city life. This is Davis County which has 268 square miles as its land area and an estimated population of 70,000 people. Examples of the growing cities are Roy, Clinton, Clearfield, Layton, Washington Terrace, Sunset, and Kaysville.

It is in Davis County that the New Testament seed can find the "good ground." The "good ground" is beckoning for the savior of mankind. Jesus Christ

can be established here. His Word can grow in the "good ground" provided that there are Pauls and Aquilas and Priscillas who will move here soon and sow Jesus Christ in the "good ground." Who will answer the call?

(Note: The church asked that I write this article. Brother Charles Baugh at 4935 S. 2450 W. or P. O. Box 191 in Roy, Utah furnished and verified the facts concerning the churches. His phone number is 825-0141.)

THE NEED FOR MISSIONARY WORK IN VENEZUELA

Tahani Pascual

(Miss Hazel Fern Evans, speech teacher at Florida College, Temple Terrace, Florida, sent me the following article written by one of her students in a speech class. She sent the following note concerning this student: "Tahani Pascual is a freshman in Florida College. When she came to college she was a Catholic. After studying for a short time she became a member of the church of Christ. Tahani worships with the University church in Tampa." — Editor.)

Oh help me, help me! That is the cry of my heart. Will no one help me to take the faith to Venezuela.

When I returned home for the vacation I realized the tragedy of my people. Eight million souls lost or on their way to perdition. Four hundred years of Catholic predominance, more or less 20 years of denominational influence, one Liberal Church of Christ which is not even the true faith.

It may be from a strange selfishness that I want to convince you to go to Venezuela and preach the gospel. It is because of the, maybe to you, uncomprehensible suffering of my heart as I walked the populated city, realizing the hopeless condition of those that surrounded me. I wanted to tell them, all, what I knew and felt; but it was impossible and sometimes even prohibited or frowned on.

The superstition, the idiocy, the ignorance of the people and then the exploitation by the Catholic Church was infuriating and pitiful. This was seen in the higher social class but aggravated in the poverty stricken class, where traces of African and Indian superstition mixed with the Catholic doctrine. Praying to the saints to win the lottery for them; worshipping the many statues of saints, Jesus and Mary, when even the Catholic Church affirms they serve as reminders and not idols. Can you imagine tying up a saint's image, or locking up the wooden idol until it promises one that he will win the lottery or that it will cease raining or insure rain? It may sound funny, but it is pitiful.

Something has got to be done, and it is your duty to do it. You are a Christian; share your blessings with your brothers and sisters in Venezuela. If you knew the suffering, the misery, you would not close your ears and hearts to my plea. Listen, hear what I have to say.

It will not be easy, no, and courage is needed and strength and faith. If you go, help will be given you,

not only by God who is always with us, but others who may not be Christians will open their doors to you. The tragedy is that most are humble, good, hard working people who strive for a piece of bread to eat and send their children out to beg: but their bondage to ignorance has been long. I also will be there and my family.

Jesus Christ ordained this to his apostles, you also should obey Christ's command, think of the children; you are needed in Venezuela: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you: and lo, I am with you always to the close of the age."

As the little children who beg for bread on the streets say: "Dios te bendiga y te lo pague en el cielo."

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LITTLE ROCK DEBATE

Little Rock, Arkansas
June 28, 29, 1966

1ST NIGHT: "Resolved that Genesis provides the most probable explanation for the origin and nature of the universe."

AFFIRMATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas.

NEGATIVE: Dr. Carl Sagan, Dept. of Astronomy, Harvard University and Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University. One hour of questions from audience answered.

2ND NIGHT: "Resolved that the Theory of Evolution has been scientifically established."

AFFIRMATIVE: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago and Dr. Thomas K. Shotwell, writer for Solsbury Laboratories.

NEGATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas. One hour of questions from audience answered.

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BALLARD-O'NEAL DEBATE

Murfreesboro, Tennessee June
13-17, 1966

FIRST TWO NIGHTS: "The scriptures teach that baptism in water is for (in order to obtain) remission of sins."

AFFIRMATIVE: Thomas G. O'Neal, Christian

NEGATIVE: P. D. Bollard, Baptist

LAST TWO NIGHTS: "The scriptures teach that a child of God (one washed in the blood of Christ) can not so sin as to be finally lost in hell."

AFFIRMATIVE: P. D. Bollard, Baptist

NEGATIVE: Thomas G. O'Neal, Christian

FOUR REELS — \$12.00

GRIDER-McCAGHREN DEBATE

Longview, Texas
October 17-20, 1966

FIRST TWO NIGHTS: "The scriptures are violated when one church sends funds to another church in order that the receiving church may preach the gospel over the radio, T.V. or conduct a meeting."

AFFIRMATIVE: A. C. Grider NEGATIVE: H. C. McCaghren

LAST TWO NIGHTS: "It is in Harmony with the scriptures for churches of Christ to send funds to a home in order that an orphan child may be adequately cared for."

AFFIRMATIVE: H. C. McCaghren

NEGATIVE: A. C. Grider

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MOSBY-TOTTY DEBATE

Frankfort, Kentucky
December 12-16, 1966

1ST NIGHT: "It is scriptural for the church of Christ to take money from its treasury to give benevolent assistance to those who are not members of the church."

AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 2ND NIGHT: "It is not scriptural for the church of Christ to take money from

its treasury to give benevolent assistance to those who are not members of the church." AFFIRMATIVE: W. L. Totty NEGATIVE: Ronald Mosby 3RD NIGHT: "It is scriptural for a local church of Christ to make contribution to a benevolent institution, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: W. L. Totty

NEGATIVE: Ronald Mosby

4TH NIGHT: "It is not scriptural for a local church of Christ to make contributions to benevolent institutions, such as Potter Orphan Home at Bowling Green, Kentucky."

AFFIRMATIVE: Ronald Mosby

NEGATIVE: W. L. Totty

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DODGE-WILSON DEBATE

Payette, Idaho
January 30-February 2, 1967

FIRST TWO NIGHTS: "The Kingdom, which is God's government, was established in the year 1914 A D - AFFIRMATIVE: Charles C. Dodge, Jehovah's Witness NEGATIVE: John W. Wilson, Christian

LAST TWO NIGHTS: "The Scriptures teach that man has a soul or spirit which is immortal."

AFFIRMATIVE: John W. Wilson, Christian

NEGATIVE: Charles C. Dodge, Jehovah's Witness

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BRITNELL-STATEN DEBATE

Little Rock, Arkansas
December 6-10, 1965

1ST NIGHT: "The scriptures teach that one is forgiven of alien sins, saved or born again, at the point of faith when he obeys the command, Believe on the Lord Jesus Christ, which takes place before and without water baptism."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

2ND NIGHT: "The scriptures teach that water baptism for a penitent believer is essential for the forgiveness of alien sins or conversion."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

3RD NIGHT: "The scriptures teach that the church or kingdom was established or set up before Pentecost in Acts two."

AFFIRMATIVE: Ralph Staten, Free Will Baptist

NEGATIVE: Eugene Britnell, Christian

4TH NIGHT: "The scriptures teach that the church of Christ (the kingdom) was established on the first Pentecost following the resurrection of Jesus Christ."

AFFIRMATIVE: Eugene Britnell, Christian

NEGATIVE: Ralph Staten, Free Will Baptist

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CROWE-SMITH DEBATE

Oklahoma City, Oklahoma
May 20, 21, 1966

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

AFFIRMATIVE: J. T. Smith

NEGATIVE: Glenn Crowe

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The News Letter Reports

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



Walter N. Henderson

Walter N. Henderson passed from this life May 4, 1967 as the result of a heart attack. He was buried in Neunanaville Cemetery near Alachua, Florida, May 7, 1967. He was 60 years of age.

I first met brother Henderson in 1946 when he was preaching at 9th Avenue in St. Petersburg, Florida and I was preaching in Clearwater, Florida. Since that time I have learned to know him well and love him much. His work speaks well for him. He will be missed by brethren who knew him. Our sympathy goes out to his wife and children in their loss.

H. E. Phillips

Charles F. House, San Luis, Arizona — Brother Filiberto Jimenez who preaches at Sonoyta, Mexico, along the far western U.S.-Mexico border, is in need of immediate support. Brother Jimenez once preached for the Assembly of God denomination throughout Mexico. He was educated in their denominational seminary and was once offered the entire country of Guatemala for this denomination, but refused. He obeyed the gospel of Christ on December 28, 1964. He was baptized at the 5th Avenue church building in Yuma, Arizona by Andres Gutierrez. Later his wife was also baptized into Christ.

In June, 1965 he moved with his family to Tijuana B.C., Mexico (just south of San Diego, Calif.), a city of 250,000 with no faithful church of the Lord, but where five liberal churches are found. We went to help them for four or five months. During this stay two of Filiberto's teen-age children obeyed the gospel.

The 50th & University church in San Diego helped him some for several months at that time. Due to crowded conditions in school and his children could not get in school, they returned to Mexicali where his children could get into school. From November, 1965 to March, 1967 they were members at Mexicali.

On March 12, 1967 brother Jimenez took the responsibilities of an evangelist at Sonoyta, Sonora, Mexico. He and his wife have eight children. Between March 12th and April 30, 1967 he received a total of \$65.00 support. He tries to make a living selling patent medicines in the town where he lives, but it is practically impossible.

He is standing for the truth and will not accept support from liberal churches anywhere. This man is worthy and is in immediate need of \$200.00 per month regular support. Please contact him direct: Filiberto Jimenez, P. O. Box 47, Lukeville, Arizona 85341.

SISTER SEEKS BROTHER WHO IS A GOSPEL PREACHER

J. B. Grinstead, Columbus, Ohio — Mrs. Judith Malngren of 289 Dakota, Columbus, Ohio would like to get in contact with her brother, John W. Stacy. Mrs. Malngren says she has not heard from her brother for seven years and only knows that he is a gospel preacher. If you know this brother, please contact his sister at the above address, or write: J. B. Grinstead, 3372 Camp Chase Drive, Columbus, Ohio 43204 before July 31, 1967. After July address me at: 5 Mohawk Avenue, Fernglen Manor, Glen Burnie, Maryland, 26061.

CHURCHES RECONCILED

Notice to brethren everywhere:

Identical letters were exchanged Sunday, May 21, 1967 relative to the division (both real and otherwise) that has been existent for over 4 years in Wichita Falls, Texas between the two congregations, Floral Heights and Westside. Both groups of brethren asked the other to forgive them and pray with and for them that the cause of Christ might be furthered.

Brotherly,

/S/ Gerald Goodson, evangelist at Westside /S/
Donald Willis, evangelist at Floral Heights

J. Edward Nowlin, Decatur, Ga. — Harold Tabor of Indianapolis, Indiana just closed a good meeting with us. One has been baptized since the meeting closed, and the work here goes well.

REPORT ON THE NORWEGIAN WORK

Bill Pierce, Hillsboro, Ohio

Through the financial help of interested brethren, it was my privilege to visit Norway last month for

the purpose of preaching in a Gospel meeting. The Bob Tutens and the Tom Thornhills are the two American families now working in the city of Bergen. It is their desire and intention to invite from time to time, those who have formerly worked in Norway to hold meetings for the encouragement and growth of the work. Large daily announcements in the local paper and passing out 2,000 copies of their paper "Tilbake Til Bibelen" (Back to the Bible) were used to prepare for the meeting. As a result of their preparation, we had 44 visitors to our meeting and some of these came more than once. There was an average of 27 children to their Bible classes while I was there. They usually average from 30 to 35 each Sunday. Unfaithful members as well as prospects were visited. Several heard the Gospel in its purity for the first time and new contacts were made.

After the meeting in Bergen, this writer along with brethren Tuten and Thornhill visited the city of Stavanger. I had lived in this city while in Norway in an effort to establish the Lord's church. Before I returned to the states last summer, it was necessary to withdraw fellowship from a Norwegian brother, Olaf Reinholdtzen, who was to carry on the work after I left. The reason for withdrawal was due to his forsaking the assembly and for his failure to follow Matt. 18:15-17 in solving a serious domestic problem. Recently it was reported in different papers that brother Reinholdtzen was a faithful Christian, that there was a true church in Stavanger and that the future looked bright for the church there. Having knowledge to the contrary, it was our desire to talk with brother Reinholdtzen to see if there had been any repentance on his part. We did talk with him and we learned that he is not conducting services and that the last four he had conducted, no one had come. Brother Reinholdtzen still needs to repent and until he does, he should not be supported in his work by faithful brethren. It was our hope and prayer that he would repent, that he could be recommended to brethren as faithful, but our visit proved otherwise. Pray for him that he might see his error before it is too late.

The brethren in Bergen are doing a good and faithful work. The Tutens are soon to leave Norway after almost four years of continuous work. Bob and Marian are to be commended for their faithfulness, patience and love toward this work. They will move to Warner Robins, Georgia the first of August. The Thornhills will continue there after they leave. It was a pleasure to become acquainted with Tom and Carol. They are doing fine in the language and from my association with them, it is my feeling that they are well suited to the Norwegian work. Tom Bunting and family will soon move to Bergen to work with them. Brother Bunting is a faithful Gospel preacher and needs your financial help. He is still lacking support and travel funds. If you can help him, contact him at: 2410 S. W. 14th St., Miami, Fla. 33145, before June 9th, or after this date at: Natlandsveien 84, Bergen, Norway.

The Lord answers prayers, pray for the faithful in Norway!

"WE ARE WELL ABLE TO TAKE IT"

(Numbers 13:30)

Bob Tuten, Natlandsv. 84, Bergen, Norway

In the year 1490 B.C. the Israelite nation, weary with wandering, encamped at last in the desert of Paran at Kadish. The long-awaited time to take possession of the promised land of Canaan had finally become reality. The congregation proposed that spies be sent out (Deut. 1:22) and Jehovah commanded Moses to send spies "of every tribe of their fathers," each man a prince (Num. 13:2). Of all these distinguished men of rank, only Joshua and Caleb are well known. The ages of time have forever erased the names of the other ten from the minds of men. But the faith, courage and child-like faith of Hoshea the Ephraimite (whose name was significantly changed to Joshua, Num. 13:8,16) and Caleb have unquestionably carved for them an honored place among the heroes of the Bible. Only two these brought back an optimistic report.

"SEND THOU MEN"

Moses instructed the spies to pass through the Negeb and into the mountain of the Amorites (v. 29), to search out the conditions of the land. They were to investigate the fertility of the land, the fortifications of the cities, the number and strength of the people and to bring back samples of the produce. It is significant that the people themselves first requested spies to be sent out for information of how to take the land, not if they could take it. The entire Israelite nation had ample cause for optimism on this momentous occasion, for God had many times demonstrated His providential watch, care and protection. The plagues of Egypt, crossing of the Red Sea, manna in the wilderness, and water at Rephidim are but a few examples.

We today are commissioned of God to "go into all the world and preach the gospel to the whole creation" (Mark 16:15). Can we, with any less enthusiasm than Israel first displayed, please God in obeying His commands? "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

"AN EXCEEDING GOOD LAND"

None of the spies could deny the land God gave them was an "exceeding good land" that "floweth with milk and honey." So fertile did they find the land that it required two men to bear one cluster of grapes on a staff between them. So impressed were the spies that the place from which the grapes were taken was called "a cluster" (Esheol) from that day (Num. 13:24).

The gift of God to man has always exceeded man's fondest dreams (Eph. 3:20; Ps. 8:4). The fertile land of Canaan is microcosmic in comparison to the eternal land of blissfulness. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city" (Heb. 11:16). As Christians sojourn and labor in the Lord's vineyard, they are expected as stewards to be "found faithful" (I Cor. 4:2). The world is our field of labor and the neglected fields are many. Our Lord's statement

that "the laborers are few" (Matt. 9:37) has become more meaningful to me during the past three years here in Norway. In this country the church of Christ is virtually unheard of. Far more remarkable, the laborers are proportionately even fewer. Only two full-time workers are presently sowing the gospel seed in this country. Like the land "flowing with milk and honey," Norway offers all of us a challenge and responsibility.

"GIANTS IN THE LAND"

The enthusiastic excitement of Israel was soon transformed into fear, distrust and murmurs by the reports of giants in the land. The fertility of the land, the blessings to be enjoyed and the providence of their God paled into insignificance when the spies beheld the fortified cities and the tall men of valor. Whereas Israel formerly had said, "let us send forth men before us" (Deut. 1:22), they now said, "we are not able to go up against the people" (Num. 13:31) and "we were in our own sights as grasshoppers and so were we in their sight" (v. 33). Though Joshua and Caleb "had another spirit," the people "bade stone them with stones" (Num. 14:10). Centuries of history offers no greater example of ingratitude, weak faith and mistrust than this. They forgot the promises of God. "I will bless thee, and make thy name great; and be thou a blessing . . . and him that curseth thee will I curse" (Gen. 12:2-3). "Ye are come unto the hill country . . . which Jehovah our God giveth unto us . . . God hath set the land before thee. Go up, take possession" (Deut. 1:20-21). "The God of thy fathers hath spoken unto thee, fear not, neither be dismayed" (v. 21).

God's gift to man has never been unconditional be it the land of Canaan or, its anti-type, the heavenly home. Though God gave his Son to save mankind (John 3:16), Jesus himself said, "he that believeth and is baptized shall be saved" (Mark 16:16). Though sins once blotted out are forever forgotten (Heb. 10:17-18), eternal life is dependent upon faithfulness (Rev. 2:10).

Every Christian has some responsibility to lost souls throughout the world. Too often we are concerned more with the increase of our labors than with spreading the seed. We are commanded to scatter the seed. This is our responsibility. The Bible teaches that God gives the increase as it pleases him (I Cor. 3:6). Increase then is God's responsibility. Who are we to determine in which field God will give that increase? We should think less of numbers baptized and more of numbers **not** baptized.

"A YEAR FOR A DAY"

"After the number of days in which ye spied out the land . . . shall ye bear your iniquities, even 40 years (Num. 14:34). What a shame! Out of the entire nation of Israel only Joshua and Caleb actually saw the promised land. But even they, who "had another spirit" and "stilled the people," suffered the consequences of 40 years wilderness wandering.

One cannot travel to another country where sects are numerous and Christians are so few without asking himself "why is this the case?" The answer is simple. Sectarian "missionaries" have been at work in these places for generations while the people of God have hesitated. "The field is too slow,"

"the language is too difficult," "the cost is too great" are common excuses. But in the words of the Holy Spirit, "if Jehovah delight in us, then he will bring us into this land, and give it unto us . . . only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from them, and Jehovah is with us: fear them not" (Num. 14:8-9). Wherever the field, whatever the obstacles, **WE ARE WELL ABLE TO TAKE IT.**"

HEBREW WORD STUDIES

Harold Tabor, Indianapolis, Ind.

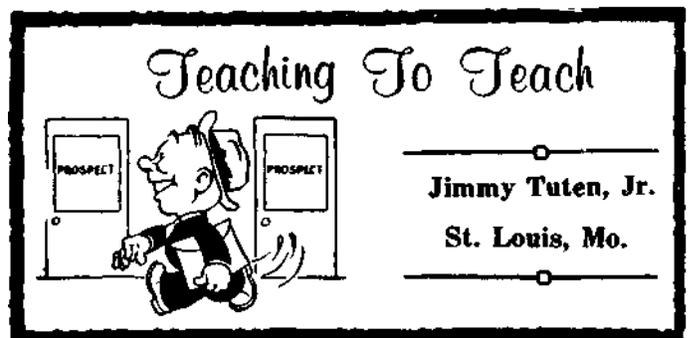
NAMES OF GOD NO. I

The difficulties of a Hebrew translator usually begin with the names of God. The word EL is the simplest term for what is divine in contrast with what is human. The Hebrew words ADAM (man or mankind equivalent to the Greek ANTHROPOS) and TSH (as opposed to woman, equivalent to avar principally) are both contrasted with EL cf. Ezek. 28:2, Hos. 11:9.

The origin of the word seems to be expressed by the term power or might. It suggests power which man cannot attain or master. We may assume that the Semitic concept of power was the basis of which they understood the divine entity.

EL is used in compound names to distinguish the God of Israel over the other gods. This is shown by appealing to certain distinctive qualities peculiar to Jehovah, the God of Israel. Some of these are: EL-SHADDAI meaning almighty God, Genesis 17:1; EL-ELION meaning Most High God, Genesis 14:18; EL-OLAM meaning Everlasting God, Genesis 21:33; Psalm 90:2.

The plural of EL is ELIM and is never used of the true God (Ex. 15:11, Psalm 29:1; 89:6 and Dan. 11:36; the latter passages may be rendered mighty ones or gods, cf. marg. read, in ASV).



AN ANALYSIS OF SEEKING THE PROSPECT

A local preacher of austerity climbed into the high church steeple,
That he might be near to God, to hand His word
down to the people.

Every day in sermon script, he wrote what he thought came from heaven, And threw it down on the people's heads two times one day in seven.

In his age God called him to die, and he cried out from the steeple, "Where art thou, Lord?" And the Lord replied, "down here, among the people."

The personal worker, whether he be preacher, elder, deacon, or the average Christian, does not wait for the people to come to him; he goes to the people! There are clear, definite New Testament examples for this type of teaching. The Apostles taught "... daily in the temple, and in every house" (Acts 5:42). This was characteristic of the Apostle Paul, who did much of his work publicly, and from house to house (Acts 20:20). Even persecution did not dampen the zeal of the early church (Acts 8:1,4).

In our day, there is the tendency to depend upon paid professionals to do the work of "personal evangelism." When members of the church develop this attitude, they bring into existence the "clergy-laity" relationship. Preachers contribute to this feeling by their smugness. There are always a few who act as if they are the specialists who can only be spared to preach to half-filled auditoriums with ready made audiences. In this scheme of "passing the buck" souls are lost in sin.

One of the main problems of personal work is gaining the knowledge of how to go about finding prospects and setting up the appointment for the home study. In this writing a few suggestions and hints are offered with the prayer that some assistance will be gained by those who desire to fulfill their obligations to those who are lost in sin.

SELECTING THE PROSPECT

In order to save effort and time a systematic method of seeking prospects is mandatory. A haphazard search only wastes time and will likely fail. Even after one has selected a number of individuals as prospective students in a home study arrangement, one has to know how to go about singling out from among this list those who are more interested in their souls, and thus most likely to respond to a home study. Without some concerted effort, all the preparation made on the part of the cottage meeting teacher will be futile. Inasmuch as most personal workers spend three-fourths of their time looking for someone to teach, and only one-fourth of their time in actual teaching, one can get an idea of how important good prospecting is. The best personal workers are those who definitely go about the function of "target prospecting" by looking for a certain type of individual, who knows the value of spiritual needs. Care in learning how to "target in" on a prospect will help to eliminate wasted energies. Learn this fundamental principle early and work it into your efforts.

ATTRACTING PROSPECTS

Our Lord said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 5:35). With all our modern means of communication we are coming into contact with more people than

we have ever reached before. Among the multitudes who may be viewed as untouchables are many who have a deep and sincere desire to learn the truths of God. Lift up your eyes and become all things to all men, that you might by all means save some (I Cor. 9:22).

Where does one begin to look for prospects? The answer is simple: begin with those who have shown an interest in the church of the Lord. You will find these among those who visit the services of the church, among relatives of those whose membership exists where you worship, in the contacts made through the Vacation Bible School, among those who respond to articles written in the newspapers and periodicals, and those whom you meet at funerals and hospitals. Personal observation will open up new avenues of possibilities in addition to these, such as new residents in the city or community, and unfaithful members.

One of the best methods of seeking prospects is what salesmen call "using the user." We may refer to this as the "endless chain." What this simply means is this: a new convert will have a friend, neighbor, spouse, or someone whom they might interest in a home study. Experience teaches that this is one of the best techniques for attracting prospects. Other proven and tried methods of attracting people are through newspaper articles, bulletins, correspondence courses, visitation programs, etc.

SETTING UP THE APPOINTMENT

In the field of retailing, salesmen who go from door to door selling their products have less success than those who work by appointment. This is certainly true in personal work. It is always best to have a definite time set aside for study. It gives the teacher a chance to better prepare his lesson. The prospect will have some idea of what to expect as to the time for the study, the location of the class, and the nature of the material to be presented. The teacher should survey completely his plans for the class with the one to be taught God's word. If the prospect does not wish to make an appointment for a later date, but prefers to study on the spot, then take advantage of the occasion and teach him the gospel plan of salvation. However, those classes which will have the greatest advantages are those set up by pre-arrangement.

It is this writer's personal conviction that one of the main difficulties in cottage meeting work is the matter of knowing how to ask the prospect for permission to have a study in his home. The fear of refusal causes many to back away from setting up appointments. Even if one says "no" to your proposal and will not allow you to study with him in his home, such information is of great value. Such knowledge will help you avoid forcing the issue. Other opportunities will present themselves. The prospect will do one of two things: either respond to your request for a class, or say "no." In either case you need to know his disposition of heart.

WHO SHOULD SET UP THE APPOINTMENT

The matter of "who should approach the prospect for an appointment" is vital and deserves some comment. While there are no doubt a number of people

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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 00 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: 351-9-1428

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: Tom O. Bunting
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within the framework of the local church who are capable of setting up appointments for study, it is always best that the one to do the teaching should be the one to make arrangements for the class. In this way the teacher gains confidence from the prospect and has some knowledge of the background of the one to be taught. It is never a good policy to have one party set up the class and another, who is a complete stranger to the prospect do the teaching. If such does become necessary, have the teacher accompany the party who sets up the class at the time the arrangements are made. In this way proper introductions and arrangements can be made by the parties involved.

APPROACH SUGGESTIONS

The following simple rules, if followed and properly applied, will be of great benefit in approaching the prospect for an appointment:

(1.) **ALWAYS BE YOURSELF.** Act as natural as possible and do not maintain an atmosphere of professionalism. Always being yourself is the sure way to assure the prospect that you are personally interested in him, and that you are working with him because you want to, and not because you had some assignment to fulfill.

(2.) **LEARN ALL YOU CAN ABOUT THE PROSPECT.** Do this, if possible, before definite arrangements are made for the class. You should know something about his family background, his pursuits, and religious thinking. The latter is especially important, since most people are satisfied about their particular beliefs. Try to get this information without offence to the parties involved. Such information will help in presenting the truth in an effective way.

(3.) **KNOW YOUR LESSON MATERIAL.** This will aid you in presenting a picture to the prospect as to what he can expect during the series. Knowledge of your material will also help you to be enthusiastic about the class and demonstrates that you are personally "sold" on the class. It is in making arrangements for the class that you sell the cottage meeting class to the prospect.

(4.) **SECURE A COMMITMENT.** This is the prime purpose in approaching the prospect for an appointment. You may do this by asking leading questions that require "yes" answers. Do not impose on the prospect and always be courteous.

CONCLUSION

We must face the fact that most prospects usually do not allow more than one approach for home studies. This means that the initial approach must be aimed at more than simply a "feel the prospect out" approach. A better impression is always made when you get to the point and heart of the matter. Personal study, training, faith, and zeal are absolute necessities. Target in now!

THE PURITY OF THE CHURCH

Leslie E. Sloan

There are a number of things in which responsibility rests upon members of the Lord's church to keep it pure. These include worship, name, doctrine, and origin. There is another I wish to mention. The church must be kept pure in organization.

It is evident that a number of people, including Christians, are unfamiliar with what the Bible teaches regarding the organization of the church. The word church is used in the Bible in two senses — the universal (Matt. 16:18) and the local (I Cor. 1:2). The church universal is simply the church in its entirety, composed of all who have obeyed the gospel of Christ by belief, repentance and baptism. The church in the local sense is simply a body of Christians in a certain locality, such as Jasper, Decatur or any other place where Christians meet to worship God in spirit and truth.

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As to organization, God never did give the universal church any organization. There is not one word in the Bible that would suggest any kind of organization for the universal church. Any organization which the church possesses is of a local nature. Men have corrupted this by organizing the church in the universal. But it constitutes an impurity. Thus the Lord's church has no ecclesiastical form of government on the earth. There is no earthly headquarters. Each local congregation is autonomous, and gets its instructions from heaven where the head, Christ, resides. These instructions have been given to us by the God of heaven at the disposition of the Holy Spirit. This is not a direct revelation as some would suggest, but is rather the word, the Bible, that has been reviled unto the apostles by the spirit and written unto us in words which can be understood (Eph. 3:1-11).

Then what organization has God given the church? We have already noted that God made His Son Jesus Christ the **head** of the church (Eph. 1:20-23). Since Christ is **the** head, this eliminates any other head. Thus men create a head on earth it constitutes an impurity and the organization of the church is corrupt. This is true whether the head is comprised by one man or a group of men.

God also gave each local church an organization within it. The ruling body within the church (subject to the instructions of the head, of course) is the office of bishops. Those who serve in this office are also called elders, shepherds, overseers, presbyters and pastors. These terms are not synonymous but all refer to the same office, and serve to point out the responsibility and importance of the office.

Thus elders have the rule or oversight in local congregations. They are required to be examples to the flock. This good example (I Peter 5:1-2) places them in a position to exercise their rule in a peaceful and harmonious manner. But the example is not rule. There is a difference between rule and example. A father sets a good example before his children, but he still must rule or govern them. The example does, however, provide impetus in the children to obey the rule of the good father. So it is with good elders.

In the organization which God gave the church,

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elders were always spoken of in the plural. There was no such thing as "the presiding elder." Each local congregation was ruled by a plurality of elders, which made each local church autonomous, possessing the right of self-government and being independent of all others.

The other office in the church in the organization of it, is that of deacons. This is not a ruling office as some contend. But deacons are subject to the oversight of the elders. Deacons also, were spoken of in the plural. Like the elders, they sustain the same relationship to their office. They are all equally related and responsible.

The work of deacons is subordinate to that of elders and thus requires the services of another office. The original meaning of the word deacon meant a helper or assistant. This meaning suggests their work and its nature. In New Testament day, the work of deacons was that of assistance to the elders in carrying out the various temporal affairs or duties. The first instance of such is recorded in Acts 6. Although these seven men chosen by the church to take care of the neglected widows in the church at Jerusalem were not referred to as deacons, they, nevertheless, acted in this capacity. Deacons were servants of the church subordinate to the elders.

Preachers or evangelists, as they were called in the New Testament, constituted no office in the organization of the church. Neither were they called "Pastors."

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