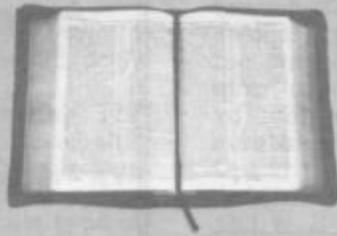


# SEARCHING *the* SCRIPTURES



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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## WHAT IS REVELATION?

H. E. Phillips

The idea of a revelation of God's mind to man is repulsive to many, even some religious people. This is an attack upon the Bible. Many claim that the Bible is not an accurate and dependable revelation for man in matters of faith, morals and a guide to eternal life. Because of this attitude many attempts have been made either to take from the Bible those things considered unimportant, or to add such things that are thought to be needed. If it is in truth and fact a revelation from God to man it most certainly is sufficient for all purposes.

Revelation is the uncovering or revealing of something unknown. Even nature itself is a revelation. The universe reveals some greater power than is known upon the earth. "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1). Something may be known of the invisible things of God by the things clearly seen: the things that are made (Rom. 1:19,20). No man can honestly observe the world in which he lives and deny a power and intelligence to bring it into existence. This declares that God is, but it does not tell us His will for man.

There are four terms used in the word of God that express the meaning of revelation. A few thoughts on these words perhaps will provoke further study of this subject.

1. Reveal. This is from the same root word as revelation, and it means "to uncover; reveal; make naked." This tells us that something was covered and in the act of uncovering it was "revealed." In the case of the Bible it was the mind of God that was hidden or covered and the act of revealing it made it known to man. This is something God must do for man (I Cor. 2:10; Rom. 1:17. Rev. 1:1; Gal. 1:11,12).

God sees and knows all things, hence nothing is covered from Him (Heb. 4:13). He knows the past, present and future perfectly; it is all in His mind. With man many things are covered, and many things he can never uncover for himself. He is limited by time, space and ability. He knows nothing of the future by himself; it is covered to him. Since the future is uncovered to God, and man can not uncover

it for himself, God must reveal it to him if he ever knows it.

Many things are covered from man because of his sinful nature. He does not often know what is good for him; it is covered from him. He does not know his way (Jere. 10:23). He does not know how to get out of his sins. He does not know how to get to heaven and avoid hell. He does not know his origin, purpose or destiny. But all these things are open and naked to the eyes and mind of God, and the only place man can get this information is to learn them from God. Only God can uncover His own mind. Hence, the process of "revealing" these things by the Spirit of God who knows the mind of God is the revelation that makes the Bible what it is. God "breathed out" His mind to man and it became uncovered or revealed to him (II Tim. 3:16,17).

2. Declare. The idea in declare is to "tell out" or "lead out." It suggests the "drawing out" or "exegeting" of something.

In John 1:18 we have this example of "drawing out": "No man hath seen God at anytime; the only begotten Son, which is in the bosom of the Father, he hath declared him." Christ is the one who brings out or unfolds what is hidden in the mind of God by "declaring" it. That is exactly what revelation is.

What needs to be "drawn out" is what is hidden or concealed. This is what is in the mind of God but not in the mind of man. By "declaring" it to man, it is "led out" of the mind of God into the mind of man. This which is declared is the truth regarding God. The eternal purposes and plans of God were hidden in His mind from the beginning of the world (Eph. 3:9), but now they are revealed in Christ who knows the mind of God.

3. Manifest. This word means "to bring out; bring to light or in the open; to make something known." To bring to light or to make it known implies that before the thing was in darkness or unknown. It was hidden in the mind of God and brought forth by the revelation through Christ (Rom. 1:19; Titus 1:3; I Cor. 4:5). When God makes known or "brings out" what is in His mind, He makes manifest those things which before were mysteries to man (Heb. 4:13).

4. Mystery. This word is often used in contrast to what is made manifest. The word speaks of the cover itself. This is what is in God's mind that had not been brought out. Paul uses this word sometimes in referring to what was hidden before the revelation of the New Testament. A "mystery" is what is un-

known, and to make it manifest is to make it known. There are no mysteries to God because all is known to Him. Therefore, the things that are mysteries are those things in the mind of God that have not been made known to God. They are mysteries to man, not God. "How that by revelation he made known unto me the mystery . . ." (Eph. 3:3). This was done by the Holy Spirit revealing the mind of God to man (I Cor. 2:10-13).

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# Editorial . H. E. Phillips

## SOME LETTERS TO THE EDITORS

The gospel of Christ has always provoked response of some kind from those who hear it. Sometimes the response is complete obedience; sometimes it is violent rejection. In between these two opposite reactions is that indifferent, unconcerned and passive attitude. Jesus said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). Anyone who preaches and practices the truth of the New Testament can expect strong opposition from some. This is not to say that opposition is a guarantee that one is standing for the truth, for truth itself stands opposed to error. The general idea today that the right kind of preaching is accompanied by almost universal acceptance is simply not so. The persecution of Christ, the apostles and Christians in all parts of the world in New Testament times shows what follows the preaching of the word of Christ.

I am glad to receive letters of disagreement from readers because it causes me to study to make sure of the truth and it gives me an opportunity to deal specifically with matters of misunderstanding. I know one thing for sure from such letters: someone is reading the paper and getting the point.

I have several letters from readers who did not ask that their names be withheld, who either gave their judgment of the paper and its contents or asked questions to be answered. Two of these letters are reproduced here which will serve a purpose in this article which I shall point out as I go along. God knows my heart that I have no ill will whatever toward any person who writes or differs with me. Anyone whose letter appears here may have the

space to say what he wants to say in reply to anything I shall say. Following are the letters and my comments respect them.

May 22, 1967

Gentlemen:

I am returning your issues of "Searching The Scriptures" and you can cancel the balance of this subscription and refund the money to whoever submitted my name to you. I do not believe the way that you people do and therefore do not want this type of religious paper in my home. Your thoughts and editorials will never change my views on the true Church of Christ.

Respectfully yours,  
Randell Williams  
Nashville, Tenn.

Of course, I shall be happy to comply with the request of this reader. His name shall be immediately taken from our files. If you are receiving Searching The Scriptures without having paid your own subscription, someone thought enough of you to pay for your subscription, hoping that you would at least study the things said in the light of God's word. But when one writes that he does not want to read the paper, his name is taken off the mailing list at **his request**.

The above letter is a perfect example of prejudice in the strongest form. Notice: "I do not believe the way you people do . . ." Does this mean that we are wrong and he is right? What if a Roman Catholic should say the same to this person? Would it follow that the Catholic is right and this man is wrong? Certainly not! What this person is really saying is: "I do not agree with you and I do not want to hear what you have to say because I do not want to hear anything that conflicts with my views."

This is further established by the next statement: "Your thoughts and editorials will never change my views on the true **Church of Christ**." He will **never** (emphasis his) change his views. When one closes his ears to any evidence that does not agree with his views, there is not much anyone can do for him. I am made to wonder just what view such an one has "on the true **Church of Christ**." If it is the same as taught in the New Testament, he has nothing to fear from investigation; If it is different, he must learn it before he goes into eternity. Jesus said some "seeing see not; and hearing they hear not, neither do they understand" (Matt. 13:13).

June 8, 1967

Dear Bro. Phillips:

Please forgive me for my ungratefulness in not writing you a letter of thanks in your liberalities in sending me copies of your Searching The Scriptures.

In your issue of February, 1967 on page 3 the last paragraph of your Editorial allow me to quote your statement. "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, un-

ashamed and unafraid to boldly speak His word, and give Him glory for all good done to the very end. So be it."

With this statement brother Phillips please help me search the truth by myself by answering my questions viz:

1. Do you consider as error the Orphan Homes and the Herald of Truth Radio Sermon sponsored by the Highland church church (sic) of Christ being defended by brethren Guy N. Woods, G. K. Wallace and E. R. Harper?

2. If yes, are you willing to meet said brethren in a written debate in your paper "Searching The Scriptures" and in the Gospel Advocate also?

3. If said methods of Orphan Home caring and Radio Sermons Cooperation are wrong are you also willing to put in a written debate to be published both in your paper and in the Gospel Advocate paper of the brotherhood your negative propositions and affirmative propositions arrangement which are Scriptural to be denied by either the (sic) Wallace, Woods or Harper?

Yes brother Phillips kindly help me see, search, weigh or balance the truth by myself examinations by your printed or written debates to be published on both Searching The Scriptures and in the Gospel Advocate. May I repeat if you consider said Orphan Home Caring and Cooperation defended by brethren G. K. Wallace, Guy N. Woods and E. R. Harper are unscriptural please answer me back sending your Affirmative Propositions and Negative Propositions on said Orphan and Cooperation issues with your suggestions of the length of time and pages the written debate be conducted and I shall as soon as I receive it forward immediately to brother Woods for his consideration also to help me weigh, examine truth by your written debates, God willing.

Praying, hoping, thanking and waiting for your soon reply, I remain

Your brother in Christ,  
Laureano N. Belo  
Koronadal, Cotabato,  
Philippines

If I can judge from this letter, this brother is honest in heart and wants to find the truth from the word of God. I appreciate his letter very much and will give a frank and direct answer to his questions.

Brother Belo, your quotation from our editorial of February, 1967 is correct, and to this we are dedicated because we believe it to be according to the will of God. If we learn otherwise, we will change immediately and will not be ashamed to admit it. Now to the questions.

1. Yes, I consider the Orphan Homes and the Herald of Truth Radio Program as "defended by brethren Guy N. Woods, G. K. Wallace and E. R. Harper" error. Don't be confused by this answer to think that I believe caring for orphans or preaching the gospel over the radio is wrong. The real issue is not the work being done; it is the unscriptural organizations through which the church tries to do the work. I oppose these unscriptural organizations as centralized agents through which thousands of congregations cooperate on the same grounds and for the same reason I oppose the Missionary Society

through which churches try to preach the gospel to the lost. I am not opposed to the preaching of the gospel, but I am opposed to the human system through which it is done. The usual defense is to divert attention from the real issue to the work being done and charge that we are against the work. This is not so, and by this time most brethren ought to know it.

2. Yes, I am willing to meet these brethren, one or all three, in a written debate on this subject in both Searching The Scriptures and the Gospel Advocate. Let me say kindly, do not hold your breath until the editor of the Gospel Advocate agrees to such an arrangement, even if these brethren would agree to such a written discussion. I seriously doubt that you could get your letter above in the Gospel Advocate with no other comment. I may be wrong, but you could prove it to yourself by trying.

3. Yes, I am perfectly willing to submit an affirmative of what I believe the Bible to teach, and I will also write what I will deny. However, I am almost certain that not one of the men you mention will deny what I will affirm. I will be put in the same position in which they would be found if writing an affirmative proposition with a Christian Church preacher on instrumental music in worship. If they affirmed: "The scriptures teach that Christians are to sing in worship to God", the Christian Church preacher would not deny it. They would have to affirm a negative: "The scriptures do not authorize instrumental music in worship."

I will affirm any one of the following propositions regarding "Orphan Home caring and Radio Sermons Cooperation" —

"The scriptures teach that every Christian is to care for any orphan in need according to his opportunity and ability."

"The scriptures teach that churches of Christ are authorized to care for the needy saints and widows indeed."

"The church built by Christ is fully capable of doing all that Christ authorizes it to do without any human organization through which to do it."

"The scriptures teach that each congregation of God's people is completely independent and autonomous in all its work authorized by Christ."

"The scriptures teach that the rule of elders is limited to the flock which is among them."

"The scriptures teach that churches of Christ cooperate without any organic tie or central organization."

These are some of the affirmative propositions I submit, but I doubt that any of the men you mention would deny them. This, however, is exactly what I believe the scriptures to teach.

I will deny any one of the following propositions regarding this matter —

"The scriptures teach that churches of Christ may build and maintain benevolent organizations through which to care for orphans."

"The scriptures teach that churches of Christ have a benevolent responsibility to those of the world."

"The scriptures teach that churches of Christ may pool their financial resources in one eldership to preach the gospel to the lost."

"The Herald of Truth of Abilene, Texas is a scriptural arrangement through which churches of Christ may preach the gospel."

These are a few of the simplest propositions that deal with the real issue. Ambiguous and wordy propositions tend to cloud the real issue and provide a field for side and unrelated questions.

Any length articles and number of pages will be suitable to me. I have no hope whatever that such a discussion will come about. I have nearly as much chance to stand in Red Square in Moscow and denounce Communism as to present my understanding of God's word on these subjects through the pages of the Gospel Advocate.

Thank you for your good letter and may God bless you to learn the truth that is found in the word of God. I shall be happy to help in any way.

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**ANSWERS**

I Peter 3:15

**FOR OUR HOPE**

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**QUESTION** — Some use James 5:14-16 for proof that divine healing continues today. Is the sickness referred to in these verses physical or spiritual? It seems that verse sixteen makes it spiritual. If so, are not those who use this to prove divine healing today guilty of perverting the word of God? — W.P.  
**Answer** — Before attempting an answer let us read carefully the text:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

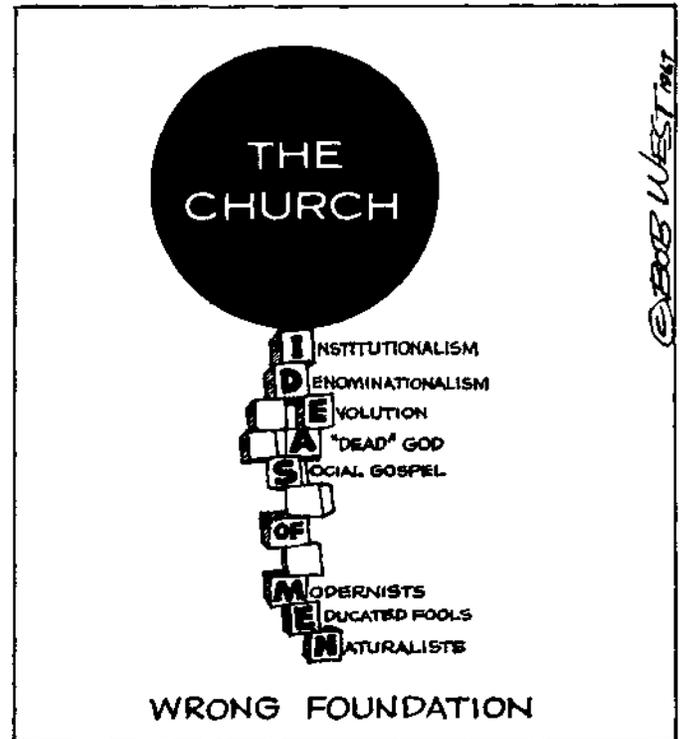
I believe that a twofold healing is referred to in these verses — one physical, the other spiritual. The prayer of the elders (v. 14) relates to physical illness.

In the early church spiritual gifts were given through the laying on of hands by the apostles (Acts 8:18; 19:6). One spiritual gift was that of healing (I Cor. 12:9). These gifts served to strengthen and sustain churches in a day when they were without the New Testament — by confirming the word (Mark 16:20; Heb. 2:2-4) and revealing truth on various issues (I Cor. 12:1-11). It is only natural to conclude that among those to whom the apostles imparted these gifts would be the elders in the various congregations. After all they are shepherds of the flock and bear a special responsibility toward all therein. The congregation is a "charge allotted" to them (I Pet. 5:1-5).

Now, looking at our text again we find that elders are to pray over the sick. James says, "the prayer of faith shall save the sick, and the Lord shall raise him up" (v. 15). What follows is significant! Notice, "and if he have committed sins, they shall be forgiven him." This is a spiritual healing (a forgiveness of sins), but it is in **addition** to the former healing. Notice again, "and if he have committed sins." It just might be that the one being prayed for by the elders is without guilt of sin at the time. If so, of course, he would not need to be healed of it. But there is no doubt about the other sickness — he needs this healing. Therefore, physical illness is under consideration in the passage. In verses fourteen and fifteen the prayer is primarily for physical

healing. Secondly, spiritual healing is under consideration in verses fifteen and sixteen.

Spiritual gifts, including the power of divine healing or miraculous power to heal, were peculiar to the miraculous age of the church. There is nothing in these verses or elsewhere to indicate a continuation of such power today. In fact, there is much to the contrary. Note further it was "the prayer of faith" that availed. Those who claim divine power to heal today account for their failures on the grounds of a lack of faith on the part of the one for whom they pray. The text, however, does not say "the prayer for the faithful shall save the sick," but rather "the prayer of faith shall save the sick." The faith was on the part of the one praying, not the one for whom the prayer was made.

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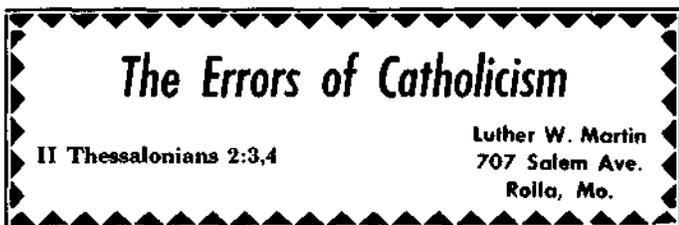
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### **'CLERICAL CELIBACY' AND GOD'S WORD!**

The expression "clerical celibacy" simply means "abstinence from marriage in accordance with religious vows," according to the Britannica World Language Dictionary.

#### **THE APOSTLE PETER WAS MARRIED**

"And Simon's wife's mother was taken with a great fever..." Luke 4:38. Also Matt. 8:14 and Mark 1:30.

#### **BISHOPS WERE MARRIED MEN**

"A bishop then must be blameless, the husband of one wife ..." I Tim. 3:2. See also Titus 1:6.

#### **BISHOPS WERE TO HAVE CHILDREN AND HOUSEHOLDS**

"One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (I Tim. 3:4-5, and Titus 1:6).

There is no question whatsoever but what the New Testament Christians were free to decide for themselves, whether to marry or to remain single. We have submitted the above quotations in order to prove that some of the apostles and the bishops (elders, overseers, pastors) were married men.

However, since the Roman Catholic Church has seen fit to legislate where God has not, concerning this subject, we shall consider the Apostle Paul's writings on the matter. We should carefully consider his writings due to the fact that Catholicism (Roman, not Greek) attempts to use Paul as the basis for her laws against clerical marriage.

#### **PAUL TO THE CORINTHIANS**

"I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. . . . But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none . . . So then he that giveth her (his virgin daughter) in marriage doeth well; but he that giveth her not in marriage doeth better" (I Cor. 7:26, 27, 29 and 38).

Before copying any more of Paul's admonitions to the Corinthians, we ask you to consider the question of Paul's expression "present distress" and his statement, "brethren, the time is short!" (1) What was the "present distress?" (2) What circumstances caused Paul to warn, "brethren, the time is short?" When you learn the answers to those TWO questions, then you will know WHY Paul remained a single man, and why he urged others to do similarly. "He

that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife" (I Cor. 7:32-33). Paul also wrote: "But I speak this by permission, and not of commandment. For I would that all men were even as myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn" (I Cor. 7:6-9).

#### **WHAT WAS THE PRESENT DISTRESS?**

What conditions were then present, or would soon come to pass, that would make it more desirable for a person to remain single, rather than married? Christ's warnings to the inhabitants of Jerusalem and Judea and which came to pass in A.D. 70, with the fall of Jerusalem, urged that women not be 'with child,' and woe to them that 'give suck.' The flight in wild desperation of the Jewish people from their homes was minutely foretold by Christ in Matthew, 24th chapter. They were to pray that their flight be not on the Sabbath Day, since such a condition would impede their progress and escape. We can only conclude that for the Corinthians, a persecution of similar nature was in store, and Paul was warning them in the same fashion as Christ had warned the inhabitants of Jerusalem. In fact, the word translated 'distress' — *anagke*, is used by Christ in Luke 21:23, wherein He states: "... woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people." Paul the Apostle, uses this word *anagke* again in I Thess. 3:7, "... brethren, we were comforted over you in all our affliction and distress by your faith." Thus, the word appears to carry a special meaning in regard to distress as brought on by persecution.

Paul is thought to have written the First Corinthian letter about 56-57 A.D., and the Meronian persecutions occurred between those dates and the end of Nero's reign, which terminated in 68 A.D. These persecutions were not to be construed as Empire-wide bans against Christianity, but reflected the personal attitude and temperament of Nero toward Christians. For the first five years of Nero's rule, no abuse was tendered the Christians. But during the latter portion of his reign, he appeared to take personal delight in subjecting Christians to all manner of tortures. It is known that Nero even brought the torture of Christians to the various provinces of his Empire, as he went from city to city, engaging in the grossest immoralities. It is known that Corinth was one of the cities visited by Nero in this series of debaucheries.

Although it is an apocryphal writing, the first epistle of Clement of Rome to the Corinthians, bears out the persecution or persecutions which befell Corinth. The persecution of Christians by Nero occurred within a decade of Paul's First Corinthian Epistle. And, before the end of the first century, A.D., additional persecutions were heaped upon them by Emperor Domitian. Therefore, Paul was doubly accurate in stressing the fact that "Brethren, the time is short."

In view of the context of Paul's writings, the Roman Church is and has legislated where Paul did not legislate. She is guilty of using the circumstances during a period of distress and emergency, and attempting to apply them for all time to come.

## COMMUNICATION

Charles M. Hendrix, Orlando, Fla.

Communication is fundamental and essential to the achievement of a closely related and enduring society.

Therefore, it is necessary for Christians to communicate in order to maintain a close relationship. However, in so doing it is also necessary to keep the unity of the Spirit in the bonds of peace.

It is of significance that Paul prefaced his remarks of admonition to the Ephesians with these words: "With all lowliness and meekness, with longsuffering, forbearing one another in love." — "Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:2-3).

We should commend these words of the apostle unto all, because those who possess these Christian attributes will say: Speak Lord and I will hear, command and I will obey.

It is difficult to understand any one who teaches that God's word furnishes us with all things that pertain unto life and godliness, as taught in II Peter 1:3, who can then substitute a plan after the wisdom of man in an effort to accomplish God's will.

Clear semantics is a vital factor in the process of good communication; and we must be meticulously careful not to be found inconsistent in our position.

The process of establishing trust and communication, as well as unity, between Christians can only be accomplished when we are willing to lay aside human wisdom and opinion, using a plan which provides unity of thought and teaching based upon the divine word of God.

This certainly would be in keeping with the admonition given by the apostle Paul in I Corinthians 1:10; and this is what he said, "Now I beseech you brethren, by the name (authority) of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you: but that ye be perfectly joined together in the same mind and judgment."

We can only know God's will as He has revealed it by His word. To follow after the wisdom of men is to deny the all-sufficiency of the word of God as revealed in the New Testament.

The fact cannot be over emphasized that God demands that we be united on the standard that He has furnished us. This will produce unity of thought, and unity of teaching, causing us to rise above personalities, and a desire for power or greatness — all of which constitutes a barrier to obtaining unity. This would also make unnecessary any effort put forth to obtain unity and fellowship contrary to the revealed will of God.

Today, there are those who appeal to the emotions and prejudice, circumventing truth in an effort to coerce acceptance of their persuasions, as they use a variety of techniques and media in a campaign to gain others. Thereby, professed followers of the Lord have been caught up in the turbulence of a divisive effort, and without knowledge of the truth many acquiesce.

With a lack of honesty, such as this, there can be no amiable communication for bringing the minds together.

Avenues of communication, without which there can be no meeting of the minds, are being destroyed by the attitude of some, who in seeking to defend their position on current problems facing the church, assume an air of non-condescending toward those who differ with them. This attitude is contrary to the Spirit of Christ, and under such conditions, all efforts to resolve differences become devoid of usefulness.

A free and honorable examination of all positions in the light of God's word is a true crucible for dissolving conflicting thought. And in our effort to communicate with others, we should not rashly or arrogantly reprove them, but do so with love, humility and understanding.

However, problems confronting the church can only be enlarged when exponents of pernicious error go unchallenged.

Paul said in Ephesians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

The same apostle also said in Ephesians 4:31, "Let all bitterness, and wrath, and anger, and clamour and evil speaking be put away with all malice."

Therefore, our efforts to communicate Bible truth should be in good will, and certainly not a deliberate attempt at oppression. Thus any discussion of differences should be made in a manner consistent with the highest Christian character. A failure to be thus motivated will grieve the Holy Spirit and bring the wrath of God upon all those who are guilty.

When Christians fail to communicate they are hampering understanding and reducing possibility of reconciliation.

However, in our efforts to reconcile positions, we must not lose sight of the fact that failure to carry out the work of God as He has directed does not in any way justify substituting a plan after the wisdom of men, even though it might seem to be more effective.

The doctrine of expediency — "The theory that the end justifies the means," being promulgated by some, is not in harmony with Bible truth. God does not tolerate infractions of the authority of His word.

Paul said in Ephesians 3:17, "And whatsoever you do in word or deed, do all in the name (authority) of the Lord Jesus, giving thanks to God and the Father by Him."

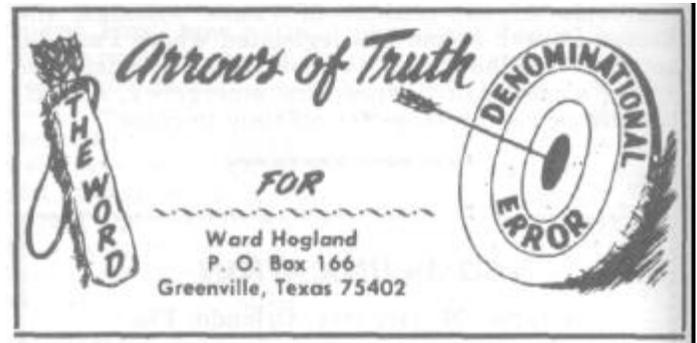
Therefore, any religious practice that does not have divine authority cannot be of faith, since faith comes by hearing the word of God (Romans 10:17). And whatsoever is not of faith is sin (Romans 14:23). Thus to act in our religious practices where God has not spoken is not doing the will of God, but our own will.

John said, "Whosoever transgresseth, and abideth not in the doctrine (teaching) of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and Son."

For scriptural unity and fellowship to prevail again requires not only an attitude of humility and a love for the souls of those whom we believe to be in error, but also a sincere acceptance and complete conformity to all the revealed will of God, the only thing that is able to blend the minds together.

Therefore, to keep the unity of the Spirit in the bonds of peace, of necessity demands hearing and doing the teaching of the Spirit.

Let us heed the admonition of Paul in Romans 15: 5-6: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."



**'THE POOR SISTERS OF SAINT FRANCIS'**

A little incident happened down here in Texas the other day which attracted nation wide attention. A Mr. and Mrs. Ernest Medders of Muenster, Texas were high on the social ladder until their bubble burst. It seems that Mr. Medders had borrowed his way into wealth — a thing pretty difficult to do these days. He put on some of the most lavish parties in the entire state. I understand he went far enough to secure the private services of Guy Lombardo for a big dance he had in one of his barns. To say the least, this would take a little money!

When his creditors began to close in they all wanted to know the same question — where did he get all this money. Well, to their surprise he had borrowed **two million** dollars from the "Poor sisters of saint Francis" a Roman Catholic organization. Did you notice the **name** of the organization? It calls itself **POOR** but loaned two million dollars. This should open the eyes of many people in America as well as the church of our Lord. It has been an old trick for years to call an organization by a name which conveys poverty to cover up their wealth. To be perfectly honest if someone should tell me about the "poor sisters of Saint Francis" I would immediately think of a bunch of half starved nuns trying to survive in a dilapidated building. However, to my surprise they are able to loan two million dollars! It shows that men are smart enough to name an organization to cover up wealth. Now, all of this is not among Catholics and sectarians. It has been happening in the church of our Lord for years. These man made organizations which beg for money out of the Lord's treasury are not only unscriptural but also deceptive in their operation. When someone speaks of an "orphan home" or "Childhaven" most of the members of the church think of a bunch of poor little half-starved orphans huddled in a corner trying to survive. But alas, is this the real truth? No indeed, because one of the so-called "orphan homes" in Arkansas loaned a church in Little Rock forty thousand dollars to help construct a building? So the Catholics are not the only ones who say "poor" but in reality are "rich."

Some of the orphan homes among us are so wealthy they will not publish a **COMPLETE** financial report. It might be rather shocking to most of the brethren if they really knew what some of the so-called "HOMES" are worth. For churches to support from their treasuries these human organizations violate at least two Bible principles. First, the

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church has no scriptural right to make donations to human organizations. The church did its own benevolent work in Acts 6. Second, these so-called homes have been deceptive in leaving the idea of poverty when in reality they are wealthy.

Oh yes, if someone reading this article can get a **Complete** (notice I said Complete) financial report of all the assets of the homes among us will you please send it to me because I haven't been able to secure one. Then when they tell me that these human organizations are homes just like mine, I will know who the infidels (read I Tim. 5:8), are for not supporting their children!

## COMMENTS TO EDITORS

"I have been getting Searching The Scriptures for several years now and I do enjoy it very much." — Birdie Cook, Orlando, Fla.

"Thanks so much for your hard work connected with the publication of your paper." — Marie Collins, Bradenton, Fla.

"I still appreciate your good paper. May the Lord bless your efforts in this work." — Shirley Mullins, Clintwood, Va.

"We look forward to receiving Searching The Scriptures every month. It is very helpful in studying the truth." — Allen D. Harper, Russellville, Ark.

"I am still enjoying the fine articles in Searching The Scriptures. Keep up the good work." — J. T. Smith, Dayton, Ohio.

"I received my first issue of Searching The Scriptures and was both happy and surprised to receive it. I enjoyed reading it and am looking forward to the next issue." — Mike Willis, Alexandria, Ind.

"You both are still doing a wonderful job in Searching The Scriptures. May God bless you both with prolonged health and strength." — Opal L. Smith, Tampa, Fla.

"Brethren, I have been enjoying reading your paper very much." — John E. Breuer, Cuba, Mo.

"You wouldn't believe that I think so, but I do feel that yours is one of the best, and in many ways the best, paper published by brethren today." — Eugene Britnell, Little Rock, Ark.

"Please remove my name from your mailing list immediately since we are moving to another city. I do not wish to continue or renew the subscription someone anonymously provided. Some of the expository articles have been helpful but there is too much division among Christians now and your paper's pre-occupation with fighting error has missed the mark of reaching the lost and strengthening the saved. A lack of love, Pharaseeism and intolerance are as unscriptural as any of the 'issues' you press." — George Edwards, Winston-Salem, N. C.

"We read and enjoy the paper so much." — Mrs. Robert Gaines, Altamonte Springs, Fla.

"I enjoy the paper and appreciate the work you are doing and the firm stand you and brother Miller are making against all the modern innovations into the church. May God help you." — Owen H. Thomas, Waynesville, Ohio.

"I write to commend you on the fine work that you are doing with the paper. We appreciate very much the effort you are putting forth in this work and are confident that much and lasting good will be the result of it." — Kenneth R. Camp, Black Rock, Ark.

"The paper is fine." — Luther G. Roberts, Salem, Oregon.

"I continue to enjoy and benefit from your fine paper." — Grover Hunt, Tuscumbia, Ala.

"I continue to appreciate every issue of the paper ... I pass it on to others who enjoy it also." — Maggie Orton, Lawrenceburg, Tenn.

"We enjoy your paper very much and appreciate the many fine articles." — Philip A. Morr, Romulus, Mich.

"I appreciate your work and effort put on the paper; I enjoy it very much and feel that you are doing a fine job. Keep up the good work. I am sure that at times it must seem that the job is 'thankless,' but there are some of us who appreciate your effort, but fail to say so very often." — William C. Sexton, St. Joseph, Mo.

"I have enjoyed each copy very much." — Roy B. Cain, Wauchula, Fla.

"I enjoy your **Searching The Scriptures** more than any religious paper I take. Keep up the good work." — Howard Mathieson, Finksburg, Maryland.

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# The News Letter Reports

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

## SPECIAL NOTICE

The church meeting at Plaza Road and Morlot Avenue, Fair Lawn, N.J., is considering starting a work in Manhattan, New York, or New York City area.

If you have relatives working in the New York City - Long Island area we would like for you to give us their names. Also, if you are in business and travel to New York City occasionally, finding yourself there over Sunday, please let us know. We would like this information as quickly as possible.

Write, or call: Church of Christ  
Plaza Road & Morlot Ave.  
Fair Lawn, N.J. 07410  
(201) 796-4497

## PAUL K. WILLIAMS RECOMMENDED FOR SOUTH AFRICA WORK

In view of the plans of Paul K. Williams to begin work in South Africa soon, we want to give our fellow laborer in the gospel our endorsement, good will and Godspeed.

Brother Williams has worked in the Indianapolis area for four years and it has been our pleasure to be associated with him in this locality. Our acquaintance with brother Williams convinces us that he is well equipped in maturity, knowledge and ability for the kind of work he seeks to do in South Africa. His wife and his five boys will be assets to him in the work of saving souls in the difficult field in which he has chosen to serve.

We are pleased to commend brother Williams to churches and individuals who may be in a position to assist him in his travel fund and salary for the work in South Africa. We commend him to you as a sound, energetic and capable preacher of the gospel who will make a worthy and honest effort for the Cause of Christ on the African continent.

Wm. E. Wallace J.  
Frank Ingram L. A.  
Stauffer John H. Gerrard  
Gene Warman Wm. H.  
Lewis Harold Tabor  
Cecil Willis Raymond E.  
Harris

**Charles F. House**, P. O. Box 641, San Luis, Arizona — Throughout the entire California and West Coast area (including Los Angeles proper where half a million Spanish speaking people live), Vista California (in the San Diego area) is the **only** Spanish speaking church standing for the truth. **Gabriel Ortiz**, P. O. Box 1596, Vista California, faithful

preacher there, is still in need of support. Invite him to come visit your congregation and tell you about his work. Bro. Ortiz is willing to go anywhere with the Gospel.

Since my last report, I have visited still other churches here in the far west, and have talked with preachers, elders, and many brethren, privately with regard to trying to build up interest in preaching the Gospel among the Spanish speaking people during our generation. In Southern California I was privileged to visit with brethren Arthur W. Atkinson of San Bernardino; Harold Houchen and Bob Bolton, both of Ontario; brethren Joe Neil Clayton of 10th & Termino in Long Beach; Danny Mahan of Wilmington; Bob McCurdy of Santa Ana and Floyd Thompson of Garden Grove.

We are thankful unto God for the privilege of preaching the Gospel in Spanish as well as in the English language. We are thankful that we can tell of the wonderful opportunities to English speaking brethren, for the spreading of the Kingdom among Spanish speaking people. We earnestly pray that God will open the hearts and understanding of more brethren toward these great opportunities to glorify Him. God bless and help us to do His will.

**C. O. Tucker**, Jacksonville, Fla. — The church of Christ at Marietta is in need of a full time Gospel preacher. If anyone is interested, please contact C. O. Tucker, 822 Granville Road, Jacksonville, Florida 32205.

**Owen H. Thomas**, P.O. Box 362, Waynesville, Ohio — August 27 will bring to an end my work with the Third Street church of Christ in Waynesville. The first Sunday of September I am to begin work with the Kenmore church in Akron, Ohio. My new address after September 1, 1967 will be: 2275 12th St., Akron, Ohio, 44314. All correspondents please take note of my new address.

**Earl Hartsell**, 1615 Shannon Rd., Alexandria, La. — There is now a sound church meeting in Alexandria, La. We are meeting on Sunday afternoon at 3 p.m. in the Travelodge Motel in room 104. The Motel is located on MacArthur Drive. My phone number is 445-5139.

**John A. Thurman**, 405 Defender Avenue, Lake City, Fla. — We held our first meeting here in May, 1967. Three were baptized and now with two new additions in July we have 19 members. One of our members moved away in June. Brother **Harold Dowdy** of Jacksonville, Florida held the meeting with brother Gene Dortch assisting him. From June 12-16 sister Irene Sowell Foy held two classes daily in homes for the ladies of the congregation and we were fortunate to have several ladies from the community (a Baptist, and some from the liberal church) to attend.

## PREACHING THE WORD — IN MISSOURI AND NEBRASKA

**William C. Sexton, St. Joseph, Mo.**

"Searching the Scriptures" is the name of a radio program presented by the 10th and Lincoln Sts. congregation, in St. Joe, Mo. The station is KUSN — AM/FM, 1270 kc and 105.1 me. The time: Sunday morning 7:45-8:00. Any one living within 100 miles of St. Joseph should be able to pick us up, and at times it reaches out for perhaps 150 miles. Should you be in our area, tune us in. If you have relatives in the area, or friends, tell them to listen.

We established a new attendance record Sunday morning July 2, by having 65 present. Previously 56 had been our record. We have a meeting scheduled with Billy Moore of Butler, Mo., for Sept. 11-17. Coming our way, worship with us — Sunday 10:00 and 10:50 p.m., 6:30 p.m.; mid-week, Wednesday, 7:00 p.m.

June 25-27 I preached in a short meeting for the congregation meeting near 70th Street and No. 2 Highway, in Lincoln, Nebraska. These brethren meet in the basement of brother Keith Rodaway's house. (I recall reading that they did this in Bible times, cf. Rom. 16:5; I Cor. 16:19; Phil. 1:1. Some perhaps would not meet in such; they feel that you must have a fine public building to meet in.) I preached the gospel, and these brethren were receptive; they expressed their appreciation for the truth. We had a good number present, and I believe that we had a profitable study.

I would encourage any brother going to this city, the capital of Nebraska, to contact these brethren and worship with them. They are located in the southeast part of town — contact **Darrell K. Rodaway**, Route 8, Lincoln, Neb. 68506.

**J. T. Smith**, Dayton, Ohio — We just concluded a meeting here at the Haynes Street church of Christ with brother **Dudley R. Spears** of Oklahoma City doing the preaching. Good lessons were brought every evening, and two confessed wrongs.

The work here at Haynes Street goes well. We are to begin a 15 minute radio program on radio station WING here in Dayton the first of July. Also, we are going to print a monthly publication dealing with the first principles and denominationalism, that will be sent to ten thousand people in the area close to the Haynes Street meeting house. We are hoping to be able to support another preacher in this area full time in the not too distant future. When you are in this area, come worship with us.

Our next meeting will be this Fall with **James R. Cope** doing the speaking.

**Jimmy Tuten, Jr.**, St. Louis, Mo. — Since our last report concerning responses at Spring & Blaine, four have been baptized, eight identified, and three have acknowledged error in their lives and been restored to their first love. Things are looking good around Spring & Blaine during the summer months. Preparations are being made for Vacation Bible School in August, and from all indications it will be one of our better periods of study.

I recently assisted **Harry Pickup, Jr.** in a series of meetings at Brushy Chapel, Mo. There is no church in this community and efforts are being made to establish one. The people of the community appeared most receptive to the preaching and classes that were conducted. Brother Pickup is to be commended for the preaching that he did under the tent.

When through St. Louis, worship with the Spring & Blaine church.

**Norman W. Fisk**, Merced, Calif. — This letter is being compiled with the greatest joy and satisfaction. With the providence of God and the help of good brethren in this part of California, the church in Merced, Calif., indeed has much for which to be thankful. Since I moved here about 21 months ago the congregation in Merced has gained 9 members from local liberal congregations.

We have also just purchased a very nice building in which to worship. It will hold about 175 and has 8 class rooms. Being small in number this gives us room to grow. The address is. 61 W. 20th St. Merced, Calif. Ph. 723-2372.

Our attendance is running about 35 with some as high as in the 50's and 60's. This congregation started about 21/2 years ago with 4 in attendance the first Lord's day. This is truly proof that the pure Gospel will find the honest heart.

If any brethren reading this know of any who are living in the Merced area that might be willing to listen to the truth, please write me and let me know the names.

**Calvin C. Essary**, 958 Wilson Ave., Salt Lake City, Utah 84101 — Upon seeing the article on the Cause of Christ in the Salt Lake City-Ogden, Utah area in the **Gospel Guardian**, **Truth Magazine** and **Searching The Scriptures**, my wife and I moved here near the end of April, 1967 and I have since been serving as the gospel preacher for the church meeting in Kaysville.

We deeply appreciate you calling attention to the need here, for the need is great. I have been able to secure only \$270 per month support. This past week saw an end come to another job I had taken in order to try and have adequate means of paying living expenses. I have found jobs here most difficult to find, and our need for additional support is urged. The gospel must be preached here, and full time effort appears almost an absolute necessity in order to accomplish a fraction of the work to be done.

Thus far, since our arrival, one has been baptized and three restored. We expect any numerical growth to proceed at a "snail's pace," but we are thankful for these results. Brother Bozarth, who is mentioned in the article, is scheduled to hold a meeting for us here this month (July 17th through 23rd). Eastland in Nashville, Tenn., Riverside Drive in Nashville, Tenn., West End in Franklin, Tenn., and Bedford near Goodlettsville, Tenn. are the churches supporting me in the work here at this time. Franklin Road in Nashville, Tenn., supplied the major part of our traveling expenses to Utah, and University Heights church in Murfreesboro, Tenn. has sent once to our need. Brother Cecil Willis has decided to loan us a mimeograph machine in order that we may publish

a teaching bulletin. Our intentions are to stay right here and do so, and we solicit an interest in your prayers for the work at this place.

I am thankful for the good work being done by **Searching The Scriptures**, and for the determination of its editors.

**J. T. Smith**, 310 Haynes Street, Dayton Ohio 45410 — I engaged Mr. **Eddie Garrett** of the Middletown Primitive Baptist Church in a four night discussion on July 10-11-13-14, 1967. We discussed the following propositions:

**July 10** — "Everyone for whom Christ died will be unconditionally saved — eternally."

Affirm: Eddie Garrett

Deny: J. T. Smith

**July 11** — "Those alienated from God must obey the conditions set forth in the gospel of Christ before they can be saved." Affirm: J. T. Smith

Deny: Eddie Garrett

**July 13** — "A born again child of God may so sin as to be finally lost in hell." Affirm: J. T. Smith

Deny: Eddie Garrett

**July 14** — "All born again children of God will be eternally saved in heaven." Affirm: Eddie Garrett

Deny: J. T. Smith

We are to have a return engagement of this debate in Middletown, Ohio where Mr. Garrett preaches as soon as his people can make arrangements for it. Everyone in that area be sure and attend every night. The discussion in July was held in the Haynes Street meeting house located at 300 Haynes Street, Dayton, Ohio.

**L. L. Applegate**, Vernon, Fla. — I know that you all will share in our rejoicing over the conversion of two fine ladies, who responded to the Gospel call yesterday and were baptized into Christ. One had been a Roman Catholic, and the other one had been a Baptist. These conversions came about, primarily as the result of private teaching in their homes. We are expecting others to respond at any time now — inasmuch as we have been working with some for as long as two or three months now, for at least one teaching session a week.

The church here in Vernon is greatly encouraged over these responses which is the "fruit" of many hours of labor.

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## AN ANCIENT LESSON FOR MODERN USE

Olen Holderby, Merced, Calif.

The historian, Eusebius, lived in the last of the third and the early part of the fourth century. When the Nicaean Council met in 325 A.D., Eusebius is said to have had an active part in its proceedings. In his history, Eusebius quotes from the writings of Dionysius, concerning those who were followers of Nepos. I first give the quotation, after which a few points shall be noticed.

"But they produce a certain work of Nepos, upon which they lay great stress, as if he advanced things that are irrefragable, when he asserts that there will be an earthly reign of Christ. In many other respects I accord with and greatly love Nepos, both on account of his faith and industry and his great study in the Scriptures; as also for his great attention to psalmody, by which many are still delighted. I greatly reverence the man also, for the manner in which he had departed this life. But the truth is to be loved and honoured before all. It is just, indeed, that we should applaud and approve whatever is said aright, but it is also a duty to examine and correct whatever may not appear to be written with sufficient soundness . . . Of a later discussion, Dionysius wrote: "Nor did we attempt to evade objections, but endeavored as far as possible to keep to our subject, and to confirm these (earlier convictions, O.H.). Nor ashamed if reason prevailed, to change opinions, and to acknowledge the truth; but rather received with a good conscience and sincerity, and with single hearts, before God, whatever with established by the proofs and doctrines of the holy Scriptures. At length Coracio, who was the founder and leader of this doctrine, in the hearing of all the brethren present, confessed and avowed to us, that he would no longer adhere to it, nor discuss it, that he would neither mention nor teach it, as he had been fully convinced by the opposite arguments. The other brethren present rejoiced also at this conference, and at the conciliatory spirit and unanimity exhibited by all."

The above quotations are very revealing, revealing of human conduct in search of truth, revealing of attitudes of disputants in a discussion, and revealing of what an honest investigation can do. Let us take a closer look at some of the interesting points of these quotations.

1. The "earthly reign of Christ" has been troubling the church longer than many may think. It should be noted that when it did appear, it was not treated as an innocent opinion. It was treated as deadly error, something that should be exposed. This is exactly the way all error should be treated. When Paul set forth the purity of the church in Eph. 5:25-27, he left no room for error, and he who permits it has betrayed a sacred trust. As Dionysius put it, "It is also a duty to examine and correct whatever may not appear to be written with sufficient soundness."

2. Dionysius apparently loved and respected Nepos very much. In addition to his ability in the Scriptures, Nepos had other talents — he delighted many with his psalmody. He was a talented man, one whose ability could have been worth much to the church. His popularity or influence did not change the fact that "truth is to be loved and honoured before all." He would applaud all that Nepos said that was right, and, with the same vigor, he would oppose the error which Nepos taught.
3. He sought out the followers of this error and engaged them in discussion. He demonstrated a love for their soul and for truth. He felt this to be his solemn duty.
4. In their discussions all endeavored to keep to the subject and did not evade objections (arguments). It appears that all were more concerned with truth than with self-glorification. They apparently did not believe in one-sided discussions, but wanted all to be heard. The honest just would not backbite, falsely accuse, or hide their convictions. They would face the opposition and were willing for what they believed to be put to the acid test of public discussion. Dionysius said they were all willing to accept "whatever was established by the proofs and doctrines of the holy Scriptures." Opinions, what Father thought, what brother said, or that which was popular were all forsaken for the truth. It takes a lot of courage and a great deal of faith in God's Word to do this. Many do not have either today! Their chief way of discussing is when the opponent is not present. They accuse and abuse a person's name, but they dare not face him under fair circumstances. The ones discussed in our quotation were not ashamed to say, "I am wrong." When found to be-wrong, they confessed it before all. They had not merely made a mistake in judgment, they had sinned and acknowledged the same. The man who did this, in this case, was a preacher! There was no effort to white-wash the man in his error or to excuse him on any grounds whatsoever. And, in the end, honor prevailed.
5. There was joy over those who had forsaken error, a soul had been saved, and the truth did triumph. This will always be the case when honest investigations are had, and when there is a willingness to accept the truth. When men are willing to accept truth, willing to accept what the Scriptures teach, error will be defeated. But, as long as honor is laughed at, so long as men ignore the Scriptures, so long as pride shall govern the heart, just that long the church shall be plagued with error and with the men that teach it.

I do not know so very much about other areas, but the thoughts suggested here have a highly desirable application in the state of California. Rarely do you find the "liberals" willing to practice the honor herein suggested. They do a great deal of talk in your absence and resort to the foulest kind of criticism in an apparent effort to prejudice the minds of those who might be inclined to listen. However, the "lib-

erals" are not especially in mind as I comment on these quotations. There is, I believe, a more sinister force undermining the purity of the church — perhaps I should have said forces. I should like to suggest some of those dangers for your consideration.

Consider the idea that about all it takes for a church to be called sound is for it to oppose the "Herald of Truth" and church supported orphan homes. It may be filled with rebellious members from other congregations, but it is still sound because it opposes the above mentioned errors. This is definitely an attitude which is prevailing in some quarters.

Again, when a preacher teaches error or sins in some other way, he has merely made a mistake in judgment or there is just a difference of opinion. This, I have personally heard used several times in an effort to excuse a preacher from wrong doing. Should such a preacher happen to be in the "clique" of preachers, he is pushed ahead, patted on the back, defended by some fake argument, or otherwise condoned in his wrong. Some preachers have actually been known to urge younger preachers to contact other preachers to find out how to preach in certain places. Regardless of how small the tendency, this is a dangerous trend. When the actions of elders (and I do mean elders) are disregarded, and when the judgment of some preacher has taken the place of the judgment of elders or the congregation; brethren, something is badly wrong.

Another attitude that is playing its part in destroying the purity of the church is the attitude of "time." Let someone do wrong, and all he has to do is wait a year or so (without repenting) and he is received back. People are heard to say, "Yes, but that was a long time ago, Brother Holderby," as if time wiped away the sin. They fail, apparently, to realize that only repentance can permit God to wipe away the guilt of sin.

Other things could be said, but these are enough for the moment. And, these things are not figments of anyone's mind. Almost everywhere I go I hear people talking of these very attitudes and acts. Those who are interested in the purity of New Testament Christianity should be aware of these trends. We should go further; we should vow that these shall not go unnoticed or unchallenged. We need unity in the Lord's church, unity based solidly upon God's Word. It is my fervent prayer that while we so strongly fight "liberalism" that we shall not forget to "police" our own ranks.

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 Due to the death of my father-in-law, **Walter N. Henderson**, I now have extra sets of religious periodicals that I would like to sell for sister Henderson. **Gospel Guardian**, Vol. 7 (1955) through Vol. 18 (1966), complete except for 19 issues. \$30 plus postage. **Preceptors**, Vol. 3 (1953) through Vol. 15 (1966), complete except for 18 issues. \$15 plus postage. **Searching The Scriptures**, Vols. 2, 4, 5, 6, 7. \$10 plus postage.

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*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:* 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**

**HUDE 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**

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*Schedule of Services*  
**LORD'S DAY**

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

*Evangelist:* James P. Miller  
James G. Walker

**OKLAHOMA CITY, OKLA.**

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

*Schedule of Services*  
**LORD'S DAY**

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

*Evangelist:* Bill McMurry  
PHONE: SU 9-1428

**BIRMINGHAM, ALABAMA**

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

*Schedule of Services*  
**LORD'S DAY**

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

*Evangelist:* Dennis L. Reed  
PHONE: 788-8335

**MIAMI, FLORIDA**

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

*Schedule of Services*  
**LORD'S DAY**

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

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

**DECATUR, GEORGIA**

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

*Schedule of Services*  
**LORD'S DAY**

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

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

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meets at  
**H'WOOD DR. AT HATTON**

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**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

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**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**

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*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

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**25th STREET CHURCH OF CHRIST**  
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*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

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**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.

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## THE CHURCH

James L. Denison, High Springs, Fla.

The word "church" in our English Bible is translated from the Greek word "ekklesia" which means "the called out." That this is a very appropriate term for God's people is illustrated from many passages. A few: I Thes. 2:12, II Thes. 2:14, II Tim. 1:9, II Pet. 5:10.

The term "church" is used in only two senses in the New Testament. One is the "local" sense. This usage is found in such passages as Acts 13:1, 14:23, 5:11, 8:1, 15:22, I Cor. 1:2, Rom 16:16. In this sense it represents all "the called out" in a given locality who have formed themselves into a single working unit. The other is the "universal" sense. This usage is found in such passages as Matt. 16:18, I Tim. 3:15, Eph. 1:22-23, Acts 2:41 and 47. In this sense it represents all "the called out" of **all the world**.

Now, notice: The "universal church" is **not** composed of all the "local churches," but of all the saved — called out — of all the world! Each member bears a direct relationship to the church universally just as he does the church locally! His membership in the church universally **does not come** through his being a member of the church locally. Under certain conditions one in fact may be a member of the church universal and not a member of any local congregation! (Acts 2:41 and 47, 8:36-38, 9:26).

The only earthly organization which the Lord has given to activate the church, or through which the church might function as a unit, is that of the local congregation with its aiders, deacons, and members (Acts 14:23, 20:17-28, Phil. 1:1, Tit. 1:5-7, I Pet. 5:1-5).

The Lord **did not** give the "church universal" any earthly organization through which to function. Therefore, any attempt to activate the "church universal" through an earthly organization is contrary to the scriptures. Any tying together of two or more congregations into a single working unit — giving their individual work (or work to which they are

equally related) and funds for said work to the oversight of said unit — requires an organization for which there is no Biblical authority! It makes no difference whether that organization be a society, association, corporation, or an eldership which has overstepped its scriptural limitations (I Pet. 5:1-5), it has no Biblical authorization! This is one of the reasons why such things as brotherhood orphanages, old folks' homes, hospitals, colleges, etc., supported from church treasuries; sponsoring churches, Herald of Truth, and missionary societies are wrong.

The Lord has given no organization for a working unit smaller than the local congregation through which the church might function. Therefore, in a congregation, when a Ladies' Aid Society, Sunday School, Bible Class, or Young Peoples' Group **functions on their own, collecting, and disbursing their own funds, thus operating as a separate entity**, they do so without Bible authority!

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