

SEARCHING *the* SCRIPTURES

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



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

VOLUME IX

JANUARY, 1968

NUMBER 1

WHAT DO YOU READ?

H. E. Phillips

Almost every responsible person in this country today can read and understand most of what he reads. There are mountains of books and other reading material available to the general public, some good and some bad. The hearts and lives of those who read are influenced for good or bad, depending upon the kind of literature they read. The apostle wrote to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). Obviously the reading had to do with the doctrine upon which he was to meditate.

It seems to me that the great majority of the people of this generation takes greater delight in reading some immoral and unhealthy book or paper than in reading something that will help them develop a better and happier life upon this earth. No wonder so many know so little about the word of the Lord. Let a writer produce a book on how to become a millionaire in one year and he will sell the book as fast as it can be published. But let someone write a well prepared book on how to live godly in this present life and he can hardly give the book away. Why is this so? The answer lies in the fact that people in general are far more interested in making money than in going to heaven.

Searching The Scriptures now enters its ninth year and we continue to try to accomplish the same goal we had in the beginning — to get people to search the word of God to find the truth. We try to cover a wide range of subjects in presenting studies from the word of God. It is the truth only that will make men free (John 8:32). We urge people to subscribe to this paper (and other good papers that attempt to bring lessons from God's word) and then to read the paper and study its contents in the light of divine truth. Contrary to the belief of some, a journal of this sort does not make a profit. We are not in business with the expectation of receiving a profit or even breaking even. The work attached to producing a paper of this nature is far greater than most people imagine. We have depended upon several good men and women to send this paper to many in the hope that they will read it and profit spiritually. We hope you will also help by sending a subscription for one year to some friends or relatives.

A WORD ABOUT THE WRITERS

Several very able men have consented to write regularly and others will provide articles as space allows for **Searching The Scriptures**. It has been made clear that I do not intend to edit articles in the sense of changing the wording and rewriting what has been contributed. In case some article is poorly written or too long I will return the article with the request that it be rewritten before publication.

It has also been made clear that I am not obligated to be in agreement with all that one may say in an article. I accept the responsibility for publishing the articles, but each writer is totally responsible for what he says. I will speak for myself on any subject, and I do not expect any writer or reader to be obligated to be in agreement with me in all matters. I feel no responsibility to conform to every position presented in this journal by any of the writers. However, I hasten to say that I have great confidence in all the writers or I would never have asked them to write. This does not mean that I consider them to be infallible, and I certainly lay no claim to infallibility. We hope to present material that will cause each reader to think for himself and search the scriptures to learn the will of God.

I get far too many letters, both commending and condemning, to give space to all of them. I wish I could, but such is not possible. If, however, you wish to take issue with anything said by any one writing in this paper, or with me, please do so. We request that you prepare an article of reasonable length dealing with the issue and we will publish it at the earliest opportunity.

The position of articles in *Searching The Scriptures* has no significance whatever. A front page article is not considered to be of more importance than a back page article.

A WORD ABOUT SUBSCRIPTIONS

Individual subscriptions remain at \$3.00 per year in spite of the fact that publishing and mailing cost have increased over the past two years. We urge you to send your renewal at once. If your zip code number is not correct, please send us the correct one. If you plan to move we request at least one month to make the proper change in the mailing files. We are not always able to provide back issues in case you missed some by moving without notice.

Club subscriptions will have to be increased from five for \$10.00 to **four** for \$10.00. We will continue to receive the former club rate of five for \$10.00 to February 20, 1968. We will not be able to continue this beyond that time. Several have subscribed for all families in a congregation, and others have purchased bundles each month to give out or mail to those of their choice. Some congregations have **purchased** subscriptions or bundles (just like they purchase tracts) and sent them to new members or to the whole congregation.

We would appreciate a list of subscriptions from you at the special rate of **five** for \$10.00 until February 20, 1968. By subscribing for 30 at one time the price is \$2.00 each, payable \$5.00 per month. This is a good way to stimulate Bible study among your friends and brethren. Let us hear from you soon.

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Editorial

H. E. Phillips

An Open Letter to...

Charles A. Holt

(Since Charles A. Holt decided to make his letter to me public, I shall reply to him in the same manner. I had a letter written to him when I saw his letter to me in Sentinel Of Truth. Following is my reply to him.)

December 7, 1967

Mr. Charles A. Holt P. O. Box 8393 Chattanooga, Tenn. 37411

Dear brother Holt:

I have your letter of November 13, 1967 in which you indicate a desire for a discussion through the pages of Searching The Scriptures and Sentinel Of Truth. This letter was in response to a statement I made in Searching The Scriptures that I intended to review some things you and J. D. Hall have written which I believe to be error. After a thorough search through your letter I am unable to find a proposition, or even a hint of one, that you want to debate. In the

first paragraph you say you seriously doubt that I understand exactly what you teach. If this be so, how do you expect a sensible discussion? If I cannot understand what you teach from all you have written and two or three tapes of speeches you have made on the subject, how would I understand what you teach in a discussion?

But, how do you know what I teach? How do you know there is a difference between us? If you claim to know from what I have written, why could I not know what you teach by the same method, unless you think I am mentally incapable of understanding language?

The entire first paragraph of your letter is a cry not to have your views, as taught in Sentinel Of Truth, reviewed. You question the kind of treatment I will give you as if I intended to be dishonest and misrepresent you. You charge that I plan to present to my readers a "one-sided view" of what I think you teach and then engage to expose it.

Now, Charles, I have never been conscious of dealing unfairly with what anyone says on any subject, and I think you know this. However, by this standard which you would impose upon me in dealing with your review, how do you justify yourself in your "review" of "Scriptural Elders And Deacons" in Volume 2, Number 4, pages 20 and 21 of Sentinel Of Truth? You did exactly what you charge that I am about to do to you. You presented to your readers a "one-sided" view of what you thought I taught and then engaged to expose it. If you did not build the "straw man" and do "battle" with it, what did you do? Did you act with "complete fairness and brotherly treatment" when you reviewed what you thought I taught and did not give me space to reply?

I am not trying to be ridiculous and I am not complaining about your review of anything I have written. You have a perfect right to do that and I do not object in any way. The point that I am making is that you apply one rule to yourself and want to make another rule for the other fellow. I have heard you tell Baptist preachers and liberal brethren to quit crying like a spanked baby and meet the issue. I am simply saying to you to quit crying when someone reviews something you have written and exposes the error in it.

If you call what I intend to review in Sentinel Of Truth a "straw man" do not charge me with building it; you are the man who built it because I plan to review **what you have written**, not what you have not said. I have always considered you a man who was capable of expressing himself so that no one could misunderstand him. I am forced to the conclusion now that you are either evading the conclusions of your position, which I doubt, or you do not know yourself exactly what you believe, which I am inclined to believe is nearer the truth. You have preached and debated too long and have fought the fight of faith too many times not to know the truth and yet there rings in all your articles in Sentinel Of Truth a bitterness against elders in general and against what you term "organized religion." I honestly believe that the conflict between what you know to be the truth and your personal feelings about elders and congregations have brought you to where you yourself do not know exactly what you teach. If I do not understand what you teach it is because you

either do not know yourself or you are unable to express it. I only know what you have said, and that is what I intend to review. What you have written is public property, just as what I have written is. I do not demand equal space to reply to every review that someone makes of what I have said or written. If what I have said will not stand the test of God's word, it ought to be exposed, and exactly the same thing goes for what you have written on any subject.

You suggest a written debate on the major points (whatever I think they are) at issue. How about writing a proposition which you would affirm, since I do not know what you teach and you obviously think you know what I teach? There would be no point to me in debating in the meeting house where I preach because nobody accepts your views as set forth in Sentinel Of Truth so far as I know. This would be different with regard to the liberal element in the church because some of them live in Tampa and we would have a chance to teach them the truth.

So far as I am concerned the best way to have an exchange would be to agree upon propositions and the number of articles to write and have the discussion put in book form. A written exchange in Searching The Scriptures would consume more space than I have available at present. However, if propositions that state the issue between us could be agreed upon, I shall be happy to try to arrange a written discussion through the pages of Sentinel Of Truth and Searching The Scriptures. I doubt that you have the circulation that we have, but that would be no reason on my part to refuse a discussion. I am not in the least interested in discussing an ambiguous proposition that does not clearly state what the real difference between us is.

I am sorry to be so long in answering your letter, but I have not been home long from a meeting in Memphis, Tennessee, and my desk was piled with letters and other matters which consume my time and I have not been able to get to your letter. As you understand, it is a difficult task to keep abreast with all correspondence and obligations of that nature.

Sincerely,

H. E. Phillips

LETTER TO THE EDITOR

December 27, 1967

Dear brother Phillips:

After reading the December issue of Searching The Scriptures, I felt that a word of caution should be sounded with respect to brother O'Neal's reviews of the teachings of Sentinel Of Truth.

In the article, featured on the front page, brother O'Neal charged Sentinel Of Truth and its writers with teaching various denominational error. While I am in no way in sympathy with the false teachings of S.O.T., I cannot condone what I believe to be unfair treatment towards the paper and its writers. There is enough that is wrong, without having to strain at finding other errors. Some of the conclusions made in brother O'Neal's article may be valid, but some are without justification.

Under "Catholic Error Taught," brother O'Neal points out that S.O.T. teaches that there is a difference between elders and bishops. He concludes that "Catholicism is the result of making a difference between an elder and a bishop. The Sentinel has made this difference, thus the Sentinel has taught Catholic doctrine." That is not so. **Never** have I seen any evidence that the Sentinel has advocated the hierarchical system involved in the Catholic distinction of elder and bishop. It is granted that the Sentinel teaching on elders is not true, but to charge Catholicism is prejudicial and untrue.

Under "Premillennial Error Taught," brother O'Neal notices the Sentinel teaching on the matter of the church and kingdom. While I do not agree with the Sentinel's teaching as to the differences between the church and the kingdom, neither can I agree with brother O'Neal's charge of Premillennialism: "Premillennialism teaches there is a difference between the church and the kingdom. This theory teaches men are in the church now but Christ will come back to earth and set up his kingdom. Premillennialism teaches a distinction between the church and the kingdom. Sentinel teaches a distinction between the church and the kingdom, therefore, Sentinel teaches the error of Premillennialism." Not so! Never, in conversations with brethren Hall, Holt, and Spurlock, nor in reading their writings, have I noted anything that even looked like what brother O'Neal described as premillennial doctrine. These men have **never**, to my knowledge, taught a future kingdom of God on earth.

Also, in the February, 1966, issue of Searching The Scriptures, brother O'Neal made a charge of plagiarism against brother Charles Holt, editor of S.O.T. I, too, had noticed the matter of brother Sewell's article appearing with brother Holt's name on it. But before rushing into print with a condemnation, I wrote brother Holt. In reply he explained to me what he intended to do (which is what he did), with the result that while I may have questioned the judgment of what he did, I could not in truth charge him with dishonesty and just leave it at that. Nor did I read in Searching The Scriptures an explanation of the matter after brother Holt's actions were disclosed by him.

Sincerely,
/S/ J. D. Tant



INTRODUCING WARD HOGLAND

Ward Hogland was born August 14, 1924, in Duncan, Oklahoma. His parents are Mr. and Mrs. T. H. Hogland of Duncan, Oklahoma. He graduated from Tuttle, Oklahoma, High School and then attended Freed-Hardeman College and Abilene Christian College. He married Maxine Hughey of Booneville, Mississippi, and to this union were born four boys: Larry (who is in the U.S. Air Force), Thomas, Wally and Gary. Brother Hogland is now located with the Walnut Street church in Greenville, Texas, where he has been for the past seven years. Before moving to Greenville, Texas, he labored with the Park Hill church in Fort Smith, Arkansas, for 10 years, and the Spring Branch church in Houston, Texas, for 3 years.

Ward Hogland has had a number of debates with various religious groups, including both Missionary and Free-Will Baptist preachers, Sabbatarians, those who oppose Bible classes and institutional brethren. At least five preachers were converted from institutionalism and some entire congregations were taught the truth by a series of studies on the subject. One of his debates is in print, the Hogland-Kesner debate, published in 1950. An eight-night debate with Dr. Albert Garner held in Lakeland, Florida, in 1964 is available from Phillips Publications on tapes.

Brother Hogland says Dr. C. B. Billingsley, a medical doctor and an elder of the Park Hill church in Fort Smith, Arkansas, when he lived there, had more influence on his life for good than any other single person. Dr. Billingsley wrote the introduction to the Hogland-Kesner debate and said of brother Hogland: "Brother Hogland loves the cause for" which he stands and has never known the cringing cowardice of com-promise. He is able to think on his feet and is calm in his deliberations. He meets the enemy with all the power of his being and hates sin and innovations. His sincerity and honesty in handling God's word is out-standing."

Brother Hogland has preached in meetings all over the nation, from California to the east coast and from

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"Theophilus" now becomes a new feature with this issue of **Searching The Scriptures**. Bob West, creator

of this widely read and effective method of teaching, is preparing this strip especially for **Searching The Scriptures**. Watch for it each month. — Editor.

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32808

Detroit to the Gulf of Mexico. He is in demand for meeting work and has many meetings scheduled for the future.

In 1963 I asked brother Hogland to write a column dealing with denominational arguments, both within and without the church. He began his work with *Searching The Scriptures* in January, 1964, and has continued to the present time faithfully providing some very good studies from the word of God and exposing error in an effective manner. Ward is a personal friend and has been very encouraging to me in publishing this journal. We look forward to his column during the coming year.

H. E. Phillips

COMMENTS TO EDITORS

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

"We are really enjoying *Searching The Scriptures*. I feel it is the best paper I have read."—Mike and Sandy Willis, Alexandria, Ind.

"Have enjoyed reading *Searching The Scriptures* very much. I believe it is the best in print. I appreciate the fine work that you and brother Miller are doing."—Talmadge Polk, Trenton, Fla.

"We continue to appreciate the good work you are doing in *Searching The Scriptures*."—Colly and Lynda Caldwell, Columbia, Tenn.

"I think you and brother Miller are doing a good work with the paper. May you continue to publish it. Every home needs to read this paper."—Nelson Adams, Montgomery, Ala.

"I do not want to miss a single issue of this paper. I know that much good is being accomplished by your efforts in opposing error and presenting the truth."—Sam L. Youree, Nashville, Tenn.

"We certainly appreciate your good paper. It was

a great encouragement to us while we were Irving in a very 'liberal' area of North Carolina."—Mrs. Don Gregg, Athens, Ala.

"I believe that *Searching The Scriptures* is a very effective medium to reach many with the truth, and I plan to continue sending subscriptions. The articles are timely, well written with plainness of speech and brotherly kindness."—Earl Fly, Jackson, Tenn.

"We have enjoyed the paper for the past year and pray that the Lord will bless you with the ability to continue your stand for the truth in the years ahead."—David L. Waldron, Virginia Beach, Va. "Thanks for a good publication."—Mrs. E. D. Thompson, Columbus, Ga.

"I appreciate the paper very much. It has a healthy, wholesome tone that hues to the Scriptures in a dignified way. I appreciate the good work you and brother Miller are doing for the cause of truth and right."—Lindsay A. Allen, Sr., Florence, Ala.

"We enjoy the paper very much."—Dorris Mann, Hamilton, Ala.

"I enjoy the paper so much; they are sure to help me in learning the scriptures."—H. D. Mathieson, Barstow, Calif.

"I enjoy reading *Searching The Scriptures*. You are doing a fine work."—Vestal Chaffin, Louisville, Ky.

"You have one of the finest papers in print today, and I appreciate it very much. In an edifying way you challenge all teaching that you consider to be false, and present a variety of subjects by able men that I believe to be helpful for both saint and sinner."—Homer A. Walker, Fontana, Calif.

"It is really good; keep up the good work."—A. B. Newsom, Jennings, Fla.

"Keep up the good work. The prospectus for 1968 appear promising."—Morris D. Norman, Akron, Ohio.

"I certainly do enjoy your paper and look forward to receiving it every month."—C. C. Wilson, Louisville, Ky.

"I enjoy *Searching The Scriptures* very much."—H. D. Perrine, Akron, Ohio.

I MARVEL

GAL. 1:6

JAMES P. MILLER

2523 W. Diana
Tampa, Florida

DOES THE GOSPEL NEED A CHANGE?

I marvel that many even of our own brethren are calling for a change in the presentation of the Gospel of Christ. This has long been the cry of a modernistic world. Every age has had this idea. Paul wrote against any change in the message of salvation in no uncertain words in Galatians the first chapter and verse 8 when he said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

No man of intelligence can deny that we are living in a world of change. We now have aircraft that can fly 1800 miles an hour and we have landed instruments on the moon. In the world of technology things are changing from day to day. Modern medicine has made great strides. Instead of walking or riding a horse we are flying to preach the gospel in powerful jets that travel just under the speed of sound. All of this is true and no preacher of the gospel denies it and most rejoice in this progress. The thing that needs to be pointed out, however, is that none of these advances have one thing to do with the gospel of Christ. Few preachers of the old story of the cross class themselves as "intellectuals" for they resolve to "know nothing but Christ and him crucified." At the same time we deny any group the exclusive right to think and reason. I marvel that men who feel that the old story of the cross needs changing do not come down from their "ivory towers" long enough to come to grips with the real issues. If the gospel needs to be changed one or all of the following would have had to change.

SIN WOULD HAVE TO CHANGE

Where is the man among the thinkers of the day who will affirm that sin has changed? Where is the modernist who will even affirm that the sins of the past are not the sins of today? In the first Corinthian letter we have a list of sins of which the Gentile was guilty. Look at the listing in 1 Corinthians 6:9-10. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Paul then goes on to say, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." The gospel came to answer once and for all the problem of sin. SIN HAS NOT CHANGED NOR WILL IT EVER CHANGE. Many seem to think that the sin of homosexuality is new but it is as old as Sodom when the Sodomites refused the daughters of Lot in Genesis 19:8. This sin that

many seem to think a product of our age is as old as the city from which it gets its name.

HAS MAN CHANGED?

If sin has not changed then it seems to me that the next question would be this. Has man changed? Both old and new testaments abound with example after example to show that man has not changed. Pride and the desire for unlawful knowledge caused the downfall of the first home in the garden of Eden. The desire for worldly gain brought shame to the family of Lot. Strong drink caused Noah to curse his own flesh. Adultery brought David to his saddest hour. Failure to restrain his children caused the house of Eli to be cut off forever. The great apostle puts it this way in 1 Corinthians 10:6, "Now these things were our examples, to the intent we should not lust after evil things as they also lusted." NO, MAN HAS NOT CHANGED, HE IS THE SAME WEAK CREATURE THAT HE HAS ALWAYS BEEN. No better proof in all the world can be found than the fact that world conditions today show that he cannot direct his steps. When we are not safe to even walk the streets at night who will take the position that man has improved. We are involved today in war abroad and strife at home far above the power of mere man to solve. Mankind is as helpless and hopeless without Christ as he was in the long ago.

HAS GOD CHANGED?

I raise the question, does the gospel need changing because there has been a change in God the father. To ask such a question is to answer it. God has not changed. Sin cannot dwell in his presence. He has not changed his attitude toward sin or the sinner (James 1:17). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

HAS SATAN CHANGED?

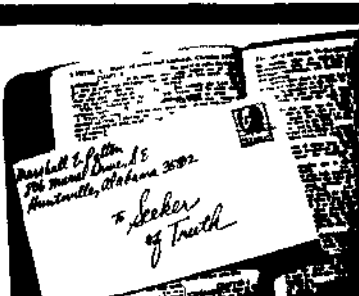
The last question that is in order is simply this, has there been a change in the nature and work of Satan? Has he ceased to tempt man? Is there still evidence of his work in a world torn by bloodshed and strife? Where is the man who believes the Bible at all who will affirm that the Devil is getting better or that he is dead? The thinking man can see his influence on every hand. To many it seems he has reached new heights, even in the church of the Lord in recent years. NO, SATAN IS STILL THE ROARING LION SEEKING WHOM HE MAY DEVOUR.

THE GOSPEL NEEDED TODAY

I marvel, and submit to every thinking man who reads this journal that if SIN has not changed, the gospel is still needed as the cure for sin. If MAN has not changed he is still subject to sin. If GOD has not changed he still condemns sin and longs to save man, If SATAN has not changed he still has to be over, come by the gospel of Christ, and if these have not changed there IS NO NEED TO CHANGE THE GOSPEL.

"As we said before, so say I now again, if any man preach any gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:9.

ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S. E., Huntsville, Ala. 35802

QUESTION —In the expression "church of the firstborn" (Heb. 12:23), does the term "firstborn" refer to Christ or to members of the church? Christ is designated, in the Scriptures as the "firstborn" (Col. 1:15,18; Rom. 8:29). If it refers to those born again (as I have been told), then does it not follow that the church can be called by terms applied to individuals who make up its membership, e.g., The Christian Church? — E. J.

ANSWER —While Christ is referred to in the Scriptures as the "firstborn," a more careful examination of this text shows that in this instance it refers to the members of the church. A more literal translation of the original text would be as it appears in Berry's New Testament Interlinear: "and to [the] assembly of [the] firstborn [ones] in [the] heavens registered." The original text demands that the expression "firstborn" be associated with those enrolled in heaven. The "firstborn" and those enrolled in heaven are the same.

The expression, however, does not refer to the fact of their having been born again, but rather to their relationship to God over others in the world. True, the new birth is essential to this relationship, but the expression refers to the relationship and not the new birth itself. It was an expression well understood by Hebrews. In Israel the firstborn son was the eldest and as such had privileges, honors, and blessings bestowed upon him above others in the family. This was the birthright sold by Esau, referred to in the context (Heb. 12:16). Therefore, the meaning of our text is that those under Christ constitute a church composed of "firstborn ones"—i.e., they are favored, honored, and blessed of God above all others. While all men are of God in a sense (Acts 17:28) and share in His earthly blessings (Matt. 5:45), they are not related to Him, nor are they blessed of Him as are the "firstborn ones."

No, the expression "church of the firstborn" — even though "firstborn" refers to members of the church, does not justify calling the church "The Christian Church" or any other term used in the Scriptures to identify individuals who make up its membership. The church belongs to Christ by right of possession (Matt. 16:18; Acts 20:28). The expression in our text, "church of the firstborn," is not used in the sense of showing possession — it is not their church — but rather to show of whom the church is composed. We, too, can speak of the church so as to convey the truth about those who make up its membership. It would be proper at times to say that the church is the "church of born again ones," because none can be members thereof without being

born again. The church is composed of righteous individuals, and again, of holy people. While it would be proper in teaching the truth to use the expression "church of the righteous" or "church of holy ones," these are not titles or names by which the church is "called."

The term "Christian" is a title or name by which individuals who obey the gospel are "called" (Acts 11:26). However, in the Scriptures it is never applied to the Church. Furthermore, in the Scriptures it is never used as an adjective, as is true in the expression "The Christian Church." Even if it be used as the expression in our text, i.e., "The church of Christians," to show of whom the church is composed, it would not justify its use as a name or title by which the church is "called."

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"ROCKS AND STOCKS"

One never knows what kind of a twist will be put on an argument until it has been given. Burt F. Marrs, was an able Sabbatarian debater. When we met in debate in 1949 he was head of the Church of God, seventh day at Stanberry, Missouri. Mr. Marrs espoused the usual Sabbatarian position, that the sabbath was eternal. He took the position that the ten commandments started in the beginning and have never ceased. He affirmed that Adam and Eve were under the ten commandment law. In order to chide Mr. Marrs, I asked, "Since one of the ten was against adultery, with whom could Adam commit adultery since Eve was the only woman on earth?" The question seemed to irritate Marrs, so he answered quickly from his seat, "The devil!" This brought a ripple from the audience. I continued to press him about turning the devil into a female and said, "No wonder Marrs is mixed up on the sabbath question, he thinks the devil is a woman!" Mr. Marrs had claimed, in the debate, that he was once a member of the Church of Christ, but had learned the truth and left it. I told him that Demas had done the same thing. I said, "Demas was once a faithful member of the church but he loved the present world and left." I told Mr. Marrs that I supposed he bragged about it just as he had during our discussion. I named Marrs "Mr. Demas" and he wore the name during the debate.

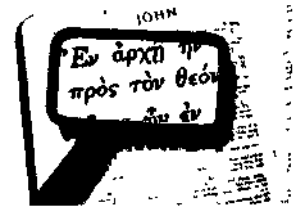
In defense of his position, Mr. Marrs in his next speech, tried to patch up his "devil" position by turning to Jer. 3:9, which says, "And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks." He said this was spiritual adultery. I granted that spiritual adultery is mentioned in the Bible, but the devil was neither stock nor stone and that the command against adultery in the "ten" was physical and not spiritual.

Amos tells us when the sabbath will be gone. In Amos 8:5, the Jews ask two important questions. The first was, "When will the new moon be gone that we may sell corn?" The second was, "When will the sabbath be gone that we might set forth wheat?" The Lord answers these questions in verse nine by saying, "And it shall come to pass in that day saith the Lord that I will cause the sun to go down at noon, and it shall be dark in clear day." The Lord says the sabbath will be gone when the sun goes down at noon and it will be dark in clear day. I turned to Matt. 27:45 which tells us when Jesus died on the cross, the sun went down at noon and it turned dark in clear day. Mr. Marrs had admitted that the feast of new

moon was gone but wanted to hold to the Sabbath. I pointed out that the first question dealt with the feast of new moon and the second with the sabbath. If one was gone so was the other. Mr. Marrs denied that the sun went down. I replied by asking "Where did it go?" If the sun did not go down where did it go? He never did answer. Actually, the sun never goes down but the earth turns in a position to be out of its sight. However, the Bible speaks of it going down, meaning that it is hid from our view. He also insisted that the Jews in Amos desired to cheat the Lord. I told him that this had nothing to do with the end of the Sabbath. I granted that the Jews wanted to cheat the Lord, but the Lord told them when the sabbath would end.

It has always been difficult for me to understand how people can get so mixed up on the division of the Bible. So many verses teach us that we are not under the Law of Moses, that it would be difficult to discuss all of them in one lesson. Paul's illustration in Romans seven teaches us that one cannot be under Moses and Christ at the same time. He talks about a woman being "bound" by the law to her husband as long as he is alive. He goes on to say the same woman is not "bound" by that law if her husband dies. He then makes his point, that we, at one time would have been married to Moses but today we (Christians) are married to Christ. We cannot live with both at the same time! May the Lord help all of us to properly divide the word of God.

WORD STUDIES in the Greek New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"GOD FORBID."

Readers of the English Bible are familiar with the Biblical phrase, "God forbid." It is interesting and profitable, I think, to study the meaning and uses of this phrase in the New Testament.

OCCURRENCES

The Greek phrase from which we get "God forbid" occurs in Greek literature as far back as the fourth century B.C., in the writings of the orator Demosthenes. There are also extant examples of the phrase in later Hellenistic literature (see Moulton and Milligan's **Vocabulary of the Greek Testament**).

In the New Testament the phrase "God forbid" occurs fifteen times, and fourteen of these occurrences appear in the writings of Paul. Ten of the fourteen instances in Paul are found in Romans. Further, in Paul's writings the phrase is always found as an answer to a question.

The New Testament occurrences of "God forbid" are the following: Luke 20:16; Rom. 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; I Cor. 6:15; Gal. 2:17; 3:21; and the AV of 6:14. In the ASV Gal. 6:14 is rendered "far be it from me ..."

AN IDIOMATIC EXPRESSION

"God forbid" comes from a Greek phrase that contains neither the word "God" nor the word "forbid." The Greek phrase is *me genoito*, which literally means "may it not become." Therefore, the Greek phrase is, as we sometimes say, "logically inexplicable"; that is, it is a Greek idiom, the meaning of which we must try to express in a meaningful English phrase. For example, the English expression "How do you do?" is logically inexplicable. A foreigner must learn the idiomatic meaning of that phrase and then transfer that meaning to one of his own idioms.

Apparently, the Greek phrase *me genoito* expressed a very strong abhorrence of something or a very strong feeling against the possibility of the occurrence of something; hence, we try to express that strong feeling by using the phrase "God forbid." Some English versions use the expression "By no means" instead of "God forbid," but I do not feel that the former phrase adequately expresses the strength of the Greek phrase.

PAUL'S USE

As most commentators point out, Paul apparently uses the phrase *me genoito* to express his abhorrence of some conclusion that one might erroneously draw from what he has stated.

It has been observed in this article that the expression "God forbid" is always used by Paul in reply to a question. In articles to follow, I wish to study some of these uses of Paul.



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Roy E. Cogdill, 35 West Par Avenue, Orlando, Florida 32804

The task of writing on controverted and difficult passages that are often misused and mis-applied is within itself a very difficult and thankless job. There are not too many who recognize that they do not or even may not understand what a particular passage teaches. When we have understood and applied a passage in a certain way we too often feel committed to it and when any question is raised we immediately take the defensive.

When Brother Phillips asked me to write a regular column for "Searching The Scriptures" of this nature, it took a great deal of courage to say that I would. In the first place I am not interested in being regarded as a scholar or having great wisdom. No one knows how much I lack both scholarship and wisdom any better than do I. In the second place, I do not relish putting myself in the place of having discovered new truth, for I have not and do not believe that any other has done so. Finally, I do not want to be regarded as having been either self-appointed or delegated by others the task of setting right all who may be wrong in their usage of certain passages. So, it is my request that this column be regarded only as a medium of study and if, in it, I may be able to suggest some worthwhile suggestions concerning the passages that are written about that helps someone give a little more careful consideration to them and therefore to make a little more proper use of them, then our purpose, both Brother Phillips and mine, will be served.

ROMANS 10:11-16

Perhaps the particular part of these verses that has given the most concern and difficulty to us in our efforts to teach it correctly is the question raised by Paul, "And how can they preach unless they be sent?" (verse 15). In order to understand any passage we must view it in the light of the context or setting in which it is found and an important part of that setting is the intention and purpose of the writer when he wrote it. No statement can be correctly understood or applied when we take it out of context or when we try to give it some application that the writer did not have in mind.

THE THEME OF ROMANS

Perhaps this writer approaches the letter to the Romans from a peculiar point of view but it seems that Paul's primary theme in the book is found in chapter 2 and verse 11, "For there is no respect of persons with God." This theme is supported by three major arguments: (1) God regards sin upon the part of all men alike whether Jew or Gentile; (2) God pro-

vides salvation for all men alike whether Jew or Gentile; (3) God requires the same conditions of salvation of all men alike whether Jew or Gentile.

Paul had argued at length that God did not provide justification for the Jew through the Law for then it would have meant the justification of the Jew without the Gentile and that would have made God a respecter of the Jew above the Gentile. Hence we hear him in the "law of faith" laying down the propositions: (1) All have sinned and fallen short of the glory of God and therefore need to be justified; (2) Justification has not been provided through the law of Moses and by obedience to it shall no flesh be justified; (3) Justification has been provided through the blood of God's Son which is a propitiation for the sins that are past; (4) justification is offered to all men through the "faith of Christ" or the Gospel, apart from the law of Moses but in fulfillment of it for it is witnessed by the law and the prophets that such is God's purpose; (5) that justification is available to all men who will believe. (3:19-31).

ROMANS 10

In this tenth chapter Paul is still emphasizing that God requires the same thing of all men that they might be saved. He has made the same provision for all. The unbelieving Jew challenged the faith of the Gospel with the demand, "Ascend into Heaven and bring Christ down and I will believe," or "Descend into the deep (Hades) and bring him up from the dead and I will accept him as the Messiah." But Paul affirmed these things have already occurred; Christ has already come, and God has already raised him from the dead, and God has given evidence of this in the "word that is nigh thee, in thy heart and in thy mouth, that is, the word of faith, which we preach." In other words, the very purpose of the Jewish law was to bring the Jew to the acceptance of Christ. God had not only given the law in order that it might be a schoolmaster to bring them to Christ but had also revealed the Gospel, "the word of faith which we preach," in which the Messiah and his coming had been set forth and proclaimed and had given evidence of his divine sonship by the signs and miracles which he had performed but especially by his resurrection from the dead. God did not intend to make other provisions for the Jews by performing further miracles and give other evidence. If the Jew was to be saved, he must be saved by "believing in his heart and confessing with his mouth that God has raised Jesus from the dead." In this same way God proposed to save both Jew and Gentile without any distinction.

The promises and provisions God had made to this end were preached by the prophets for the scripture saith, "Whosoever (that is, whether Jew or Gentile) believeth on him shall not be ashamed." God will justify the true believer and will keep his promises and will not let him down. He will have wherein to glory and rejoice and nothing in which to be ashamed whether he be Jew or Gentile. The scriptures also saith, "Whosoever (whether Jew or Gentile) shall call upon the name of the Lord shall be saved." Calling does not mean crying out, Lord, Lord, or in weeping and wailing through unbelief, but it consisted in God's plan of surrendering one's heart and life to obey the Lord with the expectation that God will

save him as He has promised to do.

Peter quoted this promise from Joel, the prophet, on the day of Pentecost and people were saved on that day when they heard, believed, repented of their sins, and were baptized in submission to the Lord's command. Thus they called on the name of the Lord that he would fulfill his promise and remit their sins. Saul of Tarsus was commanded by Ananias (Acts 22:16), "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

As Paul emphasized to the Jew that he must call on the name of the Lord by believing and confessing Jesus as Lord and reasoned that one cannot call without believing, and one cannot be saved unless he calls, he proceeds in the next verses to point out why he had spent the most of his life preaching to the Gentiles nations the Gospel of Christ. It was very plain to all who believed that God intended for his promises and the provisions of his grace to be extended to the Gentiles as well as Jews. The very word "Whosoever" indicated and emphasized that. They were to be saved by the same Lord, through the same "word of Faith" that offered salvation to the Jews for "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (verse 12). It was therefore necessary for the Gentile to "call" in order to be saved; and in order to "call" he must believe; and in order to "believe" he must "hear"; and in order "hear" the Gospel must be "preached" unto him; and hence it was necessary for a preacher to be "sent." For this very purpose Christ had appeared to Saul of Tarsus on the road to Damascus (Acts 26:15-18). "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

By the sending in verse 15, then, Paul is evidently referring directly to the commission and authority which had been given to him and the other apostles that through them the Gospel might be revealed and by it both Jew and Gentile might be brought to their salvation.

It is true that these principles are largely just as true today. No one can call upon the Lord and be saved without believing and no one can believe without hearing and in order to hear the gospel preached preachers must be sent. It is not true today, however strictly speaking, that one can believe in the Lord only as the result of the proclamation of the Gospel orally. It has been revealed and recorded on the printed page so that men can read and study it for themselves. This was not true in the New Testament day. Revelation was in the man instead of upon the printed page. It was carried by word of mouth and proclaimed by inspired men in the beginning. This is all that men could rely upon that they might "hear and believe." It is still God's plan that the gospel should be preached as a means of bringing men to

faith and it is still God's plan that the churches of Christ should send preachers out to preach. But this is not the point of the passage we are considering. From these verses though we can clearly see some of the denominational error that has been preached through the years. 1. Faith comes by hearing the Word of God (10:17). Faith is not a miraculous endowment planted in the hearts of men by the power of the Holy Spirit apart from the revealed Word. If this were true, Paul's argument, or the Holy Spirit's, - would be untrue and even an absurdity.

2. Preachers are not "directly and divinely called and sent" today as Paul was in the New Testament day. This does not happen today and every claim of it is fraudulent and untrue. If preachers have to be directly called and sent, then no one can preach today. Some have misread and mis-interpreted some experience maybe and concluded, erroneously, that they have been divinely designated, but it is not so. Three factors are important and necessary in preaching the Gospel today: (1) The preacher must be genuinely a Christian and a pure and pious servant of the Lord; (2) He must have the truth and limit his preaching to it; (3) He must have the ability to do so. God expects and uses us to do what we have the ability to do in his service. If these factors exist, no one has the right to preclude or prevent one from preaching.

3. Another consideration in this passage is the application of the prophecy of Isaiah (Isaiah 52:7). When the runners came up out of Babylon bringing the "good tidings" of the release of the people of God to return to their homes in Jerusalem and to their loved ones who had waited and longed with wailing for their return, they were so glad to hear the precious news that they regarded the feet of the runners bringing the news as "beautiful" (verse 15). This was the attitude of the Gentiles in New Testament days (Acts 13:44-49). While they received it with gladness and joy, the Jews rejected it and blasphemed against it. The attitude which we have toward the Word of God makes the difference. It has the power to save us if we hear it with proper reverence and to the "obedience of faith."

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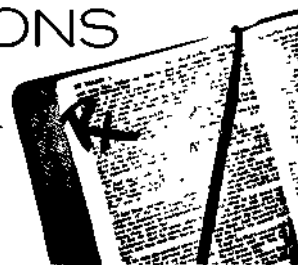
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HEALTH-A LEGITIMATE CONCERN

Health is denned by the World Health Organization as a state of complete physical, mental, and social well being, and not merely the absence of disease or infirmity. This is an extremely broad definition and the child of God would immediately react with the thought that the state of his mind and his relations with his fellow man are dependent upon his adherence to the Scriptures. Philippians 4:6,7 — In nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your heart and your thoughts in Christ Jesus. This is certainly the key to a state of complete mental well-being. Matthew 22:39 — Thou shalt love thy neighbor as thyself is the key to a state of complete social well-being. The scriptures deal also with our physical health although this may be less obvious to us. Probably the best known example is Paul's command to Timothy — Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities (I Tim. 5:23). Our point is that in matters of health the Bible speaks and if our studies together are to be of the most benefit to us their foundation must be in the Lord's Word. True, we will respect professional judgment in this field, but not like we do a "Thus saith the Lord."

The reason for our concern about health is because the condition of our body determines the length of time we spend on earth. Man becomes a living soul when the breath of life enters his body and when the integrity of the body is so altered the spirit returns unto the Lord. The body then decays. So length of life depends on health. Quality of life depends on health. While the body may be able to function it may be so affected that movement and even mental processes are limited. In order to be useful to the Lord our minds must be alert and our bodies active. Paul touches on this in Philippians 1:21 — For to me to live is Christ, and to die is gain, pointing out that his usefulness in the Lord's vineyard ends when life on this earth ends.

This brings us to a consideration of why we are here, why we have a body and what use should we make of it.

I Cor. 6:13 — But the body is not for fornication, but for the Lord. This is our answer. The body is to be used in the service of the Lord. It should be viewed as a tool which is essential in our labor for the Lord. Viewed positively this means to us that we should

take care of it in such a way as to minimize disability and maximize longevity. We should nurture and protect it with the view toward increasing its usefulness in the vineyard of the Lord. Viewed negatively it means that we will avoid abuse which would lead to infirmity and premature death.

This does not mean that we worship the- flesh. Quite the contrary, we see it not as the end of our being but one of the means we use in serving our God.

Neither do we see it as sinful within itself — an object of despise or abuse. We recognize it as something to be used in His Service.

These considerations should cause us to pause and take thought for that which serves as a vehicle for our soul.



Harold Tabor, 2721 North Pecan St, Nacogdoches, Texas 75961

REDEEM AND REDEEMER

The Hebrew word ga'al is rendered by the terms, 'to redeem, ransom, or recover.' Brown, Driver & Briggs give the primary use of this term as 'redeem, or to act as kinsman.' (Heb. & Eng. Lexicon, p. 145). "He must redeem for the family lives or goods which have fallen into bondage" (Kittel, Theological Diet. Of N. T., Vol. 4, p. 330).

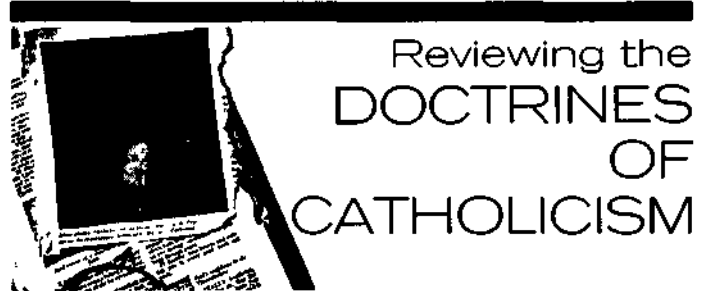
The book of Ruth demonstrates the kinsman's part of raising up children by the widow (Ruth 3:13). Boaz assumed his obligation to raise up children by Ruth (4:13). The go'el was responsible for redeeming a field in order that the family possessions might be maintained (the lands of Elimelech, Ruth 4:3). The redeemer was responsible for redeeming kinsman from slavery (Lev. 25-48-ff), and things consecrated to God (Lev. 27:20-27).

Another idea of go'el is with the word blood. The redeeming kinsman was obligated to avenge shed blood. This duty belonged to the nearest relative; usually the father, brother or son. Hence, go'el denotes a blood relative. The redeeming kinsman made demand or inflicted punishment for shed blood (Num. 35:19-27; Deut. 19:6,12; Josh. 20:3-5).

As applied to God, go'el implies a personal relationship, whether it be of individuals (Gen. 48:16) or to Israel, from Egyptian bondage (Ex. 6:6) and from Exile (Isa. 44:21-22 ; 48:20). Jehovah is the redeemer (Isa. 41:14; 43:14; 47:4; 48:17; 49:7,26; et al) and Israel is the redeemed of Jehovah (Isa. 35:9; 51:10).

The most profound and penetrating passage in which the word is used occurs in Job 19:25. "I know that my Redeemer liveth." Girdlestone says: "Job expresses his deep conviction that there was a living

God who could and who would take his part, and extricate him from all difficulties." (Synonyms of the O.T., p. 118). May we attain this conviction and receive from Him those blessings summed up in the words redeem and redemption in Christ (Eph. 1:7).



Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

THE ROMAN CATHOLIC MARRIAGE CONTRACT

For years, the Roman Catholic Church has required non-Catholics who marry Catholics, to execute a legal contract, usually termed a pre-marital or antenuptial agreement. At the present time, there is a matter of either national or international interest that contributes to greater-than-usual concern over the subject of these contracts.

The factor is the present Vatican Council from which rumors continue to circulate that there may be a lessening of the strictness on the part of Roman Catholicism in permitting marriages between its devotees and non-Catholics.

We copy below, the "Form of Promises for Non-Catholic" to sign, as used by the Diocese of Lafayette, Louisiana, in "mixed marriages."

- "(1) That all children of either sex born of this marriage shall be baptized and educated in the Catholic religion.
- (2) That I will neither hinder nor obstruct in any manner whatsoever the Catholic party in the exercise of the Catholic religion.
- (3) That in the celebration of our marriage there shall be only the Catholic ceremony.
- (4) I also understand the marriage bond to be indissoluble."

The Diocese of Lafayette, Indiana, uses a somewhat more stringent contract form; we give it as follows:

"AGREEMENT AND PROMISES TO BE SIGNED BY THE NON-CATHOLIC PARTY"

"Note — The Church is not arbitrary in requiring the signature of the non-Catholic to this Agreement. Believing that she is God's agent, bound to protect His interests, the Church could not be indifferent about safeguarding the faith of offspring of a marriage to which a Catholic is a party."

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also hereinafter affixed to this mutual agreement, being of sound mind and perfectly free, and understanding fully the import of my action, do hereby promise that:

- " (1) I shall not interfere in the least with the free exercise of the Catholic party's religion;
- (2) I shall adhere to the doctrine of the sacred indissolubility of the marriage bond, which means that I may not contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained ;
- (3) All the children that may be born of this union shall be baptized and educated in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort ; and they shall be sent, if possible to a Catholic school;
- (4) In my married life I shall conform to the teaching of the natural law regarding birth prevention which I now understand to be God's law and in harmony with the sacred purpose of marriage.
- (5) No other marriage ceremony shall take place before or after the ceremony performed by the Catholic priest."

"In testimony of which agreement, I do hereby solemnly affirm that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof."

Our readers are urged to note the several aspects of the above agreement, to which Christians cannot in faith, attach their signatures. (1) If the Christian signs this proposition, he or she is completely renouncing that which is ALWAYS the duty of a Christian . . . namely, that of teaching God's Truth to others. (2) I will not disagree with proposition two, above, although many of my brethren are "watering-down" New Testament teaching on the indissolubility of marriage. (3) The Christian cannot afford to sign this proposition, for in doing so, they are forever shirking their duty in teaching God's Word to their own flesh and blood. (4) In agreeing to proposition four, the Christian is glibly accepting what Catholicism glibly asserts is "God's law." Will any Catholic priest come forward and show from the New Testament where God has legislated in any respect on this subject. In ancient times, when God wanted the earth populated, He gave long life-spans to men in order to facilitate this goal. At that time, when Onan "spilled his seed upon the ground," he was deliberately disobeying God and trying to frustrate God's plan THEN. The New Testament does not indicate that such is God's plan for man today. If it were, men would also be given again those long-life-spans, in order that he could beget children for centuries as the ancients once did. Lastly (5), if any person wishes to marry, they must conform to the Civil Authority under which they live. In turn, Civil Authority in the United States allows us to select the minister, priest or rabbi of our choice in the performance of our nuptial ceremonies. And, if we prefer, we may turn from any religious connotation in the ceremony, and simply use a Judge of a Court or even a Ship's Captain, etc.

Of course, if the New Testament contained any teaching that would forbid a Christian from "being married" in the presence of any than an "ordained" minister, then we would conform to such New Testament authority. However, in the absence of such in-

spired instruction, we shall oppose those religious "authorities" (?) who would presume to force their own "authority" upon all others.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

INTRODUCTION

I sincerely appreciate the invitation to become a regular writer for this paper. I verily believe that it has had a great influence for good, and I'm happy to be associated with it. I have always liked the idea of "searching the scriptures." It is also a pleasure to work with brethren Phillips and Miller, two able and faithful servants of the Lord.

When I accepted this responsibility, it was understood that I would have complete freedom to say what I feel should be said on any subject discussed. Of course, I understand that the editors, as well as any of our readers, would certainly have the right to question or disagree with anything which they believe to be contrary to divine truth, and I would both desire and expect that. I am not infallible; I can err in judgment and in teaching. If I know my heart, I shall always welcome constructive criticism and advice and I am ready to correct any mistake which I may make.

Teaching the word of God is a serious and fearful responsibility. James says, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (James 3:1). And we are always mindful of Paul's solemn warning, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:6). While this responsibility applies to both the spoken and written message, I think that in some ways what we write is even more serious. The oral teaching which we do soon fades away to be heard no more, but what we write will not only be read by those now living but also by generations yet unborn. They, too, will be influenced by what we have written, whether right or wrong. And it is more difficult to correct and erase the influence of a mistake which we make in our writing. Therefore, we write with mixed emotions — grateful for the opportunity, yet fearful of the responsibility.

May I remind our readers that the men who write for this journal, including the editors, do so amid a heavy schedule of work. I am no exception. If you really want something done in the work of the Lord, you always call on a busy man. With our regular preaching, gospel meetings, radio work, papers, and other responsibilities, we have to write articles like this as time permits. We can't always devote the

time and effort which such truly deserves. Of course, such is no excuse for the teaching of error — only the quality and arrangement of the material.

I accept this responsibility humbly and gratefully, and I shall do my best always to teach and defend the truth of God and do so in a manner which can be understood by all. I come to you "not in persuasive words of wisdom . . . that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4,5).

By considering the heading under which I am to write, you can get an idea of the general nature of my articles each month. I am to use the "sword of the Spirit" as I see the need to use it, and generally as it applies to the teaching and practice of the people of God. Of course, this gives me an open field and a wide range of subjects — and there's no telling where all I may go! I shall unsheathe the Sword and take a swipe anywhere that I see the need to perform some spiritual surgery. I may use it on some patients who are so anesthetized (spiritually asleep) that it will be difficult for them to feel the pain and fully appreciate what I'm trying to remove. And I may even operate on some who will declare to high Heaven that they are whole and healthy and that I am cutting on a sound organ. Sometimes we don't realize when we are sick.

The type of writing which I am to do is not that which is calculated to increase one's popularity, nor will it be properly accepted and appreciated by some. The use of the Sword will be looked upon as a negative and destructive work — and in a sense that is right. However, we tend to lose sight of the fact that we often have to tear down and destroy before we can build. The ultimate goal of tearing down — if we have the proper attitude — is to build up. While we stand and admire the builders as they erect a tall and beautiful building, we usually have little admiration and appreciation for the demolition crew which removed the old building and cleaned off a place for the new. But could the new one have been erected without the removal of the old one?

Our work and teaching must be both positive and negative. It has ever been so! God said to Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10). This was two-thirds negative and one-third positive. He had to root out, pull down and destroy before he could build and plant. Paul admonished Timothy to "reprove, rebuke and exhort" (2 Tim. 4:2). Again the formula is two-thirds negative and one-third positive. We must follow this pattern today. We cannot get people to understand and accept the truth until we free them from error and its attributes.

I fully recognize that the man who destroys has a responsibility to rebuild. I try to realize that always in my teaching. We should never tell a man that he is wrong without also telling him what is right. If we don't know what is right on a particular point or practice, how can we be sure that he is wrong? And if we know what is right, and care enough to get involved, we are obligated to share our knowledge with those who are in error. Honesty, and a love for truth and the souls of men demands it!

No man ever did a more destructive work than did

the apostle Paul as he addressed the Athenians from Mars' Hill (Acts 17). They called him a "babbler" and accused him of teaching something new. After he had demolished and dethroned their idols, he told them about the true God in whom they should believe.

The preaching of the apostle Peter on the day when the church had its beginning was first negative and then positive. He began by denying that the apostles were drunk, and then condemned them for denying the "mighty works and wonders and signs which God did by him" and then accused them of crucifying the Son of God. But he didn't stop there. When he had prepared their hearts and moved them to want to know what to do to be saved, he told them what to do. Such was typical of the teaching of the Lord and his apostles, and this should be our method today.

With our "ground rules" laid, we are now in position to continue our studies. The Lord willing, I shall discuss with you next month what the New Testament teaches about the "sword of the Spirit" and the soldier of Jesus Christ.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

I. A DEFINITION OF THE TERMS

CREATION. At the beginning of a series of discussions, involving such basic subjects as the above, it is imperative that we clearly define our terms so we will all know what we are talking about and how we use such terms. This will be true relative to other words used beside "creation" and "evolution."

In a discussion with a biology professor of a well-known university, concerning our differences on these matters, he said to me, "I believe one of the great problems between us involves the matter of semantics. As you use a word you have one thing in mind while the same word means something different to me. We need to be sure what we each have in mind in using various terms." In this matter he was exactly correct and in illustrating, specifically, what he had in mind he used the word, now under discussion, "creation." He said, "Suppose any 'oak' tree constituted a Genesis 'kind,' you affirm that in CREATION God brought into being, by His Divine Power, that first oak tree, full grown. It did not come from an acorn. It did not grow by natural processes but, by the Word of God, came into being where it previously did not exist." I replied that this was exactly my position relative to the adequate "First Cause" on the matter or origins, including various "kinds." This professor then replied, "I do not think 'creation' means that at all. I believe any oak tree, growing today, was 'created' by God." I believe he was wrong in this matter

but I cite the incident to point up the importance of semantics and the need of denying the words with which we have to do.

Now, I admit God stands behind, and is responsible for, the oak tree growing today. It exists because, after "creative activity" was finished, he set in motion natural law that the **created** should bring forth "after its kind" by the power of reproduction in the SEED He gave to each ("After its kind," or an equivalent phrase, is found 10 times in Gen. 1). Thus the oak tree today came by natural processes from an acorn — IT IS THE RESULT OF THE EVOLUTION OF AN ACORN. Not so of the **first** trees (whatever the "kinds" were), plants, fish, birds, creeping things, beasts, etc., and finally man. And MAN is our chief interest, as we consider his "origin" as applied to either Divine Power in Creation or by natural evolutionary processes. It evolves from whom he came? To whom is he related? How did he come to BE 'man,' endowed with all the qualities that separate him, by so wide a chasm, from all the rest of the animal creation? We maintain that man came from God by Creation — a special and distinct creation. He does not share a common ancestry with ANY of the lower creation (The Evolutionary position); he did not EVOLVE from anything else, did not come into being via the animal route and at no time was MAN anything but a HUMAN being. In our next article we will consider the professor's position (held by many) of "current," "progressive," "present," "continuous" creation.

By "Creation" we mean the bringing into being things and beings that previously had no existence. The Hebrew term "bara," translated "created" in Gen. 1:1, in its **basic** and **primary** meaning, expresses the commencement of the existence of a thing, or egression from nonentity to entity. It does not, in this primary meaning, denote the preserving or new forming of things that had previously existed. To say that God formed **all** things out of a pre-existing, eternal, nature is absurd. Adam Clarke (Vol. 1, page 29) says "the rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word 'bara' has the basic and primary meaning" cited above.

We must turn to the Word of God (and its terms such as created, creation) because the physical processes now studied belong to an entirely different order and give us no information regarding the record or history of creation. These things can only be learned from Divine revelation, for the question God asked Job long ago in Job 38:2-4 is applicable to all who live today or who ever lived. We believe the "creation" of the Universe, the earth, the vegetable realm, the animal kingdom and finally man involved "creation ex nihilo" — creation out of nothing (Heb. 11:3; Psa. 33:6,9). That which had no being was summoned into existence by an express fiat — an authorizing order or decree. Nine times in Gen. 1 it is stated, "God said." God spake and whatever he thus commanded was done.

This same time of "creative" activity, is referred to in Mark 13:19 by the Greek word "ktizo," and of this word and reference W. E. Vine says (Vol. 1, page 254-255) "it signifies in Scripture to create, always of the act of God whether (a) in the natural creation, Mark 13:19 — or (b) in the spiritual crea-

tion — ." Keil and Delitzsch (The Pentateuch — Vol. 1 — page 47) state " 'bara' always means 'to create' and is only applied to a Divine creation, the production of that which had no existence before. It is never joined with an accusative of the material, although it does not exclude a pre-existent material, unconditionally, but is used for the creation of MAN (1:26, 27; 5:1-2) and OF EVERYTHING NEW THAT GOD CREATES whether in the kingdom of nature or that of grace." Filby ("Creation Revealed," page 41) says the "central idea" and "main sense" of the Hebrew word "bara" is never used of anyone but God and when used as a noun it means the Creator Himself (Eccl. 12:1).

We believe it is important to stress that CREATIVE ACTIVITY, the bringing into being that which previously did not have an existence, is not only set forth by the word "create" but sometimes the word "make" involves creation and is used synonymously with it. I believe some of my brethren are in error when they say that whereas "bara" (created) means bringing into being that which did not previously exist the word "asah" (make or made) always involves a shaping or forming something from pre-existent material.

Jamieson (commentary with Fausset and Brown, Vol. 1, page 8) says in Gen. 1:28-29 "Let us make man — The word is used here in the sense of create, as it is in vs. 25 — an ordinary use of the word when it is employed to express the origination of species, both vegetable and animal; besides anything possessing a soul, as man — or even organic life, as vegetables and animals — may in these respects be the subject of a proper creation, as well as of, and in addition to, formation from pre-existent matter (Gen. 2:7)." The latest issue of Creation Research Society Quarterly, in an article by John Whitcomb (Page 71) says, "Although in its general usage this verb *asah* ('made') is not as strong as *bara* ('created') for conveying the idea of a "ex nihilo" creation, it is used as a synonym for "bara" in the creative narrative of Genesis. This can be demonstrated by comparing 1:21, where God is said to have "created" (*bara*) great whales, with 1:25 where he "made" (*asah*) the beasts of the field. Surely we are not to understand any significant difference between the creation of sea monsters and land animals. Compare also 1:26 ('And God said, let us MAKE man in our image') with 1:27 ("So God CREATED man in His own image"). Thus, the two verbs are used synonymously in this chapter . . ." H. C. Leupold, in his comments on Gen. 1 (page 61) affirms, "For 'he made' (*asah*) dare not be construed as involving a mode of operation radically different from creating ('*bara*') for a comparison of the use of the two verbs in v. 21 and v. 25 shows that they may be used interchangeably." Frank March in his *Life, Man and Time* (page 41), after quoting Leupold adds, "This fact is also illustrated in Gen. 1:26-27 where it is recorded that God said, 'Let us MAKE (*asah*) man in our image,' but when the completed act is reported we read, 'So God created (*bara*) man in his own image, in the image of God created He (*bara*) him"; Now, I know the word and action embodied in "make," as used here, did not involve the physical or fleshly — the body of man, which was "made" or "formed" from the dust (Gen. 2:7) but that which was "made"

The News Letter Reports

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

in 1:26-27 involved that which was like God, made man kin to God, but ALSO THAT WHICH DID NOT EXIST PRIOR TO THIS DECREE. (In studying the contrast between these two verbs and the basic and primary, as well as the secondary meaning to show that sometimes "make" does mean "create," see Thomas Conant's "The Book of Genesis"). Johannes G. Vos in "Christianity Today" Vol. IX, No. 25, says, "The verb "asah" occurs ten times in Genesis 1 and 2 where it is used either to describe a providential dealing of God with that which has already been created or in connection with "bara" which qualifies the meaning and renders it specific in the sense of origination of the truly new." (And he cites, as illustrative of this, the ORIGIN of the universe, of life and man). J. Oliver Buswell comments upon John 1:3 as follows (Baker's Dictionary of Theology, page 145) "The common English version reads, 'All things were MADE by Him and without Him was not any thing MADE that was MADE.' But the word 'made' translates, not a form of 'poieo,' to make, but of 'ginomai' to come to pass or to come into being."



WILLIAM EDISON WELLS D.

M. Black, Perrine, Fla.

On October 5, 1967, J. C. Ledford and W. H. Moulton conducted the funeral services for William Edison Wells in the meeting house of the Greenville, Florida Church of Christ. He passed away in his home on October 3, 1967. Except for brief illnesses, he was blessed with good health for 97 1/2 years.

Brother Wells was born February 19, 1870 in Ousley, Georgia. He was baptized into Christ in June of 1894 in the Haines Pool about 4 miles north of Valdosta, Georgia. He spent much of the 73 years following his baptism in study of the scriptures and teaching his fellowman. Although his eyes weakened with age, he managed to read for a long time with a large magnifying glass. He memorized long portions of scriptures for use in "later years when he could no longer read. His life served as a commentary of steadfast belief in II Timothy 2:15 showing- to all who knew him that those who study God's Word can effectively teach it.

Brother Wells operated several mill businesses in Greenville. After retirement from these, he found plenty of time for his enjoyment of the various religious denominational radio programs. Many times he challenged these "sectarians" (as he always called them) to prove their doctrines by the Bible. I have before me a letter of March 30, 1955, written by him challenging a preacher of the Church of God to prove his erroneous teachings. He was 85 when that letter was written. At 88 he was still writing and making plans for a meeting at Greenville. Often he used his mimeographs to reach as many as he could with his written sermons. He tried to use every opportunity

to teach God's Word to those in Greenville. With much help from Brother Irvin Lee, Brother Wells was able to arouse enough interest in the Truth in Greenville in November 1939 to hold a meeting. Brother Lee preached during this meeting. Several were baptized and thus a congregation of the Lord's people met at Brother Wells' house until the meeting house was completed about January, 1941. Brother Wells was a contemporary of some of the pioneers of the Lord's Cause in this country. He shared a close friendship and work with the late Brother W. A. Cameron. Among his correspondents was the late Brother J. D. Tant, a man greatly admired by Brother Wells.

Brother Wells' body was laid to rest in the Evergreen Cemetery in Greenville, Florida. Survivors are his devoted wife, Minnie, two sons, Edwin and William Carl. Six daughters: Mrs. Belle Cone, Mrs. Claudia Sanders, Mrs. Ruth Day, Mrs. Virginia McNair, Mrs. Louise Joyner and Mrs. Mary Lee Hull; 23 grandchildren, 46 great grand children and 6 great great grandchildren. He is also survived by his sister, Mrs. Jennie Conine, his brother, Bertie Wells and several nieces and nephews. His family, as well as his many friends, were greatly blessed by his faithful example and knowledge of the scriptures.

B. G. Hope, 1253 Chestnut St., Bowling Green, Kentucky — Since the last week in September I have preached in meetings at the following places: Dry Fork near Glasgow, Ky., Temple Terrace, and Lake Shore in Jacksonville, Florida. Two were baptized at Temple Terrace. Bro. Sam Binkley is the respected preacher there. He is making plans to go to Australia in August of 1968. There were no visible results at either of the other places. Bro. Chas. Holton from 12th Street in Bowling Green preaches at Dry Fork twice a month. He is doing a good work. Bro. Oaks Gowen is presently the preacher at Lake Shore. He is loved and respected by the congregation but has accepted an invitation to move to Orlando.

I have been handicapped in my preaching since April due to throat surgery — the removal of a benign tumor from a vocal chord. I'm almost normal now and had but little difficulty speaking in the recent meetings in Florida.

The church here has decided to employ another preacher who will assume the heavier part of the local work. This arrangement will enable me to accept more invitations for meetings.

Twelfth Street congregation is a good church. It is blessed with a dedicated eldership and an outstanding class teaching program. I know of no other church with more trained and qualified teachers. The attendance in the classes is not what it should be but perhaps future plans well executed can improve this. The worship services are well attended. We have a number of University students.

Bro. Bob Crawley did some extraordinary preach-

ing in a series of meetings that closed October 22. There was one baptism and one restoration.

(B. G. Hope will do any church good in a meeting. He has the two important qualities that make one a good preacher: he knows and respects the word of God and loves the souls of men. — Editor.)

Sam Binkley, Jr., 206 Park Ridge Ave., Temple Terrace, Fla. 33617. For several months my wife and I have been planning to go to Australia to work in the vineyard of the Lord. Our plans are progressing in a fine way at this time, and it appears now that we will be going about the first of August, 1968. The Eastside church of Christ in Athens, Alabama, with which I labored as evangelist about five years, will provide my full monthly support, and the church here in Temple Terrace will provide more than one half our travel fund. We are grateful for the opportunity of having such fellowship with these two fine churches, and the backing of faithful Christians will make the work easier. Pray for us that we may recognize the adversaries, overcome the obstacles, and seize upon the opportunities to build up the body of Christ, to the end that souls may be saved.

At this time a definite decision has not been made as to what city I will be living and working in. Several have been considered, and there seems to be a door opened in all of them as well as in many other cities in that vast country. Brother Robert Harkrider has supplied me with very valuable information which has helped me in making a decision as to what section of the country to go, and will be helpful also in deciding exactly what city. There is a great need for more workers in Australia where opportunities seem to be unlimited. If you would be interested in going, now or later, and would like to know more about the work in that country, I will be glad to be of whatever help I can.

John W. Pitman, P. O. Box 103 — Fayetteville, Ark. 72701 — We are interested in moving to work with a congregation who needs a preacher with some support. It might be that a house could be supplied by the church and a little added to the present support. We have three children. We can move as soon as arrangements are made with some congregation. We can be reached at phone: 442-8357, area code 501, or to the above address.

Don Keele, Osprey, Florida — The church of Christ in Osprey, Florida, is in need of a full time preacher. Anyone interested would have to provide some of his own support. Those interested contact me at 312 Bay Vista, Osprey, Florida 33559, or phone 966-2285.

David L. Waldron, 4736 Quinwood Lane, Virginia Beach, Va. 23455 — A new work has been started in the Norfolk, Virginia area and at present the church consists of three families now meeting in the home of one of the families. As far as is known at this writing, the nearest conservative congregation of our Lord's church is about 100 miles away in the city of Richmond, Virginia. There are several so-called "church of Christ" groups in the area but they are either extremely liberal, or are in reality part of the "Christian Church" in organization and practice.

If you are coming to or through this area, we invite you to worship with us. If you know of anyone in the "Tidewater" area who might be interested in assisting with the work here, contact me at the above address. My phone number is 499-2404 (area code 703).

John W. Pitman, P. O. Box 103, Fayetteville, Ark. 72701 — I am in position to move and work with a congregation who needs a preacher. We desire to locate with a congregation not able to fully support a man. We have most of our support. We have 3 children and I am 44 years of age. Contact me at the above address or phone HI 2-8357 (area code 501).

Doyle Banta, P. O. Box 446, Athens, Ala. 35611 — After four years with the Sardis Springs church at Athens I am now back with the Carriger church for my second work. During the years at Sardis Springs we erected a new building and also witnessed growth in every phase of the work. Carl **Witty** is with them now and doing an excellent work. Our work at Carriger is most pleasant and encouraging. We baptized two recently.

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Thomas C. Hickey, Jr., 12702 North Central Avenue, Tampa, Fla. 33612 — I am very much interested in compiling a complete list of the church of Christ which meet in Florida. I would like to call upon any and all who will contribute to such an effort to send me the information you have including the name (i.e., street or community name) by which a given church is known, its correct mailing address, and the name, address and telephone number of some responsible person connected with a particular congregation. If someone from each county or area would contribute to this effort, it would be possible to make a fairly complete list. Those who make substantial contributions to such a list will receive, upon request, a copy of the completed list. Thank you.

Ralph R. Givens, 387 Nobottom Road, Berea, Ohio 44017 — I begin work with the church in Berea, Ohio, January 7, 1968, having moved here from Susanville, California. I would appreciate receiving bulletins from churches in this part of the country.

David Fraser, Clermont, Florida — After about two and one-half years with the church in Chiefland, Florida, I have moved to Clermont to work with the church in this town. The church is small but faithfully standing in the "old paths." Since moving the first of November there has been one baptism and one restoration. The prospects for a good work are encouraging.

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JENKINS-HEINSELMAN DEBATE

Akron, Ohio
December 4-8, 1967

1ST NIGHT: "Resolved: It is scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Bill Heinselman affirms — Ferrell Jenkins denies

2ND NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Ferrell Jenkins affirms — Bill Heinselman denies

3RD NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Ferrell Jenkins affirms — Bill Heinselman denies

4TH NIGHT: "Resolved: "It is scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Bill Heinselman affirms — Ferrell Jenkins denies

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SMITH-WADE DEBATE

West Chester, Ohio
and Dayton, Ohio

November 27-December 1, 1967

FIRST TWO NIGHTS: "The scriptures teach that an assembly of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine." **AFFIRMATIVE:** Ronnie F. Wade **NEGATIVE:** J. T. Smith

LAST TWO NIGHTS: "The scriptures teach that when the church comes together for the purpose of studying the word of God, a systematic arrangement of classes may be used for such study with women teaching some of the classes." **AFFIRMATIVE:** J. T. Smith **NEGATIVE:** Ronnie F. Wade

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GRIDER-TOTTY DEBATE

Glasgow, Kentucky
November 13-16, 1967

FIRST TWO NIGHTS: It is unscriptural for churches to contribute to one church, as is done in the Herald of Truth, to preach the gospel.

A. C. Grider affirms — W. L. Totty denies **LAST TWO NIGHTS:** "It is scriptural for churches to build and maintain benevolent organizations for the care of the needy." **W. L. Totty affirms — A. C. Grider denies**

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GARRETT-SMITH DEBATE

Trenton, Ohio October
30-November 3, 1967

1ST NIGHT: "The scriptures teach that God does not employ the preaching of the gospel as a necessary means in the regeneration of sinners." Eddie Garrett affirms — J. T. Smith denies

2ND NIGHT: "The scriptures teach that God uses the gospel as a necessary means in the regeneration of sinners." J. T. Smith affirms — Eddie Garrett denies

3RD NIGHT: "The church of Christ, of which I am a member, is in origin the church of the New Testament." J. T. Smith affirms — Eddie Garrett denies

4TH NIGHT: "The Primitive Baptist Church, of which I am a member, is in origin the church of the New Testament." Eddie Garrett affirms — J. T. Smith denies

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GARNER-WOODS DEBATE

Montgomery, Alabama
November. 13-16, 1967

1ST NIGHT: "The scriptures teach that salvation is by grace through faith before and without water baptism." **AFFIRMATIVE:** Dr. Albert Garner

NEGATIVE: Guy N. Woods **2ND NIGHT:** "The scriptures teach that baptism in water, to a penitent believer, is for, or in order to, the remission of past, or alien, sins."

AFFIRMATIVE: Guy N. Woods **NEGATIVE:** Dr. Albert Garner **3RD NIGHT:** "The scriptures teach that a child of God may so apostatize and fall away from grace as to be finally lost in hell."

AFFIRMATIVE: Guy N. Woods **NEGATIVE:** Dr. Albert Garner

4TH NIGHT: "The scriptures teach that if is right to use instrumental music in Christian worship." **AFFIRMATIVE:** Dr. Albert Garner **NEGATIVE:** Guy N. Woods

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BINGHAM-HIGHERS DEBATE

Corinth, Mississippi
November 20-24, 1967

FIRST TWO NIGHTS: "It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character." **AFFIRMATIVE:** Alan E. Highers **NEGATIVE:** W. Eural Bingham

LAST TWO NIGHTS: "The scriptures teach that in benevolence churches of Christ may relieve saints only." **AFFIRMATIVE:** W. Eural Bingham **NEGATIVE:** Alan E. Highers

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<p>Birmingham, Ala PLEASANT GROVE CHURCH OF CHRIST <i>meets at</i> Park Road Pleasant Grove</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Owen J Calvert Phone 761 2181</p>	<p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST <i>meets at</i> 1619 10th Avenue West</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Olin Hastings Phone 746 0305</p>	<p>Miami, Fla NORTH MIAMI AVENUE CHURCH OF CHRIST <i>meets at</i> 143rd St & No Miami Ave</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Bobby Thompson Phone 685 3203</p>	<p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST <i>meets at</i> 1000 22nd Street</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Oaks Gowen Phone 424 3533</p>	<p>Tampa, Fla FOREST HILLS CHURCH OF CHRIST <i>meets at</i> 1011 W Linebaugh Avenue</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> H E Phillips Phone 935 3691</p>
<p>Tampa, Fla SEMINOLE CHURCH OF CHRIST <i>meets at</i> Rome Ave & Wishart Blvd</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> James P Miller James G Walker</p>	<p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST <i>meets at</i> 2957 Glenwood Avenue</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> J Edward Nowlin Phone 377 7782</p>	<p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST <i>meets at</i> 4437 South 6th Street</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Jas P Needham Phone 366 0884</p>	<p>Romulus, Mich. ROMULUS CHURCH OF CHRIST <i>meets at</i> 9426 S Wayne Road</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Philip A Morr Phone 721 2884</p>	<p>Oklahoma City, Okla ROCKWELL AVENUE CHURCH OF CHRIST <i>meets at</i> 920 N Rockwell Avenue</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Bill McMurry Phone SU 9 1428</p>
<p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST <i>meets at</i> Hollywood Drive at Hattan</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> L Earl Fly Phone 424 2821</p>	<p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST <i>meets at</i> 1 3 Mi from Hwy 90 on Chico Rd</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Dick Blackford Phone 475 9354</p>	<p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST <i>meets at</i> Corner Lake Weir & Conant Avenue</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Jamie Rhoden Phone 781 5704</p>	<p>Birmingham, Ala ELM STREET CHURCH OF CHRIST <i>meets at</i> 1625 Elm Street S W</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Dennis L Reed Phone 788 8335</p>	<p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST <i>meets at</i> 316 Kings Highway</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Thomas G O Neal Phone 893 3355</p>
<p>Miami, Fla SOUTHWEST CHURCH OF CHRIST <i>meets at</i> 1450 S W 24th Avenue (Coral Gables Area)</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Leo Rogol Phone 443 3376</p>	<p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST <i>meets at</i> 3915 Franklin Road</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> D W Claypool Phone 832 9456</p>	<p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST <i>meets at</i> 1433 NE 16th Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> John Witt Phone 378 5023</p>	<p>Leesburg, Fla CENTRAL CHURCH OF CHRIST <i>meets at</i> 107 South Oak Avenue near 14th & Main Sts</p> <p><i>Schedule of Services</i> 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</p> <p>Contact G R Wheeler Phone 787 7916</p>	<p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST <i>meets at</i> 601 So Hercules Avenue</p> <p><i>Schedule of Services</i> 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</p> <p><i>Evangelist</i> Preston Weeks Phone 442 9267</p>
<p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL <i>meets at</i> 2216 Hamilton Avenue</p> <p><i>Schedule of Services</i> 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</p> <p><i>Preacher</i> Charles G Caldwell, Jr Phone 323 9331</p>	<p>Memphis, Tenn. TREZEVANT STREET CHURCH OF CHRIST <i>meets at</i> 3090 N Trezevant Street</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 5 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Leslie E Sloan Phone 357 2513</p>	<p>Spartanburg, S. C. CHURCH OF CHRIST <i>meets at</i> 1681 Union Street</p> <p><i>Schedule of Services</i> LORD S DAY Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Raymond Smith Phone 685 5014</p>	<p>AD IN THIS SPACE \$5.00 PER MONTH \$45.00 FOR REST OF 1968</p>	

PLEASE CHECK YOUR EXPIRATION DATE AND SEND YOUR RENEWAL TODAY
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TWENTY-SECOND ANNUAL LECTURE PROGRAM OF FLORIDA COLLEGE

Hutchinson Memorial Auditorium, Temple Terrace, Florida

January 22-25, 1968 **THEME:**

Pressures Of Contemporary Life

MONDAY, JANUARY 22

- 7:30p.m. "Right: What Determines It?" Luther Blackmon
 8:30 p.m. "Unbelief: Sources And Forms" Bob Bolton

TUESDAY, JANUARY 23

- 9:30 a.m. "The Relationship Of Young People To Their Elders" Jady Copeland
 10:20 a.m. "The Holy Spirit" Franklin T. Puckett
 11:20 a.m. "Problem Of Human Responsibility And Organization" James W. Adams
 2:20p.m. "The Church: Its Nature And Structure" Roy E. Cogdill
 3:20 p.m. "Contemporary Prophetic Cults" Homer Hailey
 4:20 p.m. "Palestine — Visual And Verbal Pictures" Melvin Curry
 7:30p.m. "Conscience: Conflicts And Crises" Clinton Hamilton
 8:30p.m. "Hypocrisy: Prevalence And Perversity" Warren Cheatham

WEDNESDAY, JANUARY 24

- 9:30 a.m. "The Problem Of Self" Hoyt Houchen
 10:20 a.m. "The Holy Spirit" Franklin T. Puckett
 11:20 a.m. "Problem Of Human Responsibility And Organization" James W. Adams
 2:20p.m. "The Church: Its Nature And Structure" Roy E. Cogdill
 3:20 p.m. "Contemporary Prophetic Cults" Homer Hailey
 4:20 p.m. "Palestine — Visual And Verbal Pictures" Melvin Curry
 8:30 p.m. "Life: Biological And Psychological Dilemmas" Charles Branch

THURSDAY, JANUARY 25

- 9:30a.m. "Will He Find The Faith?" James Finney
 10:20 a.m. "The Holy Spirit" Franklin T. Puckett
 11:20 a.m. "Problem Of Human Responsibility And Organization" James W. Adams
 2:20 p.m. "The Church: Its Nature And Structure" Roy E. Cogdill
 3:20 p.m. Alumni Program
 7:30 p.m. "Death And The Resurrection: Problem Of Purpose And Destiny" Eugene Britnell