

SEARCHING *the* SCRIPTURES

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



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

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REPENTANCE BEFORE FAITH

Billy Duncan, Trenton, Florida

In Matthew 21:32 and Mark 1:15 it is evident that repentance was to precede faith. It is equally evident in Acts 2:36-38 that believers were told to repent. What is the proper order of faith and repentance? An understanding of what faith is and what repentance is will help one to see the proper order.

Faith is conviction based upon the evidence of God's word (Heb. 11:1; Rom. 10:17). Repentance is a change of will, a change from following one's own way or will to following the way or will of another (Matt. 21:28-32), and in the case of the repentance that saves, it is the giving up of one's own will to follow the will of God (Acts 20:21).

But there are two aspects with regard to both faith and repentance. There is faith in Christ as the Son of God (Matt. 16:16; Acts 8:37), and there is faith in a particular doctrine taught by the authority of Christ (Acts 8:12; Heb. 11:6). Of course, one who believes Christ to be the Son of God will also believe whatever he understands to be taught by the authority of Christ so soon as he learns it. With regard to repentance, there is the general disposition and determination to follow God's will, and then there is the repentance with regard to a particular doctrine. And when one with a general disposition to follow God's will learns God's will on a particular subject, particular repentance will follow immediately (Acts 8:5-24).

Now it is clearly evident that faith in God must precede a determination to follow His will, and faith in a particular doctrine must precede repentance with regard to that particular doctrine. Therefore, Joe S. Warlick and others called the idea of repenting before believing a "psychological impossibility." It is impossible to repent toward God without first believing in God.

How then could repentance precede faith in Matt. 21:32 and Mark 1:15? Let us notice further connections between faith and repentance, and it will become clear that these instances of repentance preceding faith do not conflict with the proposition that faith in a particular matter must precede repentance in the particular matter.

Both faith and repentance are continual processes in the life of the child of God. He is to have faith in

God, and as he learns God's will on a particular subject, he is to believe that will. Likewise, he is to have the determination to follow God's will exactly, and as he learns God's will his life will conform to that pattern set forth in God's will as reported in the Bible. Thus the child of God grows and matures (I Pet. 2:2; II Pet. 3:18; Heb. 5:12-14). Where one is ignorant of God's will there is the "danger of substituting one's own will (Rom. 10:1-3). It is imperative that we study God's word!

But not all who believe in God repent toward God. Nor do all who believe in Christ repent toward Christ. There were Jews who were forced by the evidence to believe that Christ is the Son of God, but they were unwilling to submit to His will (John 12:42,43). Such a stubborn will sometimes stands in the way of believing the doctrines taught by the messengers of the one in whom there is faith. Thus Christ said, "If any man will do his will, he shall know of the doctrine, whether it be of God . . ." (John 17:17). One who does not have this willingness to do His will may be hindered in believing God's message.

Thus Joe Warlick explained the order of repentance before faith in the passages cited by pointing out that the Jews under consideration were already "believers in God, toward whom they were asked to repent, and then to accept the new message . . ." Faith toward God must precede repentance toward God, but repentance toward God must sometimes precede faith in God's message.

Lack of deep, genuine repentance has caused some not to see the truth on the instrumental music question, possibly, and may also be the cause that some do not see the error of liberalism. Let us examine ourselves and our attitude toward God's will. Have we fully repented?

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EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

WORLDLY TENDENCIES OF THE DAY

No. 2

The moral decay of this generation is clearly evident in every walk of life. The alarming fact is that the influence of worldliness has permeated the church of the Lord. The immoral tendencies of many in the body of Christ is affecting the power of the gospel upon the hearts of people. For this cause we should study again and again the word of the Lord to learn how we should live in this life so that we may go to heaven when we die.

Last month we read some verses from the word of God to show 'that there is no compromise between the kingdom of Christ and this present evil world. The people of God are separated from the world, delivered, from the powers of darkness, to be a peculiar people unto the Lord. The Lord placed such a contrast between the world and his kingdom that it is impossible to be in both at once. There are some negative views we should take toward the things of

the world. These are so plainly stated in God's word that we are without excuse.

The apostle John wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15,16). The direct command not to love the world is accompanied with the statement that the love of the world is not of the Father. It simply means that if we love the world, we cannot love the Father. We cannot love both at once!

Again, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Moffatt's translation says, "Wanton creatures! do you not know that the world's friendship means enmity to God? Whoever, then, chooses to be the world's friend, turns enemy to God." It is not enough just to claim not to love the world (the reign of Satan through lust), we cannot even allow ourselves to become friends to the world. Since Jesus said that "if the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you **out** of the world," we could hardly expect any grounds for friendship with the world. When one who has been delivered from the powers of darkness and turns again to become a friend of this world — he loves again the things of the world — he forsakes God and the people of God. "For Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10). The "world" we are talking about is all evil. "And we know that we are of God, and the **whole world** lieth in wickedness" (I John 5:19).

Paul wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" Rom. 12:2). W. E. Vine says of the word "conformed": "to fashion or shape one thing like another." We are not to be fashioned or shaped like the world. Instead we must be **transformed**, "to change into another form," by the renewing of our minds. We see that the mind is the place to begin in being transformed from the world.

James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to **keep himself unspotted** from the world" (James 1:27). Vine says of the word "unspotted": "of the believer in regard to the world, Jas. 1:27, and free from all defilement in the sight of God, II Pet. 3:14." The only way to keep oneself unspotted from the world is to stay away from all influences that would lead from God.

Very positive action must be taken by every Christian to be free from the world and its influences. "Wherefore come out from among them, and be ye separate, saith Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). You will notice that the condition upon which the Lord will receive us is that we (1) come out from among them, (2) be separate, and (3) touch not the unclean thing. This does not allow any communion with that which

is of the world.

Again, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and **worldly** lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11,12). It is not enough just to try to live soberly, righteously, and godly in this time, but we must also deny ungodliness and worldly lusts. This means that we can not practice whatever is classified as "worldly lusts." The contrast is given to Timothy: "Flee also youthful lusts" but "follow righteousness, faith, charity, peace . . ." (II Tim. 2:22). I do not know how it could be said plainer that every child of God is to stay free from all lusts of this world as he strives to do the will of God. There is just no room for an in-between-state. We are either of God or of the world.

The very fact that one has become a child of God and has been raised to walk in newness of life makes it completely incompatible with the nature of things to turn again to live in sin. The question was raised by the apostle Paul: "Shall we continue in sin, that grace may abound?" (Rom. 6:1). The answer is, No; we should not continue to live in sin. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). Paul considered himself dead to the world when he had been made alive in Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). He was crucified to the world and the world to him — he did not live any longer of the world from which he had died.

Immorality cannot exist in the heart of one who follows the direction of the Holy Spirit. In Colossians 3: "If ye be risen with Christ" — if you have been buried with him and raised to walk in newness of life (Col. 2:12; II Cor. 5:17) — "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1,2).

Let us not be deceived that we can walk in the broad way and the narrow way at the same time. Let us not think that we can sow to the flesh and reap of the Spirit. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:6,7).

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SIGNS of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

FOLLOWING THE BIBLE WILL MAKE ONE A PHARISEE

As I read articles from brethren with a liberal attitude toward the Bible I never cease to be amazed at what they have to say. Read carefully the following article which appeared in the evening edition of the **Abilene Reporter News**, July 25, 1967. We quote in full.

Dr. Harvie M. Pruitt of Lubbock said Tuesday morning at the thirteenth annual Bible Teachers Workshop at Abilene Christian College that "the real hope of the church today — the hope of presenting the changeless Word in a changing world — lies in the Bible school teachers.

Pruitt, who was chairman of the steering committee for last year's workshop, is associate minister for the Smithlawn Church of Christ in Lubbock and superintendent of the Smithlawn Maternity Home.

At 8:30 a.m. and again at 9:45 Dr. Pruitt told the Bible school teachers in attendance that they had to prepare for teaching the changeless Word to people they probably have not yet met.

ILLUSTRATION

For illustration, Dr. Pruitt built his lesson around a boy named Joe.

In order to prepare for teaching people like Joe, the Lubbock Christian College Bible professor said that people must first be sure of their message.

"The Bible must be at the base of your message in teaching the Gospel," he said, "although the method and materials of teaching are also important."

Second, he continued, teachers must understand "the changing world." Today's world has "the same old list of sins," Pruitt commented. "But now we watch them on the television and movie screens."

PROSPEROUS

He admitted, "I don't know if our world, in a few years, will be prosperous and affluent or a place of war or pestilence — "I don't know what the future holds, but I do know who holds the future!"

In order to prepare for giving real, concrete answers about the changeless Word to people like Joe, Pruitt prescribed what he called "God's Balanced Diet." It includes:

1. A study of the Word of God. "This alone," he said, "will make you a religious fanatic, not a Christian. There must be something added to a study of the Bible."

2. Worship. "These first two things, taken alone, are perfect for making you a full-blown Pharisee." To them he added three areas of service —

3. Evangelism, which involves personal work, facing those who question the changeless Word.

EDIFICATION

4. Edification, which calls for the spirit of encouraging and building up others.

5. Benevolence, which requires the spirit of compassion, which neither condemns nor condones, and which also provides for the physical needs of others.

Then Joe, Pruitt concluded, the one for whom all these preparations must be made, may prove to be any or all of six people. "He may be one who is a stranger to you today, or a close neighbor or friend. He may be your opportunity to grow.

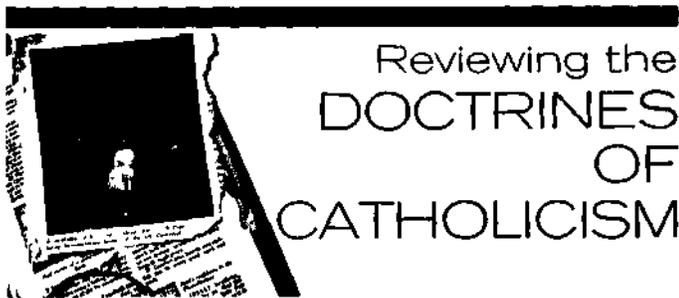
"Or he may be Jesus, in the sense that Jesus said, 'In that you have done it unto the least of these, you have done it unto me.' Or Joe may be you. You yourself may have problems that will require all the preparations that you have made for teaching others."

There are several things that could be pointed out from this article which both time and space will not permit, but note these. (1) Pruitt said, "A study of the Word of God. 'This alone,' he said, 'will make you a religious fanatic, not a Christian. There must be something added to a study of the Bible.'" So dear reader, if you have studied only your Bible on the subject of religion, Pruitt says you are "A RELIGIOUS FANATIC." But I hasten to assure you that Pruitt is wrong about this matter. Brother Peter said, "According as his divine power hath given unto us all things that pertain unto life and godliness ..." (II Pet. 1:3). It was brother Paul who said, "All scripture -is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Since God's power has given unto us all things that pertain unto life and godliness and it is profitable for doctrine, correction, instruction, the result being that we will be perfect, completely furnished unto all good works, may I ask what more do we need? In order to serve God, please Christ, and obey the teaching of the Holy Spirit, what must then be added to a study of the Bible? If you can, imagine a preacher in the Lord's church saying that if you study only your Bible you will become a religious fanatic, not a child of God, and then say that apostasy is not upon us. If such an attitude toward the Scriptures does not smack at the roots of apostasy what would? Did I hear someone think out loud that the only difference in the church was feeding an orphan? Better look again brother. There are many good brethren who have been deceived over this matter of institutions being church supported that have not yet seen the complete picture of the liberal breth-

ren denying the inspiration of the Scriptures.

(2) Notice what else Pruitt said, "2. Worship. 'These first two things, taken alone, are perfect for making you a full-blown Pharisee.'" Thus, if Pruitt is correct, if you read only the Bible and obey it and worship God as you are directed in the Bible, you are not a Christian but a full-blown Pharisee. Now try to digest that one. Talk about apostasy; such statements are beyond apostasy, they are infidelity. You good people who have just followed your Bible and worshipped God as revealed therein have been told by one of the liberal preachers of the church what you are — you are not a Christian, you are a full-blown Pharisee. Brethren, wake up to what is happening in the Lord's church and oppose this infidelity that is upon us, around us, under us, beside us, and on top of us, which will bury us if it is not opposed by the word of God.

Who made this speech? Dr. Harvie M. Pruitt, superintendent of one of the institutional homes and a professor of Bible in Lubbock Christian College, Lubbock, Texas. Where was this speech made? On the campus of Abilene Christian College.



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

PAPAL HALLUCINATIONS!

Down through the centuries, many people have made unfounded and unsupported claims of having seen various heavenly personages. A great percentage of those who have established new and different man-made religious institutions have resorted to alleged scenes, appearances and visions, in an effort to draw followers and supporters for their religious innovations.

In order that we will clearly understand each other, I give the unabridged dictionary's definition of the word "hallucination": "To wander in mind, to rave." "In psychology, a morbid condition of the brain or nerves, in which perception of objects or sensations takes place when no impression has been made on the organs of the special sense; the object or sensation thus erroneously perceived. A mistaken impression or idea; delusion; error." Now that's exactly what we mean in regard to the following Associated Press item:

"VATICAN REPORTS AILING POPE SAW VISION OF CHRIST"

"VATICAN CITY, Nov. 21 (AP) — The Vatican announced today that Pope Pius XII saw a vision of Jesus Christ during the most critical moments of his grave illness last Dec. 2.

"The recovery of the desperately ill Pontiff began soon afterward.

"The announcement was made by Luciano Casimiri, chief of the Vatican Press Office, on authorization of the Papal Secretariate of State. The Secretariate normally would make such a statement only with the personal authorization of the Pope.

"Casimiri told reporters they could state that 'responsible Vatican circles' confirm the report of the vision published last week in Oggi, Italian weekly magazine." (St. Louis Post-Dispatch, Nov. 21, 1955.)

Such an assertion reminds us of the words of Christ: "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:21-22). We are also reminded of the words of the Apostle Paul: "And that he (Christ) was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred at once;... after that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (I Cor. 15:418).

Thus, Paul, an inspired Apostle, states that LAST OF ALL, Christ was seen by him, after the death, burial and resurrection. Now, nearly twenty centuries later, an elderly man who was in the "most critical moments of his grave illness" claims to have seen Christ. (Not very plausible, is it?)

A second item concerning the subject rated the heading in fairly large type:

"Pope Heard True, Distinct' Voice of Christ, Milan Paper Says"

"VATICAN CITY, Nov. 22 (UP) — Pope Pius XII heard the 'true and distinct' voice of Christ during a vision as he lay near death last December, the newspaper Corriere della Sera of Milan said today. It declared the Pope had told this to a group of 20 'qualified ecclesiasts.' The dispatch was signed by its Vatican correspondent, Silvio Negro . . ." (more followed, **ad nauseam**). (St. Louis Post-Dispatch, 11-22-55.)

Being from Missouri, the "Show-Me" State ... whose inhabitants have to be "shown" ... and who are supposedly a little less gullible than other mortals, naturally we simply consider the source of these hallucinations and dismiss them without further serious thought.

However, it is so sad but true, that many, many sincere and basically good and decent Catholic people, the world over, will no doubt soon be forced to accept as "if from God" these claims of Papal visions ... or, if they refrain from believing them, they will be placed in an extremely embarrassing position with respect to their professed Roman Catholic religion.

Factors concerning the alleged visions:

(1) The Pope was alone in his room ... his attendants had removed to an adjoining room ... therefore, NO WITNESSES.

(2) The Pope had been reported to have been in a gravely ill and critical condition ... therefore, HIS

OWN TESTIMONY UNRELIABLE . . . THOUGH PREJUDICED!

(3) The Pope related this to a group of twenty "QUALIFIED ECCLESIASTS." Now just what those two words exactly mean ... NO ONE CAN DEFINE ! The second word means "executive officer of a church." But how any twenty members of the Roman Catholic Hierarchy, or any other so-called hierarchy can be QUALIFIED to pass upon the authenticity of such an absurd claim, is beyond our power to comprehend.

(4) During the days of miracles, i.e., immediately before the New Testament was completed, each heavenly manifestation was made for a very special purpose.

Peter received a vision which instructed him to preach to Gentiles, as well as to Jews. Philip the evangelist received instruction to join himself to the chariot of the eunuch from Ethiopia. Saul was stricken blind, and told certain things to do, and in conjunction therewith, Ananias was told to go to Saul. .. but the result was not only the conversion of Saul to Christianity, but his becoming qualified to serve as a witness, as an Apostle of Christ, and to preach Christ before kings, Gentiles, and Jews. But even in the case of Saul, those to whom he related this occurrence, did not have to depend exclusively upon Saul's testimony, but could also depend upon the facts as submitted by the preacher Ananias.

(5) What worth-while purpose was served in this alleged vision of the Pope? May we suggest at least one answer? The Pope cannot afford to be "out-done !" Many other persons before him have claimed to have experienced visions . . . and these numerous false claims invariably attract attention, publicity, and a few followers. Any number of the founders of the many religious sects have claimed divine dreams and visions, and they have deceived many. There is a statement written by the Apostle Paul that might be appropriate at this point: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:3-12).

POINTS OF SIMILARITY

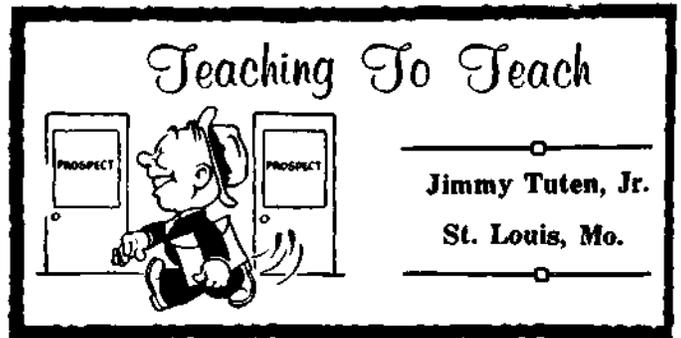
(1) Roman Catholicism is certainly a "falling away."

(2) The Roman Pope, with his claims of infallibility, and of being Christ's representative upon earth (Vicar of Christ), surely fulfills the expressions, "man of sin," "son of perdition," "who opposeth and exalted himself above all that is called God," that he "as God sitteth in the (fallen) temple of God, shewing himself that he is God."

(3) His coming was and is after the working of Satan, i.e., elevated into power authority by such tyrants as Emperor Phocas and in several instances maintained in power by such rulers as the Borgias.

(4) Power (or authority, assumed and usurped), signs (alleged), and lying wonders, claimed ... Papal infallibility, Bodily assumption of Mary, Sinlessness of Mary, etc., all without Scriptural authority.

(5) Strong delusion to be sent upon THEM (plural) . . . that they should believe a LIE ... that they might be damned. If this last point of similarity, in your estimation, does NOT fit or apply to Roman Catholicism and her children, then to whom should it be applied ?



**THE APPOINTMENT FOR STUDY:
PREPARATION AND FULFILLMENT**

Jimmy Tuten, Jr.

This article is a continuation of the theme "Teaching To Teach." The author's goal is to furnish concise principles and hints relative to personal work. With this goal in mind, the material has been written collaterally with each installment covering some fundamental aspect of teaching others. These principles are such that God's children can well afford to put them into practice. Since the material appearing in these articles is intended for guidance and practice, no subject has been covered exhaustively.

PREPARATION

After the prospect has been approached and an appointment has been secured (see Searching The Scriptures, Vol. 8, No. 6, P. 283), the next step in this phase of personal work is obvious: It is thorough preparation. Preparing for the class is the key to success. This preparation should include the following :

1. Familiarity — While conducting the home study the one thing to be avoided is conventionality and professionalism. The entire relationship of the teacher and the student should be free from affectation and ceremonialism. Sincerity, ease, and poise

are the keys to teaching in the home. While one must "hold fast the form of sound words" (II Tim. 1:13), and speak as the "oracles of God" (I Pet. 4:11), there is by far less formality in the private study than there is in the public classes. This factor should be taken advantage of by the teacher. It is imperative, therefore, that the one doing the instructing be well prepared to present the subject matter, and be thoroughly familiar with whatever aids are to be used in teaching the class. One may have a well planned lesson as far as the subject matter is concerned, but at the same time blunder through the use of the projector, film strip, etc. Unfamiliarity with the lesson material to be used can mean the difference between saving a soul and losing it.

2. **Environmental Conditions** — It is vital that one give close attention to the environment in which the class is to be conducted. Essentials, such as suitable lighting, sufficient seating and class arrangement should all be taken care of before the class begins. Eliminate commotion by setting up visual aids in plenty of time for the class to begin. See that each person has a Bible, and work out agreements with the parties involved concerning refreshments. If they are to be served, the preparation and serving of them should be detained until after the lesson is concluded. Children can be a problem, so whenever possible, try to have someone take care of the children while the class is in session.

3. **Avoid Distractions** — If one will follow the essentials listed above, many distractions can be avoided. However, there are some things that cannot be avoided and must be handled tactfully. Untold damage has been done by friends or neighbors coming into the prospect's house during class. Nothing is more frustrating than having to stop the class because of unexpected guests. Most prospects never think of informing their friends who might drop over, about the class being conducted in their homes. Sometimes a simple suggestion along this line eliminates this problem.

Then there is the problem of questions. You will have to answer questions, and you will be wise to prepare for some of the usual questions ahead of time. Experience teaches that the best period for questions and answers is at the conclusion of the class period. There are exceptions. In answering the question, always give a "thus saith the Lord." There are usually eight categories into which questions fall. They are: The "premature" question, the "sincere" question, the "prejudicial," the "baffling" question, the "loaded" question, the "irrelevant" question, and questions that are "evasive" and "self-answered." Time and space will not permit a detailed discussion of each of these. However, a little thought and meditation on each of the categories will enable one to determine how to go about answering questions.

PRESENTING THE LESSON

When once you arrive at the location where the class is to be conducted, strive to begin your study as soon as possible. You should not leave the impression that you are plunging into it, but at the same time, do not waste too much time discussing the weather, etc. Remember, you have made an appoint-

ment for study and not to socialize! As you begin your lesson, strive to stimulate interest and enthusiasm. Stick to your subject and avoid being sidetracked. In beginning the lesson, there are several factors to be observed:

1. **Be conscious of the presence of God.** Bible study is impossible without Him (Isa. 55:11; Matt. 28:20). Therefore no class is complete if it is conducted without prayer. The Gospel is God's power to save (Rom. 1:16-17). But one should pray for wisdom in rightly dividing the word (II Tim. 2:15; Jas. 1:5).

2. **Never lose contact with your prospect.** With his soul's interest in mind, begin where he is. As Philip (Acts 8) "began at the same Scripture" that the eunuch was reading, so the cottage meeting teacher can begin at points of agreement and work toward his conversion throughout the series. When the proper foundation has been laid and clues to the spiritual condition of the prospect have been obtained, the presentation of truth will be more effective. Do not expect to much out of your prospect. If you do, you will become discouraged if he does not respond as quickly as you would like for him to. While stressing the Truth of God and showing the prospect his need for obeying the truth (I Pet. 1:22), always show your confidence in the prospect's sincerity.

3. **Be mindful of your duty and responsibility as a teacher.** You are teaching every man in all wisdom, that you might present him perfect in Christ Jesus (Col. 1:27-28). Paul's admonition to the Romans is most appropriate: "thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:21). Let the teacher therefore "be swift to hear, slow to speak, slow to wrath" (Jas. 1:19). Speak the truth in love. Avoid personality clashes and side issues.

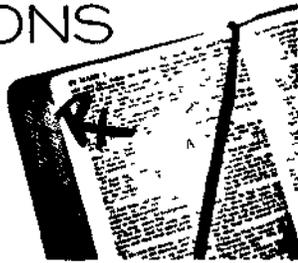
4. **Know something about the fundamentals of closing the lesson.** This is most important since you are trying to persuade the prospect to obey the gospel. In selling this is called "closing the sale." Regardless of how one goes about closing the lesson, one must, during the lesson, build to a climax by developing with enthusiasm interest in things which pertain to the soul. If not over-done, the use of persuasion is right and natural (Acts 2:40, 18:8; II Cor. 5:11). You may do this by appealing to the intellect and emotions, and by applying the principles of decision. Any good publication on personal evangelism will spell out the details of closing the lesson. If your prospect does not respond favorably, be sure to leave him with a friendly state of mind. You will want to make an appeal to him later.

CONCLUSION

There is no greater field for personal activity of the Christian than that offered by personal evangelism. It is a comparatively easy thing to make preparation, to present the lesson, and to work toward the grand result. What a thrill it is to lead people to obey the gospel. Let there be a heart interested born of Christ's love, and there will be blessed results. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

PRESCRIPTIONS

from the
Great Physician—
Jesus Christ



Dr. W. P. McElwain, 11208 Mitscher St., Kensington, Md. 20795

EFFECTS OF ALCOHOL

Proverbs 23:29-35

Who hath woe ? Who hath sorrow ? Who hath contentions? Who hath complaining? Who hath wounds without cause ? Who hath redness of eyes ?

They that tarry long at the wine; they that go to seek out mixed wine.

Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent,- and strength like an adder.

Thine eyes shall behold strange things, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

The wise man gives here a picture of the person who is using too much alcohol to which modern science could add nothing of significance. He is a person with all kinds of problems and who is argumentative. He does not feel well and is not aware of the origin of his wounds. The blood shot eyes have become a well recognized characteristic of the drunk. He is called here a person who has tarried long at the wine and has sought out mixed wine. Mixed wine is usually described as the more tasty, but also the strongest.

We are told not to make our judgment about wine solely on the basis of its being red and sparkling with a smooth, good taste. This does not mean that we should deny that it has these properties. To discourage the use of wine or other alcoholic beverages on the basis of their being totally without desirable and pleasant properties is a mistake. Wine is pleasant to the appearance with its pretty red sparkling color in the glass and a quality wine does go down smoothly with a very pleasant taste. Wine has the advantage of the lack of pollution so commonly found in the water in many countries that do not have the high sanitary standards of the United States. It can also serve as a very useful circulatory and appetite stimulant in certain situations. So again to oppose its use on the basis of its being completely without desirable properties is a mistake.

But Solomon is warning us against reaching a decision without a due consideration of the harmful effects. One should not decide that his intake of wine will be unlimited or excessive because it looks and tastes good. There must be consideration given for

what will prevail at what Solomon calls "the last." Here we have an individual who has lost his ability to see and to speak intelligently. While I have not seen a drunk, who was seeing pink elephants, I have seen many who were seeing bugs crawling over everything, when in reality there were no bugs. He has also lost his capacity to reason and he is without judgment as pictured by a person foolish enough to lie on the sea or the top of the mast. His power of sensation is so impaired that he cannot feel the striking or the beating he suffers. And most pitifully he is so addicted that he returns to the bottle whenever the effects of his previous drinking begin to wear off.

This is the total picture — the good and the bad — that one must consider in his decision about wine.

It is unfortunate that in many instances we have not taught our young people the complete lesson. In our eagerness to keep them from the wrong and harmful use of alcohol we have stressed the harm and denied any pleasure as a result of its use. The devil has of course stressed the pleasure. When a young person is enticed to indulge through the attractions of its pleasant aspects and maybe the pressure of his associates he finds that indeed there is some pleasure. When he finds there is pleasure that his parents denied he may think that since they were wrong about that, they may also be wrong about the harmful effects they stressed. And so he is in danger of neglecting any consideration of its harmful effects as he decides what shall be his personal use of alcohol. I believe it is so important for us to present a truthful and complete picture to our young people, so they will be in a position to stand against the wiles of the devil. To do otherwise is to send them into conflict with the devil, inadequately prepared, and this can have disastrous results.

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A PLAN FOR UNITY

Many papers come across my desk and like most folks I try to "scan" over most of them. The other day, I came across a bulletin from Lubbock Christian College and it contained a summary of brother Jimmy Allen's speech on their lecture program back in March. He closed the lecture series by talking about UNITY. For the most part, his points were very good but some were discouraging. He said, "Unity is possible if all men would try for it and use the Bible as the main authority." His plea is excellent but he should have said, "We must use the Bible as our ONLY authority"; rather than MAIN authority. The trouble with people today is that they use the Bible only when it pleases them. His second point was, "Bind nothing on people that was written after the New Testament." This is an excellent idea! If we would bind nothing on people written after the new Testament this would leave out church support of Orphan Asylums, because the first was founded in 1909. It would also liquidate church support of Colleges, Herald of Truth, etc. These things have been the brain children of men far this side of the New Testament. Does Jimmy Allen really believe what he preaches? His third point was, "We must give up serving the flesh and worldly wisdom before we can have unity." This is indeed so. The flesh and worldly wisdom have always been incompatible with unity and Christianity. His next point was, "We must not bind our opinions and traditions on others." This is a wonderful idea. Opinions and traditions are **things** not found in the Bible. This includes such things as using instruments of music in worship; observing the Lord's supper at a time other than Sunday (Acts 20:7); Church support of human institutions, etc. All of these things are OPINION spelled with a capital "O". Does my friend Jimmy really believe that opinions should not be bound on others? His next point for unity was, "We must forego expressing opinions that offend others." I would agree to this. As long as they are OPINIONS we have no business preaching them in the first place. His next point is rather amusing. He says, "Let us speak the language of the scriptures — that won't offend anyone." Well, now I am learning something. Who, in this world, would have ever thought that speaking the language of the scriptures will not offend anyone. If one can do this he is greater than the Lord himself! The Lord was very offensive when he revealed the word of God. How could Jimmy come up with something like this? Does he really

think that speaking the language of the scriptures will not offend? If so where has he been all these years? A woman almost slapped my face one time for reading Mark 16:15, 16. She told me that she didn't care what the Bible said she would not be baptized. I wonder how Jimmy would teach her the essentiality of Baptism without offending? If he has a new formula I would like to have it.

He continued his speech on unity by saying, "We should pray more and debate less." I notice he did not say that we were not to debate at all but we should do less of it. I agree that we need more prayer. However, we can never convert the world until we let them know that they are in error. This is what Paul did when he went into the synagogue and disputed with the Jews (Acts 19:8). We must continue to debate the cause with our neighbor in order to teach him the truth. He tells us next that, "We must love one another and be tolerant." I will buy this. I feel that many have not loved as they should. I too, believe in tolerance but not compromise. He also says, "We must quit witch hunting!" I would agree to this if all the witches were dead. However, there are many still running loose with broom and all. I do not believe that a man should operate in the negative ONLY. I would agree that this would lead to his downfall. However, when a witch comes up and barks in our face we can't help but see her. I don't have to go witch hunting to see instrumental music in worship; the operation of Herald of Truth and the Missionary societies; the social gospel and the entertainment craze within the church. Does one have to go witch hunting to see these things? His last point was, "We must cross party lines and talk over our differences with those with whom we differ." This is fine. I believe the Bible teaches that we need to discuss our differences with our brethren and the denominations. However, this does not mean, meeting on the plains of one with secretarian Sanballats to sell out the truth.

Remember, Gentle reader, that the plan for unity is still in the Bible (Eph. 4:1-6). Nothing new has been discovered by brother Allen or anyone else about unity. The plan was signed, sealed and delivered over 1900 years ago. Our problem is not the **plan** but with men who are not willing to submit to it!

SORRY!

PRICE INCREASE NECESSARY

The publishers of Bibles, religious books and supplies have announced a price increase, effective June 1st. We are sorry to have to announce this price increase, but circumstances demand it. Pre-recorded tapes of debates and lectures will be increased from \$3.00 per reel to \$4.00 per reel. This is necessary to provide the highest quality tape and recording. We thank you for your orders of Bibles, literature, tapes and religious books.

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THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." —Acts 14:27

PROGRESS REPORT ON OUR PLANS TO GO TO AUSTRALIA

**Sam Binkley, Jr., 206 Park Ridge Ave.
Temple Terrace, Florida 33617**

Since our last report a number of significant things have happened. Our son, Dan, who is finishing his second year at Florida College this week, and will be preaching at East Side in Athens, Alabama this summer, has decided to go with us and preach in Australia. Most of his travel fund has already been received and about one-half of his regular support has been promised. Of course we are very happy that he has decided to go, and believe the arrangement to be a very fine one. He will be living with us, and we will be spending much time together studying, and house to house teaching of the word of God, and each will be preaching where we are needed and opportunities are presented.

Last Saturday my wife and I received our visas, and Dan received his re-classification from the draft board, and a check for \$500.00 toward his travel fund which brings the total to almost the amount needed. We are deeply grateful for the response, and will provide a report to those making contributions upon our arrival in Australia, or as soon thereafter as possible. Our present plans are to remain in Sydney for about two or three months working with brethren Harkrider and Everett, and then decide exactly where we will live and concentrate our work. Plans are to leave here about the middle of August, the exact date to be decided upon later. We ask that you pray for us to the end that we may speak with boldness the truth of God which He has revealed in His Word.

THE CHALLENGE OF 1968 IN NORTH-WEST MISSOURI

William C. Sexton, St. Joseph, Mo.

The congregation at 10th and Lincoln in St. Joseph, Mo. is standing for the truth of God's word. We have had fairly good attendance through the winter and are looking for some growth in 1968. We have had one family to be restored and identified with us since my last report. We have endeavored to reach the people of this area with the message of the Bible concerning the issues in the church today, our determination to continue to be faithful regardless of the number who is willing to stand. At the same time we have tried to make it plain that we welcomed an opportunity to discuss any Bible subject. We continue with a 15 minute program on radio KUSN-AM/FM, 1270 kc and 105.1 mc Sunday morning at 7:45.

We plan to intensify our efforts to enter homes with our Bibles and study with families. We hope in the near future to publish and mail out regularly a

bulletin; we have been printing one, but not mailing it. We hope to increase our effort to assist those who are willing to take a stand for the truth.

I have had the opportunity recently to preach for some small congregations in the three adjoining states: NEBRASKA — Beatrice, 1802 Jackson. These brethren have just rented a public meeting place. For some time they had been meeting in the home of brother Richardson, but the first Sunday in April I'll be with them in their first service in their new building. We would urge all faithful Christians in this area to worship with these brethren. KANSAS — Topeka, I have recently preached for these brethren now meeting at 5313 S. Topeka Avenue. They have just been able to move into a public meeting place. There must be some brethren coming to the capitol of Kansas who would desire to worship with these brethren, holding up God's word. They have some capable brethren. I believe that they will prosper! IOWA — Grinnel, 1031 3rd Avenue. These brethren are meeting in pressed conditions. They need and would, I am sure, appreciate your help. Traveling route 80 through Iowa? Worship with these brethren. There is, I understand, a congregation now meeting in Sioux City, Iowa. This is a recent work. I have none of the particulars now, but hope to work some with them in the near future.

Remember us in your prayers, come our way, and worship with us. Traveling through listen to our broadcast. Notify us of any friends or relatives in the area that we might contact.

Recently I was in a short meeting with the church meeting at 506 South Front Street in Poteau, Okla. Any one in the southeastern Oklahoma area is asked to worship with these brethren. They know the truth and are determined to uphold it with regard to the issues facing God's people today. They are looking for a man to work full-time with them.

I have committed myself to continue in St. Joseph. I had considered moving, but after due deliberation, I believe that the challenge in this area is as great as can be found, thus I have announced to accept the challenge. I hope that all who have contributed to my support will continue. We promise to be as successful as we can be by following the instructions given us by the God of heaven in His book, the Bible.

Johnny Hebert, West Monroe, La. 71291 — We desire to contact some preacher of the gospel who will move here to work with us. We are known as the Bavronville church of Christ, West Monroe, La. Anyone interested may contact: **Johnny Hebert, 323 Elmwood Dr., West Monroe, La. 71291.**

David Arellano, P.O. Box 454, San Luis, Arizona 85349 — The work here at San Luis R.C. Sonora, Mexico, thanks to God, is doing fine. We can see the enthusiasm the brethren have here, and the desire

to go forward. Each member does what he can, using the talent God has given him, to extend the kingdom of God. I had planned to start the new work at Morelos, but since I am the only member here with a car, it is important for me to be here to bring people to the services who live some distance. Brethren **Gilberto** and **Fermina Franco**, of the interior state of Zacatecas are now with us and live in my home. The Phoenix church invited my son Ididro to come there for six months to help the preacher and to study with the intent of preparing himself to preach.

Charles House, Douglas, Arizona — The work along the U.S.-Mexico border is moving along at a good pace. I have just recently moved from San Luis, Arizona, 400 miles further on down the border toward Texas, to begin the work in the Spanish language at Douglas, Arizona. There is no sound church here in English in this town of 15,000 population, but liberal churches all around. The closest church standing for the truth is at Tucson, 120 miles to the north. It would be a great opportunity for some gospel preacher, who would like to sacrifice for the cause of the Master, to also begin here in English.

Juan Alvarado has manifested an interest in starting the work here in Naco, Sonora, Mexico (30 miles west of Douglas). He is an experienced preacher who got "fed up" with the liberals. He is in need of \$200 per month support. He has preached in the interior for many years. He has had no regular support since his arrival "on the border" one and a half years ago. He preaches regularly at Tecate and two places in Tijuana. Write to me for more details.

Paul Branch, Palmetto, Fla. — I recently moved to Palmetto, Florida to work with the church. After spending eleven years in the Houston, Texas area we decided it was time to return to Florida.

The Palmetto church is a strong church in their stand for the truth. It has a fine teaching program. In addition to its local program, which include a radio broadcast, it assists in the support of five gospel preachers elsewhere. We are looking forward to a pleasant and fruitful work with the brethren under their good eldership.

I can spare time for a meeting or two. If a needy church needs a meeting during the summer or fall let me hear from you.

James L. Denison, Box 481, High Springs, Florida 32643 — On June 9, 1968 I will begin working with the Henderson Boulevard congregation in Tampa, Florida. Any correspondence after that date may be sent to me at the address of the church building: 3402 Henderson Boulevard, Tampa, Florida 33609.

R. J. LaCoste, 6801 N. 60th Ave., Glendale, Ariz. 85301 — The church in Glendale, Arizona which meets at 6801 No. 60th Avenue is in need of a preacher and would like to hear from anyone interested in the work. Contact the elders at the above address for further information.

DIFFICULT AND PERVERTED PASSAGES



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

"TO FULFILL ALL RIGHTEOUSNESS." MATT. 3:15

Matthew 3:13 records that while John was baptizing in the Jordan, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." John preached a "baptism of repentance" (Acts 19:4) — that is, a baptism that grew out of or was produced by repentance. It was a sign or evidence that they had repented toward God. Moreover it was "unto repentance" or into a state of penitent preparation for the coming of the Kingdom of God. The Jews had been unfaithful in their relationship to God and having impaired that relationship and the hope they had through it, they needed to repent and thus repair their relationship with Jehovah that they might be ready for the reception of the "Messiah" and His Kingdom. Hence John the Baptist came to the Jews preaching, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1-3).

John not only preached repentance but he also demanded baptism of them as a sign or evidence that they had repented. This baptism that John preached to the Jew had two purposes. It brought the Jew into a state of penitent preparation for the coming of the kingdom and it renewed in his heart the hope of the remission of his sins through the atoning sacrifice of the "lamb of God" when he was offered to take away the "sin of the world." In the first purpose the baptism of John was "unto repentance" (Matt. 4:11) in the sense that it initiated those who obeyed it into a state of penitent preparation. In the second purpose — "the baptism of repentance for the remission of sins" (Mark 1:4) — it renewed the promise of their participation in the benefits of the blood of Christ when it was shed on the cross.

Jesus had no sins to repent of, did not need to enter into a state of penitent preparation for the kingdom, and had no sins to remit. Therefore He was not in any sense a proper subject of the baptism that John preached to the Jews and could not be baptized for the reason that the Jews were commanded to be baptized (I Peter 2:22, Heb. 4:15). Hence the baptism of Christ had to be an exception. Thus the record of His coming to John is told in this fashion, "But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."

When John demurred at baptizing the Christ, he

was, of course, guided by the Holy Spirit, for he did not know that Jesus of Nazareth was the Christ until he baptized Him (John 1:31,33). He was caused by the Holy Spirit to acknowledge the sinlessness of Jesus and he confessed his own sinfulness. He submitted to the Lord's request and baptized Him even though it was an exception to the baptism that he preached to the Jew.

But what is the significance of the expression "for thus it cometh us to fulfill all righteousness?" Why was Jesus baptized at all if He was not a proper subject of John's baptism? What does "fulfill all righteousness" mean? The word "fulfill" simply means **to carry out** and "righteousness" means the will of **the plan** of God. "Fulfill all righteousness" then simply meant "it cometh us to carry out God's plan." But what was God's plan with reference to the baptism of Jesus?

The best evidence on this is the testimony of John the Baptist. It is found in John 1:29-34. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." Thus we learn that it was God's plan to make Jesus manifest as the Christ by His baptism. The identifying sign was the descent of the Holy Ghost upon Him at the time of His baptism. This is what God had told John would identify Him and John bore witness that it had occurred.

The baptism of Jesus was therefore the only one of its kind. We cannot be baptized for the same reason that Christ was baptized. The baptism commanded in the Gospel by the authority of Christ is preceded by repentance and is "unto the remission of sins" (Acts 2:38). There are no exceptions to the necessity of repentance or the need for "remission of sins." All of us have sinned and therefore are subject to both (Rom. 3:23). Only in a very general way could we say that we might be baptized "to fulfill all righteousness." It is God's plan and will that all should be baptized into Christ (Mark 16:15-16, Acts 22:16, Rom. 6:3-4, Acts 2:38). We must submit to God's will if we are to be saved.

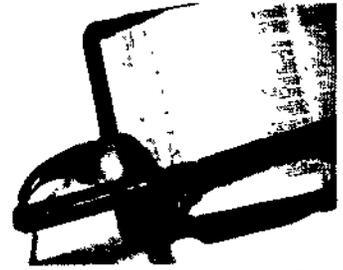
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THE ARMY OF THE LORD

Where? When? How? In this world now! It is a spiritual warfare; and if the three questions above are yours, it is a good sign that you are failing in your part of this fight. This fight is a conflict of all Christians and of the church, the army of the Lord, with the forces of evil. Let us now study some important points on this fight:

1. It is the "good fight." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called..." (I Tim. 6:12).

2. It is to be fought with only the Lord's weapons, which we studied in detail in a previous lesson. They are described in Ephesians 6:10-18.

3. It is riot a battle against flesh and blood (Eph. 6:12; I Peter 2:9-12).

4. It must be fought with the proper rations:

(a) Food. It has been said that "the army travels on its belly." Even so, Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 4:4; 5:6). In describing the Christian's armor Paul said, "having your loins girt about with truth." This is the source of the Christian's strength, and the strong and mature Christian will eat of the meat of the word.

(b) Drink. "But whosoever drinketh of the water that I shall give him shall never thirst. . ." (John 4:14).

5. Fresh and pure air or atmosphere is necessary. The Christian should strive to be free from disease or sin. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:22,23).

6. Proper rest is essential. This rest, which the Lord invites us to enjoy, is called peace. "Be careful for nothing; 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 keep your hearts and minds through Jesus Christ" (Phil. 4:6,7).

7. Unlimited resources of power or spiritual strength are available and necessary. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "Let your conversation (manner of life) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly

say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5,6).

8. Proper exercise or drill is necessary for strength and dexterity. "For strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

SCRIPTURAL STRATEGY

In addition to the strength which comes from those things which we have noted, there are certain things which the faithful and successful soldier of Christ must know.

1. He must have a good knowledge of the enemy. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). He must resist the enemy (James 4:7) and be informed concerning his tactics or devices (II Cor. 2:11).

2. He must understand his weakness and limitations. Battles have been lost because people overestimated their strength. Peter is an example. Paul had to keep his body under subjection (I Cor. 9:27) and warn his brethren to take heed lest they fall (10:12).

3. We must take proper care of the wounded and weak in battle. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

4. We must have the proper interest in one another. To lose a member of the body is to lose a soldier in the spiritual army. This will weaken our forces and increase our burdens. "That there should be no schism in the body; but that the members should have the same care one for another" (I Cor. 12:25).

5. There must be proper morale for the conflict. This is produced by:

(a) A proper interest in, and awareness of, the battle and our relationship to it.

(b) A proper understanding of the right or justice of the Lord's cause.

(c) A proper appreciation of the power and wisdom of Him who directs our battle.

6. The soldier of Christ must truly understand and appreciate the benefits to be derived from a victorious fight. These include:

(a) The satisfaction of growth and strength in the Lord. "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

(b) The salvation of our souls and those who will hear us (I Tim. 4:16).

(c) A blessing to the world which needs the influence of faithful Christians. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

FAILURES IN THIS GREAT CONFLICT

Too many professed soldiers of Christ are, like Peter, always following "afar off." They want to stay in the Lord's army, and be buried with mili-

tary honors, but they are seldom found in the front lines of battle. When it comes to visiting the widows and orphans, helping the needy, praying, attending classes and the assemblies of the church, and doing personal work, they are "afar off."

When it comes to saving souls, THE mission of the Christian and the church, they are "afar off." Some will say, "Oh, we hire the preacher to do that!" There is much in soul saving that a preacher can be **supported** to do, but he cannot, either scripturally or from the standpoint of ability, do our part for us. The Lord hires workers into his vineyard, not shirkers (Matt. 20:1-16). "We" cannot hire the preacher to do "our" going to heaven for us.

Some forsake the cause for the love of the world (II Tim. 4:10; I John 2:15-17). There are too many "fifth columnists" in the Lord's army, or at least they are supposed to be in it. They are always AWOL in the work, worship, and battles of the Lord! (AWOL — absent without leave or authority from Christ, the Captain of our salvation.)

Some, like Judas, sell the Lord and their souls for a little of the fame, pleasure, fortune or prestige of this world. They fail to understand that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Yes, the church is the army of the Lord here upon the earth. Let us fight in every good fight with the Lord's weapons. This battle is for life. Some of us would resent being called "cowards" or "slackers" in worldly things, but we don't seem to mind **being** such in spiritual matters.

Where do you stand? There are battles to be fought over self and sin and for Christ. There are victories to be won. But there are crowns of victory only to the faithful and victorious—those who overcome (II Tim. 4:6-8). If you are in the Lord's army, fight the good fight of faith; if you are not in it, enlist for life today! You cannot win against the Lord. "If God be for us, who can be against us?" (Rom. 8:31).



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

THEISTIC EVOLUTION (No. 2)

The dogma of the evolution of man, through the beasts and lower forms all the way down to the one-cell creature, is believed and accepted by millions of people. Quite a number of teachers and professors in our high schools, colleges and universities think they can retain their belief in the existence and activity of God even though they must believe in evolution because they are firmly convinced that it has been

established as a scientific fact. This is especially true of the preachers of the land. I believe I am quite safe in maintaining that by far the majority of "theologians" accept evolution, with common descent and ancestry. Wilford, ninety years ago, said thousands of "clergymen" in Europe and America were "Theistic" evolutionists (see last article); this would be multiplied many times over today. This is true of "Roman Catholic" theologians as well as the "Protestants" (so-called). Through books, newspaper and magazine articles, religious periodicals (even those regarded as "conservative" such as "Christianity Today"), these statements can be verified. I have heard numbers of these preachers on TV and radio programs (such as panel discussion shows), and I have talked with a number of them. All of this has shown how permeated with "Theistic" evolution is the religious world and its leaders.

During the seven years I spent in Houston, during which I gave special attention to a study of evolution, I was amazed at how many denominational preachers of the city were "Theistic" evolutionists — by far the majority of them. During these years, from the Houston Post, I read the columns of their Religious Editors (there were two while I was there), and to the extent they touched on Creation or Evolution they were strongly evolutionary. I quote from one of their columns, "The question of evolution is an important one but it is accepted by just about every scientist in the world. (Of course this is NOT true — P.F.) It is also accepted by many who certainly consider themselves Christian. If it is found that a Christian cannot believe in evolution, then a lot of scientists, as well as laymen and ministers, are going to be read out of the fellowship of faith. . . I know a great many churchmen who say the Genesis account of creation and the theory of evolution do not conflict at all." (Houston Post, Aug. 1, 1964.) In numbers of articles these Religious Editors had to reshape and reconstruct the Bible (as all "Theistic" evolutionists do) for after all, "it (evolution) is accepted by just about every scientist in the world" and that makes it so. So they "spiritualize" parts of it, just as the Modernists do the resurrection of Jesus. That which involves strictly historical events is made "figurative," "allegory," "parable" (or "poem" as Fosdick does the story of Creation, in Gen. 1 and 2). In fact, almost all of them do this with a great part of Gen. 1 through 11. What the Religious Editor said about accepting BOTH evolution and Genesis Norman Vincent Peale affirmed some years ago in Look Magazine's regular feature "Norman Vincent Peale Answers Your Question," in his reply to a fourteen-year-old girl. In his book, *MAN, MORALS AND MATURITY*, Mr. Peale takes for granted the evolutionary idea of millions of years development **from lower forms of life to man**. What is said of Peale, Fosdick and Lyman Abbott (to whom brother McGarvey gives so much attention in *BIBLICAL CRITICISM*) could be said of preachers throughout this country and the world.

While in Houston I also read a column by Mr. Blair Justice, who was the Science Editor of the Post (he was also syndicated in many other newspapers). The Post, in replying to an article I had written, calling in question some *ASSERTIONS* Mr. Justice had

made, came to his defense by stating what a religious man he was and that he had taught a "Sunday School" class for many years. Mr. Justice is a dedicated evolutionist and only qualifies it by the fact that God stood behind it. Like the usual "Theistic" position it is still the same old atheistic, naturalistic, dogma of man coming into being by way of the animal route, NOT made in the image of God but from a lower beast. I have many of this man's articles, where he advances the evolutionary dogma, claiming it is not only a **fact** but just as much so as gravity and electricity are facts or the Copernicus doctrine of the movement of the planets is a fact. I cite these few as examples of many more which could be given to show how widespread and popular is the dogma of "Theistic" evolution by those who want to at least give "lip service" to faith in God and His Word. As previously stated, they are convinced that reconciliation between His existence and Evolution — a scientific **FACT** (they think) — is possible only by acceptance of "Theistic" evolution. It is the only solution and the only way peace can be attained, we are told.

We have said "Theistic" evolution (although basically no different) is more dangerous than "Atheistic" evolution. It leads many to believe the religionist surrenders nothing in embracing it. It is sanctified and dignified by the scholarly "Christian" (?) teacher and professor and adorns itself in the garb of "the clergy." A great many people have great confidence in these men; they accept what they say as "law" and "fact"; they think anything that can possibly be known, these men know. They do not realize they have been sold a "bill of goods" and while surrendering and denying God's Divine Revelation they have embraced AN UNPROVEN AND UNPROVEABLE THEORY.

We do not believe the "Theistic" and his **compromise** with God's Being and Revelation and "Atheistic" evolution is **possible** or even necessary, for the dogma of Evolution, with common ancestry and descent from the one-cell creature to man, is NOT true and NOT a fact. Almost all evolutionists admit it is NOT going on today! It cannot be demonstrated in the laboratory! The record of the past (the rocks with their fossils) do NOT establish it! (as we shall later show). It is a theory unsupported by facts, a philosophical dogma dug up from Greek antiquity. We affirm the two cannot be successfully harmonized. "Theistic" evolution is NOT consistent with the **FACTS** of science. **EVERY OBJECTION LAID TO THE CHARGE OF ATHEISTIC AND MATERIALISTIC EVOLUTION CAN BE REGISTERED WITH EVEN MORE TELLING EFFECT AGAINST "THEISTIC" EVOLUTION.** For certainly God could not be responsible for the inconsistencies and fallacies of evolution which honest and objective scientists have pointed out. No wonder Einstein said about "Theistic" evolution, "God does not throw dice." See CRS Annual, June 1967, page 25 and Another Look at Evolution, page 38.

McGarvey, in *Biblical Criticism*, page 178, says, "Evolution, properly defined as a theory of the origin and growth of things, means development from **WITHIN** (i.e., the 'resident' forces they talk about — P.F.) and it excludes any and every force from

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WITHOUT. THIS BEING TRUE, TO TALK OF THEISTIC EVOLUTION IS TO USE CONTRADICTIONARY TERMS AND TO TALK NONSENSE. If God, in ANY way, exerts a power in the growth of matter, EXTERNAL TO MATTER AS SUCH, THEN THE THEORY OF EVOLUTION IS FALSE; AND ALL THE THEORIZING ABOUT THEISTIC EVOLUTION IS BUT A DECEPTIVE USE OF WORDS. IT IS A DELUSION AND A SNARE." (Some good thoughts, which follow McGarvey's reasoning, can be found in CRS Quarterly, July 1965, pages 15-16.) In the different positions taken by the "Theistic" relative to how much God did or to what extent He was involved in the evolution of man, from the one cell to his present state, two things are gained by him, (1) He retains the idea of God and belief in His existence, and (2) it enables him to answer some unanswered questions he has been asked and cross some unbridgeable chasms. I cite the following as examples of the last statement and every "Theistic" evolutionist brings God into the process in ONE OR MORE of these ways: a. from matter to life (from the lifeless to the living — this is the most commonly use) ; b. invertebra to vertebra; c. from one major group to another, as from family to family, order to order, class to class and phylum to phylum; d. the origin of speech, consciousness and reason and e. a creature without a SPIRIT to one who is endowed with one, enabling him to appreciate, worship and commune with God.

(To be concluded)

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