

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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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PARENTS—DO YOU LOVE YOUR CHILD?

John J. Miller Jr.

What a strange question to ask especially of those that are Christians. Some might even become offended that anyone would dare to question the love that they have for the children that they brought into this world. You see, we continue to prove our love for our children by seeing that they have all the things that are necessary to physical growth and mental development. We make many sacrifices toward this end, wanting only what is best for them. A proper diet, that the body might be sound. Warm clothing, that will enable them to be comfortable and to help maintain that body. A proper education, that they may be well equipped to enter society prepared to make their own way. Love and discipline, that they will be emotionally well balanced. In other words, most parents believe that they do indeed love their children and I would in no way deny this truth. Yet I ask the question, Do You Love Your Child?

What is the most important thing that you, as parents, can give your children? Is it a well-balanced meal or spiritual instruction? Is it warm clothing to protect them from the cold winter winds, or to instill in them a genuine love for tin souls of mankind? Is it a well-rounded education in the things of the world or a saving knowledge of the Word of God? As parents where have we placed (or mis-placed) the emphasis?

Our children don't inherit our religious beliefs, they do not automatically fill the place in the Lord's church after we have quit the walks of this life. Nor is it the churches responsibility to see to it that your child has the religious training necessary to guide him or her around the many obstacles and through the many trials of this life. Those of us who have weathered the many storms of life and who have overcome the many trials and tests of our faith should have by now, a keener insight, a greater compassion, and that precious gift of wisdom, that we can see and do know what is so desperately needed by those who are following in our footsteps.

The wise man said in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he

will not depart from it." This is a general statement and there are exceptions to it, yet generally true. It is not written to the church but to the one with children. *Train them.* The passage doesn't simply say, "tell them," but rather *train* them. It implies that more is involved than simply telling them what is right and what is wrong, it certainly includes telling but is more involved. Tell a child not to lie (this is good) but should he see you continue to use "little white lies" in dealing with people the child will also (generally) lie. *In the way he should go.* There are only two ways a child can go (as he/she grows into adulthood) one, the way of the world (led by Satan) and the other, the way of the Lord. So what the wise man is saying is that we parents must not only tell the child but we must also show the child. It is good to tell our children that sin is bad and righteousness is good but how much better to let them see in our lives the true and lasting rewards of living a life of righteousness before the Lord God of heaven. Tell a child that the church (bought by the blood of Jesus, our savior) is the most important thing in the world (and this is good) but don't attend, don't support, don't pray about, don't participate in that which the church is doing and what will the child think? Tell the child that God's people (Christians) and the finest people (and they are) on earth (and this is good) but belittle them, criticize everything they try to do, gossip about them and what will the child think? Tell a child that the only way we can learn about God and His Son (who died for us) is by reading His word (it is) by praying over it, meditating about it and studying (not the same as reading) it (and this is good) but if you don't (won't) study, if you don't pray, don't meditate, don't attend classes (where the Bible is taught) what will the child think?

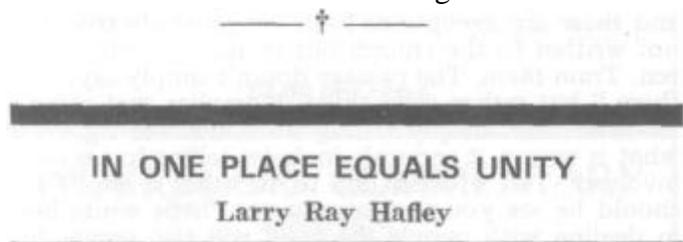
I have said all of the above to say this, if you love your child then see that your child receives not only the necessities of this life but see that your child receives the kind of spiritual training that the writer of Proverbs was talking about. See that your child is in each and every Bible class and see that your child is prepared (because you have helped prepare him). Our Bible class teachers are limited in what they can do as far as instructing your child. 40 or 50 minutes a couple of times a week just isn't enough time to not only off-set the influences of the world but to train that child in spiritual things as he needs to be.

The Solution? Parents (you and I) need to become vitally concerned with the spiritual welfare of our children. We need to realize that much of what he becomes depends (generally) upon what kind of foundation we have laid in his early life. Study with your child, pray with your child, attend with your child. Be an example to your child in order that your child might have someone worthy to follow after.

Parents, *do you love your child?* Yes, we all love our children and because we do love them let us not neglect the most important part of their education. Let us support our children with truth, let that truth be given in word and in deed. Let our children see the "light of Christ shining in us" as a guide for them.

If your child is not learning much in Bible class, don't blame the teacher, blame the parent (Dad and Mom) You and I.

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There is one item that greatly hinders efforts to attain and maintain unity in the churches of Christ, and it is caused by ignorance, a malady with which all of us are "evil affected" to some degree in all areas. The ignorance is over the time at which a church divides. How often have you heard it said, that this or that church split "last summer," or "three years ago?" What is meant by this? Simply that two groups began meeting in place of one. Hence, the split, the division, is said to come when two visible segments begin to meet as "separate and distinct churches." In other words, a church is "united" as long as it meets under one roof.

Though most know better, this remains the popular conception and consensus, and nothing could be further from the truth. It appears that "the church of God" in Corinth met in "one place" (I Cor. 1:2; 11:18-20), but there was among them "envying, and strife, and divisions" (I Cor. 1:10,11; 3:3; 11:18). Brethren, therefore, need to look at themselves in the mirror, God's mirror (James 1:25). Take a good look and comb into place the members who have been blown out of order by "every wind of doctrine." Do not delude yourself or the church into thinking that unity and brotherly kindness prevails just because all meet in one building on Sunday morning. Some of the most split, divided, and "sawn asunder" churches (of whom the world is not worthy) are still gathering in one meetinghouse. They are not one but while parking in the same lot and sitting under the same rafters, they fancy that they are "united in the common faith." It would be funny if it were not so tragic.

It would be good if teaching did not "bewray" us as thinking that a "church split" occurs only when

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there are two listings in the religious page of the newspaper instead of one. Perhaps more divided churches (who are still in one building!) could see themselves as surely the Lord sees them (divided) and seek to restore the same mind and the same judgment.

— 418 E. Lee St.
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I have known that cigarette smokers are without self-control, but I finally heard of one who will admit it. Leonid I. Brezhnev, of the Soviet Communist Party is trying to stop smoking, and it seems that he is having such a hard time that he has a timed cigarette case which will allow him only a specified number per day. Now I can understand that for a Communist, but a Christian should control himself by such passages as I Cor. 6:19,20; 9:25 and II Pet. 1:6.

Eugene Britnell



BACK AGAIN!

After five months away from the typewriter on doctor's orders, I am back again to do my part to preach the word by way of the printed page. It is not easy for me to forego self assignments to speak out on evil and dangerous, trends within and without, and to teach the pure doctrine of Christ. I must, however, bide my time and do what I can, when I can, to maintain reasonably good health and do the work I love to do.

In the February issue of **Searching The Scriptures** I wrote the first in what I thought would be three articles on "The Ketcherside-Turner Exchange" which took place late in the evening of January 25, 1972 in the University Church meeting house in Tampa. I hope to have these next two articles ready for the September and October issues.

THE PLAGUE OF ISSUES

In this presidential political year the pious cry of the politicians is to be honest in discussing the "issues." The trouble is that each candidate for office creates his own issues and then debates them as if all others recognized his "issue." A charge is made; a lie is created to give credence to the charge. The lie becomes the **issue**, and the debate is on.

This would be little more than folly if it were not for the fact that brethren and churches are playing the same game by the same unscrupulous tactics. What is classified as "issues" of debate and division today is nothing more than personal ambition for the preeminence (III John 9,10). It may be the personal opinion of an egocentric that becomes the issue that creates hatred, malice and division among brethren. It may be the love for money, or the revenge upon a personal enemy, or the praise of men, but they all end in creating "issues" by which they may attain their objectives.

There are real issues. I would not have anyone understand that I have implied that issues do not exist, or that they should not be debated. The only issue worthy of concern among brethren is that issue between the divine authority of Christ and human wisdom that seeks to supplant it. Old issues of this class will continue to be discussed, and new ones will come into focus as carnal minded men create new doctrines. **Searching The Scriptures** will continue to discuss these issues that hinder sound doctrine.

THE PLACE AND WORK OF THIS JOURNAL

I believe the sincere and unbiased desire of every regular contributor to **Searching The Scriptures** is to

search for divine truth as revealed in the inspired book of God in an effort to be workmen unashamed (II Tim. 2:15), and equipped unto every good work as ordained of God (II Tim. 3:16,17; Eph. 2:10). Jesus said, "And ye shall know the truth and the truth shall make you free" (John 8:32). Again, he said in prayer to the Father, "Sanctify them through thy truth; Thy word is truth" (John 17:17). "For the Hope which is laid up for you in heaven, whereof ye heard before in the **word of the truth of the gospel**" (Col. 1:15).

When Jesus said we are made free by the truth, he meant the gospel which is the power of God unto salvation (Rom. 1:16). We are saved by hearing "the word of truth, the gospel of your salvation" (Eph. 1:13). Our souls are purified in obeying the truth (I Pet. 1:22).

No man or group of men have power to decide what divine truth is. No editor, paper, church, eldership, school, board of directors or institution of any kind may decide what is and what is not truth. The word of God is the only source of pure truth. Each man must search for truth from this fountain of the Spirit and learn the truth required of him to be made free.

Searching The Scriptures had its beginning in January, 1960. From the beginning we have earnestly sought to use the printed page to study the word of God with all who will read and study with us. We belong to no man or group. We strive to serve no special human interest. We are not for sale to any man for any price, because our own salvation and the salvation of others is in the balance.

In the first issue of **Searching The Scriptures** we set forth the only editorial policy we have ever had, which is still our only guide lines in articles published. In that first issue we said: "We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper."

I have made it clear that I am not bound to be in agreement with all who may write in this journal. Each person is responsible for what he writes. In the interest of fairness to all and for the sake of a sincere search for truth, articles are sometimes published which require a reply in the judgment of someone, and he should be heard. Of course, reason and fairness would dictate that a reasonable length and number of articles be used.

This monthly publication is dedicated to the search for divine truth as revealed in the inspired Book of God. Controversy is expected and we are not afraid of it. Sarcastic and abusive replies are expected in response to some things said, but we must say them in the interest of truth. We fear no man, but we do fear the God in whom "we live, and move, and have our being" (Acts 17:28). We do not strive to please men, but Christ, we do not persuade God, but men (Gal. 1:10).

We want to do all the good we can and no harm at all. May God bless us to be faithful to His word, open minded to receive divine truth, unashamed and unafraid to boldly speak His word to all men, and to give God the glory for all good done to the very end.

ANSWERS for our hope

Send Bible questions to:

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QUESTION (Continued from last issue): Please answer me if Isaiah 29 and Ezekiel 37:16-28 really have to do with the Book of Mormon? — A.O.M.

ANSWER: Concerning Ezk. 37:16-28, the position of Latter Day Saints is clearly set forth in the following: "Ezekiel saw in vision the coming together of the stick of Judah, and the stick of Joseph, signifying the Bible and the Book of Mormon ... The Nephites were then of the tribes of Joseph, and their record or 'stick' is as truly represented by the Book of Mormon as is the 'stick' of Judah by the Bible" (**The Articles Of Faith**, p. 276, by Talmage).

In reply, let it be pointed out that there is no proof for their claim. It all rests upon mere assumption, namely, that the "sticks" are books; that the "stick of Judah" is the Bible, and that the "stick of Ephraim" is the Book of Mormon. Of course, assumption is not proof! Furthermore, both the Bible and the Book of Mormon contradict the claim.

The Bible teaches that while Manasseh was the first born of Joseph and entitled to the blessing, it was later bestowed upon his brother, Ephraim, who was to become the greater of the two (Gen. 48:8-22). Jewish history confirms the fulfillment of this prophetic utterance. In time "Ephraim" became synonymous with "Israel," the northern kingdom (Cf. Isa. 7:8,9; 9:8,9; Hos. 4:16,17; 5:2; 9:3). However, it should be remembered that the blessing for all men was to come out of Judah: "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved" (Ps m. 78:67,68).

The truth concerning Ezekiel's prophecy in chapter 37 involves the people of God in Babylonian captivity and their restoration to their own land. All of this is prefigured symbolically by the valley of dry bones and their resurrection (vs. 1-14). The uniting of the two "sticks" (Judah and Ephraim) prefigures the uniting of all men under one king, Christ, the spiritual David (not literal David, for he was already dead), so that there would be "one shepherd," ruling with an "everlasting covenant of peace," in His tabernacle set in the midst of them for evermore. All of this has its fulfillment in the reign of Christ over His kingdom, which is His church, in which relationship it is said of its subjects, "I will be their God, and they shall be my people" (Ezk. 37:27; II Cor. 6:16).

The Book of Mormon teaches that the North American Indians are descendants of Manasseh, not

of Ephraim: "I am Amulek; I am the son of Gidonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was the same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God. And Aminadi was a descendant of Nephi who was the son of Lehi, who came out of the lane of Jerusalem, who was a descendant of Manasseh who was the son of Joseph who was sold into Egypt by the hands of his brethren" (Alma 10:2,3).

If this be so, then it is impossible for the Book of Mormon to be the "stick of Ephraim." Thus, their claim is false according to their own witness. Neither the Bible nor the Book of Mormon support their claim that Ezekiel's "stick of Ephraim" refers to the Book of Mormon.

WORD STUDIES in the Greek New Testament

C. V. Frygley

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PAUL, THE "SERVANT"

In contrast to many world religions which are predominantly meditative and contemplative, Christianity is largely a system of spiritual service, both to God and to man.

In the epistles of Paul, there are several Greek words which originally denoted certain aspects of servitude. Inasmuch as English versions often translate each of these words as "servant," we fail to see the shades of difference involved in the terms. It is possible that Paul, by inspiration, used this variety of Greek words to stress specific facets of his own service to Christ.

This article is a brief study of only three of these "servant" words.

DOULOS, "SERVANT." "SLAVE"

The Greek words of the **doulos** family primarily stressed the concept of subjection; that is, subjection to the **kurios**, "lord." The very idea involved in **doulos** was utterly repugnant to the Greek mind, for the Greek found his very self respect in the thought that he was free in all respects: socially, politically, and in other ways.

The **doulos** was free to do only the will of the **kurios**; no more and no less. He was, in fact, the very property of the **kurios**.

In many passages Paul refers to himself as the **doulos** of Christ, Philippians 1:1, etc. I am convinced that Paul, in his use of this term, is stressing his utter and complete subjection to Christ, his **kurios**.

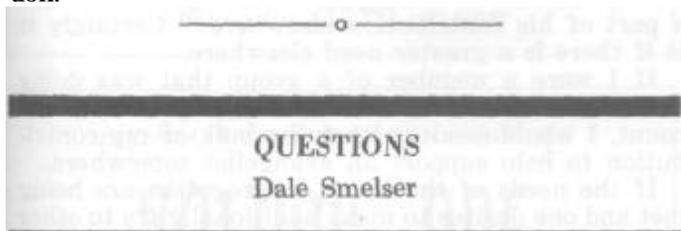
DIAKONOS, "SERVANT," "MINISTER"

In I Cor. 3:5 Paul refers to himself as a diakonos, "minister," "servant." This Greek term placed the emphasis upon the service that was rendered; usually stressing- the service as an act of love. The term occurs very frequently in classical Greek. (See a very full discussion of these "servant" words in Theological Dictionary of the New Testament, edited by Kittel.)

HUPERBOTES, "SERVANT," "ATTENDANT"

In I Cor. 4:1 Paul refers to himself as a huperetes of Christ. This very interesting Greek noun originally denoted an "under-rower," no doubt referring to the ancient ships that were propelled by several levels of rowers.

Huperetes came to denote an "assistant" or "adjutant." In this sense, it occurs very often in classical Greek writings. Perhaps Paul thinks of himself as "assisting" Christ in the great work of redemption.



Is it true that a congregation of Christ can function in, and only in, activities authorized for congregational activity in the New Testament, viz., worship, benevolence, edification, evangelism, and discipline? Is it equally true that the assembly being authorized to so function is thereby authorized to provide facilities for such activity?

If we respect the silence of the scriptures, are we thus to conclude that the church has no business in any other activity, and consequently is unauthorized to formally and purposefully provide facilities for any other activity not expeditious or incidental to the performance of these responsibilities?

If so, is not this basically what is wrong with congregations building banquet rooms (fellowship halls) with their concomitant kitchens in their meeting houses, or gymnasiums and swimming pools, or even using or allowing to be used such facilities as they have for social or any other activity not a function of a congregation of Christ?

In other words, may a church use its building only in the functions that authorize the building's existence, or may it construct a meeting house for authorized activities and then use it or overtly sanction its use otherwise for the convenience of its members or even for that of others?

If a building is to be used only for the activities which authorize its existence, might there be something amiss in the practice of using a congregation's authorized facilities for unauthorized (as far as what a church is to engage in) formal wedding ceremonies? On the other hand, if we may use the meeting house for the convenience of members of the body or for that of others in the doing of those things not author-

ized for an assembly of Christ to perform, what standard can we use to determine which activities to allow and which to prohibit? Would we allow anyone the use of the meeting house in any activity not inherently wrong? A young peoples' party and the singing of folk songs, preceded by a "period of devotion?"

But if a church cannot purposefully lend its facilities to camaraderie per se, with secular singing, albeit connected with acceptable spiritual activity, what place does a humanly originated ritual (however beautiful and acceptable elsewhere) involving secular love songs ("O Promise Me", "I Love You Truly") have there? In what function of the church is comparable parading, and pageantry, and protocol acceptable? Though these things may not be wrong in themselves if an assembly of saints may lend its facilities to such are we left with any other standard than personal judgement as to the building's use by whoever? If judgement is the standard, how do we reprove anyone's use or supposed misuse of the saint's meeting house? Is there any safe middle ground for determining a building's use between using it only for authorized purposes and attendant activities, and personal judgement?

As for weddings, beyond the pageantry, spectacle, secular love songs, and distinctions, are weddings a legitimate function of churches of Christ? Where is the scripture that indicates such? Did we get the idea from the scriptures or from Catholicism, to which matrimony is a church sacrament? Is that not really where the idea of a formal "church wedding" came from? Is the evangelist fulfilling his ministry in officiating, really doing more (and certainly involved in more) than just preaching about marriage, or acting as an agent of the state?

If we argue that the churches' facilities may be used because marriage has the approval of the Lord and is ordained by Him, are we to conclude that everything that the Lord ordains is justification for churches to specifically and overtly lend their facilities to, e.g., the "due benevolence" of I Corinthians 7:3, which if a couple appropriates the Lord's concession is a commandment regarding approved behavior of husband and wife? Could the newly-weds use the building as a honeymoon residence under the same conditions of permission that it was provided for the ceremony; moving in pertinent accountment as they earlier did in the forms of flowers, candle holders, and such?

If we argue that we are to obey the law and that obeying laws pertaining to marriage justifies use of the building, would not such argument justify use of them as specified places of formal tax collection as well? Does a church have any scriptural involvement with marriage other than teaching God's truth about it and keeping its membership free from known adulterers?

If it is objected that refraining from using the facilities of churches for weddings involves making too many laws about what can and what cannot be done in "church buildings", could we not just use the buildings for what functions and attendant activities scripturally authorize their existence? Then if some use them otherwise, have they not been the law-makers, making lawful something unknown to the functioning of the body of Christ? If there were no violation of this principle, where would by any need for restrictions? What principle may we use to deter-

mine the right of a congregation to build a meeting house and then its use, if not the principle of formally using authorized facilities only for the purposes and accessory informalities which authorize their existence?

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EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH

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GIVING OF OUR MEANS IN SPIRIT AND TRUTH

Contributing to the Lord's work should be considered an act of worship. It is one of the ways in which we bow before our God. Let us consider what is necessary in order to give in spirit and in truth (John 4:24):

GIVING IN TRUTH

(A) **Who is to give?** "Upon the first day of the week let **every one of you** lay by him in store..." (I Cor. 16:2). The apostle was addressing Christians (I Cor. 1:2). Those who are not members of the church are not expected to give.

Some religious groups go from house to house begging money from those of other faiths and of no faith. Adventists raise much money this way and then boast of having the highest average contribution per member of any religious group. We do not encourage those who are not members of the church of Christ to contribute. God's order is that one first give himself to the Lord (II Cor. 8:5). When this is accomplished, the other gifts will follow naturally.

Does the phrase "— let every one of you —" demand that both husband and wife drop something into the basket? NO. If one check is written, both are giving. They should discuss and agree upon the amount of their contribution, however.

(B) **When should we give?** "Upon the first day of the week let everyone of you lay by him in store..." Sunday, the first day of the week is specified. If we were simply commanded to **give** and nothing was said regarding the time — then the time would be an indifferent consideration. But as it is, we have Divine authority to contribute into the church treasury upon the first day of the week and no authority to do so any other time.

(C) **How should we give?** "Upon the first day of the week let everyone of you lay by him in store, as **God hath prospered him**". Someone may say,

"But we can raise more money if we have a weekly bingo game," or "We should sponsor a car wash for this particular project." But such means are not authorized by God's Holy Word. A book is on the market which is entitled "199 Ways To Raise Money for the Church." **God's way** is not mentioned.

No specific percentage of one's income is specified in the New Testament. Tithing was required under the law of Moses, and a couple of things are usually overlooked in regard to that Old Testament law: (1) The Jew gave much more than ten percent when all tithes, free-will offerings, sacrifices and thank offerings are counted; (2) the tithes of the Jews not only constituted religious contributions — but civil taxes as well. The Jews lived under a theocracy and their tithes helped maintain their civil functions.

Christians should give according to the need. The same principle that motivated early Christians to sell lands and houses and give the prices to the apostles permitted them to decrease their contributions when that need was eliminated. Sometimes the question is raised: "Is it scriptural for a person to send a part of his contribution elsewhere?" Certainly it is if there is a greater need elsewhere.

If I were a member of a group that was doing little worthwhile and was building up a bank account, I would send at least the bulk of my contribution to help support an evangelist somewhere.

If the needs of the home congregation are being met and one desires to make additional gifts to other needs, no scriptural principle would be violated in so doing.

(D) **Why Should We Give?** The children's song says "Noah built a great big ark. **WHY? Because God told him to.**" This is the primary reason that we should give. God does not need the money (Acts 17:11). He does not command that we serve and worship Him to satisfy a superego on His part, but rather, because there is a part of man that cries out for communion with God. He tells us to give.

We cannot deny that **self-interest** is another reason to give. People naturally desire to put their money where it will do the most good. Some invest in stocks, some in real estate, and there is nothing wrong in this. But we must make sure we're investing enough **where it will really do the most good** (Matt. 6:19,20).

Another reason to give liberally to the Lord is **the uncertainty of riches** (I Tim. 6:17). We all realize that we cannot take it with us when we go, but most of us learn that we can't keep it very long while we're here either. The disciples of whom we read in Acts 4 made a commendable sacrifice in the selling of their lands and houses, but we find that they were later "scattered abroad" by persecution. Had they tried to cling to their possessions, they would have lost them anyway.

GIVING IN SPIRIT

(A) **We Must Give Willingly.** "For if there be first a **willing** mind, it is accepted according to that a man hath., and not according to that he hath not" (II Cor. 8:12). If one has a willing mind, the rest is easy. If he does not, he may as well not give.

(B) We Must Give Purposefully. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). Our giving should not result from a spur of the moment decision. One should carefully figure and decide the amount of his gift.

(C) We Must Give According to Love: From John 3:16 and Gal. 2:20 we learn that the gift is commensurate with the love that one possesses.

SUGGESTIONS

Elders should strive to keep before their congregation what is being accomplished with church funds.

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In this age of mental, emotional and spiritual frustration, more and more doctors, sociologists and psychologists are giving advice which really amounts to living as Christ has taught us. Dr. S. I. McMillen has written a book entitled "None of These Diseases." It is based upon a promise which God made to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exod. 15:26).

Dr. McMillen shows that many of the diseases which plague mankind come as a result of violating some of God's laws. He gives the following interesting statement from Dr. William Sadler:

"No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance — to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than half the difficulties, diseases, and sorrows of the human race. In other words, more than one half of the present affliction of mankind could be prevented by the tremendous prophylactic power of actually living up to the personal and practical spirit of the real teachings of Christ.

"The teachings of Jesus applied to our modern civilization — understandably applied, not merely nominally accepted — would so purify, uplift, and vitalize us that the race would immediately stand out as a new order of beings, possessing superior mental power and increased moral force. Irrespective of the future rewards of living, laying aside all discussion of future life, it would pay any man or woman to live the Christ-life just for the mental and moral rewards it affords here in this present world. Some day man may awake to the fact that the teachings of Christ are potent and powerful in preventing and curing disease. Some day our boasted scientific development, as regards mental and moral improvement, may indeed catch up with the teachings of this man of Galilee."

We have another sponsoring church. Since so many Christians move about over the nation each year, there is a problem involved in trying to keep

in touch with them and see that they place membership with some church. The church in Vancouver, Washington has the solution. They say, "We offer a plan — A SERVICE FOR THE WHOLE BROTHERHOOD — which is designed to prevent this loss to Christ and the church. The Vancouver Church of Christ, a concerned congregation is willing to serve as the Single Co-Ordinating Congregation for the Whole Nation."

If you want to participate in this plan, when members move just notify the "Co-Ordinating Congregation" and they will take care of it. I don't recall reading of any church in the New Testament which offered any kind of service "for the whole brotherhood."

"Dr.----- has served many congregations of churches of Christ as minister .. ." (Harding College Bulletin, May, 1972). "They will visit 57 congregations of the Churches of Christ this summer and present their 'Sermon in Song' in various areas of Texas" (Medina Children's Home News, May, 1972).

Can anyone explain the meaning of these statements? No wonder we have so many in the church who can't recognize scriptural terminology and have lost sight of our plea to call Bible things by Bible names.

An Associated Press article out of Tokyo said, "Ten thousand prostitutes face unemployment in Okinawa with the return today of the island chain to Japan. Prostitution is banned under Japanese law."

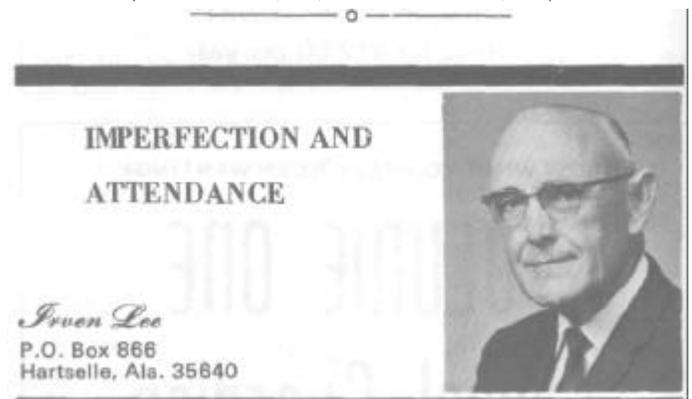
That is a sad commentary on the morals of those people, but it is even worse to consider the fact that those prostitutes were kept in business by the 45,000 American servicemen stationed there. This is just another of the evils of war.

When the Democratic vice presidential candidate was selected, he was interviewed and questioned extensively by the news media. When a television news man asked him why he felt that he would be an asset to the party, his first reason was, "Well, I'm a Roman Catholic." When WE oppose a Catholic for such a high office, they tell us that it is an intolerable degree of bigotry. Is it worse to refuse to vote for a man who is a Catholic than it is to vote for him for the same reason? Catholics often deny that their religion is a political issue, but in their careless moments they admit that it is. We fail to see how Catholicism is a factor in qualifying one for the presidency; it is a factor in getting votes.

"Naked youths take dip; elderly just watch." This was the headline of an article concerning the conduct of some of the hippies and zippies in Miami Beach during a recent political convention. "This place must look like a zoo to them," said young Don Bode of Bryan, Ohio. "They looked at us like animals. It doesn't bother me though because I'm used to it."

Do you wonder why people looked at them like animals in a zoo? I see much similarity between hippies and monkeys. (The hippies have been taught that they were once monkeys anyway.) Animals live in communes, have no morals, and go naked. And it doesn't bother them for people to look at them for they are used to it.

Premillennialism is spreading through the religious world like a wind-blown prairie fire. The Armstrong's, Billy Graham, Back to the Bible Broadcast, many Baptists, and others teach it all the time. Since the theory is based in part upon the restoration and salvation of Israel, I submit the following proposition: When any man advocates a doctrine which demands or includes the idea that God has or ever will have a chosen race or nation on earth — a people who will be especially blessed because of their race or nationality— that doctrine is false! (Acts 10:34,35; Romans 2:28,29.)



Perfection is the only worthy goal for the individual Christian, and perfection should be the goal for a congregation of the Lord's people. He never suggested that we lie or steal very little, nor has He suggested that the church should be the pillar and ground of some of the truth. The goal is beyond us, but the Lord would have us press on unto perfection.

"For all have sinned, and come short of the glory of God." (Rom. 3:23). "If we say that we have no sin we deceive ourselves, and the truth is not in us." (I John 1:8). If you and I are so inclined to sin, we need not be greatly surprised if we find some one else in error. Could we worship with that one whose error we see? We err, too! Could he worship with us? We may not be so conscious of our sins, but he likely is. If we qualify as being spiritual, and have the proper meekness, and awareness of the danger of our being tempted, we may seek to restore our erring brother whom we love and respect for his many good traits. (Gal. 6:1; James 5:19,20; I Peter 3:15).

It might be proper for us to attend worship with that brother whose error we see, and kneel with him in prayer and earnestly pray for mercy for both of us in our sins. Let us be blessed with ability to see our own sins and weaknesses. The church is not a museum of perfect models. It is, rather, a group of people who love the Lord enough to do what they know to do, and who seek to grow in the grace and

knowledge of the Lord. Let us teach and admonish one another. Let us warn, reprove, and rebuke one another. Let us exhort and comfort one another also. And above all let us love one another so we can speak the truth in love.

We all need to come together for the Lord's supper. (Acts 20:7) We need to teach and admonish one another in song. (Eph. 5:19; Col. 3:16) We need to lay by in store as the Lord has prospered us. (1 Cor. 16:1-3) Some who read this may no longer attend because they have seen imperfections. There are no congregations that do not need to improve. If all the present membership become exact copies of the example that Christ left us, by that time there would be some new converts who are babes. They must learn many things, and improve in many ways before they become as good as the Master. None of the older members or of the new converts will ever make an exact copy of the life of Christ. We can try. We can improve. We can help one another improve.

One faithful Christian may be distressed at how slowly others learn and break with their errors. That "faithful" one may have been slow to learn many of the truths he now knows, and he may be slow to learn the many lessons he yet needs to learn. None knows everything. We need patience in dealing with one another. Christ, the Master Teacher, taught many good lessons concerning the nature of His Kingdom, but it took the wonderful twelve a long time to learn this. Our first duty is to examine ourselves. (2 Cor. 13:5) A second thing to do is to see the many good traits of those whom we seek to help. They may lead better than they drive. We may be more likely to lead them if we take time as the farmer waits for his harvest.

We, with our brand of ignorance and need of help, may sit on the pew with some brother who needs to grow, and profit by hearing a good gospel sermon. By our regular attendance, humility, brotherly love, and good Bible knowledge, we may gradually help our brother. If we drop out we lose our chance. We cut ourselves off from the help we need, and we ruin our chance to help those with whom we did worship. We will not be marked guilty of all the sins of the erring man with whom we sit. Each gives account of himself. (2 Cor. 5:10; 13:5).

Some do sin so that they need to be marked, avoided, and rejected. Factious people who cause division contrary to the doctrine of Christ would be examples of this. The man whose moral behavior brings reproach on the body of Christ is another example of the type to be put away. (1 Cor. 5; Rom. 16:17,18; Titus 3:10,11). Many are weak and need teaching. Please read and reread Romans, chapter 14. Some whom we think black with guilt may not be so guilty. Leave the final judgment to the Lord. Let us all recall that Paul wrote two long letters to the sick church at Corinth, but he did not ask the "good" people to drop out of the assembly. The best should have gone regularly to teach, warn, rebuke, and to serve as blessed peacemakers.

Some churches that seemed to be churches of Christ have been divided in the last few years into two angry parts, each looking for sound gospel preachers for regular work and for meetings. Is this sowing of discord one way to crucify the Lord afresh and to put Him to an open shame? Should the church be divided into two camps over that question that

troubles you? (Read Romans 14 again.) Teach, yes, but do not drive a wedge. Do not weaken the pillar of truth because you have discovered a scar in the paint. Repaint in time rather than hurry to destroy.

Churches may tum in a digressive direction and reach a point when they will no longer endure sound doctrine or receive warning so that faithful men must come out and be separate, but we need to think more than twice before coming out because there may be more hope than we first thought.

P.O. Box 866 Hartselle,
Ala. 35640



HEARTFELT RELIGION NO. 3

In our other two articles on this subject we have pointed out that the "heart" that we are writing about is not the muscle that pumps the blood through our veins, but the thinking part of man, the intellect. Then in our second article, we showed the function of the Bible heart. It understand, believes, obeys, and loves. In this article, we want to show how the heart is changed.

Many today have the truth concerning what the Bible heart is have a misconception of how the heart is changed. They think you must wait for a direct operation of the Holy Spirit in order for the heart to be changed. But this is not in harmony with the teachings of the Bible. The truth of the matter is that a change of heart comes about as a result of FAITH.

SAUL'S CONVERSION

For example, when Saul of Tarsus was converted to the Lord, he had a change of heart. He hated the Lord and his disciples, believing that they were teaching contrary to that which the God of Israel would have them teach. But in later years he changed and began to love the Lord even to the extent that he was willing to give his life for the Christ. What, brought about this change? Faith in the crucified Savior. In Acts 26:11 Paul (for so his name was changed from Saul after his conversion) said of himself that he was "exceedingly mad against them I persecuted them even unto strange cities." Also in Acts 26:9 Paul says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." But, Paul's thinking was changed. The Lord Jesus Christ spoke to him on his way to Damascus as he was on his way

there to persecute the saints. When he was convinced that the one speaking to him was Jesus of Nazareth he said, "Lord, what wilt thou have me do?" (Acts 9:6). "Well," someone may ask, "are our hearts changed today by the Lord speaking to us?" The answer to that is yes — but NOT directly as he did to Saul. He speaks to us today by the Holy Spirit and the Spirit uses the Word (the Bible) to convict us today. Actually, it is the thing believed that causes a change of affections. The effects of faith comes about as a result of the thing believed.

JACOB AND JOSEPH

The Bible teaching concerning Jacob and Joseph is a good illustration of the above statement. When Joseph was sold into slavery by his brothers and they returned his coat of many colors to his father Jacob with the blood of an animal on it, Jacob rent his clothes and put sackcloth upon his loins, and mourned for many days for his son and would not be comforted. Though his sons had told him a lie, the lie **believed** was the thing that brought about the effect — namely, Jacob's mourning.

MEN'S LIVES ARE CHANGED

Men's lives are changed today in harmony with what they believe. I see many who **claim** they believe the Bible, and **claim** they want to live the Christian life. However, it is very easy to see that their claims are untrue in fact. How do we know this? By the results we see in their lives. Name anything you want to name, immodest apparel, dancing, drinking, failure to attend services, or anything you want to name. Then ask yourself the question, what can we do to change all that? The answer is, change the heart! Preach the gospel to them. For, Faith comes by hearing the word of God (Rom. 10:17); and the effects of faith comes about as a result of the thing believed.



ARROWS of TRUTH for denominational error

Ward Hogland
Post Office Box 166
Greenville, Texas 75402

WHY THE CHANGE?

My brethren have changed in regard to the authority of apostolic examples. When I was a boy preacher in the hills of Oklahoma I never heard anyone question the authority of apostolic examples. It was with the advent of the "sponsoring church" and other innovations that brethren began to question the authenticity of Bible authority by apostolic examples. Since that time reams of paper have been used to deny them. In this brief article I would like to point out why this had to be done. First let it be known for all time that our authority for observing the Lord's Supper on Sunday is through the medium of apostolic example (Acts 20:7). This forever refutes the sectarian concept that the Lord's supper can be observed at any time. Second, it needs to be made clear that our position on a plurality of elders in every congregation is established by apostolic example (Acts 20:17). This refutes the Catholic concept of ONE elder rule. It needs to be made perfectly clear that in evangelistic work, apostolic examples tell us that the money was always sent direct to the evangelist (II Cor. 11:8; Phil. 4:15, 16). This forever refutes the liberal position of the missionary society of the sponsoring church. It also needs to be observed that through the medium of apostolic examples we learn that money in the field of benevolence was always sent direct to the church in need (I Cor. 16:1, 2). This refutes forever the modernistic view that such work can be done through an orphan home or society of some kind.

When liberal preachers took a long, hard look at the facts above they saw the hand writing on the wall. Their conclusion was, "we must either give up our idols and innovations or get rid of apostolic examples." They chose the latter. However, this did not fully solve their problem because they had taught for years that the Lord's Supper must be observed on Sunday. If they did away with apostolic examples then this old time practice goes down the river. So the question was, what shall we do? The answer thundered back, destroy apostolic examples but try to salvage the Lord's Supper and plurality of elders some other way.

To illustrate, I have in my hand an article written by G. K. Wallace on this very subject. He, like many of his colleagues, felt the need of getting rid of apostolic examples but tried to salvage the Lord's Supper. I now quote from this article which appeared in the Firm Foundation:

THE PEOPLE'S NEW TESTAMENT NOTES
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This new one volume edition is the product of many years of dedicated study, research and insight. It contains the entire text of the New Testament in both the King James and Revised Versions, in parallel columns for ready reference and comparison. The verse-by-verse study on the same page with the text makes it easy to understand and remember.

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"In Acts 20:36 the Bible says in regard to the apostle Paul, 'And when he had thus spoken, he kneeled down and prayed with them all.' Here is an example of the apostle Paul and the brethren that were with him kneeling on the beach in prayer. This is not a binding example because there is no law that requires a kneeling posture in prayer. The law of God requires us to pray, but the posture is loosed. Prayer is bound but the position of the body, in prayer, is not bound. An example of one kneeling or standing in prayer is an example of liberty and not an example of carrying out a law governing position or posture of the body while praying. For an example to be binding, it must illustrate a requirement."

It has always been amusing the way brethren try to get rid of apostolic examples. Did you notice the way brother Wallace worded his last sentence. Well, here it is: "For an example to be binding it must illustrate a requirement." Another man put it this way, "In order for an example to be binding it must have a command to back it up." Great shades of Aristotle! Don't these men know if we have a command or requirement we don't need an example? What could motivate a person to reason in such a manner? What these brethren are really saying is that an apostolic example is NEVER binding; because if it takes a requirement or command to back it up what possible authority could there be in the example itself?

Brother Wallace anticipated this problem with the Lord's Supper on the first day of the week so he went to I Cor. 16:1,2; I Cor. 4:17; Heb. 10:25; I Cor. 11:17-34; Acts 20:7 and came up with the incredible idea that we are to observe the Lord's Supper on Sunday. What brother Wallace failed to do is apply his LAW. He found a command to assemble. He found where they observed the Lord's supper when they assembled. But what he failed to find was the REQUIREMENT to do it on the FIRST DAY OF THE WEEK! He had to go to the very thing he denied to get this — Acts 20:7. This is an approved example telling us WHEN the early disciples observed the Lord's Supper and it does not have a REQUIREMENT OR COMMAND TO BACK IT UP! All the talk on I Cor. 11 does not mention the important thing and that is the first day of the week. No living man or dead one has ever found the FIRST DAY OF THE WEEK IN FIRST CORINTHIANS ELEVEN. Where is the requirement to back up the first day of the week observance of the Lord's Supper? You will find it on the blank page of your Bible.

Gentle reader, we do not need a command or requirement to back up an apostolic example. Brother Wallace said kneeling for prayer was not bound because there was no law which required it. This is not so! The reason kneeling is not bound is because we have different postures of prayer in the Bible. In Matt. 26:39 "And went a little further, and fell on his face and prayed." This shows different postures of prayer. No one single posture is bound. Would brother Wallace say kneeling was not bound if ALL the examples in the New Testament were of kneeling and there was not one exception? Would he still argue we must have a command or requirement

to back it up? The stubborn fact remains we observe the Lord's Supper on Sunday because of ONE and ONLY ONE scripture and that is Acts 20:7. Brother Wallace or his colleagues cannot and will not find a REQUIREMENT or COMMAND to back up this apostolic example.

Fellow Christian, when the great apostle Paul said in Phil. 4:9 "Those things, which ye have both learned, and received, and heard and seen in me do; and the God of peace shall be with you." He said what he meant and meant what he said. We must emulate any apostolic example when the consistent pattern of their activities shows a thing was done in a certain way, time or place.

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THE NEWS LETTER REPORTS

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

PREACHER WANTED

Northside church, Brunswick, Ga., is in need of a preacher. Will need partial support. Small congregation of 8 adults and 3 children. Contact W. N. Potter, P.O. Box 13, Arco Branch, Brunswick, Ga. 31520 or call (912) 265-9164.

PREACHER NEEDED

Vernon, Fla. — A strong, knowledgeable man is desired here, as much teaching and leadership is badly needed. He must be able to secure most of his financial support from elsewhere, as we can contribute very little towards his salary. The church is tiny, with most of the members being young in the faith. Please contact Richard Geswein, Rt. 1, Ponce de Leon, Florida 32455.

Young gospel preacher (25 years old) with four years full-time experience would like to locate and work with a strong congregation with elders. Will consider moving with wife and one daughter anytime up to one year from now. Mike T. Rogacs, (816) 232-6110, 401 S. Noyes Blvd., St. Joseph, Mo. 64501.

UFOT JACOB AKPAN

by Fred A. Shewmaker

It is with a sad and aching heart that I write this notice. However, it is my duty before God to make known to all those who have in any way aided Ufot Akpan since he has been in the United States that he is not worthy of support. Several have urged him to repent and do what is right but all such efforts have failed.

Because I have been party to every effort to assist Ufot, of which I am aware, since his coming to the United States and due to the fact that I have urged brethren all over the country to aid him, I am the one, among all who have helped, who is obligated to make known his unworthiness.

Details will be furnished upon request to those who have aided Ufot.

Ralph Joiner, P.O. Box 208, Cambridge City, Ind. 47327 — August will mark the beginning of our third year in Cambridge City. Progress has been slow and difficulties within the congregation have, no doubt, hindered us in many ways. But, as we look back on two years of labor we see: three baptisms, two restorations, eight identifications and three confessions of error. Our attendance has increased from an average of 40 to an average of 60. In addition to our regular services and gospel meetings, we have held a Personal Work Class and a Preacher-Teacher Training Class. This latter graduated one preacher who is preaching once a month in a nearby

town, three song leaders and several others are performing in ways they never thought possible. The Lord has blessed us surely. When in East-Central Indiana or West-Central Ohio, please pay us a visit.

Robert Wayne La Coste holds a meeting for the church in Hildago, Illinois August 7-13 and one for the church in Spring Creek, Tennessee Aug. 21-27.

Robert J. La Coste held an early July meeting for the church in Cooper, Texas where the theme the first two nights was "Why I left the Roman Catholic Church." One precious soul was baptized in that meeting.

W. Lafayette, Indiana — A new congregation was established in Sept. 1971 in W. Lafayette, Ind. and presently meets near the Purdue University campus at 2353 Yeager Rd. The congregation consisted of 3 families at that time but has increased to 7 families as of Aug. 1, 1971. The preaching was done by men from the various congregations within a radius of 80 miles. We wish to acknowledge the wonderful assistance given by these congregations, to whom we are deeply indebted. Brother Bob Nealy, preacher at Kokomo, has taught the mid-week Bible study and has been of special help throughout this period of time. Brother Henry Smith moved to W. Lafayette June 1st to take up the full time work as a preacher here. Should anyone know of students attending Purdue or others living in this area, please send their names and addresses to Henry Smith, 1820 Summit Dr., W. Lafayette, Ind. 47906. (317) 463-2638.

RELIGIOUS DEBATE

There will be a religious debate between Mr. J. T. Smith and Dr. Albert Garner. Mr. Smith is the preacher for the Northside church of Christ in Conway, Arkansas. Dr. Garner is a Baptist preacher from Lakeland, Fla. The debate is to be conducted in the Beedeville, Arkansas, High School Auditorium. Dates are set for Aug. 7, 8, 10, 11. The subjects to be discussed are baptism and apostasy. The sessions are to begin at 8:00 p.m. each evening.

JIM BEECH TO AUSTRALIA

At this writing we have \$4,655.00 of our travel fund and \$670.00 of our monthly support either committed or on hand. I would like to ask those who have promised travel fund to go ahead and send it now. Those who are ready to support us monthly will receive their deposit slips soon and we would like to have the August support that we may take it with us so we will not have to live one month

When vacationing, traveling or moving - you are invited to



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without support after we get to Wagga Wagga. The monthly support is our only worry now, financially, and we believe the other \$230.00 will come before we leave.

So many churches and brethren have done so much that I am completely unable to express my thanks and I hesitate to call any by name less I slight (unintentionally) one who has sacrificed the most. The amount of money received so far represents the support of eight brethren and fourteen churches ... we thank you all!

My address in Australia will be P.O. Box S-93, Wagga Wagga, N.S.W. 2650, Australia. When you write a letter I suggest you go to the post office and get an "Aerogramme" for fifteen cents as that is the cheapest way to send a letter. From now on my reports will be in the bulletin of the Huffman Church, 525 Roebuck Dr., Birmingham, Ala. 35215. We will be sending a report every other month unless something special happens. We would like to hear from all of you I know for others have said this was one thing they needed and missed, letters from the States; so write us, ask questions about the work or whatever, we will be glad to hear from you.

I hope to mail my next report from Wagga Wagga. Remember us in your prayers, as we do you also.

NEW CONGREGATION

Last summer two families decided to start a sound congregation of the church of Christ in or near Morgansfield, Ky. They rented the Community Center Building at Pride, Ky. Brother B. G. Hope of Beaver Dam, Ky. with the help of C. L. Purdom of Paragould, Ark., conducted a gospel meeting in September. A new congregation was established with seven members. Now we have twelve.

In November an acre of land was purchased in Tilden, Ky. on highway 56, just off Alt. 41. This plot had an old three car brick garage which was renovated by adding a concrete, carpeted floor, panelled walls and a tile ceiling. This is equipped with electric heat and is air conditioned. It will seat 75 people. A one bedroom trailer was purchased and furnishes us with two class rooms and a rest room.

There is no other sound church in the area closer than 40 miles to the north and 60 miles either to the east or south with about 90 miles to the west. The work is hard. The liberals do not like us but the

fields are white for a preacher who wants to do as Apollos did after Paul had planted. Support can be arranged for a preacher who wants to meet the challenge.

If interested in the work contact either C. L. Purdom, 824 West Vine St., Paragould, Ark. 72450 or B. G. Hope, Route 3, Beaver Dam, Ky. 42320.

Otis Jordan, P.O. Box 414, Perry Florida — I have been with the church at Spring Warrior (just outside of Perry, Fla.) for just less than two years. We have had a very good work. We have had 37 responses here, 18 baptisms and 19 restorations. I also traveled to Titusville and baptized 3 as the result of a funeral over there. I was with two young men, brethren, Jim Poppell (Lake City) and Nathan Hagood (Jennings) in a tent meeting at White Springs, Fla. in May. We had very good attendance and a young lady from Lake City was baptized. I will be in a meeting at Steinhatchee, Fla. Sept. 3 through the 10th. We will be engaged in a meeting here Sept. 18 through the 24th with brother Conway Skinner.

Paul M. Smith, 22 Schell Street, Kincheloe Air Force Base, Maine 49788 — I am presently in the Air Force but will be getting out in October and, the Lord willing, I will go into full-time preaching. I would like to locate and work with some sound congregation. These facts about myself might be helpful to anyone who may consider my services. I am 37 years of age and my wife, Jacqueline, and I have four children: Bill, 16; Ann, 14; James, 12; Brenda, 10. I have been active in the church for almost 25 years and have preached, taught Bible classes and lead singing everywhere we have lived during this period, both overseas and in the States. If you desire additional information or references, please write to me at the above address or call (906) 495-2436.

Terry L. Sumerlin, 216 Dunbar, Refugio, Texas 78377, Aug. 10, 1972 — I have just completed my second year of work with the faithful brethren here in Refugio. In the past year we have been blessed with 13 additions: 4 baptisms, 8 to place membership, and 1 restoration. This makes a total of 24 responses in 2 years. We urge you to pray for us that the church might continue to grow in this area.