

# SEARCHING *The* SCRIPTURES

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



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

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## WHAT MUST THE CHURCH DO TO BE SAVED?

James P. Miller

The question, what must I do to be saved can be applied to many different situations in the religious world. It can be asked not only by the pagan jailor at Philippi, but also by the lost child of God, the "do nothing member" of the church, and by the church itself. In this study let us apply it to the church and ask the question, what must the church do to be saved?

First, if the church is to be saved it must be *true to its mission* in the world. Paul writes to Timothy in I Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The term "Pillar" carries the idea of the undergirding or support, and the term "ground", translated many times "bulwark", meaning a strong wall of defense. Thus the mission of the church is to support the truth and defend it. From the earliest days in the church in Jerusalem there are those who would turn the church aside from these two great responsibilities and cause it to leave the "ministry of the word", to "serve tables". John cried out in the closing words of the Revelation and said, "the spirit and the bride say come." The denominations around us have long been turned aside. The demands of the social order have triumphed over the call of the soul. On every side churches of Christ are turning to the Fleshly side of man. Entertainment is offered in place of the gospel of the son of God. Recreation is substituted for sound doctrine and the church is made attractive to the world, without a thought of its divine mission. In what other way can we explain such projects among us as "recreation hall", "young peoples churches", "basket ball teams", and a host of other things? Yes, if the church is to be saved it must be true to its mission.

If the church is to be saved it must *recognize the authority of Christ*. In Paul's great essay on the church in God's purpose in Ephesians 1:22,23 we have these words. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Churches need to learn that they do not have legislative power. All authority belongs to Christ who is "the Saviour of the body." This simple lesson would demand that the church have elders, deacons, evangelists and saints and nothing more. That it confine its efforts to scriptural procedures and to them alone. It is useless

to preach against human creeds attached to the church, and then divide the body over human institutions attached to the church. The Lord has given as much authority for one as he has for the other. Christ is LORD in every sense of the term. There is little purpose in calling him Lord, Lord and then going beyond what he has said.

Salvation for the church depends upon the ability of the church to *tell truth from error*. In commending the church at Ephesus in Revelation 2:2 Christ tells them, "thou has tried them which say they are apostles, and are not, and hast found them liars." Think about a church so well taught that it could prove pretenders to the office of apostle false. We are thrilled to even contemplate such a congregation. It is easy to understand when we read the 20th chapter of the book of Acts. Paul tells the Ephesian elders in verse 20, ... "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." The church at Ephesus did not have to call outside help. They worked from no approval list furnished by some publishing house or college. They simply put the pretender to the test. If churches were this well taught today they would be safe. Any time any part of the truth is not preached "publicly and from house to house", the church is defenseless in this area and can not be the "pillar and ground of the truth." We have seen the storms of error demolish what should be the bulwarks of God. Churches fell to Premillennialism and now to institutionalism for the simple reason that they could not tell truth from error. Think now how foolish it is to say that since we do not have any Premillennialism here we will deny anyone the right to preach on the subject. Brethren all over this nation have said, Since we are not troubled over the support of human institutions and the Herald of Truth, we will not allow it to be preached or discussed.

What if the elders of the church at Ephesus had said, "Since we have not had any false apostles come our way, we will refuse our preachers the right to preach on how to test them"? Brethren by the thousands who read this paper, can you not see that it is often too late to lock the barn after the horse is stolen? The time to teach is before error in any form becomes a problem. I think that some of this refusal to permit an open pulpit stems from a love of error itself and some of it comes from an over estimation of the power of elders. Some elders actually believe that they can prevent false teaching and practice simply because they are elders. History denies this to be true. Elders have been set aside, meeting houses have been stolen and entire congregations have been lost simply because the church

did not know the truth. The effort to teach came too late. Let no elder be deceived, although his right to rule comes from God, the instrument in his hands to enforce this right is the word. Only when the word is taught fully and completely and the church is warned of every danger is the elder safe and the church safe.

For the church to be saved *it must be pure*. The charges against the church at Sardis were on this point. In Revelation 3 :2 Christ tells them that "I have not found thy works perfect before God," then in verse 4 he says, "Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy." It is a sad commentary on the church today, that while the WOMAN'S CHRISTIAN TEMPERANCE UNION is condemning Pat Boone for his role in State Fair, under the heading, "Another Christian Has Fallen," the largest school among us is promoting the sale of a new album of spiritual songs in which their chorus sings with Pat praises to God Almighty. If our righteousness is to "exceed the righteousness of the scribes and Pharisees", we had better learn from the WCTU. If a group of women who are not Christians in the true sense of the world can see a fallen Christian, and the church made up of Christians can-not, the body of Christ is in real danger.

If the church is to be saved it must *maintain the unity for which Christ prayed*. This is more than an agreement to disagree. It is a unity that consists of ONE MIND, ONE MOUTH, AND ONE HEART. In the 15th chapter of the Roman letter we have these words, "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." The early church achieved this unity and we have examples of them practicing it. They were united in doctrine in Acts 2 :42. They were united and of one heart in seeing to the needy in Acts 4 :32. They were of one mouth in Acts 4:24. They knew that true Bible unity could only come from the word of God. The church today must learn this lesson. Many brethren have the idea that we can meet and agree to differ and this will please God. Try the case of Peter at Antioch in the 2nd Chapter of Galatians, Paul said, "I withstood him to his face because he was to be blamed." Here two great apostles differed. What if they had agreed to disagree and Peter had gone through life teaching that there was a difference in the Jew and Gentiles and Paul had spent a lifetime saying, "There is no difference between Jews and Greeks"? The result would have been a unbelieving world, for one of the purposes of unity defined by Christ in John 17 is, "that the world may believe that thou hast sent me." If brethren differ in regard to Premillennialism, can they please God by simply agreeing not to be disagreeable? Will this fulfill the Saviour's demands? If so, what about our neighbors in denominationalism? Can the church make the same agreement with them? If one brother believes the church to be sufficient in evangelism and benevolence and another argues that it must have a human institution to be complete, what are the re-(Continued on Page 3)

## Searching The Scriptures

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## Editorial . . .

H. E. PHILLIPS

### DANGEROUS POLICIES

The editorial in the November 24, 1962 issue of the *Christian Standard*, a publication of the Christian Church, relates a meeting near Stillwater, Oklahoma late in October, 1961 of fifteen widely representative men from Christian Churches to discuss "internal unity." The subject turned to "restructure" by the International Convention of Christian Churches (Disciples Of Christ). Professor Woodrow Phillips of Ozark Bible College inquired if this was a defensive move because of the growth of some organizations and Christian Churches not connected with the International Convention. It was said that the "restructure" was partly defensive, born of fear. The editorial observes: "So defensive restructure among Disciples is likely to assume some grotesque forms."

"How much farther can it go, we wonder, than at Dixon, Illinois, where the following announcement appeared in the Sunday morning service bulletin of First Christian Church (Disciples of Christ), July 22, 1962:

"*Report of Trustees:* The title to all church properties has been executed to the Illinois Disciples Of Christ at Bloomington, Illinois. The Illinois Disciples of Christ has executed title to the same properties to the Dixon Disciples of Christ, Inc., which is a newly created corporation. Dixon Disciples of Christ will execute a lease agreement to the First Christian Church with a clause providing that its use must be consistent with the policies of our brotherhood

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which is affiliated with the Illinois Disciples of Christ, United Christian Missionary Society, the International Convention of Christian Churches (Disciples of Christ), and all agencies reporting to Unified Promotion. The directors of Dixon Disciples of Christ are thirteen members from this church. If there is a violation of the above policies or loyalties, the lease is terminated (breach of contract) and the congregation must vacate the church premises. It is our prayer that you will not permit this to happen, and that this church will grow to be one of our strongest Disciples of Christ Churches in Illinois.'

"If the 'policies of our brotherhood' had not changed radically in recent years, the congregation that accepted such shackles would have been set out in the street the next day! A more violent breach of the principles of the movement from which Illinois Disciples sprang can hardly be imagined. How will such enslavement even relate itself to the International Convention, whose constitution starts thus:

"We, members of Churches of Disciples of Christ, reaffirming our steadfast adherence to the independence and autonomy of the local churches and disavowing any control over our congregations or missionary, educational and benevolent agencies other than that which is advisory, and inviting the fellowship of all our brethren in the accomplishment of these ends, do hereby adopt the following constitution.'

"Restructure has, indeed, advanced a pace!"

Does anything of this nature sound familiar to you? On the editorial page of the August 30, 1962 issue of *The Gospel Guardian* F. Y. Tant wrote: "From Chattanooga, Tennessee, comes this interesting bit of news from the bulletin of the Brainerd Church of Christ, Maurice Howell, preacher:

"The Brainerd church has accepted the oversight of the East Brainerd work, as requested by the brethren there. Our plans include the erection of a new building with adequate facilities for future growth of that congregation, and to assist them in developing a strong congregation.'

"It came about like this: the East Brainerd Church was having internal troubles. About half of the members felt they could no longer conscientiously worship there, and left. The members who remained there then decided to ask 'help' from the Brainerd Church, some five miles away. They asked for help. It was offered to them on the following terms: (1) the East Brainerd church property would be deeded to the Brainerd church, (2) the members of the Brainerd church put themselves under the 'oversight' of the Brainerd elders in exactly the same way in which Brainerd members were under their oversight, (3) no 'hobbyist' be permitted to preach in the East Brainerd pulpit.

"These terms were accepted, we understand; and the above notice in the Brainerd bulletin would seem to set things out in their true light. The Brainerd elders now apparently have the 'oversight' of two congregations — the one in which the Holy Spirit made them bishops, and the other one in which Satan undoubtedly must have taken a hand."

One of the surest ways of holding control over a congregation is to hold the deed to its property. Of

course, in the view of those who have little or no regard for congregational autonomy, to willingly surrender property and request the oversight of another church is not losing autonomy; the only way autonomy can be lost is to have it taken away without consent. In both cases cited in this article the property was "willingly" deeded to others not of the congregation involved. If autonomy was retained in one case, it was in the other. There is as much scriptural authority for the "Dixon Disciples of Christ, Inc." to hold properties for Christian Churches as for one eldership to have "oversight" of two congregations, including the possession of both meeting houses. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1).

#### WHAT MUST THE CHURCH DO . . .

(Continued from Page 2)

quirements for Bible unity? Simply to resolve the differences in the light of the Bible. There must be a unity of mind before there can be unity of mouth. Unity of heart makes unity of practice. God requires, yes, demands, that the part of the body that is without authority bow their head to him who is the head, even Christ. This is what Peter had to do and this is what every institutional brother on earth will have to do today if the church is to be of one mind and of one practice. These are some of the things the church must do to be saved.

#### "WAS I WITNESSING HEALING?"

A. H. Payne, Columbus, Miss.

Due to the ever increasing sentiment among the uninformed and the emotionally unstable when the "faith healer" makes his claims, the following letter from Harper's Magazine, April, 1962, p. 4, with certain observations, is submitted.

"Hayes B. Jacobs (in 'Oral Roberts: High Priest of Faith Healing,' February) neglected what every cub reporter learns is basic to his job — leg work. Had he bothered to check out some of Mr. Robert's purported healings, Mr. Jacobs might have moved toward an answer to his question, "Was I witnessing healing?" . . . He justifies his neglect by saying it would require "years of research" to study the healings . . . That's unconvincing rationalizing. In 1956, the Fresno Bee decided to look into the healings of . . . a faith healer much like Mr. Roberts . . . The Bee sent a staff of reporters to the tent revivals where the reporters gathered the names of those who claimed they were healed. Newsmen followed up these persons throughout Central California and documented many of the cases. I will select two of those we interviewed:

"1. Jerry: This ten-year-old was healed one night on the healing ramp under the strong lights of a television crew. The boy walked to the ramp with a large brace encasing his leg from hip to

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ankle. After several demons were exorcised, the brace was cast off and Jerry pranced through the aisles. To the screams of the faithful, Jerry was pronounced healed. A reporter tracked Jerry down, learned the name of his physician, and questioned the doctor, who said that the boy could always walk but that the brace had been placed on his leg "to protect a weakened hip from damage. He could walk on it perfectly well before. I recommended the brace to keep him from developing a limp."

"2. Mr. Barnett: An aged and sick man was wheeled to the healing ramp after an overnight trip from Colorado. He was healed of cancer. A reporter . . . managed to get Mr. Barnett's home address from his wife, and the man's physician was asked what effect the healing had. "This man has already died of cancer," the physician replied. "It is most unfortunate that the Faith to which one turns as the end of life draws near should be so distorted by so-called 'faith healers'." Death had come three weeks after healing.

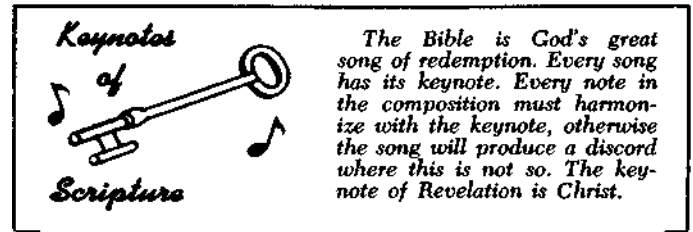
"In summarizing its findings, the newspaper stated that no case of healing was confirmed by a physician; many illnesses were self-diagnosed; there were healings of ailments which people did not have; and several persons who were alleged to have been healed later asserted that their illnesses remained."

Melvin Mencher  
Asst. Prof. of Journalism  
University of Kansas

Irrespective of what the scriptures teach, (which will not allow Miraculous Divine Healing in the post-apostolic age), for the "faith healer's" claims to stand, the following facts, taken from the finding of the Fresno Bee, must be refuted by unbiased evidence and true testimony: 1. The alleged healing was not confirmed by a physician. 2. Many illnesses were self-diagnosed. 3. There were alleged healings of ailments which people did not have. 4. Several persons who were alleged to have been healed later admitted that their illnesses remained. 5. Death came to many, brought on by the very ailments from which they claimed to have been healed.

A good preventive for those who would accept the false claims of the "healers" is suggested by Mr. Mencher, i.e., "What every cub reporter learns is basic to his job — leg work." When folk bother to investigate some of the purported healings, their questions will be answered as to whether or not Oral Roberts and those of his kind are really servants of the Lord Jesus Christ or impostors. The greatest fraud introduced to modern man and one of the greatest crimes perpetrated in a civilized nation is this "faith healing" craze which has not only been the basis for the Holiness Movement, but has steadily become an important part of the thought of the elite of denominationalism.

Remove the extravagant paraphernalia, along with the false claims, and the "healer" stands as any false teacher, without scriptural authority to support his claims and practices and deserving of a good scriptural whipping with the Gospel of Christ for the salvation of his soul and those who would hear him.



## NEHEMIAH

The book of Nehemiah is a wonderful book of trials with which men are encountered when they serve the Lord. Of course, the trials, tribulations and mockery suffered by our Lord far surpass any trials that we encounter. We see a faithful servant of Jehovah in Babylon who is much concerned about the condition of God's people. It is a tribute to Nehemiah to be so concerned. Do not fear that there is a lack of concern for the condition of the church of our Lord today? It seems that many brethren are now aware that we must start again in the "little red school house" and the "brush arbors" if we are to have a faithful group in His service.

In Babylon Nehemiah was faithfully discharging his duty to the king, but was cognizant of another duty to a greater King. His concern for the condition of Jerusalem and the walls surrounding the city caused him to ready himself for the task ahead. His learning that the walls were fallen down, and decay surrounding the Lord's work, caused him to be very sad and he prayed to Jehovah. In his sorrow, the king grants his desire to return to Jerusalem and rebuilt the walls. This of course grieves Sanballat, Tobiah and Geshem. There is always grief among the enemies of Truth when men who love truth start to practice what Truth requires.

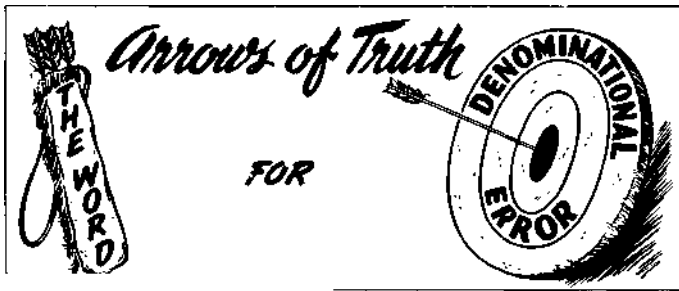
Every child of God must face these battles in the fight for the Lord. The first is the Mockery in chapter 4:1-3. There was a time when those of us who are banded together against all innovations of error, faced the ridicule and mockery of designing and promoting men. The mockery and ridicule has not ceased nor will it cease. Nehemiah and the people under him had a mind to work and they accomplished the work for the Lord. If you, brother, and I will have a mind to work we can complete the job as the Lord would have it completed. The next battle was a proposed fight. The enemies acted as if they were willing to fight for their cause, but when their bluff was called they, as cowards backed when their bluff was called they, as cowards, backed down. Notice chapter 4:6-8 and compare with

We have men who are willing and ready to meet the enemy on the polemic platform anytime, but there are not many who really desire to put their teaching to the test of God's word among the promoting brethren of our day. The time will come when all of them will think best not to debate their cause as did the religious leaders of the day of Christ. When they questioned Christ and were put to shame; it did not take them long to decide they did not help their cause by questioning Him.

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RENEWAL IN THE MAIL TODAY. IT IS TIME  
TO RENEW.

The next battle was a plea for Unity. Unity is a fine thing, but we can never have unity short of Truth. Any compromise we make is a defeat for truth. We must not allow the truth for which our Saviour died to be dragged in the dust of error. We are to make no compromise with error, but be ready to firmly stand against the compromises offered by those who oppose Truth.

See the life of Christ in His actions through these trials and decide your course by following in His steps. They lead to heaven at last.



- James P. Miller

### MY PEOPLE—THE HOUSE OF ISRAEL

The sixty third chapter of Isaiah has long been a wonderful section of scripture to the mature Bible student. With the many ideas about the full meaning of the chapter, we are not concerned at this time. Rather than engage in long speculations we are interested in a principle as old as God's dealing with man. Simply, that God promises to be faithful to those who see fit to be faithful to him. Let us look at just three verses of the chapter.

"8. For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10. But they rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them." Here we have the sad story of the fall of God's people with the reasons for their fall given. Paul was plain about this use of Old Testament scriptures in regard to this very subject in 1 Cor. 10:6 when he said, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Let us take a close look at the passage.

### GOD'S RECOGNITION OF THEM

Jehovah exclaims, "Surely they are my people." Just think about such a wonderful honor. While the rest of the world was without God and without hope, God's people knew God and were known of him. They had all the advantage and in all of their dealing with the Master they had seen his wonders. His confidence in them knows no limits for He cries out that they are "children that will not lie." He had brought them up out of the sea and had led them through the wilderness that they might not stumble. God's goodness to them knew no bounds and thus he became their Saviour. Let us count with Jehovah his goodness to them:

1. He had saved them.
2. He had redeemed them.
3. He had borne them.
4. He had carried them all the days of old.

These four statements are as complete as God could make them, and they sum up the story of his dealings with them throughout their history. When he said he saved, bare, redeemed and carried them he could say no more for they knew this was true, and even though they had drifted from God, they could remember these things and know they were true.

### THEIR REBELLION

The simple statement, "But they rebelled", has been so many times the story of the fall of God's children. Many times in debate I have been asked, "How many sins does a child of God have to commit to be lost?" The answer is always the same: any rebellious sin. Sins of rebellion put the heart of the child far away from his Father. This was true of all of the sinners in the Old Testament and is true in the new. When they rebelled they announced to God that they no longer wanted Him for a Shepherd. They cried out and said in the 11th verse: "Where is he that brought us up out of the sea?" The effect of rebellion against God has always been the same — they "vexed his holy Spirit". Little do men stop and think about offending God. How little thought they give to His feelings and desires. The man who curses will apologize for cursing in the presence of a preacher, and yet turn his face to heaven and curse all day in the presence of God. When they did not have every whim supplied they pled ignorance of God's presence and vexed his holy Spirit.

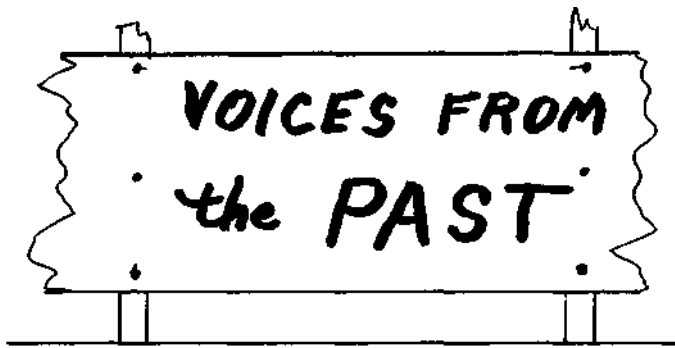
### THE RESULT

The result of this saddened heart of God is found in the last part of the 10th verse. It starts with the term, "therefore", which simply means, because of that which has gone before. We need to remember that the "therefore" logically follows every time. It followed them and it follows now. Any time man rebels against God it will vex his Spirit. God's heart is broken when His people sin against Him. We need to notice also that every sin is a sin against God. He is thus involved whether we mean for Him to be or not.

The action of Jehovah in the face of the rebellion of His people was instant and decisive. It is summed up in these three simple statements.

1. He turned.
2. He was their enemy.
3. He fought against them.

Just think of the tragedy that befell God's people and think how these things are our examples. With every thing God could give them they were not satisfied. With His grace poured out upon them on every hand they were still ungrateful. In the 10th chapter of 1 Cor. here is the result in verses 11,12: "Now all these things happened unto them for examples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall".



(From the pen of F. B. Srygley comes the following timely article on the methods of the early church. This article is taken from the May 14th, 1931 issue of the Gospel Advocate. We wonder if brother Srygley could have been heard on this subject through the pages of the Advocate today. — Editor).

### THE EARLY CHURCH AND ITS METHODS

By a careful study of the Bible any one should be able to see that the Holy Spirit, through the apostles, banded the believers together in small groups and that these groups were called "churches of Christ." We now frequently see the expression, "the churches of Christ of America," by which is meant the different denominations of America. But this is not the sense in which this name is used in the New Testament. When Paul said, "The churches of Christ salute you," he meant the localized body of Christ, or the body of Christ in different localities. These churches were independent of each other and of all other congregations. They were not bound together by any organization under the control of the eldership of any one of these churches, neither were they banded together under one board created by any State or national law. The single task of these local churches was to preach the gospel and save souls. They had no organization larger than their local churches. There was no discussion among them about how to build and control institutions such as orphanages, or homes for the aged, or hospitals for the sick. There is no more authority in the New Testament for the control of such things than there is for the control of a farm or a health resort. The purpose of these local churches was to preach the gospel. While the brethren in Antioch were praying they were instructed to separate Paul and Barnabas and send them forth into other fields to preach the gospel and build other groups such as had already been established in Antioch. All these groups of Christians in the different localities were like all other groups or churches. These early Christians who were under the direct instruction of the Holy Spirit did not go out and build different denominations and place them under boards, but they established simple churches. These churches were not tied together by any organization for any purpose, whether under a board of elders or under a charter of a human government.

Some time after the apostles died (it even began to work in their day) men became dissatisfied with this simple organization and began to desire to do some great work. These simple organizations

soon began to band themselves together through their eldership. No doubt they felt that they could do a greater work by a closer cooperation, and this led to a more extended organization, which eventually led to the Roman Catholic hierarchy. The Catholic Church then undertook to organize in a way to control schools, hospitals, and even the political governments of the world. When Luther, Zwingle, Calvin, John Knox, and others came out of the Roman Catholic Church and this brought about what has been called the "Reformation," they did a great work by freeing the Bible and putting it in the hands of the people and by challenging the authority of the Pope of Rome. But perhaps they did not see all the mistakes that the Catholics had made. While no church or churches could control the political government in North America, and, therefore, could not take charge of these United States even if they so desired, they did adopt some of the errors of the Catholics in their organizations. These denominations that grew out of the Reformation have tried to build and operate schools, hospitals, and like institutions. We now have brethren that should know better trying to find authority for owning and operating such things under the overworked rule of expediency. Brethren have the right to own and operate newspapers, schools, homes for the aged, and farms; and they not only have the right to teach the Bible in and through anything they have the right to own, but it is their duty to do so. Preaching the gospel, by which souls are saved, is the duty of all churches and individual Christians as far as they are able to do so; but this is far from saying that they have the right to build anything in the way of a religious institution which is not authorized by the New Testament. There is nothing in the New Testament larger than a local church or smaller than the body of Christ. Such institutions as are here mentioned, if owned and operated at all, should be owned and operated by individual Christians and not by churches. Whenever churches leave their own task of preaching the gospel and saving souls to build up other institutions, they are likely to get into controversy over how to own and operate such institutions as they may build.

### ARE WE WRONG ABOUT II CORINTHIANS 9:12-13?

*Arthur 31. Ogden, Live Oak, Fla.*

"In reply to this, Brother Hill presented Galatians 6:10 and II Corinthians 9:12-13. He showed that the anti-brethren apply the phrase "all men" in Galatians 6:10 to others than saints because they believe it is individual action, but refuse so to apply "all men" in II Corinthians 9:12-13 because they realize it is church action. It was shown that the construction was exactly the same." ("Hill-O'Neal Debate", A review by Alan E. Highers in the October 1961 issue of the "Gospel Defender".)

After a delayed reading (eight months) of this report of the Hill-O'Neal Debate in which the preceding appeared, I was moved to give some fresh study to these two texts. We present them side-by-side for comparison.

**Galatians 6:10 II Corinthians 9:12-13**

"As we have therefore opportunity, let us do of this service not only good *unto all men*, especially *unto them* who are of the household of faith."

"For the administration supplieth the want of the needy saints, but is abundant by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and *unto all men*."

(Both texts are from the Authorized Version. All emphasis mine, AMO)

One cannot help but see a similarity in the two texts as to the expression "unto all men", but such likeness does not mean they are identical or that they teach the same thing. It should be noted that the word "men" is in italics in the Authorized Version and is therefore an interpolation and no part of the actual text. The Greek calls for the rendition of "*unto all*", and from henceforth we will refer to it as such.

Whether or not Gal. 6:10 and II Cor. 9:12-13 are identical in scope so as to include all men depends entirely upon the context. There is no question but that the scope of Gal. 6:10 is "general", including all men everywhere, and this is indicated by the fact that "brethren" are only a part of the "all" to whom we are to do good. There is no such indication in II Cor. 9:12-13 however. The text states plainly that the distribution was for the "want of saints." (Verse 13). If the expression "all" in the text is to include "everybody", there must first be some indication of it somewhere in the text. Since it does not appear anywhere in chapters 8 and 9, it must be concluded that the scope of the passage is not "general" so as to include all men. The two texts are not therefore identical.

One of the best means of arriving at the truth of any difficult passage is to compare the different translations. Almost invariably, the truth can be found. In a study of twelve different translations on these two passages, I found two outstanding facts: (1) that without exception, the translators agreed that the scope of Gal. 6:10 is general, including all men, and in most cases rendered it thusly, but (2) in dealing with II Cor. 9:13, only two of the translators agreed that the scope of the text was all men, and one of them, the Authorized Version, indicated that the word of "men" was an interpolation by putting it in italics. The rest did not believe it to be "general" and did not so indicate in their translations. This shows clearly, that while the translators saw evidence in the context of Gal. 6:10 strong enough to demand the rendition of "all men" (everybody everywhere), such evidence did not reside in II Cor. 9:13. The two passages are not therefore parallel.

One important question remains. If the "all" of II Cor. 9:13 does not include everybody everywhere, who is included? Is the "dog" included? "How ridiculous", some might say, but there are

some occasions when dogs would be included in "all". But it is not so in this case. "Dogs" are not under consideration in anyway in the text and could not therefore be included. What is under consideration? The relief of the needy, but not all the needy. The relief of the needy saints, but not even the relief of all needy saints. The thing under consideration is the relief of "all needy saints in Jerusalem." (Rom. 15:25-27). I believe the expression "all" in II Cor. 9:13 has reference to the "needy saints in Jerusalem", and I submit the following thoughts as evidence.

**THE TRUTH OF THE TEXT**

The key to understanding the truth of this passage, I think, is our recognizing the fact that there is a difference between the "church" (as such) and the "individual", not only in "doing", but in "receiving" as well. This contribution was for "the poor among the saints that are at Jerusalem" (Rom. 15:26, ASV), and while, according to precedent (Acts 11:27-30), it may have been received by the elders of the church in Jerusalem for distribution, it does not change the fact that its purpose was to supply "the poor saints at Jerusalem". Paul states that the contribution was for "the ministering to the saints" (II Cor. 8:4 & 9:1), that "the wants of the saints" might be supplied. (II Cor. 8:14 & 9:12). These needs and wants were individual and personal, as is evidenced by the fact that Paul says the "contribution" will result in "*many* thanksgivings unto God". (Verse 12, Emp. mine, AMO). The MANY thanksgivings offered would be on the part of the saints who would personally thank God for the supplying of their "individual" wants. As they offered their thanks, they would "glorify God" for the subjection of the Corinthians unto the Gospel of Christ, and for their liberal distribution "unto them". The expression "unto them" has reference to the saints who would thank God for this gift, but it views each saint separately as he thanks God. The word "them" is used in the stead of "he" or "she" because it pictures a plurality of saints doing the same thing; thanking God. But the prayers of each one would not be only for himself, for they would thank God that "liberal distribution" had been made "unto all". That is, all the other needy saints in Jerusalem. This seems to be the only logical conclusion that can possibly be drawn from the text. Now, with this thought in mind, read the text anew.

All of the translators seem to agree with this view with the exception of the two mentioned, and even then, the Authorized agrees if you take into consideration the fact that the word "men" is in italics. When the interpolation is removed, the above effect is clearly seen.

Consider the text as rendered by both the "Amplified New Testament" and "James Moffatt":

"For the service the ministering of this fund renders does not only fully supply what is lacking

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to the saints (God's people), but it also overflows in many (cries of) thanksgivings to God. Because of (your) standing of the test of this ministry, they will glorify God at your loyalty and obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all (the other needy ones." (Amplified New Testament)

"For the service rendered by this fund does more than supply the wants of saints, it overflows with many a cry of thanks to God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contribution to themselves and to all." (James Moffatt)

Are we wrong about II Cor. 9:12-13? Not at all. If authority for the church to support those who are not "saints" is found, it will have to be found elsewhere, for this passage just does not teach it.

### **"MAN, NOT GOD, IS FALLIBLE"**

*Maurice Jackson, Titusville, Florida*

During the course of the past two years, while studying the American Standard Version Bible, both the complete edition and the New Testament, I have discovered a number of typographical errors in the text. Seldom are such errors made, and thus I was amazed to find them. They are as follows:

**FULL BIBLE:** 1 Samuel 15:24 (two words — hav(e) and (s)inned) Psalms 127:3 (one word— c(h)ildren) Acts 2:18 (one word—(w)ill)

**NEW TESTAMENT:** Matthew 22:44 (one word— (pocket size) (u)nderneath) 2 Timothy 2:2 (one word—*last* should read *hast*) Titus 2:15 (one word — *eshort* should read *exhort*)

In Luke 7:41-43 Jesus compares two debtors, and asked the question, "Which . . . will love him *most*?" Simon answered, "He . . . to whom he forgave the *most*." According to English grammatical construction the comparative "more" should appear rather than the superlative "most". (This is an error in *translation*, not a typographical error; neither is the error to be attributed to Jesus!)

As a result of simple curiosity I wrote the publishers, Thomas Nelson & Sons, concerning the above. In addition, I asked if they were previously aware of these errors. The following is their explanation to me:

"Since the plates on these editions are very old and worn, the letters sometimes disappear, as is the case here. I suspect that where incorrect letters appear, they had been inserted by the printer in place of letters that had disappeared. However, we have no records available to show that this is the case.

At Luke 7:41-43, English grammatical construction, of course, would demand "MORE"

and not "MOST". We, as publishers, have no authority to make such a change. To the best of my knowledge, the correction at Titus 2:15 ("eshort" instead of "exhort") is the only error previously brought to our attention." There may be some who will so reason that if the Bible is wrong in these instances, then it does not merit a following. Yet, to so reason is to express shallowness, because such are only errors of men involving the work of translation and publication. For this reason all versions (translations) are subject to criticism and should be compared with the original text for accuracy. We have not here the space for a study of internal evidences, but the discerning Christian knows it is more rational to believe the Bible to be "A Special Divine Revelation," and that it will furnish the man of God complete, unto every good work.

The translators and the publishers were not miraculously inspired, thus they were subject to make mistakes, but God is *infallible*. Thanks be to God, that through His divine providence, we have His revealed word to man, which is "a lamp unto our feet, and a light unto our pathway."

### **COLLINS-CRAIG MEETING**

*Thomas G. O'Neal, Jasper, Alabama*

From October 7 through 14, 1962, the Charlotte Avenue church of Christ sponsored the Collins-Craig Auditorium meeting in Nashville, Tennessee. A number of articles have come across my desk which took the information concerning this modern day "revival" to task, calling for the SCRIPTURE that authorized such. Since this "revival" surely some thoughts in review are in order.

#### **UNSCRIPTURAL**

As one who is informed in the Scriptures looks at this meeting, it speaks for itself as being unscriptural. The Charlotte Avenue church was planning a work that she knew when planning it that she would not be able to pay for the cost. If an individual were to plan some program, knowing all the time that he could not pay for it, the world would say he was dishonest. Thus the Charlotte Avenue church solicited money from churches in Nashville, middle Tennessee, and even out of state. I raise the question, where is the Bible authority for one church to take on a program of work and then beg money from churches to help her pay for it? Where is the passage in the New Testament where a church ever sent funds to another church for her to preach the gospel? Thus, when Charlotte Avenue did that which there was not one verse of Scripture for, her action was unscriptural.

#### **DENOMINATIONAL**

The advertising of the meeting had the tone of being some denomination putting on a "revival." The advertisements looked like what one would expect from Billy Graham or Oral Roberts, but not from the Lord's church. This "revival" called for directors, general chairman for attendance, with a number of sub-chairmen under the director of the general chairman.



## APPEAL

With such a big "revival" going on, one would not expect people to be appealed to attend upon the basis that the pure, simple, gospel of Jesus Christ was going to be preached by a humble man of God. Thus, practically everything else but the gospel was used to draw a crowd. People were appealed to attend upon the basis that: (1) the Gospel Advocate Company would give them a souvenir song book of the songs used each night, (2) the meeting was being conducted in Nashville's new five million dollar auditorium, (3) the meeting marked the historic opening of the new municipal auditorium, (4) 10,000 people will be present for the event, (5) this effort would be the largest effort of its kind by churches of Christ to preach the gospel, (6) there would be delegations from different areas of the state coming in motorcades to this big event. In the pieces of literature that I have not one time was it announced as a "GOSPEL MEETING."

### EMPHASIS

One may get the idea that the gospel of Christ was emphasized in this meeting. However, the advertisements of the meeting prove otherwise. In the literature I possess, the college in Nashville was mentioned 11 times, the number of people expected was mentioned 19 times, the Gospel Advocate Company was mentioned 15 times, the new auditorium was mentioned 35 times, with the *GOSPEL* being mentioned 6 times.

### WHERE IS INTEREST?

According to one source there are "Some 117 congregations" in the Nashville area "comprising some 40,000 Christians." It is really something to think about that "some 117 congregations" and "some 40,000 Christians" in an area where the church of Christ is probably stronger numerically than any place on earth, had to have support sent into Nashville in order to have a meeting. Maybe a friend of mine was correct when he remarked sometime ago that Nashville was a good place to do some "mission work" and restore the New Testament Church.

### LET'S PREACH THE OLD GOSPEL, BRETHREN

While liberal brethren will not stop with this kind of an effort, let all those who really love the Lord's Cause preach the gospel in any and every place the opportunity is afforded. Acts 28:30-31 practiced everywhere by every Christian will do more than many of the above kind of meetings.

#### SEARCHING THE SCRIPTURES

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## HOW FAR WOULD YOU WALK?

O. Fred Liggin, Jr.

"I'd walk a mile, cry or smile, for my Mama and Daddy, all because I love them so." How many times have you heard this song and said, "Yes, so would I"? We all have great love for our parents and this is good, provided we do not misplace that love. Yet I wonder how many people would still say, "Yes, so would I," if we changed the Mama and Daddy to God and Jesus Christ! Not nearly as many, I am sure, would answer in the affirmative. Now, this is my question: How far would you walk to hear Christ's word proclaimed? Not long ago we had a brother ride 130 miles on a bicycle to attend a training class. Incidentally, he is 70 years old. There were others who walked 30 to 40 miles to study. Yet today we know brethren who are not willing to walk three blocks to services. We all know the Bible says "Go preach," but not many are willing to go. Why? If asked, "Do you love the Lord?" you would say "yes". But do you love Him enough? Jesus said in John 14:15, "If ye love me, ye will keep my commandments." Now one of His commandments is to "go into all the world." Many do not love the Lord enough to leave family and friends and come to a foreign land to preach and teach God's word. True, many brethren have reasons for not being able to go, but there are many more who try to make *reasons* out of *excuses*. Which is your place, reason or excuse? Give yourself a test and see.

One might say, "Well, I know we are to go, but look at our own people who are without the gospel." Granted there are many Americans who know not God. In the days of the Apostles there were many in the land of Palestine who knew not God. Yet, did not brethren carry the news abroad? Yes! What are the possibilities of doing a good work in a country like Africa? I might answer this in one of many ways; but let me show some possibilities, some accomplishments and what lies ahead. First of all let me say that, "the field is white unto harvest but the laborers are few." Nearly every week we receive many requests from people asking us to come and teach them. I now have in my office a letter from some people on Lake Nyasa asking us to come and preach. Another reports that we seem to have forgotten the brethren at Mlowe. This is the congregation on the Lake shore, which can only be reached by foot. We are able to drive to the mountains overlooking the Lake. Then we have a 5 hour walk to Mlowe. Needless to say we have only been able to make two trips down there.

We have had one gospel meeting and have two others scheduled this month. There are 22 congregations in the Northern Province and only 6 African evangelists and myself. I am the only person who drives; thus the preachers must go by foot, bicycle, if they have one (which most do not); or by bus. They go with me in the car when I am able to carry them. Their salaries are very small so they cannot afford to ride the bus to all of the places where they are needed. Even though I try to go to a different congregation every week, it still takes 22 weeks to make the rounds.

The opportunities for spreading the gospel here are unlimited. There are no restrictions on public preaching and it is always easy to gather a crowd for hearing the Word. There is no restriction on passing out tracts and they are always well received. Through our preaching, and teaching through tracts, 242 have been baptized, and 112 restored to the Faith this year. Many others are anxious to hear the truth. Would you like to come and help in this work? God needs you here in Nyasaland and the Lord's church needs you. Please answer our call. — P. O. Rumpi, Nyasaland, Africa.

## BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

### KOINONIA, "FELLOWSHIP," — No. 4

#### KOINONIA IN THE NEW TESTAMENT

In the best Greek text of the New Testament *koinonia* occurs 19 times. The term occurs 20 times in the Textus Receptus, which employs the noun in Eph. 3:9. (Better Greek texts have *oikonomia*, "stewardship," here.) Barclay observes that *koinonia* occurs 18 times in the New Testament but he apparently counted the passages in which the term occurs, instead of the occurrences themselves. (William Barclay, *A New Testament Wordbook* (New York: Harper and Bros., n. d.), p. 71.)

The occurrences of *koinonia* in the New Testament may be placed into several distinct groups. These groups will reveal the nature and extent of the term.

#### "PARTNERSHIP IN A COMMON LIFE"

It seems to the author that in several passages *koinonia* denotes "partnership in a common life," "friendship," "intimacy," in a common endeavor. This denotation implies full recognition of one another as partners striving similarly toward a common goal. This seems to be the widest use of the term. *Koinonia* apparently has this signification in Acts 2:42; II Cor. 6:14; Gal. 2:9.

Perhaps the significance of *koinonia* in Acts 2:42 is not easily seen. Lake and Cadbury observe that the term may denote either one of the following: (1) fellowship with the apostles (2) the community of goods later practiced (3) the breaking of bread (4) almsgiving. (F. J. Foakes Jackson, and Kirsopp Lake, *The Beginnings of Christianity*, (London: MacMillan and Co., 1933), Vol. 4, p. 27.)

It does not seem likely to the author that *koinonia* in Acts 2:42 denotes the community of goods later practiced. Luke appears to introduce that practice a few verses later. There doesn't seem to be any necessary connection at all between "the breaking of bread" and the term. Further, the special contribution would not likely be referred to at this early period in the history of the church.

It seems most likely that the term denotes that partnership in a common life which was shared

by the early Christians and the apostles; then, later, by the other Christians. This partnership in a common life is beautifully expressed outwardly in the "right hand of fellowship" (Gal. 2:9); that is, the right hand as an expression of their sense of partnership. Before this "right hand" Paul had been rather suspect as a true "partner" with the "pillars" in Jerusalem.

It is interesting to note that the Aramaic equivalent of *koinonia*, *habhura*, seems to have been in common use to describe a group of companions who shared a common life; particularly, those who united to celebrate a Common Passover meal. (G. H. C. Macgregor, *The Interpreter's Bible*, (New York: Abingdon Press, 1954), Vol. 9, p. 50.)

### SETTING THE RECORD STRAIGHT

Lakeland, Florida  
November 28, 1962

#### TO WHOM IT MAY CONCERN:

Last January during my debate with W. L. Totty in Clearwater, Florida, I was handed a statement purported to have been made by brother James R. Cope concerning his willingness to debate the subject of Institutionalism. I read this statement publicly and attributed it to brother Cope. Later I learned that the note was not written by brother Cope and that he did not authorize anyone to write it. To clarify the matter in the minds of all who are interested, I here submit the statement I made in the debate, which statement was based on the statement erroneously attributed to brother Cope:

"All right, here I have a statement: 'brother James R. Cope will gladly debate the subject — institutionalism, such as orphans' homes, widows' homes, and so on—with brother Goodpasture or one of the presidents of one of the Christian colleges: the debate to be held at Florida Christian College and repeated at the home city of the other debater.'

Now, brother Totty has a lot of influence — so he tells, and I accept his statement along that line — with his brethren. Now, if he can get brother Goodpasture or one of the presidents of one of the colleges to debate on these subjects, brother Cope says the auditorium in Tampa, Florida, is open for such a debate. They say it is open for such a debate."

When brother Cope learned that the above statement was being used he wrote me that he had never made this statement, did not write it or authorize anyone to make it.

I trust that this is a satisfactory explanation of this matter. I regret whatever damage may have been done to any person by it. I did act in good faith at the time. In the interest of fairness to brother Cope I hope everyone will give the same prominence to this statement that has been given to the statement I made in the debate.

Glenn R. Sheumaker, Sr.

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# The News Letter Reports

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

Owen H. Thomas, Waynesville, Ohio—I began work with the Third Street church of Christ in Waynesville, August 1, 1962. We have baptized two and two have been restored. My address is: 141—5th St., Rt. #3, Waynesville, Ohio.

Jerry Belchick, Orlando, Fla.—Since the first of September we have had eleven place membership with the Azalea Park congregation. Attendance has averaged between 90 and 100 for the Sunday morning services and the contribution has averaged between \$130 and \$150 per Sunday. The church is working together in harmony and the prospects for growth are very bright.

Leonard Tyler of Pine Bluff, Ark. was in a very good meeting at North Street, Tampa, Fla., November 4-11. Paul Andrews, who preaches at North Street, says the following of that meeting: "This was our most successful meeting from several standpoints. Bro. Leonard Tyler was everything we hoped for. He preached the word without fear or favor. North Street members were as faithful as any congregation we have ever seen. But probably the most outstanding thing about the meeting was the fact that more than sixty adults, who are not Christians, heard the gospel. This is true because Christians worked. Some brought three different families. Surely this meeting was a fine demonstration of our love, faith and zeal." Three were baptized and two placed membership.

H. Ernest Shoaf, Concord, N. C.—After spending nine months with the church in Ocoee, Florida, we have moved to Concord, North Carolina. There are thirty members that are sound in the faith. They are planning to start a new church building right away. The population of Concord is about twenty thousand, and Kannapolis is closely by with about thirty thousand, with a congregation of about fifty members. This is a ripe harvest field. While in Ocoee, Florida there were twenty-eight responses with fourteen baptisms.

Ross O. Spears, Tompkinsville, Ky.—The Grandview church of Christ of Tompkinsville, Kentucky began meeting in its newly constructed building November 19, 1962. Grandview is composed of sound brethren dedicated to the preservation of the whole truth. For the past eight months the congregation met in the High School building. Now after much work and sacrifice the building is completed. Although we are heavily in debt we have faith that we can discharge our obligations for all "have a mind to work." This congregation will be of much strength for the future in this section of Kentucky in its stand for the old paths. We have just closed a meeting with the following speakers: H. E. Winkler, Emmet Creacy, Charles Holden, Randall McPherson, B. G. Hope, Ferrell Jenkins and Charles Brown. At present I am working with the congregation. Worship with us when visiting this section.

Jimmy Tuten, Jr., St. Louis, Mo.—During the week of October 14-21, brother Leslie Diestekamp preached in a meeting at Spring & Blaine. The services were characterized with good interest and excellent preaching throughout. There were three responses during the meeting. After the meeting there have been four responses, one of which renounced the Christian Church after seeing some of the errors within it. The church here is at peace and it is a pleasure to be working with it.

Hugh W. Davis, Lake Wales, Fla.—We've just finished a good meeting here with Connie W. Adams. Attendance was excellent, specially from the community. In fact, interest was probably best in the history of the church here. I begin Sunday, Nov. 11, with the Pine Hills church in Orlando.

Eugene Britnell, Little Rock, Ark.—The work here looks encouraging. We have just closed a good meeting with Herschel Patton doing the preaching.

E. L. Flannery of Gainesville, Fla. was in a meeting at Lake Wire in Lakeland, Fla. Nov 25-Dec. 2. Thomas G. Butler is the preacher at Lake Wire . . . E. Lacy Porter was in a

meeting at Joliet, Ill. with James W. Sasser in November . . . Grover Stevens moved from Wendell Avenue church in Louisville, Ky. to labor with the Park Blvd. church in the same city . . . Harold Sharp of Conway, Ark. was in a meeting at Kirkwood church in St. Louis, Mo., Nov. 25-Dec. 2 . . . Marshall E. Patton of Orlando, Fla. closed a meeting with the 7th Street church in Meridian, Miss. November 18. A. C. Grider recently moved from Louisville, Ky. to work with this church in Meridian . . . B. G. Hope of Bowling Green, Ky. was with Oaks Gowen in a meeting at Bradenton, Fla. which closed Nov. 11.

Roy E. Cogdill was in a meeting at the First Street church in Lawrenceburg, Tenn. in November. Weldon Wamock is the preacher at First Street . . . A series of meetings was conducted late in November at the Grandview Church in Tompkinsville, Ky. with a different speaker each night. Ross O. Spears is the preacher at Grandview . . . David Claypool recently moved from Louisville, Ky. to begin work with the Franklin Road church in Nashville, Tenn. He was the speaker in a meeting with that church Nov. 11-18 . . . Ferrell Jenkins, who recently moved from St. Louis, Mo. to labor with the West End church in Bowling Green, Ky., was in a meeting at West End which closed Nov. 18 . . . Conway Skinner was in a meeting on South Court St. in Montgomery, Ala., Nov. 25 to Dec. 4 . . . Yater Tant was in a meeting at North Birmingham church in Birmingham, Ala., Nov. 11-18 . . . Thomas G. O'Neal was in a meeting at Morehead City, N. C. Nov. 5-Dec. 2 . . . Ernest Shaof recently moved to Concord, N. C. . . . Grover Stevens was in a November meeting with the Fairview church in Birmingham, Ala. Howard See preaches at Fairview . . . Dennis Reed was with Bobby K. Thompson Nov. 25-Dec. 2 in a meeting at North Miami church in Miami, Fla. Reed preaches for the Berney Point church in Birmingham, Ala.

Ferrell Jenkins of West End church in Bowling Green, Ky. will present a series of lectures on Evidences of Christianity at Central church in Owensboro, Ky., Dec. 25-29 . . . James P. Miller was in a good meeting with the Par Avenue church in Orlando, Nov. 25-Dec. 2. Marshall Patton is the preacher at Par Avenue. There were 16 responses during the meeting . . . Grover Stevens will be in a meeting at New Hold church near Big Clifty, Ky., Dec. 2-9. Forest Hurst preaches at New Hope . . . Robert Crawley moved from Belview Heights in Birmingham, Ala. to work with the church in Lexington, Ky. . . . Rufus R. Clifford of Eastland church in Nashville, Tenn. was with the Seventh Avenue church in Miami, Fla. in a meeting November 4 . . . J. T. Smith is the new preacher for the Belmont Heights church in Tampa, Fla. Baxter Evans, formerly of Belmont Heights, is now working with the new church in Lacys Springs, Ala.

Leslie E. Sloan is doing a good work in Jasper, Ga. He recently moved to this area from Palmetto, Fla. He is supported by the North Miami church in Miami, Fla. . . . Paul Andrews of North Street in Tampa, Fla. was in a meeting at Belmont Heights in Tampa November 25-Dec. 1. J. T. Smith is the preacher at Belmont Heights.

## SNELL-STUMBO DEBATE

A. C. Grider

On the nights of January 14-15 and 17-18 brother J. R. Snell and brother Stumbo will engage in debate at Butler, Mo. I will moderate for brother Snell. Propositions will deal with Benevolent Institutions and Sponsoring Churches. Specifically, the propositions are the same as in the two Cogdill-Woods debates and the Grider-Woods debate.

Brother Snell moved to Butler several months ago and his teaching has had its effect. I think a debate in that section will do a lot of good. It is to be hoped that brother Rue Porter and others of the liberal persuasion will get behind Stumbo and that we can have a representative debate. Remember the dates.

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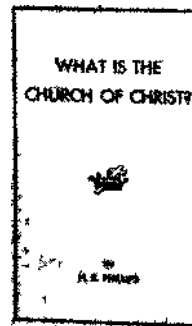
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