

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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THE PURITY OF THE CHURCH-- No. 2

Leslie E. Sloan, Jasper, Ga.

Last week we began a study of this subject and noticed three things in which the church must be kept pure. These were WORSHIP, NAME and DOCTRINE. Today we want to continue this study and notice some more things in which the church must maintain purity.

1. **The Church Must Be Kept Pure in Origin.** This has to do with both time and place. The origin of the church is important because it serves as a matter of identification and divides the Covenants. Thus the question, WHEN AND WHERE DID THE CHURCH BEGIN?

Isaiah prophesied that the Lord's house would be established in the last days (Isa. 2:2-4). The Lord's house is the Lord's church (I Tim. 3:15). Daniel said that God would "set up" His kingdom "in the days of these kings." Daniel was giving the interpretation to king Nebuchadnezzar's dream. Daniel saw four world kingdoms beginning with the Babylonian, as king Nebuchadnezzar represented by the head of gold on the image. Succeeding or subsequent kingdoms to this one was the Medo-Persian, under Darius and Cyrus; the Grecian or Macedonian kingdom, under Alexander the Great; and the Roman, under the Caesars. According to Daniel's prophecy, God would establish His kingdom during the reign of one of these kings. It is a fact that the Roman kingdom was in power when the Lord announced in Mark 1:14-15 that, "The time is fulfilled, and the kingdom of God is at hand." There can only be one answer as to what **time** and what **Kingdom**. It must be the time of Old Testament prophecy and the kingdom of Daniel 2:44. The Lord said, "The kingdom is at hand." This meant that it was imminent — soon to appear. The kingdom of God is the church (Matt. 16:18-19; Col. 1:13-14; Mark 9:1; Rev. 1:9; Heb. 12: 22-28). Daniel's prophecy was fulfilled in Acts 2, when the church came into being.

Joel prophesied (Joel 2:28-32) that God would pour out of His Spirit on all flesh "in the last days." This prophecy was also fulfilled in Acts chapter 2.

Peter affirms in Acts 2:17 the presence of the "last days" in which both Isaiah and Joel said significant events would transpire relative to the origin of the church. Jesus said the kingdom would come with power, and the power would come with the Spirit. This happened in Acts 2. Thus the Spirit came, it

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was in the "days of **THESE** kings," it was in the "last days," the time of Old Testament prophecy was fulfilled, and the Lord's house was established. **Prior** to Acts 2, the church or kingdom was always spoken of as being future, but **after** Acts 2, the church is always spoken of as being in existence.

The church began in Jerusalem. The prophets had designated this as the place. "I am returned to Jerusalem with mercies: my house shall be built in it" (Zach. 1:16). Also Isaiah 28:14-18 is a prophecy dealing with laying the foundation of the church in Jerusalem. It is preposterous to even suspect that God laid the foundation of the church in Jerusalem and then built the church somewhere else. We should give God credit for being a better architect than that.

So it is abundantly clear that the church came into existence in AD 33, on the first Pentecost after the resurrection of Christ, as recorded in Acts 2. It is just as clear that the place was Jerusalem (Luke 2b: 49-53 Acts 2:1-47). When the gospel was preached, the people heard it, they believed it and asked what to do. They were told to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). All those who did this were added to the church (Acts 2:47). They became members of the Lord's church by this process. All who refused to obey this, never entered the Lord's church. They remained outside. It is the same today. Man cannot change it.

The presence of the church on earth today does not depend on a continuation without interruption until this day, for the church (like everything else) is preserved by seed. This presence on earth today, however, does depend on planting the pure seed, which is the word of God. The same word that was preached on Pentecost that brought the church into being, must be preached now, if we are to have the same church. Other churches have sprung up since

Pentecost due to the planting of other seeds. These plants or churches cannot be the true church of our Lord, and Jesus said they will be rooted up (Matt. 15:13). In order to establish the true church, one must stress FAITH, REPENTANCE and BAPTISM as did Peter in Acts 2. Anything else will produce an impure church.

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Editorial . . .

H. E. PHILLIPS

MILLER-WALLACE DEBATE

The debate between James P. Miller and G. K. Wallace is now history. We believe it will be one of the outstanding debates of the generation. The conduct of the disputants throughout the debate was excellent. Not one time was there a point of order called; not one time did either speaker speak from his chair. No one in the audience disturbed the discussion in any way. It was from first to last one of the most orderly debates I have ever attended. W. L. Totty moderated for G. K. Wallace and Marshall E. Patton moderated for James P. Miller.

The first two nights brother Wallace affirmed that churches of Christ could build and maintain benevolent organizations like Boles Home, Tipton Home, Tennessee Orphan Home and other orphan homes and homes for the aged that are among us. He never once dealt with the proposition that churches could build and maintain benevolent organizations — human societies — through which the church could do its benevolent work. He constantly insisted that the poor little orphan must be cared for by the church and the only way it could be done was in a "home." He spent most of his time trying to show that Miller and the Seminole church had changed and now taught a "new revelation." He tried to show that Miller had taught his side of the proposition some years ago and quoted from material many years ago as proof of his charge. One of the striking points of Wallace's speeches was that he seldom used Scripture, and when he did he generally misapplied it. He appealed to the "pioneers" and men of nearly three quarters of a century ago and said that these great men did not learn of this "new doctrine."

In the Firm Foundation of December 13, 1949,

page 11, G. K. Wallace said under the heading: **Orphan Homes:** "A great deal is being written these days about orphan homes and how they should operate. The appeal has largely been to tradition. Catholic priests say that tradition is equal in authority with the word of God. Many of my brethren today are that much like the Catholic priests. The priest tries to prove his point by tradition without reference to the word of God. The appeal made by many preachers today is to Larimore, Lipscomb, Harding, and the pioneers. The Catholics appeal to the church fathers and these preachers appeal to the pioneers."

One of the most outstanding features about the speeches of G. K. Wallace was his appeal to the **pioneers** to prove his position, and the lack of scripture he used. His appeal was to emotion and the old position of the pioneers, yet in 1949 he said this was like the Catholics prove their doctrine.

James P. Miller presented some charts on the benevolent societies that Wallace would hardly notice. This had a telling effect on the audience, numbering over one thousand each night. Wallace refused to come to the issue of benevolent organizations, but instead he said churches gave to a "home," then to the "children" and finally to a "cause." Many of his own brethren indicated disappointment in his efforts the first two nights. These first two nights were in the Florida Avenue building.

The last two nights were held in the Seminole building and were devoted to the Cooperation of churches such as the Herald of Truth. Miller affirmed that such cooperation was unscriptural. Miller showed the comparison between the Herald of Truth and the Missionary Society, and clearly proved that they were both unscriptural. In reply Wallace said Miller misrepresented both the Christian Church and the Herald of Truth, but never showed how they were misrepresented. Wallace charged that Miller, James R. Cope and Homer Hailey had led the digression, as he called it, to oppose the Herald of Truth. He charged that Miller had changed in the last fifteen years, but denied that he had changed, even in the face of a number of statements Miller read from the pen of Wallace in past years.

The matter of church support of schools was pressed by Miller. He charged that Wallace and his moderator, W. L. Totty, and the preacher at Florida Avenue, Kenneth Franklin, did not really represent the liberal brethren in Florida because they did not believe churches should support colleges. The only reply by Wallace was that he did not ASK churches for money. He never admitted that he believed churches could support colleges.

In Miller's last speech he asked Wallace to use his influence to get a debate on the same propositions in Montgomery, Alabama; Nashville, Tennessee; Abilene, Texas; or Henderson, Tennessee where one of the liberal colleges exists. He had the propositions ready to be signed. Wallace promised that he would use his influence to bring such about. Our guess, however, is that it will never come to pass.

Wallace denied throughout the debate the force of an example without a "backup" command. This ruled out Acts 20:7 in taking the Lord's Supper on the first day of the week. Miller forcefully showed

the disastrous consequences of his false doctrine on this matter. The last two nights Wallace made about the same speech four times, bringing charges against Miller, Cope and Hailey and the Seminole church in changing and bringing in a "new revelation." He did not use the word of God in trying to show Miller's affirmative wrong.

There is no doubt but that Miller was the master of the situation throughout the debate. The cause of Christ in the Tampa area and in the state of Florida was strengthened by this discussion. I believe it will be one of the living debates of this generation.

Tapes are available of this debate. You can listen to every word for yourself and see exactly what was said by both speakers. These tapes are 1 1/2 mil Mylar, recorded at 3 3/4 speed and can be played on any recorder using a 7" reel. The four tapes of the entire debate are \$12.00. Send your order to Phillips Publications, P. O. Box 17244, Tampa, Florida 33612. Your order will be filled as soon as possible. The discussion is clear and complete. This debate will also be published by Phillips Publications as soon as possible. Watch for publication date.



KANON, "Rule" (Concluded)

The Ecclesiastical Use of Kanon

In previous sections of the present investigation it has been observed that early Greek literature contains no ecclesiastical uses of the noun **kanon**. In no instance is the term applied to an authoritative collection of religious books. In early literature we do not read of "the canon of Scripture," "the canon of faith," or "the canon of truth." This use of the word kanon is post-apostolic in origin.

In patristic writings, however, the word is commonly used both as "a rule" in the widest sense, and especially in the phrases "the rule of the church," "the rule of faith," "the rule of truth." Apparently, the noun was sometimes used of the abstract standard (**kanon**) found only in the "Church." However, the term was also used of the concrete creed (kanon) which set forth the facts from which eternal life was to spring.

In the fourth century AD decisions of councils were called "canons." The discipline by which ministers were bound was the "canon." Those thus bound were styled 'canons.' In the phrase "the canon of the mass," the passive sense is also seen.

According to some writers, the first direct application of **kanon** to the Scriptures was in the verses of Amphilochius (c. AD 380) who uses the term in his well-known catalogue of Scriptures. In the Latin writers the term is commonly found from the time of Jerome and Augustine.

Other writers contend that the earliest use of

kanon as it applies to the Scriptures is in the fifty-ninth canon of the Council of Laodicea (AD 363), "No psalms of private authorship can be read in the Church, nor uncanonical books, but only the canonical books of the Old and New Testaments." In this same Council of Laodicea, the uncanonical books were described as "those without" or "those uncanonicalized (akanonista)."

I have referred several times to the difficulty of determining the sense in which something is a kanon. Here, we have the same problem. In what sense are the Scriptures the "kanon"? The evidence seems to indicate that the title "canonical" was first given to writings in the sense of "admitted by the rule (kanon)," and not "as forming part of and giving the rule (kanon)." Probably both senses are seen today, with the primary stress on the former.



PARENTS--YOU ARE RESPONSIBLE!

This article will not shake the earth or make international headlines, but it does deal with precious material. The earth needs shaking enough to give parents an awakening jolt. There is a fearful responsibility on their hands, and so many seem not to realize it. They are in a mad rush for money and in a frantic search for some sort of happiness at a bowling alley or a movie house. The mad rush and the frantic search could be left off, and contentment could be found at home in fulfilling the divinely ordained task of making a home (I Timothy 2:9-15; 5:14; Proverbs 31:10-31; I Peter 3:1-6; Ephesians 5:22-23).

Where is the pre-school son or daughter? That easily influenced child is with the foul talking baby sitter and the TV almost every waking hour. He knows nothing of worship for he never goes. He can play "cowboy," but he knows nothing of the Christ or the great heroes of faith (Deuteronomy 6:6-9; 29:29; Ephesians 6:4; II Timothy 3:14-15). His training is from Hollywood and the dancing, smoking, baby sitter who is cheap. (In several ways!) If she were more diligent and capable, she could earn more working with machines than she does molding the lives of precious children who possess eternal souls. Parents, can you see the danger?

Where is the mother? She is at the office or factory working so she can earn money to pay more income tax, pay the maid, pay for the second car she needs to get to work, pay for the extra laundry and clothing bill, etc., since she is not at home to see about things, pay for the bowling and movies and all the expenses of "recreation" after the mad (insane) rush for money. If she came home to love and care for her children and to provide a happy (restful) home for her husband, the frantic search could cease. She could then see that the Lord knew

best (Titus. 2:3-5). Where did the idea originate that it would be better to leave home in search of contentment and things of true value?

Where is the father? He works forty hours per week. Fine! He must provide (I Timothy 5:8; II Thessalonians 3:10; I Thessalonians 4:11-12). But the week has one hundred sixty-eight hours! Yes, but he must sleep and eat. Of course, there are chores about the place and items of business to occupy time. Does he walk and talk with his boy? Does he have time for his boy to sit on his knee or walk by his side and ask his childish questions? Would the father have time to listen to him as he tells his imaginative tale? Do they go worship God together? How sad the answer. The father must sleep late on Sunday. This is his (Is it?) day off. He and his nervous and overworked wife must have recreation. But what about the children?

The prodigal son (Luke 15) asked for and received his inheritance. I suppose he had many good things, but he wasted them and had nothing but failure as a harvest. Parents who serve mammon rather than God will find no satisfying harvest. None can serve God and mammon (Matthew 6:24). Many provide for the carnal man but make no provision for the soul. Must they continue on this course? The damnation of their souls and the heart-breaking loss of their children are in the road ahead.

The pleasures of sin are but for a season (Hebrews 11:25). "Godliness with contentment is great gain" (I Timothy 6:6). Must those of us who preach feel that we are trying to burden people with an undesirable life? May we feel that we have the blessed privilege of proclaiming the heavenly wisdom — the good way? Is that couple who rushes to work and play but never to worship and the place of parental responsibility the happy couple? We all know that it is not.

Worldly parents may not be vile and mean. They may have failed to set their affections on things above (Colossians 3:1-5). They may have been unfortunately influenced by the pleasure mad associates (I Corinthians 15:33). They may, at times, realize that they are working hard for no real reward. They are eating the husks with the swine! They are living below their possibilities. It will soon be too late to save their children. It will soon be time for them to fall into the hands of the living God (Hebrews 10:31; James 4:13-17). Are any who read this article blind to your responsibility as parents? If not, are you near some whom you might awaken from their lethargy? (Romans 13:11-14; Ephesians 5:1-21).

These parents that serve mammon bowl for rest and recreation but come in tired. They work to get money only to learn that happiness is not for sale (Ecclesiastes 2). They smoke (Is there an exception?) for that "satisfaction" that is talked up in the deceptive advertisements. It is very common for alcohol to be invited into their lives that it may mock and wound (Proverbs 20; 23:29-35). No drunkard inherits the kingdom after a while or peace now (I Corinthians 6:9-10; Proverbs 13:15). "The way of transgressors is hard." Is there any way under the sun to get through to these worldly parents who are starving themselves and their children spiritually?

Bad habits bring disappointing results that humiliate and embarrass. Liquor may break the home. Sin may make ashamed and depress so that victims see no hope. Christ tasted of death for every one (Hebrews 2:9). He commanded all men everywhere to repent (Acts 17:30). His gracious invitation is to all (Matthew 1:28-30; Titus 2:11-14; Revelation 22:17). Even those who killed the Prince of life were told to repent and be baptized. They were taught to continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and prayer. They were added to the church (Read Acts 2). The Father ran to meet the prodigal son.

You, prodigal parents, who may read, and your neighbors, who live as you do, have time now to repent, but time is hastening on for all of us. You have tried the ways of the world. Now try the way of the Lord and see the difference (Mark 10:29-31). Plan now to stand with your children on the right hand at the last day (Matthew 25:3-33).

This article is not intended to imply that all baby sitters are cheap and immoral, nor that all working mothers have the attitude discussed herein, nor that all fathers are interested only in their own interests to the neglect of their children. It is intended to apply to those cases described to which it obviously does apply.

The Menace of Catholicism
 II Thessalonians 2:3,4
Luther W. Martin

CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

The following excerpts are taken from a two volume work entitled: "The Public and Private History of the Popes of Rome, From the Earliest Period to the Present Time," by Louis Marie de Commenin. It was translated from the French and published in the United States in the year 1846. The copy to which I have access was formerly in the convent library of the Sisters of St. John the Divine, in Toronto, Ontario, Canada.

Although the author was a Roman Catholic, he did not allow his religious profession to blind him to some of her failings. In fact, the author even accepted as factual the legend of the 'Popess Joan' as if she had actually existed . . . a fable which we ourselves do not believe to be true. Although we do not, therefore, accept all his statements, nevertheless, we feel that considerable credence may be placed in his writings wherein legends, myths, and traditions are not primary factors to be weighed.

We copy as follows:

* * * *

Concerning the time of Sylvester, the 34th bishop of Rome, 314 A.D.: "At the same period, a council was held at Ancyra, which has become famous for its canons. The tenth runs thus: If deacons, at the ordination, have made protestation that they intend to marry, they shall remain in the ministry, by the permission of the bishop. But, if they have not made

any protestation before their ordination, and they contract a second marriage, they shall be driven from the ministry.' This confirms us in the opinion, that the celibacy of the priesthood was unknown in the apostles times, and for a long period after. Still, it is impossible to determine from what period it was that ecclesiastics have preferred 'to burn than to marry.' Historians show that, during the third century, priests, being more exposed to the fury of the persecutions than the laity, with difficulty found wives, and were accustomed to live in a state of celibacy" (page 55).

* * * *

"The famous Comelius Agrippa blamed severely the law, which compelled ecclesiastics to deprive themselves of wives. He accused the bishops, opposed to the marriage of priests, of permitting concubinage, in order that they might draw from it large revenues. He adds, that a certain bishop boasted that he had in his diocese, eleven thousand priests, living in a state of concubinage, who paid him a crown of gold yearly, to tolerate their mistresses. This motive alone had induced him to oppose the marriage of priests" (page 56).

* * * *

"We will also remark, that the council of Nice (325 A.D. L.W.M.), granted to the bishop of Alexandria the same privileges as to the pastor of Rome. The authority of the pope was then enclosed within the bounds of his diocese; he had no jurisdiction nor power over the other bishops; on the contrary, he was compelled to submit to the decrees of councils, and the judgment of his colleagues" (page 57).

* * * *

Concerning Mark, the 35th bishop of Rome, A.D. 336: ". . . His pontificate lasted eight months, and we are ignorant of any of his actions.

"In the works of St. Athanasius is found a letter from the bishops of Egypt to pope Mark, in which they ask of him copies of the proceedings of the Council of Nice — but the Protestants regard it as supposititious. The learned of our own communion (Roman Catholic. L.W.M.), deny the authenticity of this letter, and of the pretended reply of the pope, in which he takes the proud title of universal bishop" (page 57).

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REPORT ON MURRAY, KENTUCKY MEETING

July 11-21, 1965 James P.

Miller, Tampa, Fla.

It is with great joy and thanksgiving to our Father that I make this report of the meeting at Murray. The news is that the liberals were not able to keep us from having a good hearing, and many brethren who already had some misgivings about the course of the church today were taught and confirmed in the truth.

I arrived at the lot where the tent was erected on Friday afternoon to find all in readiness. Weldon Thomas and others had done their work well. Eastland in Nashville sent the tent, chairs, and lights, and the brethren helped the tent people erect the tent. A heavy rain Friday night made the ground soft and early Saturday morning brother Thomas stuck two or three times in coming in and out. It did not rain another drop the entire 11 days of the meeting. This was most fortunate for we would have been in trouble if it had continued raining.

The crowds under the tent and the people in cars who listened over a loud speaker ran from 70 at the lowest to a possible 140 at the highest. Brethren from Indianapolis, Indiana to Birmingham, Alabama to support the meeting. This was one of the most wonderful efforts in scriptural cooperation I have ever seen. At the start, brethren coming from other places would about equal the local people, but as the meeting progressed the balance turned until on the second Sunday night with an audience of about 100, only a handful were from away with 90 in the audience being local.

Twenty-three families in Calloway, Graves, and Marshall Counties, Kentucky, will take a stand with the West Murray church. Some of them are ready now and others will wait longer but they are already committed and know the truth. It is hard to break old ties and here is our greatest problem. It is hard to make brethren see that the churches where they attend with liberal elders and institutional preachers cannot be saved. These brethren, because of their love for the truth and their constant attendance at the meeting, are already marked by the liberals around them and will go where they can worship and work scripturally.

In addition to the 23 families in Kentucky, there are 10 families just over the line in Henry County, Tennessee. These brethren are from two congregations in the vicinity of the State Park and Inn at the Tennessee River. The courageous stand of young brother George Eldridge on the issues at New Liberty resulted in making some of the brethren think and some have been put out of the congregation because they stood with brother Eldridge on the issues. Among these was one of the elders, J. R. Gean. Present plans call for these brethren to secure a loan and build a meeting house on Highway 79 between Paris and the Tennessee River. This will make the second place where the full gospel can be taught.

The visible results of the meeting were good also. Three were baptized and among them was my brother's wife. This was a cause of great joy to my

family. My brother, Robert, who is the County Judge stood by me and helped make the meeting a success. Three were restored.

It is my prayer that the church in Murray will find the right preacher and go forward with the work. We have the names and addresses of 23 families waiting for him.

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

WOMAN'S FUNCTION IN THE CHURCH

A matter of controversy for a number of years has been woman's function in the church. Paul said, "Let the woman learn in silence with all subjection. But I suffer not a women to teach nor to usurp authority over the man but to be in silence" (I Tim. 2:11-12). Then Paul says for the aged women to be "teachers of good things" and also to teach the young women their duties (Titus 2:3-4). This sounds paradoxical but it isn't. Like all scriptures they must be kept in context. Paul said, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

God's universal law governing the function of women from the time of the garden of Eden until now was given in our first scripture. God has never allowed woman to teach (over) or usurp authority over man in any way. The reason is given by Paul in these words, "For Adam was first formed then Eve. And Adam was not deceived, but the women being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

I would like to emphasize that a woman may teach man in SUBJECTION but never in AUTHORITY. There is a difference. The word teach simply means to convey a thought or idea to someone else. It would be foolish for a man to say his wife had never taught him one thing! However, the Bible makes it clear that she must not usurp authority over him or else she stands condemned. I maintain that a woman may teach a man if she will do it in subjection.

Now let us notice the application of this universal law. First it is applied to the inspired woman in I Corinthians 11. Paul says, "Every woman that prayeth or prophesieth," which shows he is talking about an inspired woman. A prophet in the early church was simply an inspired teacher. Some women had this gift. Paul knew they would be on the floor teaching over men since they were inspired to do so. He gave a law in this chapter to prohibit women from teaching over man. He said in verse 10, "This is why woman ought to wear upon her head a symbol of man's authority" (Williams translation). Godspeed says in his translation, "That is why she ought to wear upon

her head something to symbolize her subjection, out of respect to the angels, if to nobody else." These **inspired** women wore some kind of a veil or covering over their head to symbolize their SUBJECTION to man WHILE THEY TAUGHT! Since we have NO inspired women today this law does not apply to our women. For example, Paul said certain men were to keep SILENT in the church (I Cor. 14:28). Does this apply to all men? Certainly not. It applied to men who spoke in tongues and had no interpreter.

Paul said in Eph. 5:10, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Paul says we **speak** when we sing. This is the participial form of the same word used in I Cor. 14:34, when he told women not "to speak" (laleo). This shows that I Cor. 14:34 could not apply to women in our assemblies who sing! Paul tells us when we sing we both speak and TEACH. I said all of this to emphasize that women are not restricted from all teaching.

If I wanted to condense this matter and put it in simple form this is the way it would look:

1. God has never allowed woman to teach over or usurp authority over man.
2. This applied to both **INSPIRED AND UNINSPIRED** women.
3. The inspired woman is found in I Cor. 11. Notice "prophesieth." She was to wear a covering on her head to symbolize her subjection to man. This doesn't apply to women today, for the same reason the law regulating tongues does not apply to men of today. The women of I Corinthians 11 were a select group even in that day.
4. Uninspired women in apostolic times were under consideration in I Cor. 14:34. These women were the wives of inspired prophets. They were told to "ask their husbands at home" rather than causing a disturbance in the assemblies. This cannot apply to all women for three reasons. First, some women have no husbands. Second, some are married to men who are not even in the church. Third, some of the women in the church today know much more than their husbands! This rule was given to a special group of uninspired women in apostolic times.
5. God's universal law for women both in apostolic times and now is given in our first scripture, I Tim. 2. This means that a woman can teach other women. She can teach when she sings, because the Bible (Col. 3:16) says she does. She can teach man if she does not usurp authority over him to do it. Since she cannot usurp authority over man this is ONE thing which makes a female ministry unscriptural.

Several years ago while in debate with Van Bonneau of Dodson, Texas, he asked me what he considered was a very difficult question. He said, "Hogland may a woman teach a men's Bible class?" My answer was positive. I said, "She certainly could teach a men's Bible class if she did it in SUBJECTION. However, I emphasized that she could not take over the class as the teacher because the teacher is in authority over the class. I pointed out that she could teach or convey a thought, to the class, as a member of it, but not as a teacher OVER the class. What did he say about my answer? Nothing.

I felt obligated to ask him a question while on the

floor and this is it: "Brother Bonneau, has a woman, in the church, ever TAUGHT you ANYTHING, ANYWHERE, ANYTIME? He paused a moment and said, "I don't intend to answer that question."

Gentle reader, don't make the mistake of thinking that teach always means with authority. If that were so a woman could get up and preach a sermon just like she could sing a hymn in the pew.



MIRACULOUS DIVINE HEALING (No. 3)

Connie W. Adams, Akron, Ohio

The power to heal the sick miraculously was possessed by the apostles of our Lord and certain ones upon whom they laid their hands. Healing is listed as one of the spiritual gifts of I Cor. 12:8-10. If it can be shown that miracles have ceased, this will, of necessity, include the gift of healing, for it was miraculous in nature. Whatever the Bible says on the subject should be the end of the matter with all who have an ounce of respect for the law of the Lord. All of the "testimonies" in the world cannot set aside the force of what the Bible teaches. I submit now three scriptural arguments to prove that miracles, including the gift of healing, have ceased.

1. **The New Testament taught that they would cease.** In I Cor. 12, 13, and 14 Paul discussed at length the spiritual gifts existing in the early church. In chapter 12 he listed them and showed that each one had its place and that a brother with one gift was not to despise the brother with a different gift, that they were all members of the same body. In chapter 13 he showed that unless the gifts were employed with the proper love one for another, then the exercise of the gift would not profit. In this chapter he showed that love was intended to be permanent in the church, while the gifts were designed to meet a temporary need. In chapter 14 he urged that these gifts should be used to the edification of the church. The crux of the matter is stated in I Cor. 13:8-13. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: for now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In verse 8 Paul lists three of the nine spiritual gifts listed in I Cor. 12:8-10. They are: prophecies,

tongues and knowledge (miraculous knowledge by the Spirit). They shall "fail," "cease" and "vanish away." Verse 9 shows that these gifts were "in part." That which is "in part" is not complete. God revealed part of his truth as needed in the various experiences of the early church. This was done by revelation and made known by the prophecies, tongues and knowledge of those endowed with spiritual gifts. How was the early church to meet a given need in the absence of an apostle of the Lord, or the completely written word of God? The Lord provided the need through these spiritual gifts. Their knowledge was in part, it was not complete. Miracles then, belonged to the time of partial revelation, to the age of incompleteness. Verse 10 makes it plain that they were temporary. They were to be "done away" when "that which is perfect is come." This does not refer to the second coming of Christ. It refers to the completeness of that knowledge of divine truth which was then "in part." The "when" of this verse denotes the ending of the miraculous gifts. I affirm that we now have that "which is perfect." The "law of the Lord is perfect, converting the soul" (Psm. 19:7). James wrote of the "perfect law of liberty" (James 1:25). Near the end of the age of revelation Peter said God's divine power had given unto us "all things that pertain unto life and godliness" (II Pet. 1:3). Jude placed the divine stamp of approval on that faith which was "once delivered unto the saints" (Jude 3). The word "once" means once for all, or one time for all time. It is complete, lacks nothing, and any attempt to add unto it reflects a lack of respect for its finality and further demonstrates a presumptuous spirit on the part of the man who so acts.

But Paul's argument does not end with I Cor. 13:10. He then personified the age of partial revelation and complete revelation by speaking of it in terms of his own childhood and manhood. His lesson is the contrast between spiritual incompleteness and spiritual maturity. When maturity is reached the things of childhood are laid aside. Verse 12 says "For **now** we see through a glass, darkly; but **then** face to face." Note the contrast between "now" and "then." As God revealed the truth a little at a time, it was as though they gazed through a darkened glass, catching faint glimmers of light. But "then" face to face. It would "then" no longer be necessary to see through a glass darkly. "Now" I know in part, but said he, "**then,**" I shall know as also I am known. Those who insist on the presence of miracles in this present age are unable to give any sensible explanation of these verses. They establish my point completely.

2. **The means by which these miraculous gifts were imparted have been removed.** The apostles received their miraculous powers by the baptism of the Holy Spirit. All others received them by the laying on of their hands. In Acts 8 we have the account of the conversion of the Samaritans under the preaching of Philip. Philip was one of the seven men of Acts 6 appointed to serve tables. But after the dispersion he became known as Philip the evangelist. The apostles laid their hands on him (Acts 6:6). He was able to work miracles. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8:6). But the passage proceeds to show how

Peter and John, two apostles, came down from Jerusalem, and laid their hands on the Samaritans enabling them to work miracles. Philip did not do this. "And when Simon saw that **through laying on the apostles' hands the Holy Ghost was given**, he offered them money" (Acts 8:18). In Ephesus Paul imparted these gifts by the laying on of his hands. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:6). I challenge any modern day claimant to find one passage which indicates that these gifts were imparted in any other way than by the laying on of apostolic hands. The very means God selected for imparting these gifts shows that God had no purpose to serve with them beyond the lifetime of the apostles.

3. **The need for miraculous gifts has ceased.** These miracles were for the purpose of confirming the word preached in New Testament times. How could the people know these men preached the truth of God? They worked miracles. This forever established that they were sent of God and that what they preached had to be obeyed. "And they went forth, and preached everywhere, the Lord working with them, and **confirming** the word with signs following" (Mark 16:20). "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was **confirmed** unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3-4). I submit that the purpose for miraculous gifts has been satisfied. The message which was then in inspired men is now in the book. A report of the miracles they wrought is also in the book. The evidence is complete.

Let the modern "faith healer" tell us what his miracles are for. Are they to establish the deity of Jesus? Does he doubt the great array of evidence we already have on that? Are they to confirm the truthfulness of what the apostles and early inspired preachers said? Does he question that? Is the truth preached by the New Testament preachers so inadequately established that it requires continual confirmation? No, my friends, the truth is that these men have learned how to fatten their pockets by preying on the hopeless condition of those who are gullible enough to be talked out of their last dime. All of the testimonies they can produce in support of their so-called healings must of necessity be arrayed against the plain teaching of the Bible. The next article will examine some of proof texts relied upon by the "healers" of our day.

PUT THEM IN REMEMBRANCE

Dick Blackford, Owensboro, Ky.

In the past few years, I have noticed a tendency of some of the brethren to "ride the issues" in Bible classes, from the pulpits, and in their bulletins. I certainly think it is good that brethren are concerned over the all-sufficiency of the church and that it is necessary to put the members in remembrance of these things. I sincerely endorse this. The purpose of this article is not in objection to such, but I do

object to negligence of other matters which are equally important. Just opposing innovations that are creeping into the Lord's body is not, by far, all that is required to be sound in the faith.

There are congregations that are sadly hurting for plain ol' lessons on good, godly living. But this topic many times becomes easily crowded out when a subject involving much tension becomes prevalent.

Christian evidences has become a much needed topic in these days of skepticism. I predict that skepticism will be a thorn in the side of the church that can and will do more damage than the present issues if we do not try to nip it in the bud now. But again, the challenge against our faith is overlooked because the majority of our time and money is spent combating institutionalism while another enemy is creeping up behind us.

There are, no doubt, many young people in the church who are in need of counsel and advice on leadership and responsibility, but are being neglected because of something else that might seem more important. Brethren, let us not forget that the young Christians of today will be the leaders in the church of tomorrow. Some of them, I am sure, have questions on morality and other teenage problems that they would like to have answered but are afraid to ask. Let's go to their rescue.

I do not pretend to have all the answers to our problems and these remarks are not necessarily criticisms of other preachers. This writer has found it easy at times to be neglectful of needed lessons on these things, and this is his way of reminding himself to have more care. I hope this will help all of us to realize our responsibilities better and that we will not neglect to "declare the whole counsel of God."

MATH PROVES BIBLE UNDERSTANDABLE

Bob West, Orlando, Florida

It is a popular opinion among many that they are justified in not reading the Bible because they would not be able to understand it anyway. They feel that a man must graduate from a theological seminary before he is qualified to understand what God's will is, and that such a man can explain it to us better than God did.

Of course, we know from reading such scriptures as Psalms 119:130, Matt. 24:15, and Eph. 3:4 that even the simple can understand what God's commands are by reading the Bible. But this is what God said. For those who respect the wisdom of men more than the wisdom of God, let's see what men say about it.

The following article appeared in the Changing Times magazine:

"Experts have devised several mathematical formulas to test the readability of writing. Two principle factors taken into the account are the number of words in a sentence and the complexity of the vocabulary.

"One such formula, appropriately called the 'Fog Index,' was developed by Robert Gunning. The Fog Index scores are tied to the level of education. An article rated 6, for example, can be understood by a person with a sixth-grade education. The scale runs

up to 17, the reading comprehension level of a college graduate.

"Gunning has tested all kinds of writing over the years. Researchers in one big company were turning out reports with an average rating of 16. Popular magazines generally score 8 to 12. The ones with the largest circulations test out at 10 or under. But that most enduring book of all, the Bible, averages only 7."

What about **your** ability to understand? Is your reading comprehension considerably less than the seventh-grade level? Do you read popular magazines? Do you understand them? Read again what the experts say above.

If you do not read and study the Bible so that you may know **first-hand** what God wants you to do, is it because you cannot understand? Or, is it because you care nothing about the eternal destiny of your soul?

TAPES OF THE MILLER-WALLACE DEBATE

Clear and complete tapes will be available of the Miller-Wallace Debate, Tampa, Florida, August, 1965, recorded at 3³A speed. These tapes can be played on any tape recorder. One tape for each night. Proposition first two nights:

"It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other Orphan Homes and Homes for the Aged that are among us." G. K. Wallace affirms — James P. Miller denies Proposition last two nights:

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without scriptural authority."

James P. Miller affirms — G. K. Wallace denies

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COMING PUBLICATIONS —

The Deaver-Holt Debate held in Jacksonville, Florida, June, 1963 will soon be published by Phillips Publications.

The Miller-Wallace Debate held in Tampa, Florida, August, 1965 will be published by Phillips Publications. Watch for announcements of publication dates

The News Letter Reports

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

ON GRATITUDE

W. C. Hinton, Jr., Japan

Probably one of the greatest blunders man makes in trying to get along successfully with his fellow man is a failure to express or adequately show his appreciation for things received. These "things" may be real, physical items, or prayers and concern, or may take other various forms. Possibly among all faults, none separates friends so quickly as the ungrateful disposition.

In thinking along these lines, probably into your mind, as into mine, comes the story of Jesus and the ten lepers depicted in Luke 17:11-19. The ten lepers, in their terrible, wretched condition, expelled from their society, were soon to be relieved from this by the Master. The text says "who stood afar off" possibly indicating the legal separation distance of 100 paces. With their cry of "Tame, tame" (unclean, unclean), the Master's tender compassion went out to these unfortunates. The Son of God with eloquent majesty simply said, "Show yourselves unto the priests." With implicit faith they went, and were healed as they went, i.e., as soon as their faith became active in obedience. Try to imagine their happiness . . . cured! Now all that remained was for them to present their cured bodies to the priests for a health certificate that would allow them to live and move in their society, among friends and family once again. With this uppermost in their minds, quite naturally they hurried on their way; turning back would only delay the happy consummation.

At any rate we shouldn't be too surprised at their hastening, for would we not have done the same thing? Perhaps, if it had not been for the one that did return we might have read the account over and never paused to think of the selfish ingratitude of the nine. There may have been some discussion between the one and the nine, possibly reasoning something like this: "Let us go to our homes and see our loved ones. Grateful to him? Of course, but he will never miss us, and we'll probably see him again, later." How many, many times have we not displayed this self-same attitude? Was it not Hezekiah, who after his recovery and the 15-year extension of his life by Jehovah, that in his song said, "I shall go softly (hushed or subdued spirit) all my years"? (Isaiah 38:15). Then in the next chapter we have portrayed the ostentatious attitude of pride before the messengers of Baladan. Before Isaiah he confesses what he has done and rather displays an attitude of glorying in it, only to hear the stern words of condemnation and sentence from Jehovah. In records of the great plague in London it states that there were not enough preachers, priests or services to meet the demands for prayer. In Japanese there is a proverb, "Nodomoto sugureba atusa o wasuru" which translates roughly: "upon drinking water the heat is soon forgotten." A similar American counterpart goes: Vows made in the storm are forgotten in

the calm. These examples show that the human tendency to quickly forget previous calamitous situations is recognized by all men. But a recognition of the fault in itself is not enough. A quaint quotation in Trench's Notes reads, "We open our mouths wide till God opens His hand; but after, as if the filling of our mouths were the stopping of our throats, so are we speechless and heartless."

The purpose of this article is twofold. First, is to couple our thanks to God for His tender care of us with a public notice of appreciation to the brethren that have seen to it that our needs have been cared for adequately. Second, by placing such a notice in this widely-read journal, to dispel the ugly, deliberately distorted rumor by those who have left the "pattern of sound words" and established groups, societies, and giant combines to evangelize the world, that conservative minded brethren are not interested in preaching the gospel in other areas and in foreign countries. Our presence in this country destroys too, the fabrication that one cannot enter foreign countries, especially Japan, without a sponsoring congregation. Listed below are the various congregations that are now assisting us or have in some way during the past three years sent financial help to this work. Of course, this only lists those who helped financially; the many prayers on our behalf that have helped so much could not possibly receive an adequate accounting.

ALABAMA: 4th Street in Cullman; 77th Street in Birmingham; Hueytown; Phil Campbell; and Gay Meadows in Montgomery.

ARKANSAS: Camden; Martinville; Tuckerman.

FLORIDA: Anthony; Central in McAlpin; Morrison; Holden Heights and Par Avenue in Orlando; Palatka; Palmetto; Perry; Drew Park, Henderson Blvd. and Hyde Park in Tampa.

GEORGIA: Snapfinger Road in Decatur; Lakeview in Rossville; Waycross.

INDIANA: Lafayette Heights in Indianapolis.

MICHIGAN: Romulus.

TENNESSEE: Rock Church in Charlotte; Shacklett in Kingston Springs; Westvue in Murfreesboro.

These plus the assistance of interested individuals and members of our family have made our work here in Japan possible. We are grateful!

MEDLEY OF MATTERS

Jimmy Tuten, Jr., St. Louis, Mo.

Interested in Trading: I have extra copies of Foy E. Wallace, Jr.'s Torch which I am interested in trading to someone who can help me complete my set. I need Vol. I, No. 6 (January, 1951) and Vol. I, No. 11 (October-November, 1951). If you have either of these issues and are willing to part with them, I will be happy to purchase them from you, or trade with you. I have the following: Vol. I, Numbers 1, 2 (2 copies), 3 (2 copies), 4 (2 copies), 5, 7, 8, 9, 10 (2 copies) and 12. If you can help me complete my set,

please contact me at 6316 Pernod Avenue, St. Louis, Missouri 63139. **Struggling Conservative Church Needs Help:**

South Carolina is a difficult and hard field and churches of our Lord are scarce in the area. To my knowledge there are only several conservative churches in the entire state and most of these are not self-supporting. At New Ellington, S. C., a small band of disciples have been waging their own war against digression. Though they consist of five men, six women and 2 teenage girls (average attendance 20), they are not in debt and own an excellent building with seating capacity of 140. There are good possibilities for growth in this town of 4,000. If some gospel preacher could raise 80 percent of his support, the brethren can match the rest. These brethren have already stood up to be counted in their opposition to institutionalism and unless some help is forthcoming, the work may die in time. Brethren, instead of going overseas, why not go to South Carolina? Address all correspondence to **Doug Presnell**, care of church of Christ, New Ellington, South Carolina.

Recent Meetings: During July 12-21 I preached a series of meetings at Vivion Road in Kansas City, Mo. **Bill Haynes** is the local preacher and proved to be an able co-worker. The interest in this meeting was at a peak. We were delighted to see three baptized into Jesus Christ. This was an exchange meeting made possible by the members of Spring and Blaine. Brother Haynes will go to Warrenton, Mo., some time in September to assist the brethren there in exchange for my going to Vivion Road.

The meeting at Lilbourn, Mo. (July 26-Aug. 1) went beyond expectations, in view of the fact that the brethren there have just recently declared their stand on the issues. They have now come forth in a public manner in opposition to institutionalism and digression. The few who are not in accord with the conservative view toward these matters will, I am convinced, not act rashly, but will give careful consideration to the problems that divide us. There was an unusual amount of appreciation and interest shown in all the lessons which were presented. A fine family was added to the number with the baptism of two precious souls. I shall return to Lilbourn the last week of July during 1966. These brethren need help with the preaching on Sundays. If you know of anyone within driving distance who can assist in any way, contact **Tom Sloan**, Lilbourn, Mo. They need men who are not afraid to stand and face opposition. There is no reason why the conservative cause cannot grow in Lilbourn.

Al Vaughn, Tampa, Fla. — Brother **Jack Hobby**, who has preached for the Henderson Blvd. church in Tampa for a little over a year, has returned to work with the church at Merritt Island, Florida. As a result we at Henderson Blvd. are looking for a full time preacher for the work here. If you are interested in this work, please write to Henderson Blvd. church of Christ, 3402 Henderson Blvd., Tampa, Florida.

Fred Liggin, St. Petersburg, Fla. — I have moved to begin work with the 9th Avenue church of Christ in St. Petersburg, Fla. We have moved from Louisville, Ky., where I labored with the Manslick Road

church. Good progress was made at Manslick Road and these brethren will move into their new building by the end of this month.

John A. Humphries, Harrisburg, Pa. — The church presently meeting at 3909 Johnstown Road in Harrisburg, Pa. will move to South Front and Houck Streets in Wormleysburg, Pa. This is just across the river from the city of Harrisburg about a mile and a half from the state capitol building. The reason for this move is lack of space in the present meeting house and parking problems. This move will be effective August 8, 1965. **Guy Roberson** will be there the 15th of August to preach the gospel and get us off to a good start in our new location.

Bennie P. Ener, Orange, Texas — After thirteen months work with the Joaquin, Texas church I have moved to Orange, Texas to work with the 9th and Burton Streets church. Brother **J. T. Smith** of Vidor, Texas will replace me at Joaquin.

Ralph R. Givens, Susanville, Calif. — On July 28 a 79-year-old lady was baptized. She had been a Methodist for 71 years. She became disgusted with modernism as taught and practiced in the Methodist church. The many church organizations, church sponsored recreation, and other forms of the social gospel. It is easy for her to see what is wrong with church supported human institutions, sponsoring churches and such like.

James E. Gunn, Eau Gallie, Fla. — Our work here continues to make good progress and makes us pleased to be associated with such a fine group of Christians. Brother **Rufus Clifford**, who works with the Eastland church in Nashville, Tennessee, will be with us in a series of gospel meetings Sept. 6 through 12 with services at 7:30 p.m.

Anthony W. Crawford, 1495 Old Kings Road, Holly Hill, Fla. — We have moved to Holly Hill, Florida and as there is not a sound, non-institutional church in the Daytona, Ormond or Holly Hill area, we would like to contact others who would be interested in establishing New Testament Christianity. If you know of any in the area mentioned above, please contact me at the above address.

H. E. Phillips, Tampa, Fla. — During the last week in August I enjoyed speaking in a meeting with the Jasper, Georgia church. **Leslie E. Sloan** has been with this congregation from its beginning and has recently moved to Newport, N. C. **Calvin Allen** is to begin work with this little church the first Lord's day in September. North Miami Avenue church in Miami, Florida is providing the support to brother Allen. This church has only 16 members, but they are sound in the faith and loyal in their work for the Lord. Several came from Atlanta and other surrounding towns during the meeting.

David Crosslin, Metairie, La. — We have now purchased a meeting house. It is located at 3000 Lake Villa Drive, Metairie, La., just off Veterans Memorial Highway, just outside New Orleans city limits. **Claude Wilsford** of Pensacola held a meeting the

last part of August. Worship with us when in this area.

Colin Williamson, Jonesboro, Tenn. — It was a pleasure to work with the Oak Ridge church, meeting in the arcade building in Jackson Square, Oak Ridge, Tenn., in a meeting during the month of August. I preached the first Lord's day and the Saturday night following. Brother Robert Jackson did the preaching Monday through Friday and brother Ed Harrell of Johnson City the last Lord's day. This young church is sound in the faith. Visit with them when in the area.

Cecil B. Douthitt, Fort Smith Ark. — On Sunday, August 29, 1965, we met for the first time in our new brick building at 2323 South 46th Street, Fort Smith, Arkansas. This congregation is only about six months old, and we already are having more people in attendance at all meetings than any other sound church in this area. Maurice Barnett of Phoenix, Arizona, will preach here in a series of gospel meetings, October 3-10.

Ward Hogland, Greenville, Texas — I have begun my fifth year of pleasant work at Walnut Street. Meetings this year include Seminole, Tampa, Fla.; Locust St., Mt. Pleasant, Tenn.; Martinville, Ark.; Thomas Blvd., Port Arthur, Texas; Union Heights, El Dorado, Ark.; Lakewire, Lakeland, Fla. Robert Jackson and Charles Holt conducted excellent meetings here this year.

BATTS-SUTTON DEBATE

If the Lord wills, there will be a public discussion of religious matters conducted in the Coliseum in Albertville, Alabama, September 14 through 17th, 1965. The disputants in this debate will be Albert H. Batts of The Church of God (of Cleveland, Tenn.) and Carrol R. Sutton of the church of Christ. Each session will begin at 7:30 p.m. and last for two hours. On September 14th and 15th, Carrol Sutton will affirm that "The Bible teaches water baptism is a condition of pardon for an alien sinner." On September 16th and 17th, Albert Batts will affirm that "The Bible teaches Holy Ghost baptism is for believers today as in the days of the apostles."

RECIPE FOR A DEAD CREED

Gaylon L. West, Tampa, Fla.

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that, however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth" (Essay on Liberty by John Stuart Mills).

Can a church "hold the truth" without knowing the truth? It seems paradoxical that it should be announced to a church who prides herself as holding the truth (in contrast with other religious bodies)

that a special class will be conducted in August for them to learn "enough" truth so they may teach others. This has happened and may be happening in your congregation.

A "preacher of the gospel" argues that he does not believe in arguing (debating). "Why debate those trouble makers who cannot be shown anything; it only hurts your position." This has also happened.

The above quotation from the writings of John Stuart Mill, political philosopher of the 19th century, strikes in my opinion at those would-be guardians of truth and liberty in Christ among us today. In times when lovers of freedom in America fear the encroachment on our free press, speech, and religion, I wonder if that fear has not been misdirected to foreigners while among our own some have moved swiftly and cunningly to steal away our cherished freedom under the pretense of preservation of the "pure doctrine."

One does not have to be an avid reader to observe the many suppressions of discussion within our religious papers; preachers and college teachers fired at the "drop of the hat" over their questioning the mainstream dogma; the pulpit and building controlled by a few (usually one) whom no one dare try; public speeches censored or the speaker rejected and "excommunicated" and labeled by the "faithful brethren" without full hearing. Illustrations could be quoted but they are too well known to warrant proof here. It is sufficient to comment that it is apparent that the protectors of the doctrine are more willing to have a "dead dogma" than a "living truth."

In 1938 Arthur Koestler, invited to talk to a communist society in Paris, was asked by a representative of the Communist Party to show his speech text and "to discuss it informally" before the meeting; Koestler refused. Koestler was allowed to make that speech, but that was the last time he was permitted to speak before the Party. In many churches among us today preachers are asked to show their text before delivery and on refusal are not granted the generosity afforded Koestler by the Communist Party!

AN INFALLIBLE CHURCH

Has the church progressed so far in the Truth to have become infallible in and of herself; and therefore, there remains no reason to discuss the doctrine? Or has our dogma literally become a "dead creed," not a "living truth," and its proponents happy to have it that way? It is certainly convenient for those who would, to lie down on ivory beds and be idle (Amos 6).

But Jesus has said, "I came not to bring peace, but a sword. There must be divisions among you that my disciples may be manifest" (Matt. 10:34). Does this sound as if Jesus expected his followers to be recognized without contention? It is written, "Contend for the faith which was once delivered unto the saints" (Jude 3). Webster defines "contend": "to strive in opposition; vie; dispute or debate; assert." Again, it is written, "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet.

3:15). The Bereans were noble because they tested the apostle Paul; they "searched the Scriptures daily, whether those things were so" (Acts 17:11).

In order to live, Truth must be discussed; yes, Truth must be debated! The denominational churches discovered long ago that their cause suffered when tested in debate. Consequently most of them do not care to debate today. The Truth is hidden from their assemblies, and the members do not understand fully, if at all, their own dogmas.

In comparison we find that today the door to inquiry is closed to many of our assemblies; it is closed to those that would "contend for the faith," "give an answer," or investigate the doctrine. Indeed, these churches are SAFE. But safe from what? Have they not excluded at the minimum the nourishment for that which they think they have? What remains of truth must die, if it lived at all.

In conclusion, one can only be sanctified by God through His truth (His word, John 17:17); one must contend and debate for that truth. No matter how convinced we are that we have that truth, we must "fully, frequently, and fearlessly" discuss it, so that we will have the "living truth" and not a dead creed.

ROCKY SPRINGS CHURCH

W. L. Foshee, Bowling Green, Ky.

Last September Bro. Jerry Bowman, an elder at Twelfth St. Church of Christ in Bowling Green, Ky., and I attended a reunion of the old Rocky Springs church of Christ, about two miles north of Bridgeport, Ala. This visit—to me—brought back many happy memories, for it was there I obeyed the gospel in the summer of 1904 and spent many happy years thereafter attending church with some of the best Christian people I have ever known.

It was indeed a friendly church, and the young people had so much clean wholesome fun together. On the occasion of our visit, however, only five, including myself, remained of this large congregation of the early 1900's—Bro. Clyde Adams and his sister, Mrs. Birdie Blazier are yet members of this congregation. Miss Allie Mae Loyd and her sister, Mrs. Bessie Barry, are now members of the Bridgeport Church of Christ. In the early 1900's it seemed to be a well-established fact that this congregation was about 100 years old. Realizing that it must be now, at this time, one of the oldest, if not THE OLDEST, ACTIVE CONGREGATION that has a continuous record without a break through all these years, and knowing that bro. Adams and sister Blaizer, their parents, and grandparents, and some members of the Adams family had been members of this church from its beginning, I asked them if they would check some of the old records for the best information available about this congregation. This they did, and I am grateful to them for their cooperation in obtaining the following history of the Rocky Springs Church.

First we have "THE OLD PHILADELPHIA CHURCH OF CHRIST AND THE RESTORATION MOVEMENT." The Philadelphia Church was an old church between Viola and Morrison, Tenn. By 1808 the only religious denominations were Presbyterians, Catholics, Methodists and Baptists. In 1808 a number of Presbyterians and Episcopalian pioneers had

moved from North Carolina and Virginia into Tennessee. They were religious people, but without a preacher. This proved to be a blessing of great magnitude. Having no "reverend" to guide them and expound to them the Scriptures "as he saw it", they turned directly to the Bible itself for their guide. As they studied together without the usual denominational coloring—accepting only the Word of God at face value—they saw their denominational differences fade away until none was left. They had become united in the one faith, and they had learned—contrary to former belief and practice—that baptism was for the remission of sins and that it was a burial, and they began to practice it in that manner and for that purpose. By 1810 these people were worshipping as one body—a church different from any they had known before, subscribing to "no creed," wearing no distinctive name, calling themselves Christians only—the church of Christ.

This group of Christians came into existence not later than 1810 and much too early to have come under the influence of either Campbell or Stone. Campbell preached his first sermon at Washington, Pa., (July 15, 1810, and Stone broke with the Presbyterians June 28, 1804, so it would appear that the Reformation began all over about the same time. There is nothing known to indicate that the pioneers of Old Philadelphia from North Carolina and Virginia had any knowledge of the work being done in Ohio and Kentucky by Stone or by Campbell in Pennsylvania. There is no escaping the conclusion that had both Campbell and Stone wiled their time away as sectarians, there still would be a church of Christ—widely spread—as a result of the Restoration Movement in Warren County, Tenn. and the old Philadelphia Church.

In 1811 a considerable number of the members of the church at Old Philadelphia moved some 60 miles south into northern Alabama into the section that is now Jackson County. It was there they saw a unique relationship between themselves and the ancient city of Antioch, so they gave the name, "Antioch," to their new home to emphasize that the disciples "were first called Christians at Antioch," and nothing more. A Bro. W. J. Hughes was an important figure in the church for several years. He was born in Old Philadelphia in 1818 and moved with his parents to Antioch in 1820. When both parents died in 1831, he was taken to be raised by his uncle, William J. Price. In 1847 he was appointed an elder in the church and died in 1882. A community grew up around the home of Bro. Price in the postroad at Rocky Springs—a post office, a tavern, an Indian trading post, a stable for changing horses and stage coaches.

On June 12, 1847, this congregation moved from Antioch to Rocky Springs into a new meeting house, thus abandoning the old one at Antioch. At that time there were 82 members, including six colored. Later this building at Antioch was taken over by the colored Christians. In those days travel was slow and people would travel as far as 75 miles to attend "protracted meetings." Two services were held daily—moming and afternoon (none at night). Some would bring lunch and spend the day. Many from distant places would "pitch camp" near the meeting place and spend several days. Sermons lasted from 1 1/2 to 2y2 hours. Such meetings were usually held once

each year, and almost always resulted in many conversions.

The Civil War was most disastrous to the church here. A letter written in 1861 stated that there were 10 widows with 35 children who were destitute in the winter that the building was burned by the Union Army. Many of the members were scattered. Some returned in 1865 and resumed worship and began to rebuild, but their apparent poverty following the war prevented them from finishing their building program until near 1870, after which the church began to grow rapidly. By 1875 the building was outgrown, and a larger one was built, due to much needed repair. A new building was built in 1922 which is still in use today. Among those who have held evangelistic meetings there are: B. W. Stone, David Lipscomb, J. W. Shepherd, and many others. Bro. R. L. Silentine was there in 1904, and it was under his teaching that I obeyed the gospel.

According to the above record, and I have no reason to doubt a word of it, I believe the Rocky Springs Church to be the oldest active congregation in the U.S.A.

WHAT PRICE THE SOUL?

Weldon E. Warnock, Akron, Ohio

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37).

Notice the words "profit," "gain" and "lose" or "loss." Everyone has an interest in these words, but the majority are interested only from the standpoint of material goods. Jesus uses them to try to get us to recognize the value of a soul.

Worldly gains, at the most, are only temporary, whereas the salvation of the soul is eternal. Too, no man ever really gains the whole world, but if he did, would the loss of the soul be worth it? Without hesitation, we say "no," a million times "no"! However, Satan need not offer all the world for bait — just a small portion of it.

Picturing life as a ledger, observe how it looks with a great mass of mankind. On one side we put credits and on the other, debits.

Credits	Debits
Cares of the world	
Popularity	
Power	Soul
Pleasure of sin	Life of ease

With some, they give their souls for the cares of the world, i.e. accumulation of wealth, jobs or professions, social and civic affairs, etc. Here is where their hearts are and where their time is spent. Others have more interest in being popular than they do in their souls (John 12:42-43). There are preachers who come within this class. They preach what it takes to be popular, rather than what is necessary to save themselves as well as those that hear them.

Power-hunger has taken its toll. Power might have been a factor in keeping King Agrippa from becoming a Christian. Sinful pleasures, such as danc-

ing, gambling and drunkenness, are very appealing to not a few. These things are leading millions of people to eternal perdition (Heb. 11:25).

A life of ease is going to be the downfall of many, even members of the church. Some "Christians" want an easy religion that calls for no conviction or sacrifice. But such religion can't save. Effort is required to go to heaven. "Enter ye in at the straight gate," Jesus says. Peter writes, "And if the righteous scarcely (with toil and much work) be saved, where shall the ungodly and sinner appear?" (I Pet. 4:18).

Not only is the soul worth more than any of the preceding things, but any and everything imaginable that one might list. The value of material things fluctuate, while the soul always remains stationary. From creation, the soul of man is still his most precious possession. Furthermore, it can be eternally secure, if one abides in Christ. Storms, depressions, wars and catastrophes can do it no harm. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

Even the lesser values than the soul are far more important than anything this world has to offer. For example, who would trade his health for riches, power or pleasure? What has a man profited if he would gain these things, at the expense of his health? Or what has a man profited if he should gain the whole world and lose his physical life? Yet, the soul is a million times more important than either health or life.

The great majority of people need to realize that they can't have a life of sin now and heaven later. Man can sin at the sacrifice of heaven or gain heaven for the price of giving up sin. We can't sow to the flesh and expect to reap eternal life (Gal. 6:7-8).

When the soul is lost and the day of mercy has passed, what would a man give in exchange for his soul? Everything, I am sure, if he could. The lost would willingly give ten million worlds for the redemption of his soul.

A WIDOW INDEED

M. A. Mansur, Vinita, Oklahoma

I wish to first say that I do not consider myself as "a writer," but I have studied God's word for many years. Writing on this subject in the July issue, my beloved brother J. T. Smith makes several statements regarding a "Widow Indeed" for which I can find no Bible authority. And the Lord directed the apostle Peter to say, "If any man speak, let him speak as the oracles of God"; — by the authority of God or as God has directed. My brother says, and I quote, "Throughout the years, there has been a grave mis-understanding about the widow indeed and what constitutes a widow indeed. Many have thought that there was only ONE widow considered in I Tim. 5:3-16. This idea is erroneous. There are, in fact, five different classes of widows mentioned in I Timothy 5." Now I know of no Bible student who believes there is only ONE widow considered in I Tim. 5:3-16; but my brother certainly does not understand the Scriptures when he says there are five different classes of widows mentioned in I Tim-

othy 5. Where in God's Word can scripture be found to prove, and point out these "five different classes of widows." It certainly is not to be found in the text or the context of I Timothy 5:3-16. One may suppose most anything, but we kindly call upon my brother to quote the scripture, the Word of God, setting forth the "five different classes of widows."

Then my brother says, "There are also three different duties set forth with regard to widows. They are: (1) The responsibility of the individual with regard to his own widows. (2) Those to be helped by the church. (3) Those to be taken into the number by the church. Much of the confusion is due to the mis-understanding about those who may be helped (relieved) by the church, and those taken into the number by the church. These represent two different subjects altogether."

Now my brother says numbers 2 and 3 responsibilities above mentioned "represents two different subjects altogether." With this we cannot agree. This is what my brother must prove by the scriptures, the Word of God. My brother gave us no scriptural proof for his statement and conclusions, he stated it as a fact, and then only gave us human reasoning and opinions; supported by such evidence as, "— seem to be," "—could conceivably be," "It would seem that," "—would suggest," "It would seem," "carries with it the idea," "as we have already suggested," "We are not sure just what this enrollment involved, but it is suggested," "—No one, of course, can say for sure. But by now, it is obvious that this widow to be taken into the number" is NOT the things that would qualify a woman to be a 'widow indeed.'" Now where does the Bible draw any such conclusion? It is OBVIOUS that the Lord gave us no record of such a classification and distinctions between those to be helped by the church and those to be taken into the number. It definitely can not be found in the text of I Timothy 5:3-16.

I certainly appreciate the sincerity of my good brother, but we must have a "thus saith the Lord" for his statements and conclusions, instead of human reasoning. May I suggest that he carefully read, and study the fifth chapter of I Timothy. Such will reveal that the whole context of I Timothy 5:3-16 is dealing with widows and their care; and this care to be given them by the Christian, individually, or by the church; depending upon the widow, whether she has "children or nephews," or whether she is "a widow indeed"; as stated in verses 4 and 5. The main consideration and burden of the message found in I Tim. 5:3-16 is to be found in verse 3, which says, "Honour widows that are widows indeed." The remaining verses are somewhat of an explanation and clarification of this verse, and the duties and obligations involved therein. Also, pointing out the way that widows who were not "widows indeed" are to be supported; and why such widows could not be considered as "widows indeed"; and therefore, were not to be the burden of the church, as stated in verse 16. The support, and the non-support (relative to the church being charged), is the burden of the entire message concerning the widow indeed. Verses 5, 9, 10 describe the "widow indeed" and set forth her qualifications necessary for her to have, before she may be taken into the number to receive relief from the church. And the passage points out just which other widows, and why, all other widows are to be excluded from

being relieved by the church; which is definitely set forth in verse 4, and also in verses 11 through 16a. Verse 8 states the sin and condemnation resting upon those who would not provide for their own mothers and grandmothers; and that widows who had children were not to be taken into the number, or to be the charge of the church (I Timothy 5:9, 10 and 16b).

When the entire passage, I Timothy 5:3-16, is dealing directly or indirectly with the **care, and treatment of widows**, with the emphasis being placed on the widow indeed; there is certainly no evidence whatsoever to support any kind of a suggestion that those widows to "be taken into the number," were to be, "enrolled by the church to do that which Paul instructed the older women to do for the younger in Tit. 2:3-5," when such was not under consideration at all; the subject (of widows working as Paul had given instruction in Titus 2), had not been mentioned or even suggested in this chapter, dealing with the care and treatment of widows. Besides, Paul's instructions in Titus 2:3-5 was not given to widows, as such, but to all the older women in the church.

In an attempt to prove his conclusions my beloved brother states that the widow of verses 9 and 10 has (present tense) children. I quote, "—, but you will recall that the 'widow indeed' did NOT have children, and this widow does." Where is the scriptural proof that this widow, the widow of verse 10, has (present tense) any children at all? This, he definitely can not do; for the passage does not so state. The passage reads as follows: "Well reported of for good works; if she HAVE (past tense) brought up children, if she HAVE (past tense) lodged strangers,—" In this verse, the past tense, "if she HAVE" is used five times. She might have "brought up" several children, but now they are deceased; she now has no children to support her at all. The passage does not even suggest that she has any children at the present time; but, in the past, she had brought up children. If she met such qualifications she was to be "taken into the number" to receive relief by the church as a "widow indeed." Read verses 3, 5, 9, 10, 16. But the younger widows were not to be taken into the number to receive relief from the church, verses 11 through 15. And the widows who had children were to be supported by their own children. Verses 4, 8, and 16a.

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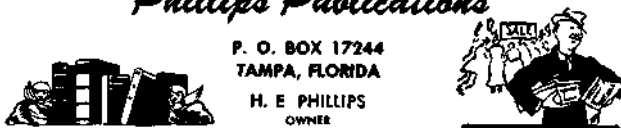
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