

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XII

JUNE, 1971

NUMBER 6

THE PREACHER AS A SALESMAN

J. Edward Nowlin

It is readily admitted that my credentials for speaking on this subject are not the most impressive, but having been classified as a preacher for over forty years, some impressions have been gained by observation which seem to be worth mentioning. It is my conviction that the fervent wish of Robert Burns that people might have the gift to see themselves as others see them should be at least as applicable to preachers as to anyone else. To this end, may we offer a few suggestions?

Preachers are specialists in the spiritual realm, just as surgeons are specialists in the medical field. There is a facetious definition of a specialist which says that a specialist is one who learns more and more about less and less until he knows everything about nothing! A preacher who studies the Bible would be the first to admit not knowing everything about it, but it is likely that he knows more about it than about anything else. This makes him a specialist in this field. This means that he should be able to render a valuable service in this field.

Principles of good salesmanship which do not conflict with the Golden Rule may be employed by him in "selling" the truth to both saint and sinner. For instance, there are ways and means by which he may legitimately: (1) attract attention to the truth; (2) create interest in the truth; (3) inspire confidence in himself as a messenger of truth; and, (4) stimulate a demand for the truth. The manner in which he employs these principles is often determined by false notions of success. If he thinks he must succeed in the sight of men he may attract attention to himself with natty clothing and clownish capers. He may create interest in his next joke. He may inspire confidence in himself as an entertainer. He may stimulate a demand for his services at dinners and drives. He may be a howling success as an organizer and publicity man for the church, and a dismal failure in the sight of God as a gospel preacher. He may even forget that the Lord does

not require success. He requires faithfulness to the truth.

While the preacher is subject to the influence of others which may send him off on a perverted mission, he may adopt for himself a field of endeavor (on the side) where he capitalizes upon his influence and identity as a preacher to build for himself a lucrative business. He already enjoys the confidence of members of the church. His skill as a salesman of the truth enables him to transfer their confidence in him as a gospel preacher to him as a salesman for food supplements, mutual funds and cleaning agents. Of course, he may say that he has no desire to use his influence as a preacher for monetary gain, **but he cannot prevent doing** so when he calls upon members of the church who already know and respect him. They have confidence in him as a preacher. This in no way qualifies him as a specialist in investments, goods or services to the housewives, but their confidence in him as a person leads them to take whatever he says at face value. Some members of the church actually expect a preacher to know something about everything, anyway, and when he shows up at the door claiming to be an expert on some product or service and assuring them that he can save or make them money, they swallow his sales pitch and he walks away with their money!

Someone may ask, "What is wrong with a man making a profit?" There is nothing of necessity wrong with it. The profit motive underlies all business transactions, and without it economic life would fail. But who makes this profit? Often it is a preacher who is already being supported by his brethren to preach the gospel. He may justify his extra-curricular activities in the business world by saying that his income is not as much as it should be; there are thousands of members of the church, some of whom are helping support him, who teach school, drive trucks and sell soap powders who could say the same.

Brethren generally are liberal in their support of a preacher who works in his field. Why does not the preacher learn to live within his income, do his own work, and let some of the brethren who help support

him make the profit from sales of goods and services? There is nothing necessarily wrong with a Christian selling to a Christian. **The wrong is done when Christians use their influence as preachers of the gospel to separate other Christians from their money.** Preachers sell Christians goods and services which they can ill afford, often for higher prices than goods and services of equal or greater value could be bought from rank strangers. With the professed aim of "helping" they victimize older Christians who have managed to accumulate a savings account, other preachers who unfortunately know little about business affairs, and impressionable younger members of the church who are easily led into debt. "There ought to be a law!" Have you been "had" by some preacher? Don't think you are the Lone Ranger. Join the club!

There have been times when it was necessary for me to earn money in addition to what my brethren supplied. My wife did not find a job. I found one at the saw mill, painting signs, flying airplanes, or teaching school. Consequently, I have no stones to throw at preachers who must earn something to help support their families, part time or full time, so long as they let their goods or services stand upon their own merits and do not capitalize upon their influence as preachers for financial gain.

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EDITORIAL

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IGNORANCE WITHOUT EXCUSE

In the first division of the book of Romans the Holy Spirit spoke of the fact that the creation made known the everlasting power and divinity (ASV) so that men who glorify not God are without excuse in their ignorance. Read Romans 1:16-25.

I never cease to be amazed at the ignorance of many who have obeyed the gospel of Christ and have professed to be a worshipper of God for many years. I can to some degree understand how men who have never been exposed to Bible study can know many other things and almost nothing about the Bible. But I can not understand how one who professes to be a Christian can be so ignorant of even the elementary things of Christ.

I recently listened to a "mature" woman in Christ trying to tell another lady why she was a Christian and why her friend should also be a Christian. She made a few statements that are quite common today, and yet they are without foundation in the book of

God. She said, "The Bible says the Church of Christ is the only true church." Now that is "proof" that she was right! The statement she made is not in the Bible from page one to the very last one. The Bible teaches that there is one body (Rom. 12:4,5; I Cor. 12:12-26); that the body is the church (Eph. 1:22,23; Col. 1:18,24); that the church was spoken of as simply the church, the church of God, the church of the Lord, and the churches of Christ. The Lord has but one body of people who belong to him, but every thing that is called "The Church of Christ" is not necessarily these people of God.

Another statement made by this woman was: "Our church teaches that we must take the Lord's Supper every Sunday and we are forbidden to use instrumental music in worship." I am satisfied that some "Churches of Christ" go around teaching all sorts of things and thousands believe what is taught as if it came from the Lord. When will God's people learn that divine authority does not come from the church? When will they learn that the only authority in spiritual matters is the Lord?

You may be wondering what I did while this conversation was taking place. I was present with some others when the subject came up, and all present participated in the discussions. Every time this woman made some statement such as I have mentioned I took the time to teach the truth on the subject. We need to give some time to reading, studying and learning to express spiritual things in spiritual terms (I Pet. 4-11). We cannot employ some "minister" to do the learning for us. Every Christian should be more diligent to attend every Bible class possible and actively engage in the study to know what God has revealed to us. Every appointed period of edification of the church is designed to help all grow in the knowledge of the truth.

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I MARVEL Galatians 1:6



James P. Miller, 213 E. 12th St., Bowling Green, Ky. 42101

WET AND DRY YEARS

When preachers talk to one another they sometimes use the expression "a wet year" or a "dry year." By this they mean that a "dry year" is when few obey the gospel and a "wet year" is when there are more responses to the invitation. Baptizing many people because of water baptism makes it a "wet year." Now I will admit that this is a rather crude way of saying "souls are being saved," but I can assure the reader no disrespect is intended. It is just preacher talk for a good year or a bad one.

All the readers know that for some time we have had "dry years." The world as a whole is indifferent to the preaching of the gospel and the additions to the church of the Lord have been a far cry from the time when it was a very usual thing to baptize several every meeting. It is just possible that the tables are beginning to turn and that the "wet years" are coming back. I was late in starting the meetings this year but in the very first at Somerset, Ky., seven were baptized. As I am writing this in Cincinnati on Monday, May 10th, my mind is fresh with joy at having baptized four yesterday in the work at 12th Street in Bowling Green, Ky., in regular work. We have assisted eight in obedience to the Lord there in the last five weeks. I have other reports from places where this same success is a matter of record. There could be some very vital reasons for this change.

(1) The "hippy" movement may have about run its course. I heard an outstanding educator who was black and the dean of a great black college suggest this the other day. He felt that the recent effort to stop the government in Washington was the "death throes" of the protest movement. Jobs are scarcer, work is becoming more and more competitive, a college education is more important than ever to success and he felt that there would be a "buckling down" on the part of a greater number of young men and women every year. When you couple this with the fact that even the congressmen who have in the past encouraged these movements came out against them in Washington and told the protesters to go home, indicates that everyone is getting tired of such attitudes.

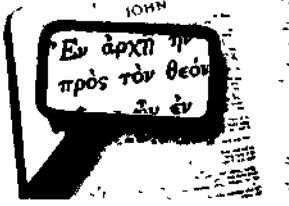
(2) The pleasure mad "binge" that America has been on for the last decade may be beginning to fade away. The pleasures of this world do not satisfy but for just a moment. Not all of the people are ready to resign themselves to expensive hobbies out of which they get no real satisfaction. Many who

in the past were not able to afford such costly pleasures find them hollow and meaningless.

(3) The economic situation is changing. Money is not as plentiful and people are beginning to think about all they have wasted. They are wishing they had lived on a more conservative plain. This will have a tendency to turn them back to religion.

This may all be wishful thinking, but who knows but at least a part of it might be true. Paul MARVELED when men turned from the Lord. Perhaps in our time we will MARVEL when they turn back to HIM. Perhaps the "wet years" are coming back.

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WHAT IS THE STANDARD? AN

APPARENT REALITY

It is a matter of obvious fact that it is not always easy to determine what is right in a given situation. This is true concerning moral, legal, and religious actions.

Some people believe it is right in certain situations to kill another person. Others believe that under certain conditions it is right to steal.

THREE KINDS OF WRONG

It is possible for an action to be wrong in at least three ways: morally, legally, and "religiously," or "doctrinally." Of course, there may be some overlapping of these things. That is, something may be both religiously and morally wrong, etc.

THE LAW

The apostle John states the fundamental cause of any wrong action, I John 3:4. In this passage, John affirms that sin is the transgression of the law.

It will be observed that any moral wrong is a transgression of moral law. Any legal wrong is a transgression of a certain civil law. Every "religious" or "doctrinal" sin is a transgression of some law.

MORALLY RIGHT BUT RELIGIOUSLY WRONG

It needs to be shown that a particular action might be right morally but wrong religiously. Drinking buttermilk is right morally. But drinking buttermilk as an element of the Lord's Supper would be religiously wrong, for it would be a transgression of what is written in I Cor. 11:23-26; Luke 22:17, 18.

Playing a piano in the home is morally right, but doing the same in public worship is religiously wrong, for it is an addition to the type music au-

thorized in Eph. 5:19; Col. 3:16, and other passages.

REASON CANNOT DETERMINE

Human reason unaided cannot possibly determine what is either morally, legally, or religiously right.

Were it not for God's Revelation, reason would not know it is wrong to murder. I do not believe there is any such thing as "moral law" that human reason can discover without God. If such were true, cannibals would inherently know it is wrong to take human life. But it is just a matter of fact that they take human life just as readily as they take a rabbit's life.

Every rational person knows that human reason as such cannot determine what is wrong legally. Do we know instinctively when to buy car tags and hunting licenses ?

Similarly, every rational person should know that human reason unguided cannot determine what is right religiously. Yet, people glibly say that it doesn't matter what one believes religiously, just so he is sincere. Isaiah tells us that our thoughts are not God's thoughts, Isa. 55:8,9.

WHAT IS STANDARD?

Most people would probably say that the conscience is the supreme guide in determining right and wrong. In this view, "right" and "wrong" are entirely relative; and depend upon one's feelings in the matter.

However, it is simply a matter of fact that the conscience does not determine what is right or wrong. It just approves or disapproves our actions according to what our reason accepts or rejects as right or wrong.

Before his conversion, Paul the apostle did what his conscience told him was right. However, his actions at that time were wrong, Acts 23:1; 26:9. It is evident, therefore, that conscience may say that "wrong" is "right."

THE BIBLE

The only standard for determining what is right or wrong is the Bible, for the Bible is an expression of the very mind of God.

Murder, a moral wrong, is wrong because it is a transgression of God's law, Gal. 5:21, etc.

Disobeying civil laws is wrong because it transgresses Rom. 13:1, etc.

Refusing to be baptized in order to the remission of sins is wrong because it transgresses Mark 16:16, etc.

Therefore, any moral, civil, or religious misdeed is wrong simply because it violates some law or principle expressed in the Bible.

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"ABRAHAM'S WORKS PROBLEM"

It is my firm belief that no word has given Baptist preachers as much difficulty as the word "works." This is especially true in regard to Abraham. Most Baptists have great difficulty in reconciling Rom. 4:1-6 with James 2:20-24. Both Paul and James mention Abraham and one says he was justified by works and the other says he was not justified by works. The solution to the problem is simple. They were taking about different kinds of works. However, just here the texts must be observed closely or one will be led into error. Most Baptist preachers will affirm that the works of James was a work in the presence of men. Nothing could be further from the truth. The men were left at the foot of the mountain and ONLY Abraham and Isaac went upon the mountain where the sacrifice took place. It therefore follows as the day follows the night that this justification was not in the presence of men because no men were present! Baptist preachers use this to dodge the impact of the word of God.

Let us now observe the two texts. First Rom. 4:1-6, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness."

Please observe some simple matters within the above text. Paul speaks of believing and working as though they are incompatible. In this text indeed they are! He tells us this work would lead Abraham to GLORY. This is from "Kauchema" which de-notes a ground for boasting. We observe two things from the text: First, that the WORK here will cause one to boast and is incompatible with belief! We also notice that it is a work which would eliminate grace and put God in debt to us. Now, gentle reader, what kind of WORK would do this? It wouldn't take a Solomon to know that this would be a boastful, meritorious type of work which is not in obedience to God but is produced by the ingenious of man! This type of work would eliminate faith (Rom. 10:17) and IF we could be saved by such would put God in debt to us.

Now let us observe the other text. "But wilt thou know, O vain man, that faith without works is dead?"

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only."

Now let us compare this text with the one in Romans. First, in this text faith and works are completely compatible. As a matter of fact, James says, "By works was faith made perfect." You will also observe that the word glory or boasting is not found in James 2. This means that this WORK is not the same kind of boastful work of Romans 4, or Ephesians 2. You will also observe that no where in James 2 is grace eliminated and debt mentioned. This means that the works of James does not eliminate grace or put God in debt to us!

In conclusion these salient facts stand out. First, the works which save are the works which are in obedience to God's commands. That is, they perfect or complete faith. This is confirmed by the example of Abraham offering Isaac. Why did he offer Isaac? Was this Abraham's idea? Was this a work of his own choosing or design? Was it something he could do and then brag or boast? Certainly not! He obeyed (works) and was justified by this act of obedience which is called works. Did he brag or boast about this obedience? Certainly not. The application to people of today is simply this. We have certain commands in the Bible. When we obey (works), this does not eliminate grace or motivate bragging. For example, we are commanded to be baptized for the remission of sins (Acts 2:38). When one goes down into the water and obeys his Lord, does he come up bragging and boasting about it? Certainly not. I have baptized hundreds of people and I have never had one to come up bragging, glorying and boasting. Imagine if you can, Abraham offering his son Isaac and then boasting about his obedience to the command of God!

Gentle reader, the boasting works of Romans 4 could not be the humble works of James 2. Think it over.

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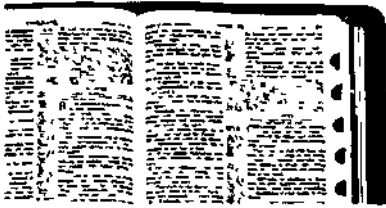
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IN CHRIST #3

In studying this very simple, yet complex subject, we have noted several worthwhile things. First, we noticed that life is "in Christ." "In Christ" means a way of life for those who attain this position. Also, we are able to be protected from the outside forces if we use the armour that God has provided (Eph. 6). Next, we receive whatever benefits are supplied inside Christ (Eph. 1:3). Then, our justification was brought about as a result of the sinless life, the death, burial, and resurrection. By being sanctified in Christ there are at least five positions we have gained.

HAVE FELLOWSHIP

The Christian now walks in newness of life. The word "walk" suggests **a doing**. We are to "walk in the light," which is another way of saying that we are to practice Christianity. John said if "we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanses us from all sins" (I John 1:7). Now, we are in a position to have fellowship with other saints. When the people in Acts 2 did what the Holy Spirit told Peter to tell them to do to get remission of their sins (v. 38), the Bible says, "they continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers" (Acts 2:42). They were "participating jointly" with others, sharing that which they possessed.

EXALTED

We have, according to Paul, been "Translated out of the power of darkness into the kingdom of his dear son" (Col. 1:13). John wrote in the Revelation letter, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever" (Rev. 1:5-6).

COMPENSATION

We now have all spiritual blessings "in Christ." We have received the "forgiveness of sins." Not only that, but we have the wonderful privilege of prayer. John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2). Also, I now have brothers and sisters to help me bear my burdens.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1-2).

IDENTIFICATION

We are now Christians, and our citizenship is in heaven. We are only strangers and pilgrims here below. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;" (I Pet. 2:11). We must now suffer in a different way than we did before we became Christians. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet. 4:15-16). In the preceding verses, Peter had pointed out how we are to follow Christ's sufferings. Christ did not suffer for unrighteousness, but for righteousness. That is the way we are to suffer as one-like-Christ, or a Christian.

GLORIFICATION

Not only do we have hope in this life, but in the world to come — eternal life. We shall be glorified. Paul said, "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). "For the trumpet of God shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality" (I Cor. 15:52-53). Jesus said if we leave everything we cherish in this life, we "shall receive an hundred-fold now in this time, houses and brethren and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life" (Mark 10:30).

ALL THESE THINGS SPELL SALVATION

When we add up all that we have said with reference to being "in Christ," we could sum it all up in one word — Salvation. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). In the Bible "Salvation" is used in three tenses and three senses. In Romans 13:11 I read, "...for now is our salvation nearer than when we believed." Hence, Paul says he has salvation "now" (present), and that his salvation is "nearer" (future) than "when he believed" (past). So, salvation is spoken of in this passage in three tenses. But, it is also spoken of in three senses. It is an **accomplished fact**. "And such were some of you: but ye **are** washed, and ye are sanctified, ye **are** justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). But this does not mean that because it is an established fact that we don't have to "work in the vineyard" anymore. Salvation is a **process to be carried on through life**. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear

and trembling" (Phil. 2:12). The final results will be perfection in heaven. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). If we do the things that are outlined by Peter in II Pet. 1:5-10, Peter says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11). We hope you will take advantage of "all spiritual blessings" that are "in Christ" and get into Him even now by being baptized INTO Him. This is the only way the Bible teaches that we can get "in Christ" where we can have "all spiritual blessings."

DISCUSSING A DEFENSE OF THE FAITH

Ron Halbrook

The Spiritual Sword is an excellent publication. The work of defending the faith is both scriptural and relevant, to the utmost. The Getwell brethren of Memphis should be commended for this "work of faith and labor of love." We who are young preachers may well give attention to this publication and the Word of God that we may be "much more bold to speak the word without fear."

Some excellent material has been provided from the pen of brother Gus Nichols. All that we may glean from men of such rich experience should be treasured, as we search the scriptures. All such men would have us to know that our "faith should not stand in the wisdom of men, but in the power of God."

Brother Nichols' article "Do Good Unto All Men," The Spiritual Sword, October, 1970, contains much pure water from the wells of divine writ. With gratitude for all that is good, the following thoughts are submitted for further study.

Quotations from Deut. 14, 16, and 26 are presented to show that the "fatherless and the widow ... were fed of the tithe 'in the place which the Lord thy God hath chosen to place his name there'" (page 18, The Spiritual Sword). Did the Lord authorize the Jews to turn this money over to an external board, which in turn would provide dispensaries? Or, could the money be turned over to an external board which would actually dispense the goods? Would such be "according to the pattern showed thee in the mount?"

Acts 11, I Cor. 16, II Cor. 8, and Rom. 15 are quoted to show that one church did "contribute to another local church ... in New Testament times" (Ibid.). These and other passages show the goods can be given "unto the home of the widow and her fatherless children" (Ibid., page 19). Did the Lord authorize the brethren to turn this money over to an external board, which in turn provides dispensaries? Or, could the money be turned over to an external board which would actually dispense the goods? Would such be according to the pattern showed thee in the New Testament?

In the study of church history, do we not find that the brethren were first disturbed and finally divided over the idea of external boards? Such boards were set up to receive and dispense funds for the obviously good works of sending out preachers, printing tracts, and caring for the needy. The acceptance and defense of such boards signified a change in attitude toward authority, though it was not recognized by many well-intentioned men at the time. The change eventually caused many departures from the divine pattern. The problems of external boards are upon us again, some for caring for the needy, some for printing various materials, some for sending out preachers. Do not the acceptance and defense of such boards signify a change in attitude toward authority, unintentional though it may be? Will not such a change cause many departures from the divine pattern?

The Spiritual Sword and brother Nichols should be commended again for their effort to create a healthier attitude toward Bible authority. We who are young preachers have much to gain from careful study of those who would pass the faith on to another generation. But may we respectfully submit that any practices which are accepted and defended without the approval of the holy writings, will weaken the faith of young and old alike. In theory and in practice, in thoughts published and deeds actualized, may we all love one another and walk by faith.

— 500 Chandler St.
Athens, Ala. 35611

WHAT! ME TEACH OTHERS?

Don Martin

In frequent instances, in the process of teaching and stressing the Christian's responsibility and privilege to teach others the gospel of Christ, I have had members look at me in a state of bewilderment as if to say, "What! Me teach others?"

Allow us to say in the very outset that the Bible recognizes and alludes to teaching the Word in two different capacities — public and private (Acts 5:42). In this article, we shall have primary reference to private teaching or personal work. However, many of the principles herein set forth will certainly be applicable to publicly declaring the Word — depending on the person's several abilities. Let us also understand, although the main emphasis in this article is on teaching aliens, that we as Christians are required and commanded to teach one another. We are to "... Consider one another to provoke unto love and to good works" (Heb. 10:24). And be able to "... Admonish one another" (Rom. 15:14).

EXAMPLE OF EARLY CHRISTIANS

The book of Acts is replete with examples of the early Christian's zeal and determination in teaching

others the will of God. In fact, the rapid and phenomenal growth which characterized the early church is attributed to each individual Christian's zeal in teaching others. "... Therefore they that were scattered abroad everywhere preaching the Word" (Acts.8:4). The early Christians were so on fire that approximately 25 years after the gospel was first declared in its completeness in Acts 2, Paul was able to write thus, "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18).

THE IMPORTANCE OF TEACHING OTHERS

God, through the prophet Ezekiel, wrote thus: "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THINE HAND" (Ezek. 3:18, emphasis mine, D.M.). As we ponder the pages of the New Testament, we find the same warning extended. "I am pure from the blood of all men," declared the apostle Paul. But how was he pure or free from the blood of all men? "For I have not shunned to declare unto you all the counsel of God" (Acts 20:26, 27). The words of the song entitled "You Never Mentioned Him to Me" graphically set forth the importance of teaching others, and the sadness of failing to teach others. Let's consider the wording: "When in the better land before the bar we stand, how deeply grieved our souls may be; if any lost one there should cry in deep despair, 'You never mentioned him to me.' "

EXCUSES FOR NOT TEACHING

I suppose that any time we fail to obey a particular commandment, we have excuses for our disobedience. What is so dangerous, beloved, is that we often convince ourselves that our hindrances are not mere excuses, but legitimate reasons. Therefore, let us carefully examine the following excuses which are not infrequently offered and entertained as reasons for not teaching the pure gospel to others:

1. **"I do not know enough."** I hear many members saying, "Oh, I would teach others but I just do not know enough." Beloved, we do not have to have a complete knowledge of the entire Bible to teach aliens the first principles. We should be able to teach aliens what we did to be saved, should we not? And as we grow, we will be able to encourage and instruct fellow Christians (I Thes. 5:11). However, in some instances we are unable to teach others because we ourselves have failed to grow in the grace and knowledge of Jesus Christ (II Pet. 3:18). This was the obvious reason the Hebrew Christians were reprimanded, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God . . ." (Heb. 5:12). This is the very reason we are commanded to study, or give diligence (II Tim. 2:15).

2. **"I am not educated enough."** Some who have little formal education rationalize that they cannot teach others. However, many of the outstanding teachers of the New Testament only possessed a

menial education. In fact, in some respects, they were considered extremely inferior (Acts 4:13, cf. 2:7). What we need to realize, dear ones, is that in the New Testament, emphasis is on the word of God and its ability to save (Rom. 1:16), and not the amount of secular education the teacher possesses.

3. **"They will not listen to me."** This excuse was entertained by Moses in the long ago. When God summoned Moses to lead the children of Israel, Moses replied by saying, ". . . They will not believe me... " (Ex. 4:1). The Apostle Paul taught that we are to plant the seed (the gospel) and leave the increase to God (I Cor. 3:6, 7). Your writer, in the past, has caused himself much unnecessary anxiety simply because he tried to do God's part — give the increase. Yes, it is true that the majority of people will not listen (Matt. 22:14); but, beloved, there has always been a minority who will listen! Our obligation is to teach people — not make them accept it.

4. **"I do not have the time."** I have had members tell me, "I would teach others, but I just do not have the time." I do not believe that there is anyone who really does not have the time to teach a lost, dying sinner the saving gospel. We all have 168 hours each week. About 44 hours are spent in secular work, 56 in sleeping, 11 in eating, 18 in recreation, 3 in the Lord's work, and 10 in other weekly activities. Now certainly we can take a couple of hours a week from our profane recreation and spend it in true recreation — teaching others, can we not? The Apostle Paul wrote, commanding us to redeem or buy up the time because the days are evil" (Eph. 5:16).

5. **"I do not know anyone."** Often we try to rationalize and excuse ourselves by convincing ourselves that we do not know anyone whom we can teach. The apostles and other teachers made use of every opportunity to teach the word (Acts 16:13-15, 16-18, 23-34). If we would stop and think, we have numerous people with whom we can study. We have our relatives, those with whom we work, our close friends, and their friends, etc. A very good book on personal work is **Let's Go Fishing for Men**, by brother Homer Hailey. From this book and others of like design, we can learn much about doing evangelism.

6. **"I would like to teach others, but I am afraid."** Psychologists tell us that fear is an imaginary factor. The Apostle John wrote the following relative to fear: "There is no fear in love; but perfect love casteth out fear; because fear hath torment" (I Jno. 4:18). We need to become so motivated out of love that we lose sight of personal fears and apprehensions. We need to have Paul's attitude, "I can do all things through Christ which strengtheneth me" (Phi. 4:13).

SOLUTION

We need to be so filled with the word of God that it can not help but run over. This is the principle set forth in Jer. 20:9, "... But his word was in mine heart as a burning fire shot up in my bones, and I was weary with forbearing, and I could not stay (stop)." The remedy is also found in the words of the previously mentioned song, "... so work as days

go by, that yonder none may cry, 'You never mentioned him to me.'

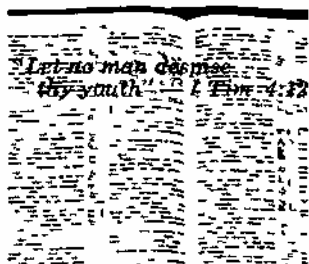
Start now! We are prone to wait until tomorrow, and, of course, tomorrow never comes. Emphasis in the New Testament is on the present, "now" (II Cor. 6:2). In the words of the poet, "Yesterday is forever gone, Today is swiftly passing, and Tomorrow may never come."

CONCLUSION

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; BUT THOU HAST DELIVERED THY SOUL" (Ezek. 3:19, emphasis mine, D.M.). "...He that winneth souls is wise" (Pro. 11:30).

Rt. 1, Box 20
Pineland, Texas

LESSONS FROM YOUNG PREACHERS



David Kenneth Lewis, 6101 Linton, Fort Worth, Texas 76117

JUST A MILE IN HIS SHOES

Criticism is an ever present evil in our society and in the church of our Lord. The poor criticizes the rich when they themselves never missed a meal. The aged criticizes the youth when they have never stopped to consider how difficult it is to live a godly life in "these times." Our president is criticized by those that never once held a public office. Preachers are severely criticized by those that never once tried to teach a Bible class. Elders are criticized by those that stand idly by on the side, never once offering a helping hand. Why is this? Why does criticism run so rampant in the precious body of Christ?

The answer is found in one of the modern day "folk songs" recorded by Joe South, **Walk a Mile In My Shoes**. Remember this song that conveyed the thought of finding out about a person and the prevailing circumstances before you "criticize and abuse?" If this thought would only be applied into our lives our criticism would soon be turned to appreciation. Certainly this would be true of our attitude toward our Savior. What do you think of the man, Christ? Do you appreciate him fully as you should? Could you walk where Christ walked? Could you really walk a mile in his shoes?

Could you walk a mile in his shoes at the age of twelve? In Luke 2:41 the story is told of our Savior leaving his parents as they returned home from the feast of the passover to be about his father's business. The narrative pictures Christ in the temple not only answering the doctors' questions, but

astounding them with his wisdom. At the early age of twelve, Jesus was about his father's business. Young people, can you say that you are about your father's business? Have you served God in your youth? Could you walk this mile with Jesus?

Could you walk a mile in his shoes as he was tempted in the wilderness? In Matt. 4 as Jesus ended his fasting for forty days, he was led into the wilderness to be tempted of the devil. Jesus was tempted to distrust God, to mistrust God, and offered something for nothing. Jesus was tempted with all the devil had to offer, and yet never once did he sin. He always replied, "It is written." The lust of the flesh, eyes, and the pride of life, was not a barrier for the perfection exemplified in the life, of Christ. Can you say that you have always been able to resist the powers of Satan? Can you always say that sin never entered your mind? Can you walk this mile with Jesus?

Could you walk a mile in his shoes as he astounded the religious leaders of the day? In Matt. 22 Jesus was asked questions by both Pharisees and the Sadducees with only the intention of ensnaring him. Jesus, however, was so versed in the scriptures that he was able to answer every question in such a way as to make Matthew record, "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Can you say that you know the Word that well? Are you able to give an answer for your hope? (I Pet. 3:15). Can you walk this mile with Jesus?

Could you walk a mile in his shoes as he prayed in Getheseme? In Matt. 26 Jesus is pictured as praying three times to his Father concerning the suffering he was about to endure for the sins of the world. Knowing the agony that faces him, he was able to pray each time, "Not my will, but thine be done." Have you always prayed this prayer? Have you always been willing to put your faith and trust in God? Could you walk this mile with Jesus?

Could you walk a mile in his shoes as he stood when his own fell? In Matt. 26 Jesus is shown as a man that kept his faith and courage when his friends let him down. His enemies hated him, the Jews rejected him. But a cross almost unbearable was when our Savior found his own disciples asleep. Yet, Jesus stood firm in the hour of denial and persecution. He never lost his faith, even though he stood alone. Is your faith that strong? Could you stand alone for the Lord? Could you walk this mile with Jesus?

Finally, could you walk a mile in his shoes at Calvary? Jesus gave his life not only for his friends but for his enemies as well. He suffered the ignominious death on the cross for a crime he didn't commit. Would you be willing to do the same? Would you be willing to lay your life down for those that hated you? Could you walk this mile with Jesus?

In the final analysis we must admit that we could not walk a mile in his shoes, for Jesus was a Perfect Man (I Pet. 2:21-23). Every day Christ lived was a perfect day, every way Christ showed was a perfect way, and even though we can't walk in his shoes, we can "Follow After His Footsteps."

THE NEWS LETTER REPORTS

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

CITRUS PARK CHURCH OF CHRIST

Rhymer H. Knight

A few years ago, a small but interested group of Christians banded together to start a congregation in the Citrus Park community, about six miles to the northwest of Tampa's city limits. This rural community is in an area covering several square miles and is in northwest Hillsborough County. Several interested congregations have assisted me financially in preaching the gospel in this community from the beginning.

A number of people have been baptized; a lot of people have come and gone in moving; some who were members have died; some have fallen away. However, the church has enjoyed a steady and healthy growth, both numerically and spiritually, since its beginning.

This growing area has doubled in population since the congregation began and the area has promise of great growth potential in the near future.

The church found, bought and paid for, an excellent parcel of land on which to build. In January of this year we secured a building loan and on the second Sunday of May we met for the first time in our new building.

Regular service times are: Sunday, Bible study, 9:30 a.m.; worship, 10:30 a.m. and 6 p.m. Wednesday: 7:30 p.m.

The church building is located at Ehrlich and Pennington Roads, about 1.8 miles west of Dale Mabry Highway on Ehrlich Road.

We welcome everyone to visit and worship with us but we would especially appreciate the help that anyone can give us in contacting any that we might be able to work with in this area.

PREACHING BOLDLY THE WORD IN THE PHILIPPINES

Victorio R. Tibayan

Faithful churches and sound Christians in the Philippines always look forward to periodic visits by our brethren from the United States, particularly by able and good preachers. (Brethren Cogdill and Willis visited us last year, besides having met those from the military service like Wallace H. Little and others.) We have found these loyal saints competent to encourage us in many things in the Lord. Their deep Bible knowledge and faithfulness to God properly persuade us to be more and more like what He wants us to be. The recent visit of both J. T. Smith and Connie W. Adams has greatly increased this sentiment, for their keen insight in the word of God which they boldly preached had strengthened our faith and increased the borders of the kingdom at the same time.

Brethren J. T. Smith and Connie W. Adams came to the Philippines for the primary purpose of debating with a liberal brother in Mindanao on the issue of sponsoring-type method in benevolence and evangelism. J. T. debated and Connie moderated for him. A more worthy defender of the truth who has the opportunity at this time could not have been desired. He met every quibble and "argument" from the other side with the full and convincing force of the Scriptures. In every session of the four evening debate (May 11-14) he showed clearly what God has authorized as against the erroneous human method of the liberals. His boldness in contending "for the faith which was once for all delivered to the saints" earned him great respect from the audience composed of opposing views and even from his (J. T.) opponent himself. The listeners, most of whom have only vague ideas regarding the issues related to church autonomy and institutionalism were shown the way of God. We hope that more of this kind of debates be held and attended to for the sake of our salvation. And we are thankful that the faithful brethren were adequately represented by a qualified preacher in the person of J. T. Smith.

These two brethren (Connie W. Adams and J. T. Smith) arrived here in the Philippines on May 1st and stayed for the duration of 27 days. They therefore attended the gospel meetings and Bible lectures prepared by the Filipino brethren in anticipation of their coming, before and after the debate. Both of them spoke alternately in the morning, afternoon and evening sessions of these meetings throughout most of their stay in all these places. The number of those who accepted the Christ through baptism for the remission of their sins from all the places where they preached is 61. (There may have been others more who confessed immediately after they left, which are a result of their teaching and preaching the pure gospel.) Besides them (those baptized), at least 5 liberal preachers came forward and confessed before the audience their error as regards institutionalism having been taught better through the preaching of both Connie and J. T. We cannot really measure the extent of the good which resulted from their labors.

Another result of their bold preaching is the conversion of the whole congregation of believers meeting at Dian, Makati just near the faithful church in Pasay. Brother J. T. spoke to them one evening concerning many of the things where we differ and pleaded for the unity of believers based upon the doctrines of Christ. Connie followed this with his excellent handling of the question and answer period. There were of course, many queries and discussions over the practice of these brethren. But later on, the elders of this congregation requested for further studies with brethren Smith and Adams. Having been satisfied with their teachings, the elders voluntarily promised to study further these matters

where we differ with them with a view to being identified with us. While J. T. was left in Calapan to fulfill further speaking engagements, Connie was again invited to this congregation to speak. He learned that since their last visit there, the congregation has ceased to use their organ and does not use the choir. Having talked with them, he learned that these honest Christians desire to be identified with us for the cause of Christ and for His sake. — This church was formerly affiliated with the Christian Churches. About five years ago, the members as a whole separated because they could not conscientiously accept any more the Christian Missionary Society and for that matter any kind of human institution meddling in the internal affairs of each local congregation. However, they still continued with other errors like the use of instrumental music, choirs, etc. They have their own church-building and lot and they stayed aloof from the other churches. Under this set-up, many other religious denominations tried to win them over. The liberals through brother Ray Bryan (an American sponsored missionary) made attempts too, though in vain! One of the reasons why they failed, mainly in the case of the latter, was that he did not come to them in candor and sincerity. The brethren in that place saw through him. According to the elders of that church, they knew beforehand that those coming to them differ with them in many religious practices and that they (the elders at Dian) did not think that unity can be achieved unless both sides discuss their differences and follow the Holy Writ. When J. T. and Connie came to them with frankness characterized with love for their fellowmen and God they readily felt that they have ultimately met real Christians with whom they can safely study the word of God with a view for unity.

The two brethren's dedication and boldness in preaching the oracles of God have earned for them the love and respect of the brethren here. In addition, we also acknowledge the bountiful measure of love the American churches and brethren have and manifested in cooperating scripturally that both of them may come to us. We also know that they have sacrificed many things and while here endured hardships. God is glorified! It is our hope that from time to time, many more preaching brethren who are sound and fearless in proclaiming the truth come to the Philippines.

— 106 Liwaliwan, Caloocan City D-706
Republic of the Philippines

NEWS

RUSSELL-WARNOCK DEBATE

James P. Miller

The week of May 17 was given to a debate between Weldon Warnock, the preacher of the West End church of Christ, and W. T. Russell of the Missionary Baptist. The question discussed had to do with the plan of salvation and the place represented by faith and baptism. Russell has had 14 debates with our brethren. Brother Warnock is also an experienced debater having met Baptists and others.

It is with joy that we give our readers a report of

the debate conducted in Bowling Green. The meetings were held in the National Guard Armory which was an ideal place for such a meeting. Brother Joe Durrett, one of the elders at West End where brother Warnock preaches, made the arrangements. Brethren came from as far away as Columbia, Tenn., and were of great encouragement to brother Warnock.

Our brethren outnumbered the Baptists each night but not by any great margin. On one or two of the nights there were 200 or more of them present including several Baptist preachers. It would take 25 gospel meetings to have that many who were not members of the church come to hear the gospel. This is one great advantage of debates, they are a wonderful opportunity to teach the truth.

No attempt to review the arguments will be made in this short report. Mr. Russell, like all Missionary Baptist debaters, was confused much of the time and so were those who came with him. He spent the time in twisting and turning plain passages of scripture, in reading from numerous books in regard to the Greek, etc. Brother Warnock gave the plain passages that taught his position with force. As a matter of fact, Weldon Warnock can press a point as well as any man I have heard. He knows the issues and is able to make the audience see them with power. It was my pleasure to assist brother Warnock in this discussion.

Mr. H. C. Vanderpool moderated for Mr. Russell and is a debater of some experience, having met brother Warnock here in Bowling Green in 1968.

It can be said to the credit of both men that they have the courage to stand for what they believe. It is a shame that many others including our own liberal brethren do not have the courage to do so.

Brother Warnock will move in the fall to work with the church in Paden City, West Virginia. He and Mr. Vanderpool signed propositions the last night of the debate to meet each other possibly in the city of Louisville, Ky. More will be said in the papers about this in the fall.

BULLARD-BUTTRAM, HUNT DEBATE

Olen Holderby, San Pablo, Calif.

On April 26, 27, 29, 30, Brother Voyd Ballard met Mr. Leonard Buttram and Mr. C. E. Hunt in debate. Mr. Buttram affirmed a thousand year reign of Christ on earth from Jerusalem for the first two nights, with Brother Ballard in the negative. The last two nights Brother Ballard affirmed water baptism to be for the remission of past sins, with Mr. Hunt in the negative. Mr. Hunt and Mr. Buttram moderated for each other; I moderated for Brother Ballard. Brother Ballard was the master of the situation from the first minute until the last. I have heard a goodly number of debates; but the efforts to defend Baptist doctrine in this debate were the weakest I have ever heard.

Mr. Buttram did not take the position (completely) that most Baptist preachers appear to take. In fact, he freely admitted a number of times of being wrong in points he endeavored to establish. The only effort that he offered which resembled an

argument was the "Tabernacle of David" argument based on Acts 15:15-16. Of course, it was with ease that Brother Ballard answered this effort: he called attention to the context, to I Cor. 15:24-26, and to Acts 2:29-36. II Sam. 7:12-13 was also used to show the error of Buttram's position. In addition to these, Brother Ballard used one simple chart as a negative argument and confined most of what he said to things closely related to the chart. Here is the chart:

King — Rev. 17:14 Throne — Acts 2:30-36
 Subjects — Col. 1:12-14 Law-Power —
 Matt. 28; Eph. 2 Kingdom — Luke 22:29; I
 Cor. 11

Exaltation	REIGN	End
Acts 2:34-35	(duration)	I Cor. 15:24

It was interesting to note that Mr. Buttram permitted his "okay" be placed by each point on the chart, except the throne. On the second night he had Brother Ballard cross out his okay by the item "subjects." This prompted Brother Ballard to ask him just who he was subject to? He agreed that Christ was King, but not yet crowned; argued that He was on His Father's throne and not His own; admitted, but withdraw on the subjects; admitted Christ had all power or authority, and admitted Christ's Kingdom was here. These admissions gave him a good deal of difficulty in explaining the purpose of his proposed thousand year reign and just what was to happen during that time. On the last night of this proposition, Mr. Buttram declined to answer any questions which Brother Ballard asked him.

On the second proposition, Brother Ballard presented four basic arguments; these same arguments were used in the Ballard-Wright debate last fall: one based on I Cor. 1:12-13, one based on Eph. 2:8 (faith vs. works), one based on Matt. 7:13-14, and another based on Rom. 6:3-5. Mr. Hunt apparently came prepared to argue the whole time on Acts 2:38. He spent no more than twenty minutes both nights in an effort to reply to Brother Ballard's chart arguments. He made a feeble effort to reply to an imagined argument on Acts 2:38, and seemed completely unprepared to deal with the arguments which Brother Ballard presented. His efforts were disgusting and his rambling obvious. The last night fewer than three dozen of his own people were out to listen. Assuming the honesty of the Baptist people, their cause suffered a severe blow in this effort.

The debate was well attended by members of the Lord's church and by Baptists (except for the last night). It was conducted in Roseville, Calif.

EVANGELIST NEEDED

Small self-supporting South Arkansas congregation needs an Evangelist to work and help spread the gospel in Arkansas. If you are a good man interested in moving to South Arkansas, please write or call Donavan D. Parsons, Jr. or John H. Storey, P. O. Box 434 El Dorado, Arkansas 71730, Area Code 501-862-5963 or 501-862-4396.

Herbert Knight, 1616 Clay Street, Paducah, Ky. 42001 — On May 23 I will close almost three years

of work with the Fifth and Jackson Street church in Paducah, and will move to Cardwell, Missouri, to begin work with the church there. The work in Paducah has been slow, but we have accomplished what we came here to do. We now have a building that adequately serves our need, a house for the preacher to live in and the church is now completely self-supported. James Chason will move to Paducah around the first of July to begin work with this good church. Correspondents please note — after June 1 address all mail to me at Cardwell, Missouri 63829.

Robert Wayne LaCoste — As of June 6 I will commence working with the church in Cooper, Tex. After nearly two years here in Hereford, Tex., we are happy to report 8 families identified; 6 restored and 6 baptized. We encourage all who can to visit us in Cooper when possible.

Willis Logan, Jr., P. O. Box 174. Butler, Ala. 36904 — I will terminate my work with the Butler church of Christ in Butler, Ala., the last week in June of this year, and will begin laboring with the Andalusia church of Christ which meets on 415 Stanley Ave., Andalusia, Ala.

The work in Butler is a very good work. In the past 22 months six have been baptized and two have been restored. Upon my leaving the congregation here, they will be in need of a faithful gospel preacher. Anyone interested in the work at Butler may contact Bro. Rip Deavours, Butler, Ala. 36904, phone 205-459-2418; or Bro. C. Q. Smith, Butler, Ala. 36904, phone 205-459-2122.

Donald R. Givens, 4349 Vassar, Port Arthur, Tex. 77640 — The Thomas Blvd. congregation here will have a gospel meeting June 21-27 with Lowell D. Williams of Kirkland, Wash., doing the preaching. Services at 10 a.m. and 7:30 p.m. In August (2-6) we will have a V.B.S., and lectureship with different speakers each night at 7:30 on the theme, "A Christian's Responsibility."

The Thomas Blvd. church and the elders here have been gratified with the good work of Bro. W. C. Sandefur in Milbridge, Maine. He moves from there to Indiana in July. If you know of some evangelist, or desire to preach the gospel in a much-needed and fruitful area, contact: Owen Beal, Kansas Road, Milbridge, Maine O4658.

MAMIE BAILEY HEART FUND

Thomas G. O'Neal

P. O. Box 606, Murfreesboro, Tenn. 37130

Sister Mamie Lou Bailey had a serious heart attack last December. At first it was thought she was doing well, however, she had to have open heart surgery at St. Thomas Hospital in Nashville on Wednesday, April 28. The cost of surgery alone will be about \$6,000. Other hospital and medical costs will add considerably to this. The total cost will be about \$12,000.

Several years ago sister Bailey broke her hip and injured her back. Because of this Mr. Bailey could not get hospitalization on her without a number of

exclusions. What little insurance they were able to get pays a minimum. To make this information known will be sufficient, for I am sure you will want to contribute to a special fund to relieve them of thousands of dollars in hospital expense. Each dollar given will be appreciated. Make your check to: Mamie L. Bailey Heart Fund and mail to: Mr. H. O. Edmondson, Commerce Union Bank, P. O. Box 518, Murfreesboro, Tenn. 37130.

Kenneth Hirshey, 5007 Wyaconda, Hannibal, Mo. 63401 — I am moving to Omaha, Neb., in May, 1971. There is not a sound congregation in that city, to my knowledge. I already have some contacts and wish more. Anyone having information, names and addresses, either in Omaha, Nebraska or Council Bluffs, Iowa, may mail them by first class to my Missouri address and they will be forwarded to my new, yet unknown Nebraska address. I intend to work toward starting a sound work in that area.

Herbert Thornton, P. O. Drawer Y, Edna, Texas 77957 — I moved to the great state of Texas in July of 1964, to Humble, Texas. I stayed in Humble five years and three months during which time there were 42 baptisms, 73 restorations and 40 to place membership. I resigned the work in Humble and moved to work with the Spring Branch congregation in Houston, Texas. My stay at this congregation was only 14 1/2 months and full of turmoil; but even so we had some visible results from our labors at Spring Branch. There were 17 baptisms, 13 restorations, 27 to place membership during this time. Our esteemed Roy Cogdill will take this work in June and my prayers are with him for there is much work to be done and some very fine people there.

On January 15, 1971 I began work with the Edna, Texas congregation. Seemingly the work has gotten off to a good start. There were four baptisms in January (three former Catholics) and so far in the month of February there have been two restorations and one man baptized. In April I was in a meeting in Panama City, Fla., and at Tillman's corner in Mobile, Ala. in June. When in Edna, Texas worship with us at 301 So. Robinson.

GREENSBURG, KENTUCKY CHURCH

The church of Christ at Greensburg, Ky., had its beginning in 1894 just one year prior to the beginning of the 12th Street church in Bowling Green, Ky. Since then, faithful gospel preachers from all over the country have preached from our pulpit. Brother D. H. Woodward, the deceased father of elder Paul Woodward of the Expressway church in Louisville, Ky., preached his first and last sermon from our pulpit.

On December 20, 1970, a small element, including the preacher, went out from the Greensburg church and began meeting in a garment factory here in town. The differences that precipitated their departure from us were strictly personal and in no way doctrinal. Following the departure of these brethren, many hurtful things and false rumors were spoken and printed about the church here. Meanwhile, the

Greensburg church still meets on Court Street where it always has met and continues to stand for the truth as it has through the years.

The faithful church at 12th Street in Bowling Green continues to send preachers to help us on the Lord's day each week. Some of the men who have preached for us lately include: Brethren Ray Thomas, Vernon Gary, H. H. Clark, and Harold Goolden. Other faithful preachers and Christians from other churches who have visited and encouraged us in our efforts to serve the Lord include, Bob Buchanon from Greens Chapel, Everett Harden from the Westwood congregation in Glasgow, and Filly Williams from Tompkinsville.

Brother Ronald Mosby from Louisville, Ky., is scheduled to preach for us in a gospel meeting Sept. 5-11. We pray the Lord will bless this effort and all our work together in His name's honor and glory.

— The Greensburg church

Walter J. Schreiner, Florida College Trailer Park, Box 74, Temple Terrace, Fla. 33617 — I have determined to leave secular work and devote full time work to preaching. I am 24 years of age, married and have two children, expecting the third in June, 1971. I attended Florida College 1965-1967. I preached at Mt. Vernon, Ohio on a part-time basis for about 5 months, at West Broad St., Columbus, Ohio for about 3 months, and at Punta Gorda, Fla., for about 10 months. For reference concerning me write to Leonard Robins, church of Christ, 3361 West Broad St., Columbus, Ohio 43204 or Homer Hailey, Florida College, Temple Terrace, Fla. 33617.

E. L. Flannery, 27019 150th Place, S.E., Kent, Wash. 98031 — We had a wonderful gospel meeting with Jerry Bassett. One was restored and four baptized during the seven day meeting. Another couple were baptized later. Since November, 1970 we have had 20 baptisms in all here.

PAP

THE BROKEN MOLD

A light hearted attempt at biography of James P. Miller by his only son, Rodney Miller.

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