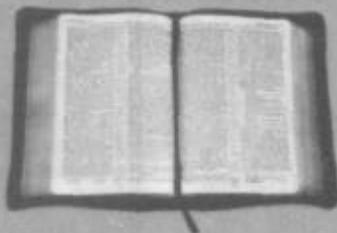


SEARCHING *the* SCRIPTURES

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.

VOLUME VIII

SEPTEMBER, 1967

NUMBER 9

HAVE WE TOTALLY FAILED?

H. E. Phillips

This generation boasts of accomplishments above and beyond all preceding generations of man. We read in papers and see on television the great feats scientists, doctors, educators and engineers have and are accomplishing. All this is acclaimed as indication of a great forward movement in the development of the human race. But does this really indicate that we have made progress? Human wisdom alone and its results are foolishness to God when men do not respect the divine wisdom of God. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1:27-29). Human wisdom can never bring man closer to God.

There is a wisdom that cannot be found in the test tube or in the text book; it can be found only in the revelation of God to man. This wisdom is the only thing that will really make man what he ought to be. Without it man becomes as savage as the beast and as depraved as Satan himself. Real and lasting progress can only be found by learning and doing this wisdom which is revealed in the book of God.

While we fire rockets to the moon and invent weapons of war that can wipe out entire nations, while we develop medical science and engineering methods that can exceed anything humanity has ever known, the moral and spiritual conditions of this world are about as low as they have ever been. Money, military power, scientific achievement and all other developments of human wisdom will never lift man from the pit of moral decay. Only the knowledge of God's word and the practice of it will make us prosperous and happy.

The signs of our failure appear in the same papers in which we read of the great accomplishments of our age and on the same television we watch day

after day. The rebellion against law and order by many of those little more than children is now a common occurrence. What is wrong that the coming generation generally rejects law and order? What has happened to the young people of our time? The answer is obvious: parents have totally failed in bringing up their children in the nurture and admonition of the Lord (Eph. 6:4). There has been no teaching of the word of the Lord nor of the principles therein contained. Instead of providing good reading material for their children — and for themselves — parents have allowed pornography and such trash to be read by their children. They read it themselves!

Parents give little thought to the company their children keep and the places where they spend most of their time. These children grow up with no feeling of love or concern for parental authority. As a result of this they soon have no regard for the civil authorities and certainly none for God and His word! With this condition existing, can we claim any success at all with the coming generation in general?

I recently heard a United States congressman read a report on television that stated the population of this generation in the United States was up 9% and crime during the same period of time was up 62%. This is the bitter fruit we must reap for the lack of teaching and not giving attention to our children. I wonder what the next twenty-five years will bring. Unless the money-mad, power-craze, lustful-centered thinking that seems to dominate the average person today is replaced by an industrious, spiritual minded, law abiding citizen, this world is headed for eternal ruin.

Parents must set good examples for their children. They must provide good reading matter for them and wholesome entertainment that exercises the body and mind. They must teach them good habits and proper respect for the laws of God and man. The first step in getting this job done is to set the example for them! Be a good citizen yourself! Before and above all, learn and obey the will of God in heaven and obey it. You will be happier here and in eternity!

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8).

COMMENTS TO EDITORS

"May the good Lord of us all continue to give you the will and health to continue your work, which does so much good, in every honest heart, wherever the paper goes." — Harry B. Thetford, Orlando, Fla.

"I enjoy very much **Searching The Scriptures**. I think it is one of the best I have ever read. If more people would read it and think on the things discussed, and compare them with the Bible, we would be more united and good would result." — J. G. Jones, Crestview, Fla.

"I count your paper one of the best." — Joe D. Scarborough, Dickinson, Texas.

"It is encouraging to know that there are brethren who will stand for the truth in these troubled times. It seems that the church of Christ is fast becoming another denomination. May God help us to stem the tide. God bless you, Mr. Inside and Mr. Outside." — E.F. O'Neal, Doniphan, Mo.

"I continue to enjoy *Searching The Scriptures*." — Horace Huggins, Meridian, Miss.

"*Searching The Scriptures* continues to be a blessing: look forward to receiving it each month." — Sam W. Garrison, Nashville, Tenn.

"I have profited much by reading this paper . . . God bless you in this great work." — Sarah E. Patton, Bellaire, Texas.

"I continue to appreciate the good work you are doing through the paper. Keep it up." — James Hahn, Scottsville, Ky.

"I continue to enjoy the paper very much and pass it on to others." — Mrs. J. B. Shull, Louisville, Ky.

"I am eternally grateful for your paper *Searching The Scriptures*." — Charles F. House, San Luis, Ariz.

"We receive each issue of *Searching The Scriptures* with pleasure and think it to be among the best of papers." — Gilbert Pugh, Pine Apple, Ala.

"I enjoy your paper very much and pass it on to others who are enjoying it also." — Mrs. A. A. Cook, Fort Smith, Ark.

"We enjoy the publication very much ..." — Paul Rogers, Miami, Fla.

"*Searching The Scriptures* is one of the finest papers I receive and I thank God for the good it has done and continues to do." — Dudley Ross Spears, Oklahoma City, Okla.

"Someone sent me a copy (*Searching The Scriptures*) and I'm glad to know there are some that stand for the truth." — Harvey Y. Taylor, Carpenter, Miss.

"We read and enjoy *Searching The Scriptures* very much." — Tom Hendricks, Evansville, Ind.

"We enjoy reading *Searching The Scriptures* and wish to continue receiving it." — J. O. Adams, Nashville, Tenn.

"I have received *Searching The Scriptures* since its early days. I consider it an outstanding paper. The articles are timely and well written. I commend the editors and staff for a laborious but worthy work. May your labors bear immeasurable fruit in the Master's Vineyard. I pray for you and brother Miller good health and continuous opportunities to spread the precious word." — Paul Branch, Woodville, Texas.

Searching The Scriptures

Published Monthly At
Tampa, Florida

Second class postage paid at Tampa, Florida.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:
\$3.00 per year in advance

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO.

P. O. Box 17244
Tampa, Florida 33612

Editorial . . . H. E. Phillips

MORE LETTERS TO EDITORS

Last month I reproduced two letters from readers and made some remarks regarding them. I would like to copy two more and review something that is evident to me from them. I have no desire to take advantage of anyone, hence, I offer space to any of these to reply to anything said.

June 11, 1967

Gentlemen:

Please remove my name from your mailing list immediately since we are moving to another city. I do not wish to continue or renew the subscription someone anonymously provided. Some of the expository articles have been helpful but there is too much division among Christians now and your paper's preoccupation with fighting error has missed the mark of reaching the lost and strengthening the saved. A lack of love, Phariseism and intolerance are as unscriptural as any of the "issues" you press.

George Edwards
834 Ransom Rd.
Winston-Salem, N. C.

I appreciate the frank and direct manner in which this gentleman speaks his mind. I have no doubt but that he is sincere in what he says. However, two or three things are obvious from this letter. He makes "fighting error" opposed to "reaching the lost and strengthening the saved." Fighting error misses the mark of saving the lost. Paul said, "fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12). Also, "I have fought a good fight. . ." (II Tim. 4:7).

Does this mean that Paul missed the mark of reaching the lost? One is lost because he is in error. How are you going to save that lost soul without fighting his error?

Paul "withstood" Peter to the face, "because he was to be blamed" (Gal. 2:11). That meant that he "walked not uprightly according to the truth of the gospel" (Gal. 2:14). Did Paul do wrong because he was "fighting error" in the life of another apostle?

A lack of love is charged against us. How should one act when he has love? Does this mean that love forbids exposing error? If not, how does one know I lack love? I affirm that one who loves God, Christ, the truth, and the lost souls of men will expose the error that binds the souls of men and speak boldly the word of God. In Ephesus Paul "kept back nothing that was profitable" and I must do the same if I love the truth (Acts 20:20).

We are charged with Phariseism and intolerance. One of the sins of the Pharisees was that they would not listen to anything that opposed their traditions. When Stephen was stoned to death for preaching the truth, Saul "consented unto his death" (Acts 8:1). Saul (Paul) was "an Hebrew of the Hebrews; as touching the law, a Pharisee" (Phil. 3:5). Are we to understand that intolerance is wrong where truth is involved? Can a child of God tolerate sin and please God? I doubt that anyone who knows the Bible would so admit. Earnestly contending for the faith which was once delivered unto the saints (Jude 3) does not indicate a lack of love for those in error, or Phariseism or intolerance in a bad sense. One is intolerant of divine truth when he will not expose error by the word of God.

July 10, 1967

Dear Bro. in Christ:

Please discontinue this subscription. I believe the scriptures to teach brotherly love and long suffering and also a togetherness of Christians regardless of the location of their **building**. Evidently you believe the location separates us as far as having one cause in mind, and that is saving souls. Here in this area where our family is the only Christian family within a 45 mile radius we would certainly welcome a radio program or **any effort** to reach souls as the commission was only to teach not (**how**) or what method. In this area we don't need to spread "division propaganda" but show the "denominational world" that we are Christians because as Christ said "love one another that the world may know you are of me."

I pray that you consider your articles and stop spreading division and ill will between brethren.

Sincerely,
Freda Wall
139 Greaton Rd.
New Richmond, Wise.

This letter shows a lack of understanding of both the word of God and what I believe and teach. I, too, believe the scriptures teach brotherly love and long suffering and a "togetherness of Christians." But what does that have to do with the location of their building? Where did I ever indicate in any way that the location of a building had anything to do with brotherly love, long suffering or unity among Chris-

tians? I do **not** believe that location (geographically) has anything to do with having the same cause in mind or saving souls.

This person says that no Christians live within a 45 mile radius of this family and they would welcome any radio program or **any effort** to reach souls. Does the author of this letter really believe that someone is opposed to preaching the gospel over the radio? I certainly am not! But it is said that **any effort** to reach souls was welcomed. What about the Missionary Society? No, I had better not ask that question because I have found dozens who claim to have been in the church for years who now say it is all right to use the Missionary Society. What about getting a Billy Graham Campaign in that area to reach souls? No, I guess that question would not prove the point either. I have heard some who professed to be gospel preachers claim that Billy Graham is doing a good work. **Any effort** to reach lost souls would include all and exclude none. There can be no wrong way according to this view.

It is also said that they do not need to spread "division propaganda" but show the "denominational world" that we are Christians by loving one another. Christ said: "Think not that I am come to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:34,35). Is this not "division propaganda" which the Lord taught? I suppose Christ would not be welcomed in this area.

Paul withstood Peter to the face before them all because he and Barnabas walked not uprightly according to the truth of the gospel (Gal. 2:11-14). I guess Paul had not learned that he should not spread "division propaganda" and show a lack of love by exposing the sin of Peter and Barnabas before them all.

This idea that exposing sin among brethren is the lack of brotherly love is contrary to everything taught in the New Testament. The truth is that one who will not tell another of his sin lacks love for that person, for the truth and for God. Love rejoiceth not in iniquity (lawlessness), but rejoiceth in the truth (I Cor. 13:6). I would like for someone to tell me how I can preach the whole counsel of God and not condemn error both among brethren and in the world.

TIME TO RENEW?

Please check your expiration date and if your subscription has expired, send in your renewal today. This way you will not miss a single issue of *Searching The Scriptures*.

ONE YEAR — \$3.00

Mail to:

P. O. Box 17244
Tampa, Florida 33612

THINGS APPOINTED

James P. Miller

The great address of the apostle Paul in the city of Athens, recorded in the seventeenth chapter of the Acts of the apostles, has been the object of study for decades. It is monumental because it is one of the only recorded sermons to the Gentiles. Other major addresses in the book of Acts are for the Jews such as the great sermon on the day of Pentecost by Peter and the wonderful sermon by Paul in Antioch of Pisidia. The difference in the approach to the gospel as the Holy Spirit directed is worthy of long study. In the sermons to the Jews it was not necessary to go back to the creation of the world and identify Jehovah as the maker of the worlds and all things therein, but simply to start with the fulfillment of the law and the prophets. In this great sermon in the midst of Mars Hill the apostle starts with the unknown God and declares that, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things . . ."

This approach to the Gentiles is explained in his great statement about them as a nation in Ephesians 2:11,12 where he declares that they were "without God in the world." This is a lesson for the preacher of any age. We should study the audience and preach to the needs of the people. Of course we are no longer directly guided by the Holy Spirit but should be guided by these great examples in his word. There are other powerful lessons in this great sermon. The scientific truth that we are all made of one blood, vs. 26, the nature of the true God vs. 27, and our dependence on Him in vs. 28.

At the conclusion of this great lesson Paul makes the following profound statements as found in verses 30, 31:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The word appointed in the passage means "to make to stand." (See Vines Expository Dictionary, page 67.)

THE APPOINTED DAY

Paul declares that God has appointed a day. He has made a day to stand. Think dear readers what a great day this will be. John in the book of the Revelation in Rev. 20:11,12 had this revelation, "And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heavens fled away; and there was no place found for them, and I saw the dead, small and great, stand before

God . . ." All of earth will be there. Small and great, black and white, good and bad, will be present before the throne of Christ. Jesus called this appointed day the "last day." In John 6:40 he said, "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise Him up in the last day." Job in the long ago cries out in Job 14:14, "If a man die shall he live again? all the days of my appointed time will I wait, till my change come." Yes, there is an appointed day.

THE APPOINTED DEED

Just as there is an appointed day there is an appointed deed to be done. Paul says, ". . . in the which he will judge the world . . ." The activity appointed for that day is judgment. The appointed audience is the world and all will be judged. Every man that lives or has lived will appear before the judgment seat of Christ. How sobering a fact it should be that none will escape judgment. In Romans 14:10, "for we shall all stand before the judgment seat of Christ."

THE APPOINTED STANDARD

Just as there is an appointed day and an appointed judge there is an appointed standard. Hear Paul again in the same verse when he says . . . he will judge the world in righteousness . . ." The standard appointed is righteousness. Little does the student of the Bible need to be reminded in regard to righteousness. Some of the most familiar passages in the Bible deal with this theme. In Romans 1:16,17 the apostle tells us of righteousness. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." Again this passage in Romans 10:3 where Paul tells of the plight of his fellow countrymen. "For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God." God's righteousness was the gospel of Jesus Christ.

Mankind will be judged according to the words of Christ. In John 12:48 the master has this to say, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day." John calls this "the books" that will be opened. In Revelation 20:12. . . "the books were opened and another book was opened which was the book of life; and the dead were judged out of the things which were written in the books, according to their works." Think, dear reader, we know what the appointed standard will be, we know the examination before we ever sit down to take the test. The standard will be the word of God. How wonderful it is to know how we will be judged. If we fail to meet the test it can be no one's fault but our own for from the first days of accountability our standard is before us. Think of a man who will fail as simple a test as the statement of Christ, "He that believeth and is baptized shall be saved." If we fail in that day we will be truly without excuse.

THE APPOINTED JUDGE

I heard brother Byron Conley say in a meeting several years ago at Seminole where I preach, that the first time it was, "Christ before Pilate but the next time it will be Pilate before Christ." I am sure that this was not original with brother Conley but it was the first time I had heard it stated just that way. Christ will be the judge. Paul says he will judge, "by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Jesus explains it in this manner in John 5:22-27,

"For the Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father: He that honoureth not the Son, honoureth not the Father which sent Him, Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and he hath given him authority to execute judgment also, because he is the Son of God." What a wonderful Judge he will be. A Judge who loved us and died for us. How thankful we should be for such a Judge but dear reader never be mis-led, he will be a Judge who will demand obedience to his law. Paul states it in this way in these great passages from II Thes. 1:7,8, "And to you who are troubled rest with us, when the Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Christ will judge and bring "mighty Angels" to enforce his vengeance on those who would not obey.

THE BIBLE STUDY TEXTBOOK SERIES — COMMENTARIES

Used as workbooks and teaching manuals

GOSPEL OF JOHN, VOL. I, by Paul Butler	\$4.95
ACTS MADE ACTUAL, by Don De Welt	5.95
ROMANS REALIZED, by Don De Welt	4.95
STUDIES IN I CORINTHIANS,	
by T. R. Applebury	4.95
GUIDANCE FROM GALATIANS,	
by Don Boatman	3.95
EPHESIANS—THE GLORIOUS CHURCH	
Wilbur Fields	3.95
THINKING THROUGH THESSALONIANS	
Wilbur Fields	4.95
PAUL'S LETTERS TO TIMOTHY AND TITUS,	
Don De Welt	4.95
HELPS FROM HEBREWS, Don Boatman	5.95
LETTERS FROM PETER, Bruce Oberst	3.95
REVELATION—THE SEER, THE SAVIOUR AND THE SAVED, John D. Strauss	5.95

All eleven volumes — \$48.00

A REVIEW OF BRO. MARSHALL PATTON ON I COR. 11:2-16

William H. Lewis, Indianapolis, Ind.

In the April, 1967, issue of "Searching The Scriptures", pages 3 and 4, is an article by Bro. Marshall Patton on I Cor. 11:2-16, in which he takes the position that what Paul taught in that passage is not binding on us today. With this I disagree.

First, let me say this "review" is not a "personal attack" on Bro. Patton. He is one of the finest Christian gentlemen that I know among my preaching brethren. I wish it were so that I did not have to disagree with those of my brethren "of like precious faith." However, it has been my policy since I started preaching to place "conviction" above friendship, popularity, and advantage. I believe that I have just as much right to teach what I believe the Bible teaches on this subject as have those with whom I disagree. (I appreciate so very much the "editorial policy" of this paper. Bro. Phillips wrote me: "My policy is to publish both (or all three, four, etc.) sides of every issue. I like for writers to speak boldly, plainly, kindly and scripturally." I will try to do this.)

I join with Bro. Patton in saying: "I am persuaded that tolerance should be exercised among brethren while we all continue to study the issues objectively ... It is an individual matter AND OUGHT NOT TO BE MADE A TEST OF FELLOWSHIP." I am sure that such will not be made a test of fellowship unless someone begins to have "preaching appointments" canceled, or, in anyway tries to hurt the influence of those with whom they disagree on the matter!

Bro. Patton says: "The primary issue involves whether or not what Paul bound on the saints at Corinth in these verses relative to covering the head, was bound on saints everywhere and for all time." I say it WAS "bound on saints everywhere and for all time," and for the same reason it was bound on the saints at Corinth! Now WHY was the "covering the head bound on saints" at Corinth? When we find the answer to this question, and, also, find that the same "relationship" prevails today, then, the only answer that can be logically reached is: WHAT PAUL BOUND ON THE CORINTHIANS IN THESE VERSES IS "BOUND UPON SAINTS EVERYWHERE, AND FOR ALL TIMES!"

BRO. PATTON OBSERVES THE PASSOVER!

Bro. Patton says: "For the sake of brevity and the unanimity that already prevails we may pass over some things, namely, the divine order of God over Christ over man over woman. This order of authority has been ordained of God and prevails for all men for all time and, therefore, must be respected by all." No, Bro. Patton, WE WILL NOT "Pass over" this relationship of God, Christ, man and woman! THAT IS THE VERY FOUNDATION OF PAUL'S ARGUMENT ON WHY MAN MUST NOT "COVER HIS HEAD" when he "prays or prophesies", and

WHY a WOMAN SHOULD! In I Cor. 11:3, Paul states that the divine order of this relationship is God over Christ, Christ over man, and man over woman. Bro. Patton says that this relationship still exists. I agree with him. IF Paul commanded the MAN to "pray or prophesy" in Corinth with UNCOVERED head BECAUSE OF THIS RELATIONSHIP, and the WOMAN to "pray or prophesy" with COVERED head for the same reason, AND THIS RELATIONSHIP STILL EXISTS, WHY IS NOT THE MAN TO LEAVE HIS "HEAD UNCOVERED" AND THE WOMAN TO "COVER HER HEAD" WHEN THEY PRAY TODAY? IF this relationship demanded **some kind** of manifestation on the part of man and woman "in Corinth" by the wearing, or the refusal to wear, an artificial covering, WHY is not the "covering" needed today, and for the same reason that it was needed "In Paul's day"? There are a number of reasons in this passage WHY a woman should cover her head, and WHY the man SHOULD NOT, when they "pray." They are because of: (1) The divine order of God, Christ, man, and woman, (V.3) (2) the order of creation, (vs. 7-9) (3) the angels, (V.10) (4) the judgement of the "wise", (V.13, See also I Cor. 10:15,16) (5) nature's proof of "long hair," (V.14) (6) the UNIVERSAL PRACTICE OF PAUL'S TEACHING IN ALL OF THE CHURCHES. (V.16) THESE ARE THE "REASONS" WHY THE WOMEN AT CORINTH WERE TO COVER THEIR HEADS WHEN THEY "PRAYED OR PROPHESED." THESE ARE THE REASONS WHY THE WOMAN SHOULD "COVER HER HEAD" WHEN SHE PRAYS TODAY!

In verse 7, Paul said that a **man ought NOT** to cover his head "because he is the image and glory of God. Nothing is said about "custom" in this verse. Since man is **STILL, TODAY,** "in the image and glory of God," WHY would not the same hold true today — he **OUGHT NOT** to cover his head.

PRAYING AND PROPHESYING

Even though Bro. Patton does not go into the "argument" that a woman would have to be "inspired" before I Cor. 11:2-16, would be binding on us today, he does say: "I affirm that it (the covering, WHL) was because of local usage and custom." One does not have to be "inspired" today for I Cor. 11:2-16, to be binding on us today.

CAN a woman pray today? Does she have to be "inspired" to pray? Certainly not. Verse 13 does not mention "prophesying." It mentions **ONLY PRAYER!** To illustrate:

MK. 16:16—... believeth **AND** is baptized . . . (Two acts necessary to obey this passage.) **OR** is baptized . . . (Only one act necessary to obey this passage).

I Cor. **11:4**— . . . praying **AND** prophesying . . . (Two acts necessary to obey this passage.) **OR** prophesying. . . (Only one act necessary to obey this passage.)

"You CAN have ONE WITHOUT the other"! One CAN "pray" without "prophesying," and one can "pray" without being "inspired". Hence, the passage applies today! I know of no gospel preacher that says that a woman can "prophesy" today. If she can "pray" today, then she should have on her head a

"sign of subjection" to the man. (V. 10).

GENERIC AND SPECIFIC

Bro. Patton takes the position that the "covering" worn by the MAN is "generic," when he said: "... the veil is included it also admits other headgear, thus, making it generic. It forbids man wearing anything on his head while 'praying or prophesying.'" He then said that the "covering" to be worn by the woman is "specific." He quotes Thayer as saying in defining "kata kalupto" to cover up ... to veil OR cover one's self: I Cor. 11:6" (Emp. mine, WHL) "To veil" IS ONE THING, "or to cover one's self" IS ANOTHER! Even Thayer does not say that the woman's "covering" has to be "specific."

I just wonder why all of the translators of the New Testament didn't know about Paul's "generic" and "specific" terms? Listen to a few of them: (1) King James—"uncovered," (2) A.S.V.—"unveiled," (3) Amplified New Testament—"bareheaded," (4) Williams—"bareheaded," and Wuesat uses the term "shawl," and "mantle" with regard to the 'covering'."

What is required to meet the demands of this passage? For the woman's head to be "covered", or, that she be not "bareheaded." Anything that can be used to "cover" a woman's head, or, place her in a position where she will not be "bareheaded," will "fill the bill". If not, why not? This passage does not mention the word "HAT." It does mention two coverings—the NATURAL (the hair), and the ARTIFICIAL covering. (It COULD be a cap, veil, turban, scarf, shawl, mantle, or, it COULD BE A "HAT"! I know of no preacher who says: "A WOMAN MUST WEAR A HAT WHEN SHE PRAYS IN THE ASSEMBLY." If I were to be that "specific" I would fall into the same error as has Bro. Patton when he said that "the woman wore only the veil to signify submission." I would have no more right to say that a woman's "covering" must be a certain TYPE, as I would say it must be a certain COLOR! Neither does Bro. Patton.

BRO. PATTON ON I COR. 11:16

Bro. Patton seemed to think that Paul told the Corinthians to observe his teaching, (v.2) on "covered and uncovered heads," but did not teach people "elsewhere" to do so. He said: "The sign which existed by custom in Corinth did not prevail everywhere else and conformity to it would not signify the same thing everywhere." I suppose that Bro. Patton expects us to accept that statement "at face value" BECAUSE HE SAID IT! It is purely assumption to say that Paul taught the Corinthians to "observe the custom" (?) of "covered and uncovered heads," and leave the impression that no one else, anywhere, was commanded thus to do! Bro. Patton missed Paul's point altogether in verse 16. Chas B. Williams renders this verse: "But if anyone is inclined to be contentious about it, I for my part prescribe NO OTHER PRACTICE THAN THIS, AND NEITHER DO THE CHURCHES OF GOD." (Caps mine, WHL) Moffatt says "... I acknowledge no other MODE OF WORSHIP, AND NEITHER DO CHURCHES OF GOD." (Caps mine, WHL) Adam Clarke said: "BUT IF ANY MAN SEEM TO BE CONTENTIOUS—If any person sets himself up as

a wrangler—puts himself forward as a defender of such points, that a **WOMAN MAY PRAY WITH HER HEAD UNCOVERED, AND THAT A MAN MAY, WITHOUT REPROACH, HAVE LONG HAIR:**

let him know that we have no such custom as either, **NOR ARE THEY SANCTIONED BY ANY OF THE CHURCHES OF GOD, WHETHER AMONG THE JEWS OR THE GENTILES.**" (Caps mine, WHL).

It seems strange that Paul "built an argument" in verses 2-15, saying that a man should NOT "cover" his head when he "prays or prophesies", and have "short hair," and that a woman MUST "cover" her head, and have "long hair", when she does the same thing, and then Bro. Patton says, "It, therefore, admits the possibility of his being elsewhere," and while "elsewhere" **HE WAS NOT TEACHING THE SAME THING THAT HE TAUGHT THE CORINTHIANS.** Had Paul done that, other should have called him "a crank or unreasonable man."

Much more needs to be said on this matter, but I am limited to the space that I can use in this "review". I hope that I will be permitted to go into a more detailed study of this passage sometimes in the future. I have prepared mimeographed lesson on this subject which is more in detail than was this article. If you would like one FREE write me: William H. Lewis, 2986 So. Roena St., Indianapolis, Indiana—46241.

ANSWERS I Peter 3:15

FOR OUR HOPE

Address questions to:

Marshall E. Patton
806 Muriel Dr., S.E.
Huntsville, Alabama 35802

BROTHER LEWIS' REVIEW

Elsewhere in this issue will be found a review by brother William H. Lewis of my article on I Cor. 11:1-16 which appeared in the April 1967 issue of **Searching The Scriptures.**

I sincerely appreciate his spirit, and from his statements and mine (in my former article) it should be obvious that we share mutual feelings toward the work of discussing issues and reviewing what is said. Furthermore, we have mutual appreciation and esteem for each other. It was not my purpose, however, to become this involved when I wrote first on the subject. I thought it best to leave such to those writing the exchange articles referred to in the former article. However, brother Phillips explains that further delay has been encountered, so I am pleased to extend the discussion.

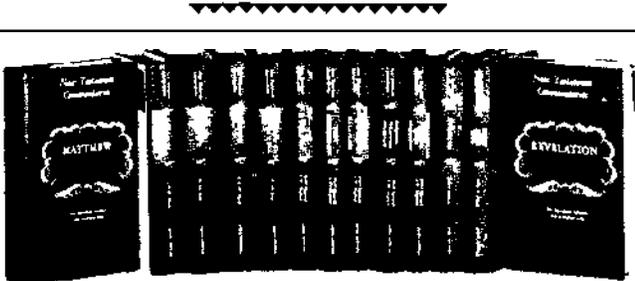
In reviewing another, one must be careful to understand clearly what is reviewed and deal fairly with what is said. This sometimes requires close, careful, reading and study. Brother Lewis' review leaves much to be desired in this respect as the following observations will show.

In paragraph one he makes a statement which as it appears hardly represents me clearly. I believe that Paul taught in I Cor. 11:2-16 (1) that the use of the covering was in conformity to custom, (2) that the "custom" signified submission to the divine order of authority established in these verses, and (3) that wherever this custom prevailed the covering should be used as directed. I, therefore, believe that what Paul taught in I Cor. 11:2-16, as **outlined** above, is as binding today as then.

THE PASSOVER

In paragraph five brother Lewis tries to make capital out of my use of the words "pass over." I ask, Why not "pass over" that on which we already **agree?** My use of the expression applies to nothing else—and to make any other application of it is to pervert my statement. I even named what was to be passed over, namely, the relationships set forth in these verses which as I said, still exist," and with which brother Lewis says, "I agree."

I realize that some make an argument based upon the relationship set forth. Concerning this argument, which brother Lewis makes in his article, I am not disposed to pass over. We shall deal with it presently. There is a difference, however, in passing over an argument based upon this relationship and in passing over the relationship itself and the line of argument establishing it. Thus, the accusation of



Each of the fourteen volumes of **New Testament Commentaries** is clear and nontechnical, easy to understand and easy to use. Each volume provides detailed verse-by-verse explanation of the Biblical book or books it covers.

Matthew , by H. Leo Boles	\$3.75
Mark , by C. E. W. Dorris	3.75
Luke , by H. Leo Boles	3.75
John , by C. E. W. Dorris	3.75
Acts , by H. Leo Boles	3.75
Romans , by David Lipscomb & J. W. Shepherd	3.75
I Corinthians , by David Lipscomb & J. W. Shepherd	3.75
II Corinthians and Galatians , by David Lipscomb & J. W. Shepherd	3.75
Ephesians, Philippians, and Colossians , by J. W. Shepherd	3.75
I & II Thessalonians, I & II Timothy, Titus, Philemon , by J. W. Shepherd	3.75
Hebrews , by Robert Milligan	3.75
James , by Guy N. Woods	3.75
I & II Peter; I, II & III John; Jude , by Guy N. Woods	3.75
Revelation , by John T. Hinds	3.75

The set of 14 volumes — \$49.50

observing the "passover" is an unfair treatment of the matter. Formerly I sought to show why I believed what Paul bound on the Corinthians was a "custom." Other arguments were left for the exchange articles planned by brother Phillips. Brother Lewis' "Review" deals largely with matters not in my article, and, therefore, is hardly a review of what I wrote. The reader will notice that he "observed the pass over" himself so far as my arguments are concerned.

PERTINENT QUESTION

My article posed a pertinent question to the issue, namely, Why did the covering signify respect for the divine order set forth? Furthermore, I said, "The real issue cannot be decided until this question is answered in the light of truth." There followed comments showing the importance of this question. Brother Lewis passed over all this.

PRAYING AND PROPHECYING

Brother Lewis' section under the above caption is not a review of anything I said or implied. I am fully aware that one does not have to be inspired for these verses to apply. Whether or not a woman today must have on her head a "sign of submission" to the man (v. 10) when she prays, depends upon the answer to the "pertinent question" referred to above which brother Lewis conveniently passed over.

GENERIC AND SPECIFIC

Brother Lewis' attempt to answer my argument on the generic and specific coverings of verses four and six fails of its objective. Whether one is "veiled" OR "covers one's self" with something else is of little import so far as the meaning of the original words are concerned. My argument involved the meaning of "kata kalupto" which excludes a hat, cap, turban, and anything that does not "fully cover" the head. Thus, a specific type of covering is authorized for the woman. Again, the argument I made which involved the meaning of the word was passed over.

None of the translators quoted by brother Lewis are at variance with anything I said concerning the meaning of the original words. No, not just anything that keeps a woman from being "bareheaded" will "fill the bill." Why? Because verse six shows the sense in which she is not to be "bareheaded." Paul said "let her be covered"—"kata kalupto"—which means "fully covered."

MISSING LINK

Now, to the argument based upon the relationships set forth in these verses. Brother Lewis affirms that the use of this "covering" is bound today as in Corinth, "and for the same reason." This reason he explains to be the relationship of man over woman which relationship still exist. Brother Lewis is wrong about this because his chain of logic has a **missing link**. Without this missing link his conclusion is an assumption. The missing link is **proof of the universal signification** of the covering. Even he admits that the covering is a "sign of submission to the man (v.10)." The use of the covering according to Paul's directions to the Corinthians was a sign of the re-

lationship set forth and which must always be respected. Therefore, while the relationship is the foundation for all that is taught, the **reason** for the covering was that it **signified** the relationship—it was a **sign** of it. The issue, then, is not, Do these relationships exist today? They do! It is not, Must these relationships be respected now? They must! The issue is, Are they **signified** with the **same thing** everywhere? I affirm the sign changes according to time, place, and circumstances. This brings us back to the issue set forth in my former article which shows this **sign** to be given in the first place because of local usage and custom. I submitted a threefold argument in proof of this position. While brother Lewis made brief reference to some things in the arguments, he passed over the argument itself in every instance. Until these arguments are met and set aside (shown to be in error) the position stands! In connection with the above argument brother Lewis submitted five more reasons for the woman wearing the covering today. Reasons one through three involve the same missing link identified above. The answer to one is the answer to the other. Reasons four and five are related and depend upon the meaning of the word "nature." My answer to this appears in my former article in an argument on the word "nature." This, too, brother Lewis passed over. Reason number six is only an assertion. I offered proof to the contrary in my former article which proof (involving the absence of the word "other" in the original text) was also passed over. While Paul did not call the covering a "custom" in verse seven, he did in verse sixteen. When Paul said man ought to cover his head "because he is in the image and glory of God," it was because of what the covering **signified**. Again, brother Lewis' logic is in error because of the missing link identified above.

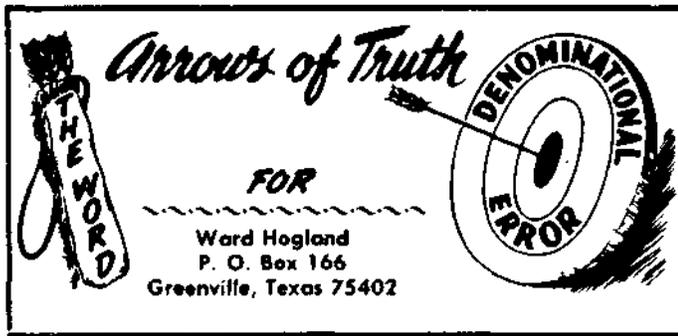
VERSE SIXTEEN

My answer to further comments on verse sixteen, especially the various translations, will be found in my former article which point was passed over in the "Review."

However, if it be granted that some of the translators are right in supplying the word "other," little is lost so far as the position I affirm is concerned. We would then conclude that it was a universal custom in Paul's day. We would still have to reckon with the meaning of the word "custom" as pointed out in my former article. This shows the "covering" to be according to customary usage and not that prescribed by law. Hence, the "covering" is to be used where the custom prevails and where it is a sign of the divine order set forth in these verses. Such **sign** does not prevail either in our day or our country.

Please check the date on this issue and if it is due or over due, send your check for renewal today. We do not want to take your name from our mailing list, but we will have to do so unless we receive your renewal soon if it is due. We thank you for your immediate consideration of this matter.

H. E. Phillips



THE POWER OF APOSTOLIC EXAMPLES

It was about fourteen years ago in a little town called Clarksville, Arkansas that I began to get my education on what some preachers in the church of Christ really believed. It was during a meeting, in which I was preaching, that a conversation came up between the local preacher, whose initials were, I believe, Billy Hale and me. It has been a long time ago so I can't be too sure about his last name. Billy sat in a swivel chair as we discussed the "issues" of the day. He had just graduated from Harding College and was filled with zeal, which was very good if it had been directed into proper channels. I pointed out to Billy that authority was established three ways—direct command, apostolic examples and necessary inference. I went on to show that Acts 20:7, gives us the TIME of the Lord's Supper by apostolic example just as II Cor. 11:8 and Phil. 4:15,16 give us an approved example for sending DIRECTLY to the evangelist. I went on to emphasize that it would be wrong to eat the Lord's Supper any other time, just as it would be wrong for a church to support a preacher any other way; thus making Herald of Truth and sponsoring churches unscriptural. He got the message but turned quickly in his swivel chair and said, "Ward, I want to tell you something; I don't believe apostolic examples establish authority for us today." I got my breath and said, "Well, Billy, do you believe we must eat the Lord's Supper on Sunday only?" He replied, "No sir, I don't. I feel that we could eat the Lord's Supper every day if we wanted to, as long as we observe it on Sunday." I said, "Billy, do your elders know you feel this way about the Lord's Supper?" He replied, "No, they sure don't, because there are many things I believe they do not know about."

Thus, it was in this little town at the foot of the Ozarks that I really learned where we were headed. Since that time many preachers, like Custer's men, have "Bit the dust" in regard to apostolic examples. Gentle reader, do you know that every major apostasy since the inception of the church has come as a result of men denying APOSTOLIC EXAMPLES?

The first major apostasy was the one Paul talked above when he said, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from

meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim.4:1-3). How did this apostasy start? Brethren ignored the APOSTOLIC EXAMPLES of a plurality of elders in every congregation. They said the approved examples were not binding and that one elder in a congregation was as good as a half dozen. This led to the great Roman Catholic apostasy and the appointment of a POPE a few years later. Did you know that we have no direct command for a plurality of elders in every church? All we have is APOSTOLIC EXAMPLES! Who among us would like to ignore these approved examples and go back to ONE MAN RULE? Some of the scriptures which emphasize this fact are I Pet. 5:1 Acts 20:17. At one time I was rebuked for the above affirmation. A preacher told me that Titus 1:5 was a direct command for a plurality of elders in every church. I denied this assertion and here is why—Paul said to Titus, "Ordain elders in every city." Notice he did not say in every **church** but every city. If there is anyone who thinks there was only one church in a city he needs to read Rom. 16:5. If Titus had ordained one elder in a church on the south side of town and one elder in a church on the north side of town he would have ELDERS (plural) in the city but not in every church! So we go right back to where we started—APOSTOLIC EXAMPLES.

The second major apostasy was over the missionary society which came to pass about 1849. What was the argument for its justification? The brethren said the Lord had authorized the churches to cooperate but had not told them how; therefore the missionary society was set up as a means of church cooperation. When brethren began to point out that churches in Bible times sent DIRECT to the evangelist (II Cor. 1:8; Phil. 4:15), and not through a society, the innovators ignored their plea, and let it be known that they did not feel that APOSTOLIC EXAMPLES were binding. Thus, one can easily see what happens when brethren cross the Rubicon (as Leroy Garrett would say) of denying approved examples. There was no tuming back but a continued march into apostasy.

The third major apostasy happened the same way. Many of us tried to tell our liberal brethren that the sponsoring churches and benevolent societies were unscriptural because they violated the APOSTOLIC EXAMPLES of the Bible. They would not listen. Although many of them have not been as frank and fair as Billy, when he said we didn't have to eat the Lord's Supper on Sunday only, they are still fishing out of the same boat! One must deny the power of Apostolic examples in order to endorse the Herald of Truth, Sponsoring churches or the Orphan home. In my public and private discussions with brethren on these matters they all sing the same song. They say, "The Lord authorized churches to cooperate but he did not tell them how, therefore we can use the sponsoring church if we so desire." Robert Gordon Clements, with whom I debated several years ago said, "Ward, I don't deny that they sent DIRECTLY to Paul, and you can do it that way if you desire, but don't tell us we can't do it some other way." Yes indeed! A First Christian Church preacher said to me, "Hogland, go ahead and sing if you desire, I don't

The News Letter Reports

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

object but don't tell us we can't have our instrument if we want to."

Remember, gentle friends, if you deny APOSTOLIC EXAMPLES you must admit that one elder could serve a congregation. You must also agree that Christians could observe the Lord's Supper anytime; and that a Missionary Society is a scriptural way for churches to cooperate. Are you ready for this? If not, for salvation of your soul and the glory of God, give up the innovations of the day and let us join hands and hearts across the Bible as it teaches us by direct command, approved examples and necessary inference.

RUFUS ALTON ELLIOTT

John A. Thurman, Lake City, Fla.

On Saturday afternoon, August 12, 1967, Alton Elliott and a brother-in-law were playing golf in Macon, Georgia, when Alton became dizzy and had to return to the car. When he was found about 3:45 p.m. he lay slumped over in the front seat and unconscious. After being rushed to a Macon hospital, it was found that he had a cerebral hemorrhage. He remained in serious condition and unconscious until his death early on Sunday. Brother Conway Skinner of Buford, South Carolina, conducted the funeral services Tuesday afternoon, August 15th, at Hart's Mortuary in downtown Macon. Brother Elliott had been an evangelist for several years working with congregations in Florida and Georgia. At the time of his death he was serving the church in Jesup, Georgia. Previously he had served the Trilacooche church in Trilby, Florida; the Spring Warrior church near Perry, Florida. Alton attended Florida College in Tampa. He is survived by his wife, Doris Elliott, a devoted and faithful Christian. Sister Elliott will reside with relatives in Macon. Brother Elliott died while on his first vacation in several years.

Harold Tabor moves to Nacogdoches. After three years in Indianapolis, **Harold Tabor** is moving to Nacogdoches, Texas where he will succeed **Yater Tant** in teaching Bible to students from Stephen F. Austin State College. While in Indianapolis he completed his work on a Master of Arts in Old Testament. He worked part-time with the Belmont congregation for one year, assisting in the singing and teaching programs. For the past two years, he has been working with the West Washington Street congregation. **Bill G. Echols** will begin work with this congregation the first of September.

Ward Hogland, Box 166, Greenville, Texas—Meetings this year include Union Heights, Eldorado, Ark.; Myrtle Grove, Pensacola, Fla.; Jackson Heights, Columbia, Tenn.; Martinville, Ark.; Rienzi, Miss.; Cash, Texas; Riverside Drive, Nashville, Tenn.; Bagdad, Pensacola, Fla.; Northside, Conway, Ark. It was

good to have **Keith Sharp, C. R. McRay** and **Jim Beach** to preach while I was away. We are helping in the support of these fine men.

Max Ray, Greensburg, Ky.—After almost two years with the Greensburg, Kentucky church, I am interested in moving to work with another congregation. I am 30 years of age, married and have two children. I have been preaching 10 years. If interested, please contact me at 513 Columbia Highway, Greensburg, Ky. 42743. My phone is 932-4193.

Ray Smith, P.O. Box 87, Chiefland, Fla.—The church in Chiefland, Florida desires to contact a preacher of the gospel to labor with them. If interested, please contact me at the above address.

Larry A. Bunch, Palmetto, Fla. — The church of Christ meeting at 420 9th Ave. will conduct a Gospel Meeting October 1-8 with **Edwin Hayes** doing the preaching. We will meet at 7:30 each week-night and on Sunday at 9:30 a.m. for Bible Study, 10:30 a.m. and 6:30 p.m. for Worship services. To our winter visitors in this area we extend an invitation to worship with us during your stay here. The church in Palmetto and the one in Cortez presents a half-hour radio program each Sunday at 8:00 a.m. over WTRL 1490 Bradenton.

DEBATE IN AKRON, OHIO

Connie W. Adams, Akron, Ohio 44301

Ferrell Jenkins of the Brown St. congregation and **Bill Heinselman** of the Westside congregation, both in Akron, will meet in public discussion Dec. 4th, 5th, 7th and 8th. On Dec. 4th and 7th the debate will be held in the Brown St. building at 1835 Brown St. On Dec. 5th and 8th it will be held in the Westside building at 645 Revere Rd. Sessions will begin at 7:30 each evening. Propositions the first two nights involve the scripturality of churches contributing to such benevolent institutions as Midwestern Children's Home, Cincinnati, Ohio; and Potter Orphan Home and School, Inc., Bowling Green, Ky. Heinselman will defend such practice while Jenkins will deny that it is scriptural.

The last two nights propositions concern the Herald of Truth with Heinselman defending it and Jenkins opposing it.

These men are able representatives of the views they hold. We urge all who can to avail themselves of this opportunity to study these issues in this manner.

— 303 Selden Ave.

Charles E. Murray, Lake Wales, Fla. — I preached in a meeting at Montrose, Arkansas, August 6-13. Two were baptized and one restored. The congregation at Montrose is only a little over two years old, but has made a remarkable growth in that time.

They own the property and the meeting house where they worship. The meeting was well attended each night. **Jimmy Lane** is the preacher there.

James P. Miller, 2523 West Diana, Tampa, Fla.—The summer months have not found me idle. I have preached in several meetings. In July I was with the Jordon Park congregation in Huntsville, Alabama and enjoyed the stay with **Leonard Tyler** and this fine congregation of the Lord's people. Jordon Park is a strong congregation of over 300 members. During the meeting we broke all records in recent years for attendance at all services. I also enjoyed the fellowship and support of brethren **Patton**, question and answer man for the paper, and **Jackson** who preach for other fine congregations in the city. Brother **Granville Tyler** from Decatur and many other preachers were in attendance . . . From Huntsville I went to Bear Wallow, Kentucky. This fine rural congregation is about four miles from Horse Cave and is in the beautiful cave section of Kentucky. It was a joy to be with brother **Max Ogden** who is much loved by the people in southern Kentucky. The cause of truth is strong in Northern Alabama and is making fine progress in Kentucky. A score of preachers, mostly young men, attended the meeting at Bear Wallow. It was encouraging to me to see them standing for truth . . . At this writing I am in a meeting with the Blue Ash congregation in Cincinnati, Ohio. Brother **Fred Stacey** has just moved to take up the work of an evangelist here. Brother Stacey is a young man of fine ability. Blue Ash is the oldest of the congregations in the city standing for the all-sufficiency of the church. There are several others, all medium in size, standing for the old paths. By medium I mean from 135 to 175 members. The Blue Ash congregation meets at 4667 Cooper Road . . . The church in Covington with **John Welch** meets at 2630 James Avenue . . . Evendale with **John Clark** at 3759 Glendale-Milfird Road . . . Lockland with **Wayne Chaoell** at 419 West Wyoming . . . Pisgah with **Leo Plyer** on Route 42 and Dimmick Rd. . . . Loveland Heights with **H. A. Mobley** at 1556 West Loveland Avenue.

MEETING AT SEMINOLE, TAMPA, FLA.

Brother **Don Bassett** of Sacramento, California will do the preaching in a meeting with the Seminole church in October. The dates for the series are October 15-25. Brother Bassett formerly worked with the church here and all are looking forward to his return. Services will be at 7:30 each evening.

RODNEY MILLER TO FT. WORTH

My son **Rodney M. Miller** is now working with the Haltom City congregation in Haltom City, Texas. This is a part of greater Ft. Worth on the east side of the city. The church meets at 6101 Linton and although small in number is strong in faith and making good progress. If you are in Ft. Worth visit with them.

We Need Your Subscriptions Now!



WORD STUDIES IN NEW TESTAMENT BENEVOLENCE: No. 6

ELEEMOSUNE

The word **eleemosune** occurs thirteen times in the Greek Testament, and in fifty-nine passages in the Septuagint. In classical Greek the term means "pity," "mercy" in the primary sense, and "charity," "alms" in the secondary sense. Moulton observes that the term is used frequently in Tobit for alms-giving, (**Vocabulary of the Greek Testament**, p. 203.) The **koine** Greek lexicons define the word "kind deed," "alms," "charitable giving," in the primary sense, and Acts 24:17 is given as a case in point.

PROSPHORA

Prospora, which occurs in fourteen passages in the LXX, is used in the papyri for dowry in marriage, and for gifts of various sorts.

The primary meaning of **prospora** in classical Greek is "bringing to," "applying," "offering," (from **prosphero**, "I bring to"). Secondary meanings are "bounty," "benefit," "food," etc.

Prospora, occurring in nine passages in the Greek Testament, is usually, in the New Testament use, "sacrifice," offering," with the secondary sense of "gift."

"GIFTS AND OFFERINGS"

The expression **elemosunas kai prosporas** ("gifts and offerings") is cited particularly because of its relation to the contribution for the saints in Judea. The majority of Bible students connect both of these terms to the contribution, but some assert that the former term only, refers to the collection. It will be remembered that Paul said, as he closed his third mission tour in Jerusalem, "... I come to bring alms and offerings," Acts 24:17. This apparently refers to the collection taken from the churches for the saints in Jerusalem. As it has been stated, however, some students assert that the "offerings" refer to the sacrifices that Paul made in the Temple in connection with the vow he took, Acts 21:26.

DIAKONEO

Diakoneo occurs thirty-four times in the Greek Testament, and denotes "to minister to one," "to offer food and drink to guests at table." But the **koine** Greek lexicons give the meaning "supply food and the necessaries of life" as the word is used in Rom. 15:25. This is, therefore, what Paul had in mind when he said that he was going to "minister" to the poor saints in Jerusalem.

When vacationing, traveling or moving -



WORSHIP WITH THESE CHURCHES

BIRMINGHAM, ALABAMA

**PLEASANT GROVE
CHURCH OF CHRIST**
meets at
PARK RD., PLEASANT GROVE

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Owen J. Calvert
PHONE: 781-2181

TAMPA, FLORIDA

**FOREST HILLS
CHURCH OF CHRIST**
meets at
1011 W. LINEBAUGH AVENUE

Schedule of Services

LORD'S DAY

BIBLE STUDY 9:00 A.M.
MORNING WORSHIP 9:50 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: H. E. Phillips
PHONE: 935-3691

ROMULUS, MICHIGAN

**ROMULUS
CHURCH OF CHRIST**
meets at
9426 S. WAYNE ROAD

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:00 P.M.

Evangelist: Philip A. Morr
PHONE: 721-2884

JACKSONVILLE, FLORIDA

**HYDE PARK
CHURCH OF CHRIST**
meets at
**CORNER LAKE WEIR &
CONANT AVENUE**

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 7:00 P.M.
WEDNESDAY BIBLE STUDY 7:45 P.M.

Evangelist: Ramie Rhoden
PHONE: 781-5704

BRADENTON, FLORIDA

**WEST BRADENTON
CHURCH OF CHRIST**
meets at
1619 10th AVENUE WEST

Schedule of Services

LORD'S DAY

BIBLE STUDY 9:45 A.M.
MORNING WORSHIP 10:45 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Olin Hastings
PHONE: 746-0305

TAMPA, FLORIDA

**SEMINOLE
CHURCH OF CHRIST**
meets at
ROME AVE. & WISHART BLVD.

Schedule of Services

LORD'S DAY

BIBLE STUDY 9:45 A.M.
MORNING WORSHIP 10:45 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: James P. Miller
James G. Walker

OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE
CHURCH OF CHRIST**
meets at
920 N. ROCKWELL AVENUE

Schedule of Services

LORD'S DAY

BIBLE STUDY 9:45 A.M.
MORNING WORSHIP 10:45 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Bill McMurry
PHONE: SU 9-1428

BIRMINGHAM, ALABAMA

**ELM STREET
CHURCH OF CHRIST**
meets at
1625 ELM STREET, S.W.

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Dennis L. Reed
PHONE: 788-8335

MIAMI, FLORIDA

**NORTH MIAMI AVENUE
CHURCH OF CHRIST**
meets at
143rd ST. & NO. MIAMI AVE.

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Bobby Thompson
PHONE: 685-3203

DECATUR, GEORGIA

**GLENWOOD HILLS
CHURCH OF CHRIST**
meets at
2957 GLENWOOD AVE.

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 7:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: J. Edward Nowlin
PHONE: 377-7782

JACKSON, TENNESSEE

**HOLLYWOOD DRIVE
CHURCH OF CHRIST**
meets at
H'WOOD DR. AT HATTON

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: L. Earl Fly
PHONE: 424-2821

MURFREESBORO, TENNESSEE

**WESTVUE
CHURCH OF CHRIST**
meets at
316 KINGS HIGHWAY

Schedule of Services

LORD'S DAY

BIBLE STUDY 9:45 A.M.
MORNING WORSHIP 10:45 A.M.
EVENING WORSHIP 7:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Thomas G. O'Neal
PHONE: 893-3355

ORLANDO, FLORIDA

**HOLDEN HEIGHTS
CHURCH OF CHRIST**
meets at
1000 22nd STREET

Schedule of Services

LORD'S DAY

BIBLE STUDY 9:45 A.M.
MORNING WORSHIP 10:50 A.M.
EVENING WORSHIP 7:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Jim Ward
PHONE: 424-3533

LOUISVILLE, KENTUCKY

**EXPRESSWAY
CHURCH OF CHRIST**
meets at
4437 SOUTH 6th STREET

Schedule of Services

LORD'S DAY

MORNING WORSHIP 9:00 A.M.
BIBLE STUDY 10:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Jas. P. Needham
PHONE: 366-0884

PASCAGOULA, MISSISSIPPI

**25th STREET
CHURCH OF CHRIST**
meets at
**1.3 Mi. from Hwy. 90 on
Chico Rd.**

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:30 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Dick Blackford
PHONE: 475-9354

MIAMI, FLORIDA

**SOUTHWEST
CHURCH OF CHRIST**
meets at
**1450 S.W. 24th AVENUE
(Coral Gables area)**

Schedule of Services

LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11:00 A.M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7:30 P.M.

Evangelist: Leo Rogol
PHONE: 443-3376

ADVERTISE FOR \$5.00 PER MONTH — \$60.00 PER YEAR

When vacationing, traveling or moving...



WORSHIP WITH THESE CHURCHES

NASHVILLE, TENNESSEE

**FRANKLIN ROAD
CHURCH OF CHRIST**
meets at
3915 FRANKLIN ROAD

Schedule of Services
LORD'S DAY

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

Evangelist: D. W. Claypool
PHONE: 832-9456

COLUMBUS, GEORGIA

**CHURCH OF CHRIST
IN ROSE HILL**
meets at
2216 HAMILTON AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M.
Wednesday Bible Study	7 30 P M

Preacher:
Charles G. Caldwell, Jr.
PHONE: 323-9351

GAINESVILLE, FLORIDA

**NORTHEAST
CHURCH OF CHRIST**
meets at
**CORNER 16th AVENUE &
15th STREET N.E.**

Schedule of Services
LORD'S DAY

BIBLE STUDY	9-00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P.M.

Evangelist: John Witt
PHONE: 376-5023

LEESBURG, FLORIDA

**CENTRAL
CHURCH OF CHRIST**
meets at
**107 SOUTH OAK STREET
off West Main St.**

Schedule of Services
LORD'S DAY

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11-00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P.M.

Contact: G R Wheeler
PHONE: 787-7916

CLEARWATER, FLORIDA

**HERCULES AVENUE
CHURCH OF CHRIST**
meets at
601 SO. HERCULES AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P.M.

Evangelist: Preston Weeks
PHONE: 442-9267

THIS SPACE

\$5.00

PER MONTH

ADVERTISE FOR \$5.00 PER MONTH — \$60.00 PER YEAR

The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin
707 Salem Ave.
Rolla, Mo.

**"FORCED BAPTISM" AND ROMAN
CATHOLIC HOSPITALS**

In the past few weeks, a report has been circulated to the effect that a Catholic hospital in the State of Indiana, was the scene of the "forced baptism" of a little four-year-old girl whose parents are not Catholics. This report has been more recently denied by the hospital authorities, and the non-Catholic minister who wrote the initial report of the alleged instance, has "retracted" the report, according to the ST. LOUIS REVIEW, a Roman Catholic publication.

However, inasmuch as this writer knows nothing of the actual happenings in Indiana, we consider it to be of value for us to present some excerpts from authentic Roman Catholic publications, explaining the Catholic practice of administering "baptism" to patients in hospitals, etc.

"In the case of children who are in some danger but who may live until the use of reason, Baptism should be withheld unless at least one of the parents consents, and there is reason to believe that the child will be brought up as a Catholic. In the case of children who are in **immediate danger of death, or actually dying**, however, Baptism should be administered at once, secretly if necessary." (The Catholic Nurse, by Brian D. Johnson, page 155, Second Edition, Published 1952.)

Please note that the above quotation indicates that baptism may be withheld **IF THERE IS REASON TO BELIEVE THAT THE CHILD WILL BE BROUGHT UP AS A CATHOLIC**. Also, please note that if the child is in danger of death, or actually dying, **BAPTISM SHOULD BE ADMINISTERED AT ONCE, SECRETLY IF NECESSARY!** This instruction is contained in a book of instructions for the nurse who is a Roman Catholic, and is contained in a chapter entitled: "When Should One Baptise?" Here is another quotation from an authentic Catholic publication:

"In the case of the **new-born child**, baptism is to be administered as soon as there is danger of death. This favor is to be accorded even to children of non-Catholic parents unless there is a certainty that the parents will be displeased

by such action, and hatred or persecution of the Church will be the result, even though the baptism be secret." (Moral Problems In Hospital Practice, by Finney & O'Brien, Copyrighted 1956, page 282.)

This second quotation admits that baptism "IS TO BE ACCORDED EVEN TO CHILDREN OF NON-CATHOLIC PARENTS" unless it is CERTAIN that the parents would be displeased by the action or secondly, that hatred and persecution of the Catholic Church would result. . . "EVEN THOUGH THE BAPTISM BE SECRET."

Concerning ADULTS who are UNCONSCIOUS . . . the same book instructs:

"If a person is unconscious and would have no means of learning that he was baptized, so that there is no danger of resultant hatred or persecution of the Church, such an adult ought to be baptized. This is true even if the patient has been heard to express apparently contradictory intentions." (Moral Problems, etc., Page 280.)

In the above quotation, the Catholic idea seems to be . . . "If He Has No Means of Learning" about what we've done, then go to it, even though the Catholic hospital personnel have heard the patient express opposite intentions! It is no wonder that Martin Luther rebelled at the almost apparent Catholic practice of "salvation by works alone" . . . because certainly the unconscious adult who had previously expressed contradictory intentions would not have met the terms of BELIEF and REPENTANCE, prior to immersion. Of course, Martin Luther went to the opposite extreme and asserted that salvation is by "faith only" . . . and by so doing, he and his followers were and are equally in error as is Rome.

As a final quotation on this subject, we copy from page 279, of "Moral Problems In Hospital Practice":

"If the person is more than seven years old, and has normal powers, baptism should not be conferred upon him unless he agrees to it, for the reception of baptism means the acceptance of certain beliefs and responsibilities. If the person is not yet seven years old, or does not have normal mental powers, he may be baptized in an emergency for the good of his soul. His later rejection of the beliefs or responsibilities, should he survive, will not remove the effects of the baptism."

The above paragraph scarcely needs any explanation from this writer. Possibly one suggestion might be in order . . . and that is put in the form of a question: "When a patient has been given a sedative (sleeping medicine), can it be said that the patient no longer has "normal powers" and is therefore a suitable subject for Catholic hospital baptism by force?"

FIVE SUBSCRIPTIONS FOR \$10.00

Renew your subscription free with four other subscriptions. Send them today with \$10.00.

Living Bible Lessons Workbooks

Graded Series

Pre-School

Year 1 Book 1	First People
Year 1 Book 2	Coming of the Christ Child
Year 1 Book 3	Jacob and His Son Joseph
Year 1 Book 4	Miracles of Jesus
Year 2 Book 1	Moses, the Great Leader
Year 2 Book 2	Jesus Teaches How to Be Happy
Year 2 Book 3	A Trip with God's People
Year 2 Book 4	Stories Jesus Told
Year 3 Book 1	Great Rulers of Israel
Year 3 Book 2	Learning to Serve God
Year 3 Book 3	Great Prophets of Israel
Year 3 Book 4	Telling Others About Jesus

Primary

Year 1 Book 1	God's Greet People
Year 1 Book 2	Jesus, Boyhood and Ministry
Year 1 Book 3	Life of Joseph
Year 1 Book 4	The Master's Miracles
Year 2 Book 1	Life of Moses
Year 2 Book 2	Teachings of the Master
Year 2 Book 3	Wanderings of the Israelites
Year 2 Book 4	Jesus, God's Wonderful Gift
Year 3 Book 1	Rulers of God's People
Year 3 Book 2	Early Days of the Church
Year 3 Book 3	Faithful Followers
Year 3 Book 4	Paul, a Great Apostle

Junior

Year 1 Book 1	First People in the World
Year 1 Book 2	Journeys with Jesus
Year 1 Book 3	Stories of Joseph
Year 1 Book 4	Miracles of Jesus
Year 2 Book 1	Israel Becomes a Nation
Year 2 Book 2	Preparing for Our Salvation
Year 2 Book 3	Israel Enters Land
Year 2 Book 4	The Early Church
Year 3 Book 1	Kings of Canaan
Year 3 Book 2	Traveling with Paul
Year 3 Book 3	The Prophets of Israel
Year 3 Book 4	Living for Christ

Junior High

Year 1 Book 1	Gems from Genesis
Year 1 Book 2	Gems from Gospel Records
Year 1 Book 3	Journeys with Jacob and Joseph
Year 1 Book 4	Jesus, Teacher and Physician
Year 2 Book 1	Moses Leads Israel to Freedom
Year 2 Book 2	People—Places in Acts
Year 2 Book 3	Joshua and the Judges of Israel
Year 2 Book 4	To Christians in Rome, Corinth
Year 3 Book 1	Remembered Rulers
Year 3 Book 2	From Gal. to Phil. with Paul
Year 3 Book 3	The Major & Minor Prophets
Year 3 Book 4	From Heb. to Rev.

Senior

Year 1 Book 1	How Things Began
Year 1 Book 2	Moments with the Master
Year 1 Book 3	Joseph a Great Man
Year 1 Book 4	Lessons from the Miracles
Year 2 Book 1	From Bondage to Deliverance
Year 2 Book 2	The Teachings of Jesus
Year 2 Book 3	From Mount Sinai to Canaan
Year 2 Book 4	From Parables to Ascension
Year 3 Book 1	Characters in Conquest
Year 3 Book 2	Great Commission Enacted
Year 3 Book 3	Prophets & Kings of Canaan
Year 3 Book 4	Letters of Apostle Paul

Prices: Pupils Workbooks, ea. 35 c; Teachers Manuals, ea. 50c

SUBSCRIPTION DRIVE

STOP — READ — ACT

SEND YOUR SUBSCRIPTION TO

P. O. BOX 17244

TAMPA, FLORIDA 33612

"SEARCHING THE SCRIPTURES"
FOR THE TRUTH

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

CLUB OF FIVE — \$10.00

Please help us increase the list of subscribers to Searching The Scriptures. Thousands of interested brethren have helped in circulating this monthly by sending it to others when they renew their own subscription. We can not begin to express our appreciation to these brethren for their generous assistance in preaching the gospel of Christ by way of the printed page. We hope you will take the time to send in your subscription today.

A large number of you have received this paper through the generosity of a friend or relative. Some of these who have not agreed with our efforts have renewed when their subscription expired. We hope you will do the same. This is certainly a commendable spirit to be willing to study questionable matters of current interest today. We certainly do not construe your subscription as an endorsement of either the policy of this

paper or the subject matter found therein. We do commend you for being willing to read the evidence we present to ascertain the truth on any subject. If for no other reason you should be informed as to what "we teach" on various issues of the day. When one closes his eyes and stops his ears in the search for truth, he is like the Pharisees whose prejudice deprived them of the truth taught by the Lord. Send in your subscription today. The price is \$3.00 per year.

CLUB OF FIVE FOR \$10.00

YOUR OWN FREE WITH THESE FOUR →

Subscription to Searching The Scriptures for one year			
\$3 00	Renewal <input type="checkbox"/>	New <input type="checkbox"/>	\$3 00
Name			
Address			
City	State	Zip	
Money enclosed <input type="checkbox"/>		Bill me <input type="checkbox"/>	
Name			
Address			
City	State	Zip	

Name			
Address			
City	State	Zip	
Name			
Address			
City	State	Zip	
Name			
Address			
City	State	Zip	

Why not Send a List and Pay Monthly?

12 subscriptions \$2.00 per month

36 subscriptions \$5.00 per month

75 subscriptions \$10.00 per month

120 subscriptions \$15.00 per month

(Above also Bundle Rates to one address)

Debates on Tape

The following debates are available on new 1 1/2 mil. Mylar (polyester) tape, weather resistant, recorded on both sides at 3 3/4 i.p.s. These tapes can be played on any recorder using a 7" reel. Each reel contains one full night's discussion. Recording at 1 7/8 i.p.s. can be obtained on 3" or 5" reels. The price is \$3.00 per reel — one reel for each night. Any defective recording will be replaced free of charge if the bad tape is returned.

Order from:

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

LITTLE ROCK DEBATE

Little Rock, Arkansas
June 28, 29, 1966

1ST NIGHT: "Resolved that Genesis provides (he most probable explanation for the origin and nature of the universe."

AFFIRMATIVE: Dr. James D. Bales and Dr. Jack Wood Sears, Harding College, Searcy, Arkansas.

NEGATIVE: Dr. Carl Sagan, Dept. of Astronomy, Harvard University and Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University. One hour of questions from audience answered.

2ND NIGHT: "Resolved that the Theory of Evolution has been scientifically established."

AFFIRMATIVE: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago and Dr. Thomas K. Shotwell, writer for Salsbury Laboratories. NEGATIVE: Dr. James D. Bales and Dr.

Jack Wood Sears, Harding College, Searcy, Arkansas.

One hour of questions from audience answered.

THREE REELS — \$9.00

LECTURES ON EVOLUTION PAUL FOUTZ

at Seminole church of Christ
Tampa, Florida August 15,
16, 17, 1966

August 15—"Creation or Evolution?"

August 16—"Evolution, Fact or Fancy?"

August 17—"Deceptions And Unfairness of The Evolutionist."

COMPLETE ON TWO TAPES—\$6.00

LECTURES ON EVOLUTION ROY FOUTZ

at Clinton Blvd. church of Christ
Jackson, Mississippi April 24-
28, 1967

April 24—"The Bible vs. Evolution." April 25—"The Deception of Evolution." April 26—"The Claims of Evolution." April 27—"Unbridged Chasms." April 28—"The Consequences of Evolution."

COMPLETE ON THREE TAPES — \$9.00

DODGE-WILSON DEBATE

Payette, Idaho
January 30-February 2, 1967

FIRST TWO NIGHTS: "The Kingdom, which is God's government, was established in the year 1914 A.D."

AFFIRMATIVE: Charles C. Dodge, Jehovah's Witness

NEGATIVE: John W. Wilson, Christian

LAST TWO NIGHTS: "The Scriptures teach that man has a soul or spirit which is immortal."

AFFIRMATIVE: John W. Wilson, Christian

NEGATIVE: Charles C. Dodge, Jehovah's Witness

FOUR REELS — \$12.00

GRIDER-McCAGHREN DEBATE

Longview, Texas
October 17-20, 1966

FIRST TWO NIGHTS: "The scriptures are violated when one church sends funds to another church in order that the receiving church may preach the gospel over the radio, T.V. or conduct a meeting."

AFFIRMATIVE: A. C. Grider

NEGATIVE: H. C. McCaghren

LAST TWO NIGHTS: "It is in Harmony with the scriptures for churches of Christ to send funds to a home in order that an orphan child may be adequately cared for."

AFFIRMATIVE: H. C. McCaghren

NEGATIVE: A. C. Grider

FOUR REELS — \$12.00

JOHNSON-WILSON DEBATE

San Diego, California
June 28, 29, 1966

1ST NIGHT: "Resolved: the God worshipped by Christians exists in reality."

AFFIRMATIVE: Gordon Wilson, Christian

NEGATIVE: James H. Johnson, Atheist

2ND NIGHT: "Resolved: all religions, including Christianity, are false and are not beneficial to man."

AFFIRMATIVE: James H. Johnson, Atheist

NEGATIVE: Gordon Wilson, Christian

TWO REELS — \$6.00

SPEARS-WADE DEBATE

Oklahoma City, Oklahoma
July 12-15, 1965

1ST NIGHT: "The Bible plainly teaches that an assembly of the church of Christ for the communion must use one cup, drinking vessel, in the distribution of the fruit of the vine." AFFIRMATIVE: Ronnie F. Wade
NEGATIVE: Dudley R. Spears 2ND NIGHT: "The Bible plainly teaches that an assembly of churches of

Christ for the communion may use individual cups, drinking vessels, in distribution of the fruit of the vine." AFFIRMATIVE: Dudley R. Spears
NEGATIVE: Ronnie F. Wade 3RD NIGHT: "The Bible plainly teaches that when the church comes together for the purpose of teaching the Bible, it is scriptural to divide into classes for the teaching, some of which may be done by both men and women."

AFFIRMATIVE: Dudley R. Spears NEGATIVE: Ronnie F. Wade 4TH NIGHT: "The Bible plainly teaches that when the church comes together for the purpose of teaching the Bible, it must remain in this undivided assembly for this teaching, and this teaching must be done by men only, speaking one by one."

AFFIRMATIVE: Ronnie F. Wade

NEGATIVE: Dudley R. Spears

FOUR REELS — \$12.00