

# SEARCHING *the* SCRIPTURES



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

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

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## THE TAIL AND THE DOG

Irven Lee

We have all heard of the tail wagging the dog. That, of course, refers to the little thing that has assumed a place of too great importance. Many times man loses his proper sense of values and emphasizes the trivial to the neglect of the important. It is much more decent and orderly if everything can be kept in its proper place.

Surely we should all be glad to have the inspired apostle to the Gentiles give us a word on comparative values. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Timothy 4:8.) This verse does not say that it is wrong to play or enter into some form of physical exercise as a means of recreation. Neither does it say that it is a sin to forget the stress and strain of life's problems for a few minutes by becoming absorbed in observing an interesting game or in interesting reading. Solomon's remark that there is a time to laugh still makes sense. (Ecclesiastes 3:1-8.) Man needs to relax. Doctors may advise fishing, golfing, walking, or even running. It need not bother their consciences to offer such advice because there is no evil in this. Many modern occupations do not give one the proper exercise for physical health, but many modern occupations do threaten mental health. Please do not suppose that the following remarks are intended to discourage the proper effort to maintain physical or mental health.

We may be careful not to forget bodily exercise for the good of the physical man, but the apostle would also advise that a man exercise himself unto godliness. (1 Timothy 4:7.) The latter is the more important exercise because it can mean more in this life, and it is toward the life to come. Our senses need to be exercised to discern between good and evil. (Hebrews 5:14.) Much has been said about America's need of physical fitness. Much should be said about America's need for spiritual fitness. The proper chastening yields the peaceable fruit of righteousness unto them which are exercised thereby. (Hebrews 12:11.) In our permissive generation many young people reach the age of maturity as spiritual weaklings because they lack this very valuable exercise.

A good name is rather to be chosen than great riches. (Proverbs 22:1.) A good name is of greater

value in this life than the strong body is to the physical giant who is immoral and vulgar. America has many athletic heroes and lavishes its honors upon them, but America is sick spiritually, and does not seem to notice, its spiritual giants. It is great to be physically strong. It is greater to be spiritually strong.

This article is not written to influence those who act like pagans. Those who loot, rob, and burn through lack of respect for law and property rights will not read this. This article is written with the hope that it may be worth something to members of the Lord's church. All of us need to be reminded to seek first the kingdom of God and His righteousness. (Matthew 6:33.) We may still garden, fish, or watch a game. We must not let the tail wag the dog. We need common sense and self-control.

During gospel meetings great crowds miss Friday night to see the ball game. They say they will be there the other six nights of the week. They do not dare miss the game with the remark that they will see the other ten or eleven games. My hat is off to those who enjoy the games but who gladly and cheerfully put the worship first. It is easy for some to let a TV program take precedence over mid-week Bible study. Hollywood may influence many church members far more than the apostles influence them, and Hollywood's influence is far from holy.

There is a difference in reasonable interest in recreation and in going insane over a game or a hobby. Some spend an unreasonable amount of money for the sport of greatest interest, and an excessive amount of time to the same. The children, needs of the home, and the place of the Lord's church are pushed aside to let the tail wag the dog. Examine yourself if you see any reason to think you might be putting bodily exercise ahead of godliness which has the promise of the life that now is and of that which is to come.

One aspect of the fruit of the Spirit is joy. The search for happiness among the pleasures of this world is a vain search. The peace that passeth all understanding is not obtained in bodily exercise or in some suggested form of modern recreation. (Philippians 4:7.) Read the context of this great verse. If one finds no joy in his religion, there is a great possibility that there is little religion. What does the Lord see when He looks on our hearts? Does He see too much emphasis on the fleeting and the trivial, and too little on the eternal and the precious things?

One form of worldliness may be too much emphasis on things that pertain to this life that are legitimate in their proper place.

Some have gone so far in their interest in what they call recreation that righteousness is discarded in favor of the social drink, unholy revelling, and lasciviousness. They are asserting their liberty, they seem to think, when, in reality, they are becoming slaves to their own bad habits. It is indeed sad for those who have "clean escaped" to be "brought into bondage." (See 2 Peter 2:18-22.) In the parable of the sower one patch of thorns was the "pleasures of this life." (Luke 8:14.)

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EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

SOME ERRORS CORRECTED

I am sorry that some typographical errors appeared in the last two issues of Searching The Scriptures. We have tried hard to keep this paper as free of such errors as possible, but they will slip by occasionally. Due to a very heavy load during the past two months I was not able to check the proof copy myself, as I usually do, and several important errors got by. These should be corrected, especially in brother Hiram Hutto's article in the October, 1968 issue. We apologize to all those whose articles were not correctly published.

In brother Hutto's article, please note these corrections in your October issue:

1. On page 6, left-hand column, line 11, it should read: "was created 'for the man' and a man ought not to cover ..." (the word "not" was omitted.)

2. On page 7, left-hand column, next to the last paragraph, it should read: "Many other scholars agree with these facts ..." ("Agrue" should have been "agree").

3. On page 7 in the chart on the left-hand column, under the heading CUSTOM, the second line should read: "women-covered", (it appeared "uncovered").

4. On page 9, right-hand column, line 5, it should have read: "show that she must **not** be bare-headed in the assembly." (The word "not" was omitted.)

5. On page 10, left-hand column the typesetters omitted a part of the copy. I here that which was left out in the context in which it should have appeared. Beginning in the 24th line from the bottom, left-hand column, page 10 it should have been: In Ezekiel 38:9, a cloud is said to "cover the land". Do clouds "hang down from" the land when they **cover** it? It ought to be noticed in passing that in Ezekiel 38:16 again, a cloud is said to "cover" the land, but in this passage, the word is simply "kalupto" without the "kata" prefix; in other words, the word "kalupto" is here (vs. 16) used interchangeably with the word "katakalupto" (vs. 9).

Any other errors affecting the sense of any man's article will be corrected as soon as it is called to our attention.

### TIME TO RENEW AGAIN

I wish to express my appreciation to a few men and women who have helped through the years by sending lists of 30 and 65 subscriptions at \$5.00 and \$10.00 per month. To you who have been so faithful in this respect I thank you with all my heart. I hope you will continue to send these subscriptions to a few who cannot afford them and many who need them. You will never know how much good your help has done, both to me and to those who receive the paper.

Thousands of you who read this editorial need to renew your subscription right now! Today is the time to do it before you forget. Nearly every paper, magazine, book and Bible has increased in price since last June. We want to keep the price of **Searching The Scriptures** at \$3.00 per year if at all possible. However, it will take a large number of renewals and new subscriptions during the year to hold this price. We ask your help by renewing **today** and sending a club of **four** for \$10.00. You may get three others to subscribe with you and get all four for only \$10.00. Be sure the name, street number, city, state and zip code number are all correct. Do it today!

To those men who willingly give of their time and talent to write the many good articles that appear in this paper each month I want to express my thanks. Each one of them is dedicated to the proclamation of the pure and powerful word of God. These men have largely made this paper what it is. If God wills, they will continue to provide the kind of spiritual stimuli for serious Bible study.

We wish for you a very healthy and prosperous new year for 1969.

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**QUESTION**—Is the "law of sin and death" in Rom. 8:2 the law of Moses? Is it the same as the "ministration of death" in 2 Cor. 3:7?—E.P.

**ANSWER**—Truth demands a negative answer to both of the above questions. That the "ministration of death" definitely refers to the law of Moses is obvious from the context. Here it is said to be the letter that killeth, which was written and engraven in stones. Also, it stands in contrast to the New Testament of which the apostles were able ministers (vs. 6,7). In the light of these statements we must confess that there is a sense in which the law of Moses may be called the law of sin and death. However, a more careful examination of Rom. 8:2 shows that in this verse it refers to something else.

In the context of Rom. 8:2 three laws are under consideration. This is evident from what is said of each. (1) There is the "law of the Spirit..." which made Paul free. (2) There is the "law of sin and death" from which he was made free — the one that had him bound — hence, a law of bondage. (3) There is what Paul simply calls "the law" which could not make him free. Hence, one could and one could not make him free from the "law of sin and death." This makes three laws in any man's language. If not, the only alternative is to conclude that Paul is saying that the law of Moses could not make him free from the law of Moses, and this would reduce the statement to absurdity and involve a form of euphony Paul would not use.

The expression "the law" in the Roman letter, unless something in the context demands it otherwise, refers to the law of Moses. This law, of its self, could not make one free — it was not possible that the blood of bulls and goats should take away sins (Heb. 10:4). Hence, Paul said, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Christ is the liberator (Lk. 4:16-21).

The "law of the Spirit" is that through which Christ liberates, hence, it is a law of liberty. This "law of liberty" is the **word** (Jas. 1: 22-25), and this word is the **gospel** (I Pet. 1:25).

The "law of sin and death," which involves the question of our querist, is identified for us in the preceding verses — Rom. 7:14-25. The personal pronoun "I" identifies Paul (or any man) **without Christ**. The "me" of Rom. 8:2 is Paul (or any man) **in Christ**. **Without Christ** he is "carnal, sold under sin" (Rom. 7:14), which means he is a slave to or in bondage to sin. **In Christ** he is free and there is **now** no condemnation (Rom. 8:1,2). The design of Rom. 7:14-24 is

to show how futile the efforts of himself (or any man) are in attaining righteousness **without Christ**. Try as he may, to attain righteousness, he still fails. Try as he may, to refrain from evil, he still sins. He can only cry, "O wretched man that I am! who shall deliver me from the body of this death ? (Rom. 7:24). The reason why he cannot attain unto righteousness by himself is stated in verse twenty three: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Since this law of sin is that which keeps him from attaining unto righteousness, it is the law that had him bound or from which he sought deliverance — hence, the "law of sin and death" in Rom. 8:2. Paul says this law of sin is in "my members." This is the force or power of carnal, fleshly appetites within man that accounts for his inability to attain unto righteousness on his own. But for Christ all could but echo the cry of verse twenty four — "O wretched man that I am!" However, **in Christ**, all can say, "I thank God through Jesus Christ our Lord" (v. 25).

While the man in Christ still has his carnal appetites, they do not keep him from attaining unto righteousness in God's sight, because the atoning blood of Christ covers his sins. Therefore, the man in Christ who strives for righteousness as the man in Rom. 7:14-24 is counted righteous in God's sight. This is the meaning of Paul's statement: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

lies with the third commandment and the penal consequences (Ex. 20:7; Deut. 5:11). In Lev. 24:10-16, the son of an Israelish woman whose father was an Egyptian "blasphemed the name and cursed" Jehovah and was put to death by stoning. According to tradition, the pronunciation was gradually limited to the High Priest and then only once a year in the Holy of Holies. By the time of the destruction of the temple in 70 A.D., the name Adonai was substituted by the Jewish readers and the true pronunciation dropped in disuse.

Earlier, as a consequence of this attitude, the LXX used the word Lord (kurios) for JHWH. Later, during the period of the Masoretes, when a new manuscript was being copied, the scribes left the consonants JHWH in the text and in the margin wrote the consonants of Lord with the word qere indicating this word was to be read instead of the word in the text. They also inserted the vowels of 'AeDoNaI under the consonants of JHWH.

Later European scholars misunderstood the use of qere and transliterated the word, both the consonants and vowels, from the text into the new versions. Thus it resulted in the form JeHoWah which has come down to the present.

The KJV and RSV both follow the Septuagint's practice of substituting the word Lord for the letters of JaHWeH. The ASV has translated the word as Jehovah.

**WORD STUDIES**

in the Hebrew  
Old Testament



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**JEHOVAH**

The most distinctive name of God is the personal, covenant name of Jehovah. This name is a combination of the four consonants JHWH with the vowels of the Hebrew word Adonai meaning Lord. The practice of vocalizing this transliterated compound form has resulted in JeHoWah or Jehovah.

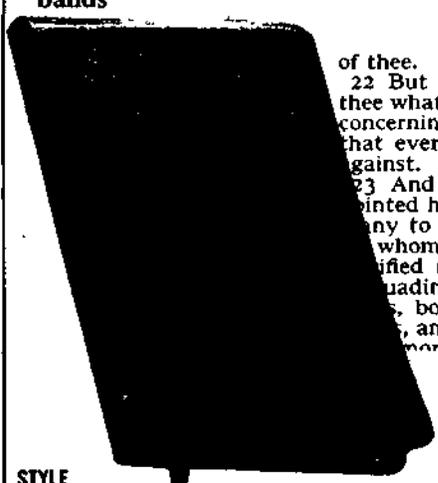
The original and proper pronunciation is YA-HWEH. The oldest evidence for the original spelling of the tetragrammation is found in the 9th century B.C. stela of the Moabite stone which relates the battle between the King of Moab and the Israelites referred to in II Kings 3:4 (of. Pritchard ANET, p. 320).

From legend, tradition and history, the name has been handed down with such reverence and awe that the word is forbidden to be pronounced in the Jewish community. The origin of this tradition no doubt

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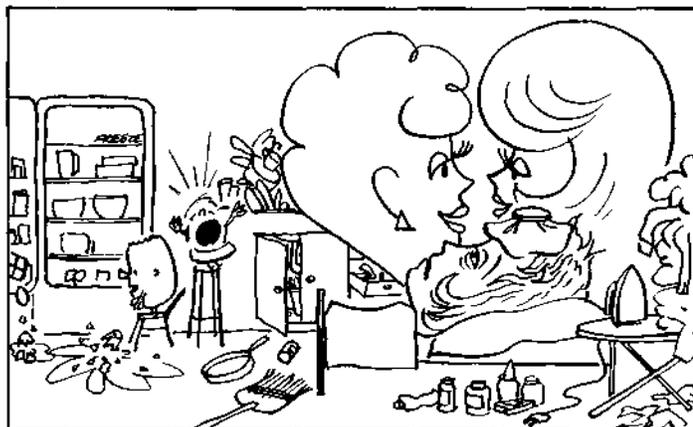
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning righteousness, both out of the law of Moses, and out of the prophets, from morning till evening.

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## WORD STUDIES

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New Testament



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### ARE LUKE AND ACTS HISTORICALLY RELIABLE?

From a purely historical viewpoint, it is obvious that the reliability of the narratives of Luke and of Acts depends upon the reliability of Luke as an historian. This same observation could be made, of course, regarding other Bible books and their authors. Luke and Acts have been particularly chosen for this study, inasmuch as these books come from the same author, and especially lend themselves to historical criticism.

It is the aim of the present study to illustrate the fact that Luke uses technical historical terms in technically correct ways. This fact is extremely weighty in discussions with people who do not accept the inspiration and authority of the Bible.

#### COLONIA

In Acts 16:12, Luke correctly calls Philippi by its Latin term **colonia**. The Greek word Luke uses is the equivalent of the Latin word.

#### PRAETORES

In Acts 16:20, Luke correctly refers to the main magistrates of Philippi as **praetores** or **douviri**. Luke uses the Greek equivalent **strategoî**.

#### LICTORES

In Acts 16:38, Luke refers to the attendants of the **praetores** as the **lictiores**. Again, Luke uses the Greek word for the Latin **lictiores**. The **lictiores** were also called fasces-bearers. This Roman emblem is found on the back of the older type dime used in American coinage.

### POLITARCHS

At Thessalonica Luke calls the officers "politarchs," a term used nowhere else in ancient literature. But the correctness of his terminology is completely vindicated by the Macedonian inscriptions in the centuries before and after the Christian era. Some 14 instances of the noun or verb are found in them (5 cases from Thessalonica alone!).

### TOWN CLERK

In Acts 19:35, Luke refers to the principal municipal officer of Ephesus as the "town clerk" (grammateus). The excavations at Ephesus by the British and Austrian expeditions, though still partly unpublished and also incomplete, give us a flood of light on the local color of this scene. They employ this very Greek term for the democratic city's executive officer.

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## Comments to the Editors

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"I love the new look you have added and especially the 'worship with these churches' is most helpful in the paper." — Sara Nicholson, Orlando, Fla.

"I wanted to tell you again how much I appreciate Searching The Scriptures. The articles are better sermon and study material than that found in many sermon outline books. When I receive this paper I read it completely through without stopping. Then for the next several days I study the articles thoroughly three or four times. Keep up the good work." — Ralph Joiner, Punta Gorda, Fla.

"Your paper continues to be one of the best. Keep up the good work." — Aude McKee, Murray, Ky.

"Your paper remains of high quality and contains profitable material." — Donald R. Givens, Novato, Calif.

"Lena and I truly enjoy Searching The Scriptures. It has been a great **truth teacher** in these crucial times." — B. G. Hope, Bowling Green, Ky.

"I appreciate your efforts in Searching The Scriptures, and feel your level-headed, serious presentation is doing good." — E. L. Flannery, Eugene, Ore.

"You will find enclosed my check for renewal of your very fine paper. It has fine articles written by fine gospel preachers." — Otis Harris, Dyersburg, Tenn.

"I appreciate the work being done by you and the fine articles being contributed by able writers. This year's articles are especially appealing to me. You continue to upgrade the quality and timeliness of content each year. All who love truth and righteousness should appreciate your work and the sacrifice made by each contributor to this teaching effort. While some will write discouraging letters to the editor of papers such as yours there is an army of silent but loyal to the truth brethren that appreciate your efforts to correct error, convince drifters and apostasy-bound brethren of their fallen condition and to set forth truth for all 'seekers' of the word. Thank you for your courage and determination to stand fast in the faith." — Paul Branch, Palmetto, Fla.



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### A TRIP TO CINCINNATI

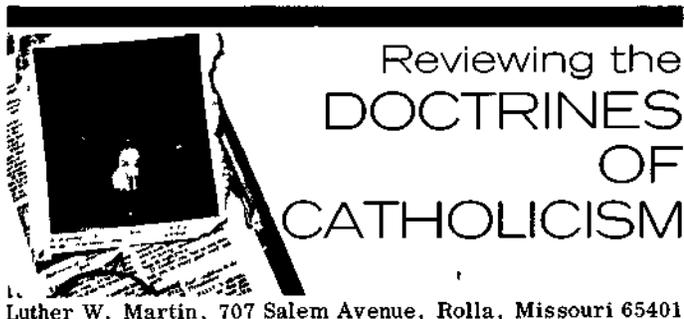
In 1849 a tall Tennessean by the name of Tolbert Fanning took a trip to Cincinnati, Ohio. His purpose was to attend the great meeting of the American Christian Missionary Society. This human monstrosity was destined in later years to bleed the very life out of the body of Christ. Fanning was a good, honest, and hard working man. He did not have the "know all" attitude; therefore he desired to "hasten slowly" in making up his mind on the issues of the day. Like many in this generation, he knew there was a possibility of his being wrong; therefore he wanted to take enough time to be sure of his stand. He also knew that many of the more prominent preachers favored the society. Out of conviction and respect, he felt that it was his duty to study diligently to see what the Bible taught on this important question.

After attending the big meeting in Cincinnati, he came home more convinced than ever that the society was unscriptural. He did not hear one scripture to vindicate the church doing its work through a human organization.

In the year 1856, a man by the name of George W. Elley, a popular preacher from Kentucky, challenged Fanning on the Missionary Society question. He asked Fanning for scriptural authority for two or more churches uniting their efforts to send the gospel to destitute places. Fanning replied by citing such passages as Phil. 4:15, 16 which says, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." He also named Ephaproditus as the messenger who brought his wages. Fanning gave this scripture to show direct contact between the giving church and the evangelist. He was emphasizing that no society stood in between! Another scripture was II Corinthians 11:8 which says, "I robbed other churches taking wages of them to do you service". Thus he proved that more than one church could send the gospel to a destitute church without a society.

It is refreshing to look back several decades ago and see the same scripture used which we must use in the present controversy. The American Christian Missionary Society was instrumental in dividing both homes and churches in 1849. Today we see the same problem making its inroads into the body of Christ. Many churches and homes have been divided over benevolent organizations, sponsoring churches and other man made organizations. Isn't it refreshing

to know that God has given His church the simple plan for supporting preachers and doing its benevolent work? The plan is sending direct to the preacher in evangelism and direct to the church in benevolence. See II Corinthians 11:8, I Cor. 16:1,2 and Acts 6:1-6.



Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

## ROMAN CATHOLICISM—THE FOE OF FREEDOM

The following quotations are taken from Roman Catholic Publications and are, therefore, accurate statements demonstrating the thinking of their respective Roman Catholic authors, be he Pope or Priest. Such public expressions constitute only a few of the reasons why the inhabitants of the United States cannot afford the risk of a Roman Catholic President.

### QUOTATION NUMBER ONE — CIVILITA CATOLICA, APRIL, 1948

"The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will never draw the sword but she will require that by legitimate means they shall not be allowed to propagate false doctrines. Consequently, in a state where the majority of the people are Catholic the church will require that legal existence, shall be denied to error and if religious minorities actually exist they shall only have a de facto existence without opportunity to spread their beliefs. In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions which must be taken into account as a practical matter."

#### Points To Consider From The Above Quotation

1. Claims a "divine prerogative" for the Roman Church.
2. Demands "the right of FREEDOM FOR HERSELF ALONE."
3. Catholicism "'will never draw the sword" against other religions . . . as she has in the past.
4. She WILL use "legitimate means" to prevent the propagation of what she deems to be "false doctrine"
5. WHERE THE MAJORITY OF THE CITIZENS

ARE ROMAN CATHOLIC . . . "the church will require that LEGAL EXISTENCE shall be denied" to other religions.

6. WHERE THE MAJORITY OF THE CITIZENS ARE ROMAN CATHOLICS . . . religious minorities will exist ILLEGALLY and UNLAWFULLY, THUS OUTSIDE-THE-LAW, or sans **de jure**.

7. "IN SOME COUNTRIES," (such as the U.S.A.) CATHOLICS WILL BE OBLIGED TO ASK FULL RELIGIOUS FREEDOM FOR ALL."

8. "IN SOME COUNTRIES," (such as the U.S.A.) CATHOLICS . . . (must become) . . . RESIGNED AT BEING FORCED TO COHABIT (live with those of other religious beliefs), WHERE THEY ALONE (Catholics) SHOULD RIGHTFULLY BE ALLOWED TO LIVE."

9. As long as it is the PRACTICAL thing, Catholics should co-exist with their religious neighbors . . . according to this JESUIT Publication.

10. The THESIS or proposition . . . "Remains the MOST IMPERATIVE of her (the Roman Catholic Church) laws."

### QUOTATION NUMBER TWO —

#### FROM ENCYCLICAL ON "HUMAN LIBERTY"

#### Pope LEO XIII

"From what has been said, it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man. For if nature had really granted them, it would be lawful to refuse obedience to God, and there would be no restraint on human liberty. It likewise follows that freedom in these things may be tolerated wherever there is just cause; but only with such moderation as will prevent its degenerating into license and excess. And where such liberties are in use, men should employ them in going good, and should estimate them as the Church does; for liberty is to be regarded as legitimate in so far only as it affords greater facility for doing good, but no farther."

#### Points To Consider From The Above Quotation

1. This Pope decrees that it is "UNLAWFUL TO DEMAND, DEFEND OR GRANT UNCONDITIONAL FREEDOM OF THOUGHT, SPEECH, WRITING OR OF WORSHIP . . ." "This was originally written in 1888. The English Translation copied was published in 1941. And, in 1954, the same statement was included in a publication entitled: "The Church Speaks To The Modern World" . . . so apparently the viewpoint is "MODERN".

2. "Freedom in these things may be tolerated wherever there is just cause . . ." that is, the Catholic Church will have to "put up" with this much freedom existing in the United States of America, until she secures greater influence.

3. Please remember that this Papal utterance is designated as "The Church Speaking To The Modern World." It is not the medieval and/or obscure mumbling of the Dark Ages. In fact, Leo XIII wrote his Encyclical or Human Liberty some eighteen years after the Vatican Council promoted, promulgated and pronounced the Pope to be INFALLIBLE (incapable of error), when, in his capacity as Pope, he defines

a doctrine of faith or morals to be held by the entire Catholic Church.

### CONCLUSION

The exact course that any one Catholic candidate for political office may take in attempting to be loyal both to his country and to the "infallible" head of the Roman Church cannot be known in advance. One Catholic candidate might deviate from the established foundations and past history of the Papal Church, while another might follow the Catholic party-line to the subversion of the Nation. Therefore, the safe course for the U.S. voter to follow would be that of nominating and voting for candidates who are not obligated in any way to some foreign temporal and/or spiritual ruler.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

### GENESIS 1 AND 2 — LITERAL OR FIGURATIVE?

We have been discussing for some months the controversial question CREATION OR EVOLUTION—WHICH? How did man come into being—by natural descent from, and common ancestry with, the lower animals through evolutionary processes or by the creation of Jehovah by Divine fiat? I know of no subject or question that has as much bearing on this subject than the one which heads this article. Is Gen. 1 and 2 (and other **related** Bible passages) figurative or are they literal? Do they describe actual events that took place—**HISTORICAL** events—or do they set forth figurative things and "spiritualized" symbols? Are all these matters simple allegories, parables, poems, myths? These, and other such terms, are used as descriptive of the narratives in Gen. 1 and 2.

I believe, if it would serve any purpose, I could mention and document **HUNDREDS** of Evolutionists who deny and reject the literal and historical nature of these two chapters and say they set forth, in various ways (such as those mentioned) symbols teaching spiritual lessons. In fact, I am unaware of any evolutionist that accepts these two passages as literal. Of course accepting them as literal and historical would prove no problem to them (even the "days" mentioned) except for the fact they have accepted a prior belief in the dogma of evolution from amoeba to man and they say such a process would involve hundreds of millions of years. They also accept the historical, geological, time-scale of the geologist, without question, which involves several billions of years although this "paper column", with its strata sequence, doesn't **really** exist (except on

paper) but it has been foisted upon a great many people as "scientific" fact. (We will examine this matter thoroughly in the months to come). These evolutionists who reject the literal, historical Gen.1 and 2 involve many religious people, many theologians, seminary professors, well known preachers like Fosdick, Pike, Peale, Abbott, etc. They are found in about all religious bodies, Roman and Greek Catholics as well as "Protestant" denominations, even some who generally are considered more fundamental, such as the Baptists, (see Zimmerman's **DARWIN, EVOLUTION AND CREATION**, pages 42-47). Such "spiritualizing" of these two chapters will be found in the writings of ancient men like Augustine, later Brunner, Barth, Bultmann, Neibuhr; in a number of commentaries on Genesis; in metropolitan newspaper **Religious** Editors writings and their Science Editors accept it also. Many of these same men who refuses a "literal" application of Gen. 1 and 2 are the same ones who deny the **LITERAL** virgin birth, the **LITERAL** resurrection, the **LITERAL** miracles and the **LITERAL** VICARIOUS ATONEMENT.

As Miley says in his **SYSTEMATIC THEOLOGY**, "so ancient and remarkable a document could not escape a most searching criticism. A chief aim of such criticism has been to discredit its **HISTORIC** character. Thus it has been treated as a compilation of more ancient documents which contained the traditional notions of creation; as a poetic effusion; as a mythical or allegorical composition; as a philosophical speculation of a devout Hebrew upon the origin of the world. In such modes **IT HAS BEEN ATTEMPTED TO DISCREDIT THE MOSAIC NARRATIVE OF CREATION.**" (My emphasis-P.F.) For instance, George Barclay says in *The Early Chapters of Genesis*, "These people about whom we read in the early chapters of Genesis are not people who ever had any real existence. They are not even legendary figures.—These people in the beginning of our Bible are purely mythical figures.—These early stories in Genesis are myths which have been turned into allegories for the purposes of religion." (p. 50, 54). So, the answer to the question heading our article is important. In Gen. 1 and 2 are we reading about and dealing with real, actual events, involving genuine people who were a part of historical events, or are they figurative symbols, spiritual lessons, myths, parables, poems or what, **AND HOW CAN THIS BE DETERMINED?**

The interpretation of Gen. 1 and 2 **must** and **will be** determined by the **HERMENEUTICAL** approach which scholars employ in setting forth the meaning the writer intended to convey. There are certain rules by which the meaning of words shall be ascertained—the laws governing language, both literal and figurative. All writings must be either literal or figurative or a mixture of both. The Bible like most are of the latter kind. But the reader will admit that in human compositions there are fixed and necessary laws; that they are written in obedience to these laws and consequently that they must be interpreted by them. The Bible is written in human language—by human beings—for the instruction and benefit of human beings; therefore it **must** observe the laws of human language. So this is not only the nature of language in general; it follows also, and with even greater force, from the nature of the Bible in par-

ticular. It purports to be a REVELATION in human language; to have been written for the purpose of making known those things which are necessary to our enjoyment here and salvation hereafter. Now, unless it means what it says, **WHEN CONSTRUED AS HUMAN LANGUAGE REQUIRES TO BE CONSTRUED**, it is NOT A REVELATION! ALL IDEA OF REVELATION IN WORDS IS GIVEN UP AS IMPOSSIBLE, WHEN WE EXCLUDE SUCH REVELATION FROM DEPENDANCE UPON THE LAWS OF WORDS, (see ORGANON OF SCRIPTURE by Lamar, pages 85-90). So if Gen. 1 and 2 cannot be interpreted LITERALLY there must be found a method of HERMENEUTICS circumventing the LITERAL approach.

Most any good book dealing with Guides or Rules for Bible Study will, in some degree, cover these rules and laws. We especially commend Dungan's HERMENEUTICS and Lamar's ORGANON OF SCRIPTURE and will later make some reference to these. The first quotes the great jurist Blackstone (pg. 87 fn), "To interpret law we must inquire after the will of the maker which may be collected either from the words, the context, the subject-matter, the effects and consequences, or spirit and reason of the law. (1) Words are generally to be understood in their usual and most known significance; not so much regarding the propriety of grammar, as their general and popular use ... (2) if words happen still to be dubious we may establish their meaning from the context, etc.; of the same nature and use is the comparison of a law with laws that are made by the same legislator, that have some affinity with the subject, or that expressly relate to the same point." Lamar says (p. 102) "Perhaps the best general rule that could be given in answer to this question (HOW CAN WE KNOW LANGUAGE IS "FIGURATIVE?" P.F.) is THAT IT IS TO BE DETERMINED JUST AS WE DETERMINE THE SAME THING IN ANY OTHER BOOK. (His emphasis-P.F.) Whatever rules and guides we have in ascertaining this matter in Homer or Plato, in Cicero or Virgil — or Paradise Lost, — the same will direct us in the Bible. In reading these works we have in our mind the definition of the various figures of speech employed in human language — (all of which are in the Bible) — and we observe the context, the subject matter, the scope or design, and all the circumstances of a given passage, in the light of these definitions, and SELDOM FIND THE LEAST DIFFICULTY IN DETERMINING WHEN A PASSAGE IS FIGURATIVE, OR WHAT PARTICULAR FIGURE IS EMPLOYED. THIS RULE, WE SHOULD THINK WOULD BE ALTOGETHER SUFFICIENT IN THE BIBLE. (To be continued)



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brought him on the way, and his wife, and all that he had. **13** And Abram went up out of egypt, he, and his wife, and all that he had, and Lot with him, into the South. **2** And Abram was very rich in cattle, in silver, and in gold. **3** And he went on his eyes, and where tho southward: **15** I thou seest and to thy I will make the earth's

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## THE NEWS LETTER REPORTS

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

### URGENT HELP NEEDED BELFAST, NORTHERN IRELAND

Carl McCullough

We have been in Belfast, Northern Ireland for a period of four and a half years. A small group of Christians, well grounded and rooted in the faith, now meet in Belfast. These brethren are fully informed concerning the issues and differences in the church. It was necessary they be instructed in our differences because of the three liberal congregations meeting in Belfast as well as others meeting in near by towns.

Recently it became necessary for medical reasons and on doctors' advice for my wife to return to the States. This means that I also must return sooner than anticipated. At present I plan to be here through March of next year. It is agonizing to be away from your loved one and helpmate, but I spent two years over here during the war away from wife and children and now feel it is not asking too much of me to spend six months away from them in the Lord's army.

Our urgent appeal to you is this: there is an immediate need for one or more families to come to Belfast to work with these brethren. Perhaps you have been considering a work such as this for some time but have delayed putting your thoughts into action. Now is the time to act. Make plans now to come to Belfast.

We will also need funds for return to the States. Air travel for two is about six hundred dollars. Crating and shipping household effects and books plus a few miscellaneous items will add another four hundred dollars. A fair estimate of funds for return is one thousand dollars (1,000.00). Will congregations and individuals please take note of our need and send funds now? If you would like to inquire about me, write the elders of the church in South Houston, Texas, P. O. Box 346 or the elders of the Capshaw church of Christ c/o E. L. Laxson, Route 3, Box 188, Athens, Alabama. Send funds and inquiries about Northern Ireland and the church to Carl McCullough, 99 Onslow Parade, Belfast 6, Northern Ireland.

### REPORT FROM ST. JOSEPH

William C. Sexton

2804 Lafayette, St. Joseph, Mo. 64507

First, I would like to call attention to my new address, it is now: 2804 Lafayette, rather than 2718 Renick, and everything else is the same.

We at the Tenth and Lincoln Street congregation had a gospel meeting Sept. 15-22, with eight different speakers in addition to myself. We had 3 responses in the meeting—1 was baptized and 2 placed membership with the congregation. Attendance was good, and interest shown by many visitors to the

services. The work here, I believe is gaining, and I have committed myself to stay here. We hope to build a self-supporting congregation before we move on.

While here in St. Joseph, I am available to assist any congregation in the four-state area: Missouri, Kansas, Nebraska, or Iowa, in short meetings or Bible Studies. I would be glad to hear from any group that needs my help.

I am partially supported by other congregations. I lost the support of one, but gained it back. I am grateful to all that have contributed or are now contributing to my support.

I have just completed a meeting with the 4th and Arkansas congregation in Mulvane, Kansas, Oct. 21-27. We had good attendance, the members worked and brought their friends and neighbors to hear the gospel preached, interest was good. Brother Ross Spears is working with the congregation, and it was my pleasure to be in his home this week. I enjoyed his company very much, and valued his advice and counsel highly. The congregation has some good dedicated men serving as elders, all seem to be at peace, and I am hopeful that they shall experience some growth in the near future. The two conservative congregations in Wichita, and the one in El Dorado supported the meeting well.

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**Frank L. Smith**, 517 Roebuck Dr., Birmingham Ala.—Bro. **Jack Frost, Sr.** died in the Lord Friday evening October 18 at Cullman, Ala. after several years of illness during which time he continued faithfully to preach the gospel as long as he possibly could. His last work, for the past two years, was at Skyline Drive church between Cullman and Birmingham. He was a great servant of the Lord both in gospel preaching and in singing the praises of God and Christ.

Funeral services were conducted at Cullman, Ala. on Sunday afternoon with Bro. Frank L. Smith, assisted by Bro. **Edwin Hayes**, Bro. **Irvin Lee** and Bro. **James Shear**. Congregational singing was lead by Bro. **Cecil Romine**. Burial was at Memphis, Tenn. on Monday afternoon.

He is survived by his Christian companion and three sons, all who are faithful gospel preachers, **Jack Frost, Jr.**, **Gene Frost**, and **Jere Frost**, and daughter, whose husband is also a faithful preacher, **Mrs. Morris Ruby**. There are several grandchildren, his step-mother, three brothers and three sisters.

His family is a tribute to the good life and work he did and these works shall follow after him, not that he has ceased from his labors and gone to re-ceive the crown of life. All who knew him will miss his sincere service and the delightful wit that characterized his conversation.

**Earl Fly**, P. O. Box 3295, Jackson Tenn. 38301—am continuing to gradually improve from the heart attack in September, but the doctor has not allowed

me to return to work. However, I can now drive and be out some, and I did get permission to tape my 15 minute radio program at home. I am scheduled to receive further examinations and instructions from my doctor on November 18th. It is difficult to be so restricted but by following the doctor's orders, I hope that more can be accomplished in the long run. I have received many cards, calls, visits and letters from many places during my illness, and I appreciate so very much the concern, interest, and prayers in my behalf.

**M. C. Reynolds, Sr.**, Rt. 5, Box 353, Greer, S. C. 29651—We want our brethren to know there is a small group of 18 members meeting just outside the city limits of Greenville and Greer on U. S. 29. The rented building is between Greenville Shrine Club and the east entrance into Taylors. Those who travel 1-85 or U. S. 29 we would like to have you visit with us at anytime. Should you like for us to make personal contacts in your behalf, let us know. Call 877-0848.

**Troy W. Hestand**, Sunset, Utah—In the September issue of **Searching The Scriptures** there was a bit of wrong information given to you. Brother **Calvin Essary** did move to Fontana, California, but the article states that brother **David Settles** will carry on the work here. This is not correct as David is in college full time. Therefore, we are very much in need of a preacher for this area. If there be one who would like to work in this area, please contact: **Troy W. Hestand**, 459 West 2575 North, Sunset, Utah 84015 or **Roy** or **David Settles**, 1991 West, 1000 West, Clinton, Utah 84015.

**Steve Hudgins**, 2922 S. E. 7th St., Ocala, Fla. 32670—A new work started here in Ocala in May with 40 members. At the present time we are meeting in a store building on N. E. 14th Street next to the corner of 25th Avenue. This work has been self supporting from the beginning. We have purchased a nice lot at 3900 S. Pine on highway 441, 301 and 27 and hope to begin our building in November. We are financing the building with 7% First mortgage Bonds in denominations of \$100 and \$500 and would be glad to hear from any one who would like to help themselves as well as the church by investing in these bonds. Our new mailing address (mine too) is 2922 S. E. 7th Street, Ocala, Florida 32670 and we can be reached by phone at 629-1411.

I am planning a Bible Lands tour of 15 days in April that will be to Rome, Jerusalem and throughout Palestine (6 days), the island of Cyprus, Athens, Corinth, Thessalonica, Philippi, Smyrna, Ephesus and Miletus. A tour that will include the places of greatest interest to Christians. The price is \$875 from New York and return. Will be glad to send information to any who are interested. This tour can be financed over a period of two years.

**Dick Blackford**, P. O. Box 147, Truman, Ark. 72472—I began laboring with the Melton Avenue church in Truman, Arkansas the first of November. The brethren in Pascagoula, Mississippi will be in need of a preacher. They will have their building paid for next summer and have a lot on which to build in the

near future. The church also owns an offset press which is a valuable tool in teaching. These brethren are upholding the truth in this area, opposing all innovations and worldliness. Anyone interested should contact: **J. E. Waggoner**, 1411 Chico Road, Pascagoula, Miss. 39567. A small amount of outside support will be needed.

#### PREACHER WANTED

The church that meets at Highway 45 in West Point, Mississippi is in need of a full time preacher. This is a small congregation, sound in doctrine. There is a large liberal group in this town and our need is great. Anyone interested in this work, please contact: **T. E. Caudill**, 135 Brame Avenue, West Point, Miss. 39773.

**B. G. Hope**, 1253 Chestnut St., Bowling Green, Ky. —I began preaching at Beaver Dam, Ky. the first of October after having spent nineteen years with the 12th Street congregation in Bowling Green. It has been a pleasant and profitable work. I consider 12th Street among the strongest of churches today. The future could be a "golden period" in her history. We are grateful for every kindness shown us and wish for all the best.

Presently my address is the same. The brethren at Beaver Dam are building a new "preacher's home" and it will not be completed for a few weeks. We will be commuting. We anticipate a very profitable work there and will be happy because we will be engaged in saving souls with some of the finest people on earth. We also treasure the fact that we will be within forty-five miles of Bowling Green where we have some of the most loyal, grateful and appreciative friends people could have.

**Charles A. Limburg**, 1179 N. Calle Rolph, Palm Springs, Calif. 92262—After 5 1/2 years with the church in Oroville, California I have moved to work with the church in Palm Springs, Calif. Brother **Walt Hudson** has done a good work here and the future looks very good. I am grateful to the following churches that supported me while in Oroville: Ontario, Brea, Studebaker Road, Long Beach, San Bernardino, all in California. The good brethren in Ontario are helping with our support in Palm Springs. To those who are vacationing, traveling, or planning conventions, be sure to note our address here in the land of the sun. The church meets at 68-192 Ramon Road, Palm Springs, Calif. 92262.

**W. M. Wiles**, Box 106, Fairview, Montana 59221—I am a member of the church of Christ, am 77 years old and have been preaching 50 years. I am looking for a congregation of disciples of the Lord who believe and teach exactly what is in the New Testament. I would like to locate and worship with a congregation like we read about in the New Testament. I would appreciate very much if any one knows of such a place they would let me know.

**Ralph Joiner**, Rt. 1, Box 1128, Punta Gorda, Fla. 33950 — After two years with the Punta Gorda church I wish to locate elsewhere with a sound congregation that will stand behind sound preaching. Anyone interested in locating a preacher who is not

afraid to preach the truth may contact me at the above address or call 639-3644.

**Richard A. Pentecost, Sr.**, 23101 Rein St., East Detroit, Mich. 48021—Churches needing a gospel preacher for meeting work in 1969 may contact me at the address above. I am interested in churches that are unable to have meetings because of a financial situation. All that will be expected for support will be my expenses. Please contact me as soon as possible. I will travel to any part of the U. S. or Canada to preach the gospel of Christ. For references you may contact the elders of the Expressway church of Christ, 4436 South Sixth St., Louisville, Ky. 40214 or **James P. Needham** at the same address.

## SIGNS of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

### A LIGHTED DOLLAR SIGN

The following article appeared in **Words of Truth**, August 16, 1968, page 4,

#### STATEMENT OF CHANGE

For some years I have been preaching and working with "Anti" orphan home, and "Anti" cooperation brethren, who have slowly but continuously gone from one extreme unto a greater extreme in negativism until I could not see my way clear to follow them any further. I reached the point where I saw the need of a re-examination of the whole of the teaching of these brethren. This prayerful and serious study led me to the decision that much of the teaching of these brethren is speculative, and divisive, in that they often make matters of faith out of things which are only matters of opinion, or liberty.

I still believe that all of God's people should be governed by divine authority in all matters of faith. I believe that when God tells us to do something, we should obey and do the very thing commanded.

But I now believe that under generic authority there is a realm of liberty where we are to choose some method, or way to do what God commanded us to do, without his having told us how to do the thing commanded: I believe it is wrong and a sin for any man to regulate what God left as a matter of liberty.

I believe that the place for the church to relieve the poor and destitute is a matter of human judgment, and not specified in the word of God. The church is to relieve the needy, but the scriptures do not say whether this relief is to be given in the home of the needy ones, or in some other home, nor who is to rule over the place.

I also believe that congregations of the saints may cooperate with each other, aid and assist each other, and that without losing any of the autonomy required in the scriptures. (Acts 20:28; I Pet. 5:1-3)

I believe the church is all-sufficient for its work, but I do not believe it is the work of the church to be a home. I just as strongly believe that the home is also all-sufficient for its work. The church should not be over the home. The church may, now, as it did in New Testament times, help the needy where ever they are, and send relief to a family, if need be, and even send a bag of groceries to a home, and let the home be a receiving institution to apply what was given.

I believe the churches may aid each other in evangelism the same as in benevolence, and that there is no fixed and exclusive method of cooperation, but that any expedient method which respects the autonomy of the churches may be used, as in supporting radio programs, etc.

I am now without local work, having given up my work with the negative brethren. It was not easy to leave them, for I love and appreciate them as brethren, but I found myself out of harmony with their teaching, as well as their general attitude.

Any church wishing to use me in the Lord's service may write me at 609 North Spring Street, McMinnville, Tennessee. I would like to work with any good congregation, even though it be a small group, provided that I and my good wife may receive a proper support for the necessities of life. We are just poor people, and right now without support.

A further word, by Gus Nichols, minister of the Sixth Avenue church of Christ, Jasper, Alabama.

I have known Brother Hershel Davis for ten or twelve years, and believe him to be worthy of our full and complete confidence and fellowship, as well as our financial support. He is a good man and capable of doing good. He preached for us here at Sixth Avenue church in Jasper, Alabama, recently and we commend him unto you.

Gus Nichols

The above tells of another who has departed the faith. For several years I have known something of the labors of brother Davis. I first met him at a debate in which I was engaged in North Alabama with one of the liberal brethren. He attended and learned the truth and renounced the positions of liberalism and expressed his appreciation to me for what I had done in teaching him the truth. I have lived close to him in some of the work he has done and know first hand about some of this. I believe the Lord's work deserves the following facts to be revealed:

(1) Brother Davis has been the kind of a preacher that draws problems wherever he goes. I do not know of a single work with which I have knowledge that he has not had his problems. Be it said to his credit, all of these have not been of his making, but he and his wife have created a good many of them. He had made about six moves in about as many years.

(2) Every church will have her problems from time to time. Brother Davis does not know how to work with and solve even the smallest of these. When problems have arisen where he would be preaching

he would call upon me and other of the preachers in the area to advise him. I remember well one place when he would not even meet with the brethren to work out their problems and the brethren after they met at their place of worship sent some of the brethren to his house to get him to come to the meeting. He knew the meeting was to be conducted but at first refused to come. When the smallest problem would arise he would become "unglued" and not know what to do. Some of these small problems were of such nature that even a 16 year old who had studied the Bible would know what to do.

Because of this when I have been asked to recommend brother Davis, I refused to do so several months ago.

On August 20th, I went to see brother Davis and took with me brother John T. Alexander, of Woodbury, Tenn. Having known brother Davis and being associated with him as I have, I felt I had an obligation to talk to him. So I drove about 100 miles to see him. Our visit revealed:

(1) Brother Davis said that he had seen the light, that his eyes were opened to conditions within the church. Yes, brother Davis has seen a light, the same light some other preachers have seen—a lighted dollar sign. He complained to brother Alexander because when he left liberalism he did not receive as much support from churches and Woodbury in particular that he thought he should have received. After talking to him for a good while, it is my opinion that the reason he changed was because of having problems everywhere he went, churches were beginning to find out about him and were not supporting him. I know of one church that has supported him almost all of the time he claimed he was standing for the truth, even after others had stopped.

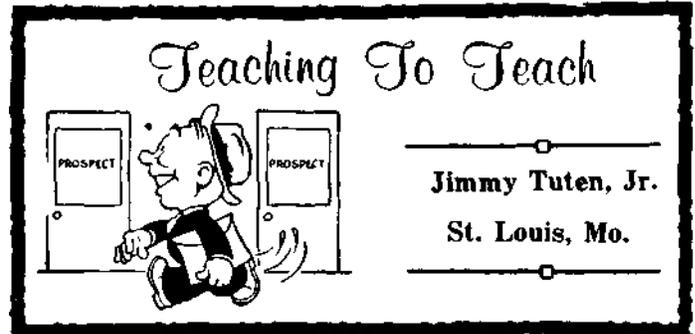
(2) Brother Davis is like Demas. Demas left the world to follow Jesus. Then he forsook Paul and returned to the world (2 Tim. 4:10). Brother Davis left error to stand for truth and then after awhile he returned to the error out of which he came (2 Peter 2:20-22).

(3) Brother Davis did NOT write the article to which his name was signed. He admitted that brother Nichols did a good bit of the wording and writing of it. This did not come as a jolt to me as I have read enough of Nichols to recognize his professional pen. A more nearly correct way of wording the title of the article would be "Statement of Change by Hershel Davis as written by Gus Nichols."

(4.) Our visit further revealed that I had an opportunity to tell brother Davis of his error face to face. He said he appreciated my interest in him and that I said what I had to say to him to his face. I pointed out to brother Davis that in the article that Nichols had written for him that neither of them quoted a single verse of Scripture to show his former position to be error. I pointed out that he had an obligation to point out by the Scriptures where he had learned the truth. If he has been in error in his understanding of Acts 11:27-30, let him say so, let him point out wherein he was in error and then show what the passage does teach. I have read every one of these kind of confessions that have appeared in such papers and all of them fail to take up Bible verses and show wherein the author has been in error.

When I left I put my arm around brother Davis

and begged him to come down to see me and teach me from the Scriptures the light he says he has seen. He said he would think about it and I told him I did not believe he would come because I thought he knew he could not prove his present position by the Bible. I am sorry but another has made shipwreck of the faith, I Tim. 1:19-20. He was not the first nor will he be the last. We must be faithful to be saved.



#### CONCLUDING REMARKS RELATIVE TO THE "TEACHING TO TEACH" ARTICLES

There is no mistaking the fact that Christians today are tremulous with the desire to fulfill personal responsibility to those who are hopelessly lost in sin. Yet, many do not see their desire fulfilled for the simple reason that they have failed to understand that though principles of personal work worthy of consideration are offered and helpful hints stressed, there is only one solution to the problem: experience! Christians have a product which the world needs. That product is the gospel. It alone is God's power to save (Rom. 1:16). Men are purified only in obedience to that truth (1 Pet. 1:22). Yet, how many of us have our feet shod with the preparation of the gospel of peace? Brethren, we must not allow coldness to grip our hearts, nor the dead rot of apostasy to gnaw away at the vitals of personal responsibility.

This article is the conclusion of the series, "Teaching to Teach." The material which has appeared under this caption has dealt with only one side of the many facets of personal work. We have stressed that the average Christian can conduct home studies if they overcome the confrontation of inexperience, and the fear of being associated with those who have abused this function. The author hopes that you will re-read and study the helpful suggestions that have been presented in these nine articles.

#### PROSPECT FOLLOW-UP

Former writings have dealt with the fundamentals of teaching and baptizing through the function commonly called "The Cottage Meeting." In this writing stress is laid upon the fact that there are two sides of the great commission (Mark 16:15-16). We are to teach and baptize, but our Lord also said, teach "them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). The task of building the new convert up in the most holy faith is a most serious responsibility. As babes in Christ, the convert needs a great deal of attention if he or she is to be faithful unto death (Rev. 2:10). Faithfulness is

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**WORSHIP WITH THESE CHURCHES**

<p><b>Atlanta, Ga.</b> (Marietta-Smyrna Area) <b>CHURCH OF CHRIST</b> meets at 181 Church Street in Marietta <i>Schedule of Services</i> <b>LORD'S DAY</b> Bible Study 10:00 a m Morning Worship 10:55 a m Evening Worship 6:30 p m Wednesday Bible Study 7:30 p m Evangelist: Hugh W Davis Phone: 436-5007</p>	<p><b>Bradenton, Fla.</b> <b>WEST BRADENTON CHURCH OF CHRIST</b> meets at 1619 10th Avenue West <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Miami, Fla.</b> <b>NORTH MIAMI AVENUE CHURCH OF CHRIST</b> meets at 143rd St &amp; No Miami Ave <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Orlando, Fla.</b> <b>HOLDEN HEIGHTS CHURCH OF CHRIST</b> meets at 1000 22nd Street <i>Schedule of Services</i> <b>LORD'S DAY</b> Bible Study 9:45 a m Morning Worship 10:50 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Oaks Gowen Phone: 424-3533</p>	<p><b>Tampa, Fla.</b> <b>FOREST HILLS CHURCH OF CHRIST</b> meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>
<p><b>Tampa, Fla.</b> <b>SEMINOLE CHURCH OF CHRIST</b> meets at Rome Ave. &amp; Wishart Blvd <i>Schedule of Services</i> <b>LORD'S DAY</b> 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 W N Meyer</p>	<p><b>Decatur, Ga.</b> <b>GLENWOOD HILLS CHURCH OF CHRIST</b> meets at 2957 Glenwood Avenue <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Louisville, Ky.</b> <b>EXPRESSWAY CHURCH OF CHRIST</b> meets at 4437 South 6th Street <i>Schedule of Services</i> <b>LORD'S DAY</b> 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 386-0884</p>	<p><b>Charlotte, N. C.</b> <b>CHARLOTTE CHURCH OF CHRIST</b> meets at 5327 York Road <i>Schedule of Services</i> <b>LORD'S DAY</b> 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: Jerry Parker Phone .523-8867</p>	<p><b>Tallahassee, Fla.</b> <b>WESTSIDE CHURCH OF CHRIST</b> meets at 2150 Belle Vue Way <i>Schedule of Services</i> <b>LORD'S DAY</b> 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 For information phone 222-2881 or 877 3832</p>
<p><b>Jackson, Tenn.</b> <b>HOLLYWOOD DRIVE CHURCH OF CHRIST</b> meets at Hollywood Drive at Hattan <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Pascagoula, Miss.</b> <b>25th STREET CHURCH OF CHRIST</b> meets at 1 3 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Jacksonville, Fla.</b> <b>HYDE PARK CHURCH OF CHRIST</b> meets at Corner Lake Weir &amp; Conant Avenue <i>Schedule of Services</i> <b>LORD'S DAY</b> 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: Jamie Rhoden Phone: 781-5704</p>	<p><b>Birmingham, Ala.</b> <b>ELM STREET CHURCH OF CHRIST</b> meets at 1625 Elm Street, S W <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Murfreesboro, Tenn.</b> <b>WESTVUE CHURCH OF CHRIST</b> meets at 316 Kings Highway <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>
<p><b>Miami, Fla.</b> <b>SOUTHWEST CHURCH OF CHRIST</b> meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> <b>LORD'S DAY</b> 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: K A Frazier Phone 443 3376</p>	<p><b>Nashville, Tenn.</b> <b>FRANKLIN ROAD CHURCH OF CHRIST</b> meets at 3915 Franklin Road <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Gainesville, Fla.</b> <b>NORTHEAST CHURCH OF CHRIST</b> meets at 1433 N E. 16th Avenue <i>Schedule of Services</i> <b>LORD'S DAY</b> 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 378 5023</p>	<p><b>Leesburg, Fla.</b> <b>CENTRAL CHURCH OF CHRIST</b> meets at 2220 West Main St <i>Schedule of Services</i> <b>LORD'S DAY</b> 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</p>	<p><b>Clearwater, Fla.</b> <b>HERCULES AVENUE CHURCH OF CHRIST</b> meets at 601 So Hercules Avenue <i>Schedule of Services</i> <b>LORD'S DAY</b> Bible Study 9:00 a m Morning Worship 10:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Preston Weeks Phone: 442-9267</p>
<p><b>Columbus, Ga.</b> <b>CHURCH OF CHRIST IN ROSE HILL</b> meets at 2216 Hamilton Avenue <i>Schedule of Services</i> <b>LORD'S DAY</b> 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: William F Haynes Phone: 323-9331</p>	<p><b>Concord, N. C.</b> <b>CHURCH OF CHRIST</b> meets on Poplar Tent Road, 2 mi West of US 29 &amp; US 601 Bypass <i>Schedule of Services</i> <b>LORD'S DAY</b> Bible Study 10:00 a m Morning Worship 10:50 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelist: Jack G Byars Phone 782-3645</p>	<p><b>Lake City, Florida</b> <b>CHURCH OF CHRIST IN LAKE CITY</b> meets at 400 S Hernando cor Dade <i>Schedule of Services</i> <b>LORD'S DAY</b> 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 Phoness: 752-2829 - 752-4230 - 752-6323</p>	<p><b>Oak Lawn, Illinois</b> <b>BURBANK MANOR CHURCH OF CHRIST</b> meets at 8230 So Laramie Ave <i>Schedule of Services</i> <b>LORD'S DAY</b> Bible Study 9:30 a m Morning Worship 10:30 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Paul Foutz Phone 499-1834 or 423 6703</p>	<p><b>Ft. Walton Beach, Fla.</b> <b>NORTHSIDE CHURCH OF CHRIST</b> meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> <b>LORD'S DAY</b> 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 Contact: H N Eubanks, Jr Phone 243 2660 J F Glass II Phone 244 5045</p>

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<p><b>NORFOLK, VA.</b> HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd. Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY</p> <p>Bible Study ..... 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 a.m. Wednesday Bible Study ..... 7:30 p.m. Contact: David Waldron Phone: 493-2504 John Peddy Phone: 486-4203</p>	<p><b>Cincinnati, Ohio</b> BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY</p> <p>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: Fred Stacey Phone: 891-3174</p>	<p><b>Orlando, Fla.</b> PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY</p> <p>Bible Study ..... 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study ..... 7:30 p.m. Evangelists: Roy E. Cogdill and Peter J. Wilson Phone 425-2900</p>	<p><b>Chattanooga, Tenn.</b> NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY</p> <p>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: John Clark For information phone 877-1706</p>	<p><b>AD IN THIS SPACE</b></p> <p><b>\$5.00</b></p> <p><b>PER MONTH</b></p>
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no accident! Someone has estimated that 50% of those baptized eventually fall away. We who have failed to consider the needs of those who whom we are accountable, have their blood on our hands. It is relatively easy to convert the sinner, but to strengthen him is often tedious. There are three ways to follow-up the prospect whom you have converted to Christ: (1) Teach him a series of lessons concerning his duties and responsibilities as a Christian. (2) Encourage him to eventually become a personal worker (I Tim. 4:15; II Tim. 2:2). (3) While the new convert's enthusiasm is aflame, use him. The adage, "use them, or lose them," is true.

It is a sad commentary on any church when the new convert has to ask such questions as "what classes are available for me," "who are your elders," "what would you suggest as good reading material," etc. Make sure that the babe in Christ knows when the various classes that are the functional arrangements of the church are conducted. Introduce him to the tract rack, conduct a new convert's class and encourage home study.

### KEEPING THE PROGRAM WORKING

Haphazard and unbusinesslike methods of personal work accomplish very little. When a systematic arrangement is worked put, the result is a united and harmonious function. Planned personal evangelism requires much effort, a great deal of which must be centered upon keeping a program of work moving. Brethren often begin efforts only to have them die before they get off the ground. There is no short-cut to this type of work. It requires work, constant vigilance, revamping and encouragement. The following

suggestions will help keep your personal work arrangement from dying:

- (1) Constantly stress the benefits of personal work.
- (2) Keep yourself conscious of the value of souls.
- (3) Stress the need for unity of effort.
- (4) Keep each person personally involved.
- (5) Continued training is essential.

There is always room for improvement, so the suggestions of those taking part in the work should be given due consideration. Presenting occasions for brethren to get together for the purpose of exchanging ideas, offering constructive criticism, and making suggestions will help eliminate the hit-and-miss method. This will also cause the people involved to feel that they are a part of the work being done.

### SELF-EVALUATE YOURSELF

Each person who considers himself a "fisher of men" should stop occasionally and take a long look at himself. How are you getting along? What progress are you making? Self-evaluation is a must. Check your attitude, your preparation and your performance. Have a close friend, or your wife observe you as you teach. Accept their criticism and advice. There is always room for personal improvement.

### CONCLUSION

Christians are "co-laborers with God" (I Cor. 3:9). The Kingdom of God is likened to a vineyard. In that vineyard, we are to labor, to work, and further the cause of God. When we engage in saving souls, we engage in the greatest business in the world. The whole world lies in darkness. Its only hope is in the gospel of Jesus Christ. Unto us has been committed the task of enlightening the world (Rom. 10:13-17). When Jesus, gave the great commission, He gave the marching orders for His army as they march against the hosts of evil and ignorance. Ours is the enviable task of telling people in despair the story of their salvation provided by God's grace in Christ Jesus (Eph. 2:8; II Cor. 5:17-19). "He that winneth souls is wise" (Prov. 11:30).

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