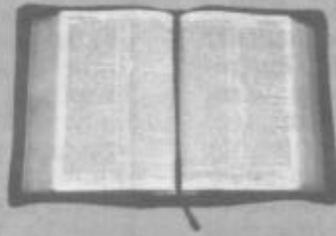


SEARCHING *the* SCRIPTURES



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 X

SEPTEMBER, 1969

NUMBER 9

A TEXT IN CONTEXT

Edward Fudge

"Christ sent me not to baptize" (I Cor. 1:17)

This text is frequently quoted to minimize baptism in the Gospel order of things. It is taken out of context and given a meaning not intended by the Apostle. A study of the surrounding verses shows both the misinterpretation and the correct point of the verse.

The Corinthians had many problems. This epistle was written to correct some of them, probably in response to a letter from Corinth (7:1), as well as personal reports from various individuals there (1:11; 5:1; 16:17). Perhaps we would not even have recognized this church as a church of Christ. Yet Paul addresses them as "sanctified in Christ Jesus, called to be saints" (1:2). But he sternly rebukes them and warns them of their fate unless they repent and reform.

The Situation at Corinth

Chapters 1-4 deal with a worldly pride in human wisdom and a pride in human teachers. Paul says the Corinthians have actually "taken sides" with different men. One group says "We are of Paul." Another says "We are of Apollos." Others say "We are of Cephas" [Peter's Aramaic name]. And some seem to have been claiming Christ as their personal property as if He did not belong to every Christian. They said "We are of Christ" (see 1:11-12).

Paul reproves them for this division (1:10-11). "Is Christ divided?" he asks. "Was Paul crucified for you? Or were ye baptized in the name of Paul?" (1:13). The answer to each question is No! Christ belongs to every Christian and every Christian belongs to Christ (3:21-23). And every Christian should say only "I am of Christ," not "I am of Paul" (or Apollos, or Peter, or Luther, or Wesley, or Calvin or Campbell).

"Sent Not to Baptize"

In this context, and because of their foolish pride in men, Paul says, "I thank God that I baptized none of you, but Crispus and Gaius." And then he explains why. "Lest any should say that I had baptized in

mine own name" (1:14-15). The important thing is not WHO baptized you, but INTO WHOM you were baptized.

Christ sent apostles and evangelists to preach the gospel, and only then to baptize — in the name of the Father, Son and Holy Ghost (Matt. 28:18-19). Paul, too, was sent primarily to preach Christ and Him crucified (1:17-18; 2:2). Others could personally administer baptism to those who responded in faith to the preaching. Yet on occasion Paul himself had done the baptizing also. He had baptized Crispus, Gaius and the household of Stephanus at Corinth (1:14-15). In the case of the confused Corinthians, he was glad that his personal baptizing had been limited. They thought they were baptized into a relationship with Paul instead of Jesus! (This is not as strange as it first sounds when we know that there were various pagan "mystery" religions in that area who practiced a sort of "initiation baptism" which linked the one undergoing it to the one performing it. See Kummel, **Intro, to the N.T.**; Arndt & Gingrich, *Lexicon*, p. 575.)

This epistle does not minimize baptism for the right purpose. It says that baptism was prefigured in the Old Testament (10:1,2). It says that baptism is grounded in the power (or authority) of the Holy Spirit, and is common to every true Christian (12:13). It says baptism is "into one body" — the church, the Body of Christ (12:13).

Baptism in the New Testament is not the first thing or most important. It has sometimes been over-emphasized in the history of the church, when men put trust in it as an act instead of in the faith which prompts it or the Christ who commands it.

But far more frequently it has been minimized or even ignored by those who put trust in faith "only," and who did not understand that faith must show itself in works of obedience if it is a SAVING faith and not a DEAD one (see Rom. 1:5; 16:26; Col. 2:12; Jas. 2:20-24).

Let us take all the Bible says and not just a part. And let us always seek to study the Scriptures in their context, instead of merely grabbing phrases here and there which appeal to our personal opinions or preconceived notions. Only this will help us or please God.

944 S. Geyer,
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STOP! LOOK! LISTEN!

We are faced, even bombarded, today, with curious regularity, by headlines and ideas such as "Bachelor (unwed — RK) Moms Keep Babies," "Experiments in Marriage," "The Youth Communes: New Way of Living Confronts the U.S.," "Generation Gap," "Ecumenism" (among denominations, also among some liberal Christians), "No inspired authority in faith and morals," etc., etc.

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— Rhymer H. Knight

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EDITORIAL

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A CHANGE OF HEART

Crime in all forms has been on the increase for more than twenty-five years. We will never solve the problem with legislation and police force. We can and should suppress it by enforcing law and order, but the general picture will not be changed until we change the hearts of people. Jesus said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:18-20). He also said to lay up treasure in heaven and not upon earth, "for where your treasure is, there will your heart be also" (Matt. 6:21). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "For as he thinketh in his heart, so is he..." (Prov. 23:7). "A man's heart deviseth his way: but the Lord directed his steps" (Prov. 16:9).

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If we ask why murders, riots, and destruction of property are on the increase, we must answer that the hearts of these people are set upon this sort of life. Why? Because of the influences and impressions made upon their hearts by evil forces. Most of them have never been shown the good way of the Lord. They know little or nothing of God's word. Today nearly everything is framed in a setting of sex, usually leaving the impression of favoring illicit sex relations. Nudity, profane and vulgar language are seen and heard in nearly all areas of entertainment. Drunkenness, dope addiction, and wild hippie-type parties are shown through nearly all news media in a mildly approved setting, or at the best with indifference. Men and women in powerful and influential positions in government, education, entertainment, and even religion are caught cheating, stealing, lying, adultery, drunkenness, rioting, and even murder, and the average man just smiles and says, "Everybody does it; it could happen to anyone."

A dark, pessimistic picture, you say? Yes, but it is true. It is a very real problem in society today and no one can deny it. It is axiomatic that every effect has a cause. Until we know where the problem originates and begin to do something about it, things will grow worse.

Since man's conduct originates in his heart, it is obvious that his heart must be changed in order to really change his conduct. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh" (Luke 6:45). Why do young men and women accept the low standards of morality, become criminals and act like wild animals? It is because of what they see, hear and read. Certain publishers are making millions on pornography, novels on sex orgies and crime. Movie producers are seducing millions of young people by actually showing nudity and adultery on the screen. Television is almost entirely sex oriented; comedy, drama, and personality shows are built around illicit sex and sin, and are shown in the most favorable light.

The entertainment industry has decided that one of the greatest causes of violence in America is the impression left upon the young and old by television programs that show violence. They realize that what people see and hear they think and do. Why can not they realize that immorality, broken marriages, unwed mothers, venereal diseases, dope addiction, and nudity are the results of the same impressions made upon the hearts of people?

Satan works through lust of the heart and such are lost to God. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves" (Rom. 1:24). They are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). Persistent sin hardens the heart so that it is impenitent toward God (Rom. 2:5). The continual sin of Israel is pictured in these words: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is

waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:14,15).

The function of the heart is divided into three parts, not considering the conscience. The intellect is that part which thinks (Matt. 9:4), reasons (Mark 2:8), understands (Matt. 13:15), and believes (Rom. 10:9,10). This function depends entirely upon evidence received through the senses. The strongest impressions are made through sight and hearing.

The process of thinking and reasoning acts upon the emotion. Desire is created by the thought process stimulated by impressions made upon the intellect. Love and hate, sorrow and rejoicing, are emotional actions of the heart that grow out of reasoning upon something seen or heard. The heart may be "pricked" by what one hears and believes. Those on Pentecost who heard Peter tell of Christ were "pricked in their heart" and this resulted in their cry: "What shall we do?" The emotion of "love" for sin results in "hate" for righteousness; the "love" for truth and righteousness will result in "hate" for every evil way. Whatever the emotional state of the heart, it is produced by hearing, seeing, understanding, reasoning and believing.

The will is a function of the heart that normally grows out of our emotional state. One may "resist" (Matt. 28:27) because of his feelings (emotion) about a certain thing. Sin is a matter of will. Because of the pleasure and joy of sinful practices, many will not see, hear and understand, lest they change their minds (will) and obey the truth (Matt. 15:17-19). The heart intends — plans, purposes — the conduct of life and the words of mouth (Heb. 4:12; II Cor. 9:7; Acts 11:23).

What one deliberately does, good or bad, he does by his own will. His will to do or not do a certain thing is the direct result of his "feelings" (emotion) regarding the matter. His love, desire and rejoicing will lead him to will to do that thing. His hate, condemnation and sorrow will lead him to will to oppose the thing. His "feelings" are created by the function of his intellectual powers which are brought into operation by what one sees, hears and reads.

The real cause of sin is the impression made upon the heart by the "god of this world" who blinds the minds of them which believe not (II Cor. 4:4), "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Sin is pictured as a beautiful life of "freedom" and "happiness" that can never be realized by following the word of God. The heart of the person who accepts this will act in accord with his acceptance of right and wrong. The only way to change his life is to change his heart. The only power in this world to change the heart from sin is the living word of God; not a part of it, not a perverted version, but all of it and nothing more.

The good and honest heart seeks for truth. When he finds it he will accept it and enjoy a life never before realized. The heart is purified by faith (Acts 15:9), by obeying the truth (I Pet. 1:22), by fleeing youthful lusts and following righteousness

(II Tim. 2:22).

Do you really believe a normal young man or woman can sincerely abhor the emphasis on sinful sex indulgence, despise the nudity and vulgarity so common today, the unlawful rioting and rebellion of many today, and the immoral conduct of people in high places? Well, they can! Thousands do. The reason is that they have been taught what is good and right. They have received this into the "good and honest heart" and out of love for good, and the desire to serve God, they will "flee also youthful lusts" and "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22).

If you are one who considers this person who follows the will of God "a square" you are right! He is just as square as the word of God. He is just square enough to make this world a little better because he has passed this way. He is just square enough to save some soul from eternal hell. He is just square enough to reject this philosophy of life that is "so round, so firm, so fully packed" with sin and iniquity!

My brother and friend, the best contribution you can make to society today to make this a better world in which to live, and to make life healthier and happier, and to save millions from an untimely death and hell is to feed the hearts of as many as possible with the word of God. Give your children something to read besides filthy magazines. Provide yourself with reading material that will make you think in clean and right channels. Offer your relatives, friends and neighbors something to read that will expose the filthy trash upon which their hearts are fed through most avenues of communication, and give them something righteous to think about.

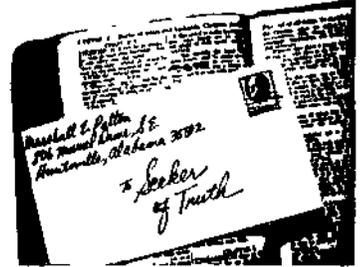
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QUESTION: Why was Barnabas called an apostle in Acts 14:14? I understand that Paul was an apostle in addition to the twelve chosen by Jesus, but were there others? — A. B.

ANSWER: The above questions grow out of a failure to understand the meaning of the word "apostle" and its use in the New Testament.

The word "apostle" is from the Greek word "apostolos" and, literally, means "one sent forth" (W. E. Vine).

During our Lord's earthly ministry he chose twelve men and sent them forth under the "Limited Commission" (Matt. 10:5-7) and, later, the "Great Commission" (Matt 28:16-20). Because Judas "by transgression fell" (Acts 1:25), and, therefore, could not carry out his "part of this ministry" (Acts 1:17) Matthias was chosen to take his place (Acts 1:15-26). That his appointment as an apostle met with divine approval is clearly indicated from the Scriptures. It was in fulfillment of prophecy (Acts 1:20). The Holy Spirit through the inspired historian, Luke, counted twelve apostles on Pentecost (Acts 2:14) and again through Paul in a letter to Corinth (I Cor. 15:5). All of these possessed the qualifications of Acts 1:21,22. They were able to "witness," in the primary sense of that term — bear "first hand" testimony — to the fact of his resurrection. Their intimate association with Jesus both before and after death enabled them to know beyond doubt that the one they saw after his resurrection was the same one they had known so well before his death.

To the above list of apostles must be added another, namely, Paul. He was not made an apostle of Christ in the natural way (Acts 1:21,22), but was, nevertheless, qualified to "witness," in the primary sense of that word, to the resurrection of Jesus by virtue of his miraculous experience on the Damascus road (Acts 22:14,15; 26:15-18). Thus, he became an apostle of Christ "as one born out of due time" (I Cor. 15:8). The marginal reading says, "Or, an abortive" birth. In other words, he was not made an apostle in the natural way. Nevertheless, he was an apostle of Christ, primarily to the Gentiles, endowed with full apostolic authority (Rom. 11:13; I Cor. 1:1; 9:1,2; II Cor. 1:1; 11:5; 12:11; Gal. 1:1). Thus, Paul, together with the twelve, served in the apostolic office with certain qualifications, endowments, and responsibilities peculiar to "this ministry" assigned by the Lord. They were His apostles — He sent them forth — with a definite yet comprehensive

mission, the fullness of which we will not discuss here.

The word "apostle" is also applied to other men in the New Testament. This does not mean that they were apostles of Christ — of the apostolic office appointed by Christ, but rather, one who was "sent forth" by men, or by a church, or by some other power. There were times when Paul distinguished himself from such, e.g., Gal. 1:1. Again, in Heb. 3:1 it is used of Jesus Christ. He was "sent forth" from God. In Acts 13:3,4 we find that "Barnabas and Saul" were "sent forth" by the Holy Spirit and the church in Antioch. No doubt, this is the sense in which the word "apostle" is used in the verse submitted by our querist. Paul, in addition to being an apostle in the sense here under consideration, was also an apostle of Christ along with the twelve. When Paul distinguished himself from the apostles of men in Gal. 1:1, he was talking about apostolic authority received from Christ. Indeed, this was not of men!

Sometimes the word translated "messenger" is from the same Greek word elsewhere translated "apostle" — e.g., II Cor. 8:23; Phil. 2:25. Hence, in the light of the original text, the men here referred to were also apostles. This is true, because they were "sent forth" by the churches.

NO MORE WAR?

L. A. Mott, Jr.

Consider two passages:

... and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4b-c).

Beat your plowshares into swords, and your pruning-hooks into spears (Joel 3:10a).

What is there about these passages to keep them from clashing?

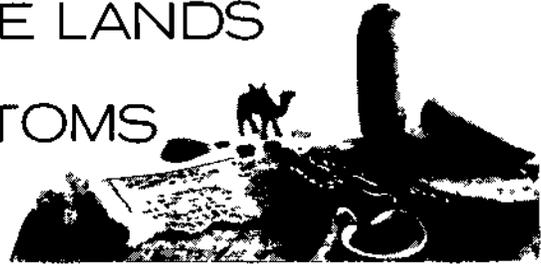
Is there a difference in the **time** to which they apply? No. Joel is speaking of the Christian era. Consider "afterward" (in 2:28) which Peter explains as "in the last days" (Acts 2:17), and compare "in those days, and in that time" (Joel 3:1) and "in that day" (3:18). Isaiah also is speaking of "the latter days" (2:2). Therefore, both passages related to the same period.

Is there a difference in the **place** or the **realm** in which the passages apply? Yes. And this is the key. Isaiah is speaking of the church, God's spiritual house (I Cor. 3:16), "the house of the God of Jacob," and of the peace that would obtain in the kingdom of God (cf Eph. 2:11-22). In this realm nations would not go to war to settle differences but would submit them to the judgment of God. But Joel is speaking of conditions outside this spiritual realm — i.e., affairs among the nations of the world. No other explanation of these passages will avoid a conflict between them.

Therefore. Isaiah 2:4 is not a prediction of political peace on earth.

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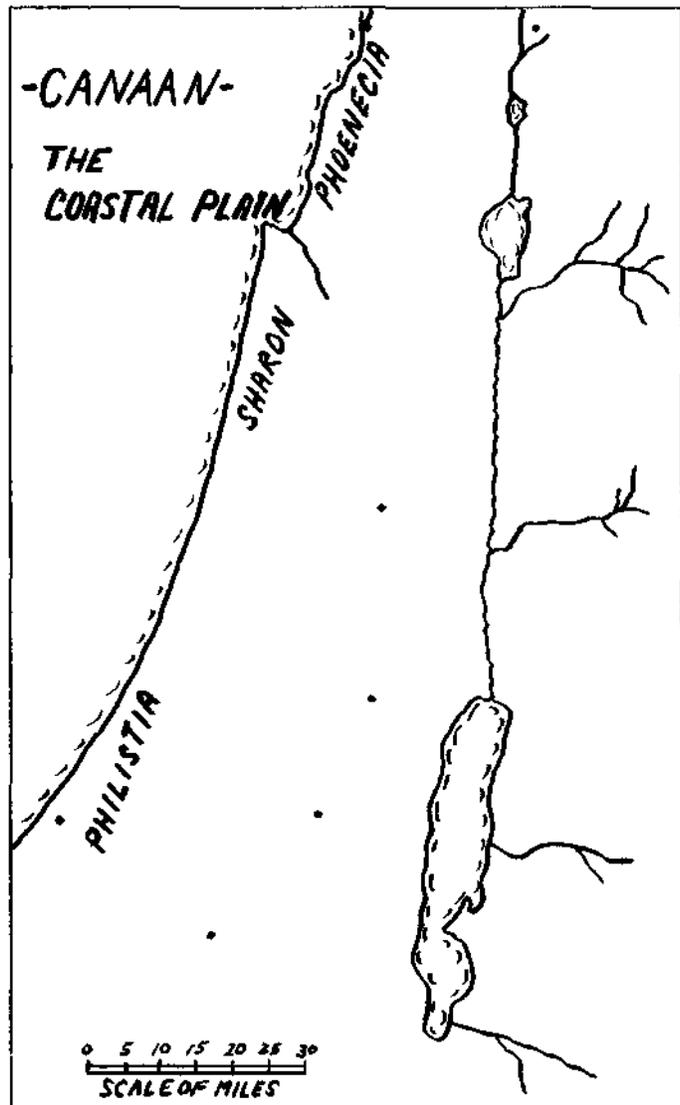
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NATURAL DIVISIONS OF PALESTINE

Palestine is a small country. Turned sideways across the state of Florida, Western Palestine, the territory between the Mediterranean Sea and the River Jordan, would fit easily into the central part of the state.



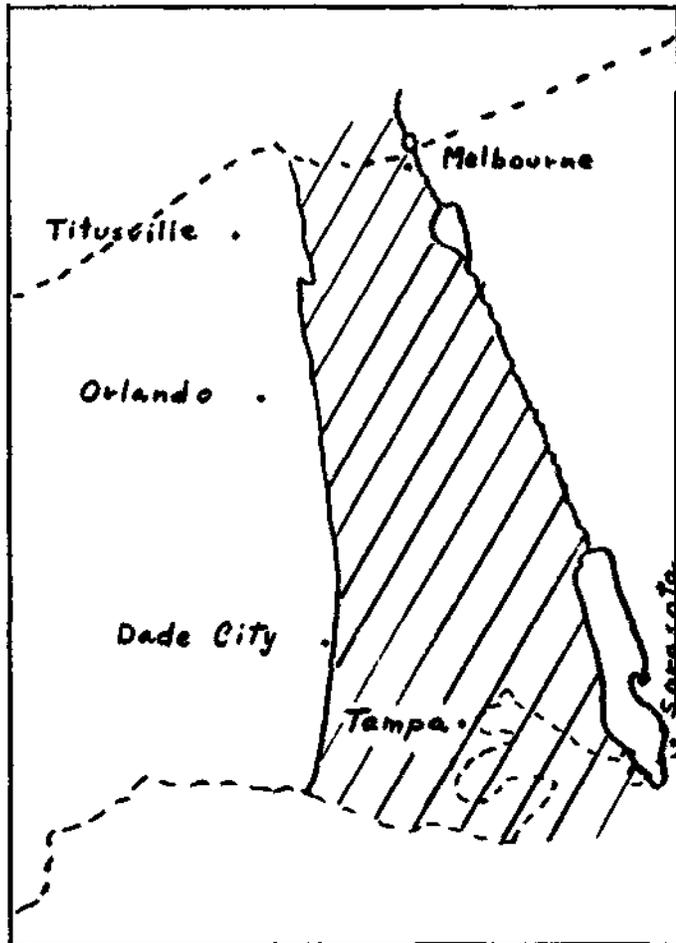
(Figure 4)

To be more specific, the distance from Dan to Beer-sheba, i.e., from north to south, is slightly less than 150 miles, and east to west the land varies in size from 28 miles across at the Sea of Galilee to 54 miles across between Gaza and the Dead Sea.

In Palestine one sees an amazingly rich variety of landscape. Modern means of transportation would make it possible to crowd into one busy day an early morning swim in the beautiful Mediterranean, a stroll through the market place in Jerusalem, a drive through the barren wilderness of Judea to Jericho and the Dead Sea, a drink from Jacob's well, a meal of delicious fish by the Sea of Galilee, and a refreshing rest at the end of the day on snow-capped Mt. Hermon, hushed to sleep by the rippling sound of rushing waters beginning their long descent into the Jordan Valley.

In ancient times, however travel was difficult and slow. The mountains, the rivers, the marsh lands, and the desert impeded progress. Robbers, scorpions, snakes, and wild beasts inhabited the desolate places. Although Palestine may seem small to the modern traveler, the land was large enough to dwarf its inhabitants.

The easiest way to describe this country is by means of the four traditionally famous vertical divisions: (1) the Coastal Plain, (2) the Central Highlands, (3) the Jordan Valley and (4) Transjordan.



(Figure 5)

The Coastal Plain

This plain stretches along the entire coastline of Palestine and is broken only by Mt. Carmel, the place where Elijah encountered the prophets of Baal (I Kings 18:17-40). An ancient Egyptian inscription refers to Palestine as the "Land of the Gazelle's Nose." The Egyptians may have given this name to the land because of the way Mt. Carmel protrudes into the Sea.

Phoenicia

North of Mt. Carmel the Coastal Plain is narrow and unsuitable for extensive agricultural pursuits. In ancient times it was occupied by the Phoenicians, a people who engaged extensively in trade and commerce. The Phoenicians were valiant seamen who turned their attention westward across the Mediterranean.

The two great cities of Phoenicia were Sidon and Tyre, both of which were prominent in the Old Testament. Since Israel had no adequate harbors south of Carmel, its kings depended heavily on these northern ports. The Phoenicians were accomplished artisans in addition to being masters of the sea. King Solomon enlisted both Phoenician sailors to help man his navy that operated out of the Gulf of Aqabah on the Red Sea (I Kings 9:26-28) and Phoenician craftsmen to help build the Temple in Jerusalem (I Kings chs. 5-7).

The Israelites never ruled over Phoenicia, but the prophets predicted the complete overthrow of Sidon and Tyre (Isa. 23:1-18; Ezek. 26:1-28:26). Today these cities that once bustled with business lie in ruins.

WORD STUDIES

in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33611

"COMMON," (KOINOS) Cognate Words

As it was observed in a previous article on the word "holy," the Greek adjective "common" (**koinos**) is also a member of a rather large family. There are several of the so-called **koin** words: "common," "participant," "fellowship," "one who shares." Of course, there are also verb forms such as "to make common," etc. Such words as "distribution," ad "contribution" are sometimes found as translation! of the noun "fellowship" (**koinonia**), inasmuch as the contribution was looked upon as an outward expression of the inward **koinonia**.

Koinos in Secular Greek

In secular Greek, **koinos** was descriptive of things and of men. In the former sense, **koinos** was the opposite of the term **idios** ("belonging to one," "one's own"). Hence, if something was **koinos** it could be owned by others, or shared with others. The term was especially used in reference to legal matters. Property shared by a husband and wife might be described as **koinos**. Philosophically, information or ideas shared by all might be described as **koinos**. There is a great deal of secular Greek literature regarding the idea of a common sharing of the goods of society. (For further study of the foregoing thoughts, one might consult vol. 3 of Kittel's **Theological Dictionary of the New Testament**.)

As it will be seen shortly in this study, in Biblical Greek the adjective **koinos** is used, religiously, as the opposite of the term **hagios** ("holy"). When it is so used it might be translated "profane." I have not found this use of **koinos** in secular Greek.

In secular Greek, when **koinos** is used of men it denotes "participant," etc. A related word (**koinonos**) is used in this manner in the New Testament.

Koinos in the Bible

As in secular Greek, the Bible uses **koinos** as the opposite of **idios** (one's own); hence, something that is **koinos** is something that is not exclusively the property of one person. Consequently, we read of the "common" faith, Titus 1:4; the "common" salvation, Jude 3; "common" possessions, Acts 2:44; 4:32. This last passage is especially good as an example of the opposite meanings inherent in **koinos** and **idios**. The early Christians did not look upon their possessions as strictly **idios** (belonging to them exclusively), but, to the contrary, their possessions were looked upon as **koinos** (sharable).

As it was noted earlier, **koinos** was used in a religious sense as the opposite of **hagios** ("holy"); that is, something that was **hagios** belonged to God or to God's service, whereas something that was **koinos** could be used by man, provided that it was "clean." See this religious sense of **koinos** ("profane") in Rev. 21:27; Heb. 10:29, etc.

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"I have found **Searching The Scriptures** to be very interesting and very informative, not only in one subject, but many. This is what I particularly like about the paper, not becoming 'bogged down' on one subject, but yet covering well the subject." — Gary D. White, Louisville, Ky.

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"I enjoy your publication very much and I don't want to miss a single issue. Keep up the splendid work you are doing." — William T. Downey, Lawrenceburg, Tenn.

"Your paper is a great encouragement to sound Christians. May it continue to be so." — Mrs. Sherrel A. Mercer, Houston, Texas.

"You, your helpers and contributors are doing a wonderful job and we appreciate your labors." — Grady T. Browning, Chattanooga, Tenn.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

HOW THE CHURCH WAS ORGANIZED

One of the most remarkable characteristics of the apostolic church was the unity which existed in the Jerusalem church at the beginning. Expressions describing this unity are: "All that believed were together," "with one accord," and "with gladness and singleness of heart."

That it might function effectively as a united body, God ordained a simple and adequate plan or organization for each local body of Christians. For example, we read, "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). The Lord's plan was that men meeting certain qualifications (I Tim. 3) were to be appointed to serve as elders or bishops in each church. These men were to oversee, guide, teach, and protect the members of the congregation. They were assisted by the deacons (I Tim. 3:8-13).

The evangelistic program of the apostolic church involved going, preaching the gospel, converting the lost to Christ, confirming them in the faith, and organizing them into congregations in each community. "And when they had ordained them elders in every church . . ." (Acts 14:23). "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city" (Titus 1:5). There was a plurality of elders in each church. The New Testament does not provide for any human being or combination of men to govern God's people other than the elders of the local church, and they serve under the authority of Christ (Acts 20:32). The work of elders is clearly outlined and circumscribed in the New Testament. They are limited to the flock among them; the flock over which they have been appointed (I Pet. 5:2; Acts 20:28).

Men have always been impatient with the simplicity of this scriptural organization and have dreamed up all kinds of boards, synods and conferences to exercise control over congregations or areas. The Bible knows nothing of a pope, cardinal, diocesan or state bishop, or brotherhood eldership. Any such attempt on the part of anyone to supervise, control, or meddle in the affairs of local congregations is unscriptural. Good men may properly exercise influence throughout the church or world through teaching and godly living, but this does not imply any right to govern, supervise, or control.

In the universal sense, the church cannot function, for it has no organization through or by which it can be activated. Therefore, any attempt to activate

the congregations of a county, state, or the world through one organization (either a board or a congregation) is without divine authority.

The work of the church is evangelism, edification, and benevolence. The local congregation, with its bishops and deacons, is all-sufficient to provide and oversee all the essentials in doing this work, and, therefore, must not work through any other organization.

Brethren and friends, let us not stumble over the simplicity of God's arrangement. His plan will work, if we will work His plan!

SIGNS of the times



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

For the last several months I have been reviewing a sermon which was preached on May 12, 1968, by brother John McRay at the Otter Creek Road church in Nashville, Tenn. This sermon is full of liberalism and my purpose in this review has been to point out just how far some of the liberal minded brethren have gone. With this article I bring to a close the review of the above mentioned sermon.

Speaking about unity McRay says, "It seems to me that if we ever hope to achieve the kind of unity we have preached across the years, we are obligated to come with some willingness to make concessions ourselves; not simply to find people who are willing to give up all their opinions and accept ours. It is a matter of finding out what we can understand and feel in common. How much are we willing to give up in the interest of unity? ... We are talking about traditions, customs, mores, opinions. How much of our tradition would we be willing to forego in the interest of uniting the brethren? ... I am saying that unless we are willing to lay something on the line as Paul did, something of our traditions, we can talk unity all we want but nobody is listening. We must be willing to come half way.... It does mean that there needs to be a willingness to surrender opinions and traditions in the interest of unity."

McRay also said, "That does not mean a surrender of what God has commanded. It does not mean a surrender of any item of faith, no surrender of any 'thus saith the Lord'."

The reader needs to keep in mind that McRay is talking with a person from the Christian Church. He is talking with one from a denomination. What has been said has been said concerning denominationalism.

Note that McRay thinks in order to have unity

with denominationalism that Christians must make some concessions. What shall we concede? He says opinions, but I ask what opinions? He says we must give up something in order to have unity. We are to come half way in order to have unity with the denominations. And yet he says we must not give up a 'thus saith the Lord.'

It is not opinions that have us and the religious world divided. It is a 'thus saith the Lord' that divides. Whether a church meets in a wood structure or brick is a matter of opinion. In most sections of the country it is tradition that church buildings are made out of red brick. But this does not divide us. We are divided over what day to have the Lord's Supper and we stay with the Bible, Acts 20:7. Should we make some concession and come half way on this point in order to have unity with the world? We are divided over whether baptism saves. We believe the Bible, Mark 16:16. Are we to come half way and make a concession in order to have unity with the denominations? We sing as the Bible directs, Eph. 5:19 and Col. 3:16. But most denominations have instrumental music. Are we to make concessions here and come half way in order to have unity with the sects? We believe the Bible teaching that there is one church, Matt. 16:18; Eph. 4:4; 1:22-23. Sec-tarianism is thankful to God for so many churches. Are we to concede and come half way in order to be united on this point? Denominations have special days, but we believe the Bible teaching on such, Gal. 4:10-11. Can we desert New Testament teaching and observe Easter, Thanksgiving, Christmas, Palm Sunday, Mother's Day, etc., with the denominations?

McRay says we should not give up a 'thus saith the Lord' but should give up our opinions and traditions. Now what is he speaking about? What opinions? What traditions? Gospel preachers do not preach their opinion and tradition. Gospel preachers preach the gospel (I Cor. 15:1-4; II Tim. 4:1-4). It seems McRay is more interested in being united with the denominations than he is in pleasing God (Gal. 1:10).

Denominationalism has moved away from New Testament teaching. If they want unity, then let them come back to the word of God, the common standard of religious authority, and then all will be united. When I stand on New Testament teaching and everybody else does the same, we are united and we didn't have a unity meeting to get united. It is just that simple.

What McRay and other of the liberal preachers and churches have done is to give up a 'thus saith the Lord' in order to be nearer the denominations. They have so compromised the gospel of Jesus Christ that in some instances it is hard to tell much difference between them and the sects. A lot of the sermons preached by liberals are so weak and watered down that they could be preached in most any denomination without any objection. How long has it been since you have heard a liberal preacher preach Mark 16:16 and oppose the world and her denominations? Just take McRay for an example, how long has it been since he preached on Mark 16:16 and really pointed out the error of denominationalism? How long has it been since he called upon some denominational preacher to defend his

position of 'faith only'? I know the answer. Why is this so? Because these denominational-minded preachers in the church are seeking to make the church into the biggest denomination on earth. The denominations are beginning to recognize this and award the church for her departures from the faith.

With so much modernism taking over the churches, it is time that some of the preachers who have been saying they are not taking sides come forth, take the New Testament and get in the battle for truth. It will not make one popular, but it will save the church of the Lord. These preachers need to be 'neutral against' the modernism in the church.

We would the liberal brethren would return, but since they are going further down the stream of denominationalism, they must be opposed (Gal. 2).



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

ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

Natural Selection (No. 4)

ITS INADEQUACY. (No. 2) Prof. Paul Kammerer of Vienna and Prof. E. W. MacBride of England (and others) who opposed Natural Selection asked the advocates of it, "How is Natural Selection going to START a single organ of a single organic type?" They then follow this question with the taunt, "If it cannot START anything, what is the use of invoking its supposed ability to **improve** the structures AFTER THEY HAVE ALL BEEN BUILT?" (The Phantom of Organic Evolution, pp. 191-192). Prof. Robt. Lock is quoted as saying, "No one questions the validity of Natural Selection as a means of exterminating types which are unfitted for their environment — there is a tendency for the fittest types to survive, **once they have come into existence** — when it is admitted that Natural Selection, directing the accumulation of minute differences but it does not necessarily follow that it has been the method by which these forms have **originated** (ibid. 193). This is the same Prof. Lock who said, "Selection, whether natural or artificial, can have no power in creating anything new" (Variation and Heredity, p. 40). In a recent Wistar Symposium at Philadelphia, Pa. several computer mathematicians from large universities faced many noted biologists from England and America. They contended that neo-Darwinism is NOT POSSIBLE from the standpoint of computer mathematics. Dr. Murray Elden of M.I.T. had this to say, "Every attempt to provide for 'computer' learning by random variation in some aspects of the program has

been spectacularly UNSUCCESSFUL, even though the number of variants a computer can try can easily run into the billions." Prof. Schutzenberger of the University of Paris said, at the same Symposium, "It is inconceivable that Natural Selection produced the genotypes of living organisms. — Neo-Darwinism cannot explain the main phenomena of evolution on the basis of standard physico-chemistry — we believe that there is a considerable gap in the neo-Darwinian theory of evolution, and we believe this gap to be of such a nature that it cannot be bridged within the current conception of BIOLOGY" (# 14, pp. 11, 75 [See B.S. Newsletter, 11/15/1968, p. 2]). In EVOLUTION-THE MODERN SUPERSTITION, by John McKellar, we read, "Natural Selection, as a progressive and CREATIVE agency, has been riddled by Huxley's own CONFRERES. It does no more than eliminate the unfit; it is a grandiloquent phrase for a failure in adaption, but HAS NOTHING WHATEVER TO DO WITH THE PRODUCTION OF SPECIES AND GENERA. — If Dr. Huxley means biological progress, WITHIN the limits of the species, it may be allowed to stand as a generalization, but THIS IS NOT THE 'EVOLUTION' FOR THE TRANSMUTATION OF SPECIES. Natural Selection as a TRANSMUTING OR TRANSFORMING agency in Nature has long been abandoned by most distinguished biologists. — At the British Association for the Advancement of Science, President D. H. Scott said, "The small Variations on which Natural Selection relied so much have proved, for the most part, to be merely fluctuations and oscillations about a mean and THEREFORE INCAPABLE OF GIVING RISE TO PERMANENT NEW TYPES" (Ev. P. M. leaflet, pp. 3-4). And in reply to Huxley, (who said even though we didn't know HOW chickens arise from an egg and do not understand the chemical machinery of the development, we do NOT deny that hens develop from eggs), Scott replied, "this was a wholly pointless analogy! For we DO know from observations and hatchings in the incubator that a chicken comes from an egg but WE DO NOT KNOW, FROM THE OBSERVATION OF 'NATURAL PROCESS', NOR FROM EXPERIMENTAL 'LABORATORY HATCHINGS', THAT HIGHER SPECIES ARISE FROM LOWER BY NATURAL SELECTION" (ibid. p. 4). No wonder the British statistician Fisher has said, "Natural Selection is a 'mechanism' for generating an exceedingly high level of improbability." James Crow, IONIZING RADIATION AND EVOLUTION, Scientific American, Vol. 2019/1959, p. 142. The British Zoologist, J. B. S. Haldane, admits, "In fact Natural Selection with evolutionary consequences has ONLY been observed where MEN have CREATED drastically new conditions which impose a heavy SELECTION pressure" (THE EVOLUTION OF LIVING THINGS, p. 92). So Natural Selection is hardly PROVED when it can only be demonstrated under conditions IMPOSED by MAN. This Zoologist also said, at a conference of the Biology Conference in Birmingham, England in 1951, "Natural Selection weeds out extremes of all kinds, especially those caused by mutations, which are very different from the normal. I REGRET TO INFORM YOU HOWEVER THAT NATURAL SELECTION HAS NOT BEEN OBSERVED TO CAUSE EVOLUTIONARY CHANGE." CREATION OR EVOLUTION? by Prof.

of Zoology, Madras, India, H. Enoch, pp. 75-76. Prof. H. G. Cannon of Univ. of Manchester in dealing with Natural Selection and Mutations declares, "we deal ONLY with EXISTING characters, NEVER WITH THE APPEARANCE OF A NEW FUNCTIONING CHARACTER" (ibid. p. 92).

The late Dr. Goldschmidt (famous geneticist) said, "But it is good to keep in mind — that nobody has EVER SUCCEEDED IN PRODUCING A NEW SPECIES, NOT TO MENTION THE HIGHER CATEGORIES, BY 'SELECTION' OF MICRO-MUTATIONS" (THEORETICAL GENETICS p. 488). Robert E. D. Clark, a noted scientist, also says, DARWIN BEFORE AND AFTER p. 131, "In mutations, therefore, we have the ONLY KIND of 'heritible' variation KNOWN TO SCIENCE upon which NATURAL SELECTION might work in order to produce NEW varieties and species. YET ALTHOUGH MANY THOUSANDS OF MUTATIONS HAVE NOW BEEN STUDIED, NOT A SINGLE CLEAR INSTANCE HAS BEEN FOUND IN WHICH A MUTATION HAS MADE AN ANIMAL MORE COMPLICATED, BROUGHT ANY NEW STRUCTURE INTO EXISTENCE OR EVEN EFFECTED ANY NEW ADAPTION OF A RADICAL NATURE." Prof. Coulter, in like manner, declares, "The most fundamental objection to the theory of Natural Selection is that it CANNOT ORIGINATE CHARACTERS; IT ONLY SELECTS AMONG CHARACTERS ALREADY EXISTING" (WHY WE BELIEVE IN CREATION, Meldau, p. 327). In speaking at Toronto, Canada, delivering his Presidential address to the British Association, the great biologist Prof. Bateson, said, "It is impossible for scientists longer to agree with Darwin's theory on the Origin of Species. Varieties of many kinds we daily witness BUT NO ORIGIN OF SPECIES. — The claims of Natural Selection, as the chief factor in the determination of species, has consequently been DISCREDITED" (GOD AND THE COSMOS, p. 304).

(To Be Concluded on N. S.)

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"PLAYING IN TWO BALL PARKS"

After a long tiresome religious discussion a man emerged and said, "That fellow and I are playing in two different ball parks." This seems to state accurately the position of many people in regard to religious discussions. In order for people to play ball together, two things are indispensable. One, they must agree on the proper standard of authority and second, they must agree on HOW authority is established within that standard! Disagreement on either of the two will cause them to play in two different ball parks. We have been slow to comprehend this simple lesson and therefore much of our time spent in religious discussions has been in vain.

Permit me to illustrate. Several years ago I had a discussion with a Mormon elder. We were playing in two different ball parks. I affirmed that the Bible says this or that and he would respond by saying, "Yes, but the Book of Mormon says this or that." Since the Mormon people accept the Book of Mormon and the Bible as being equally inspired, we were playing in two ball parks. Until the day comes that we can agree with the Mormon people on the proper standard of authority any discussion of doctrinal matters is fruitless.

Not too long ago I had a discussion with a Catholic priest. I gave scripture to vindicate the position I had espoused. He responded by saying, "Yes, but Hogland the Bible is not the supreme court in religious matters. The church must occupy that position." He went on to say that we cannot understand the Bible alike, therefore it must be interpreted for us by men ordained in the Catholic church. We were playing in two different ball parks. Until the day comes that we agree with the Catholic people on the proper standard of authority, we can never come within a country mile of settling doctrinal differences.

The other day I was talking with one of my brethren on certain problems within the confines of the church. I said, "The Bible teaches us by apostolic example that early Christians observed the Lord's supper on the first day of the week; had a plurality of elders in every church; and sent support to their preachers direct (Acts 20:7; I Peter 5:1; II Cor. 11:8). He responded by saying, "Yes, but Hogland, I don't agree with your theory about establishing authority by apostolic examples. I can't go along with you on that matter." We were playing in two different ball parks! Until the day comes when all brethren in the Body of Christ agree on HOW au-

thority is established, we will NEVER settle our doctrinal problems in regard to organization, worship or anything else. It has been my firm conviction for years that our problem has not been the standard of authority but how authority is established within the standard! We could sit around a conference table with our liberal brethren from now until dooms day and never settle anything until we agree on how authority is established. If we say it is established by direct command, approved example and necessary inference and they say, it is established by direct command and necessary inference only, we are still in two different ball parks. When these "issues" came up in the church years ago, I felt that this was our problem and I am still under the same conviction.

The first rumbling of this matter to me was back in 1953. I was talking to a young preacher in Clarksville, Arkansas. When the matter of authority came up, he flatly denied that authority was established by approved example. He was the first I had ever heard to openly challenge the matter. Of course, I immediately asked him what we were going to do about Acts 20:7. He replied, "I do not feel that we as Christians must eat the Lord's Supper on Sunday only. I feel that we could eat it every day if we desired." I commended him for at least being consistent but I told him that such a denial will completely destroy the body of Christ. I must insist that it is being destroyed where preachers deny that APOSTOLIC EXAMPLES established authority. Since the year 1953, our brethren have become more brazen in regard to this matter. One man wrote an entire article DENYING that authority is established by Apostolic example. I reviewed his article in **Searching the Scriptures** some time ago.

Sometime brethren want to know where the Bible says that authority is established by apostolic example. This is made crystal clear when Paul said, "Brethren be **followers together of me**, and mark them which walk so as ye have us **for an ensample** (Phil. 3:17). Then Paul says again, "Those things, which ye have both learned, and received, and heard, **and seen in me**, do: and the God of peace shall be with you" (Phil. 4:9). You will observe that Paul tells us that we are to FOLLOW him because he is an ensample. He also insists that we DO those things which we have seen in him. This should settle the matter for people who claim to love the Bible. Gentle reader, if you cut out Apostolic example as a standard of authority the Body of Christ will become a man-made denomination and you had better believe it.

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THE NEWS LETTER REPORTS

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

MATTIE PARKER MILLER CALLED BY DEATH

James P. Miller

It is with sorrow that I call the readers' attention to the passing of my aged mother, Mattie Parker Miller, at Murray, Kentucky Saturday morning July 19. She was 87 years of age at the time of her death and her long life spanned much of the history of the church of the Lord in Kentucky. I remember hearing her tell the story of the introduction of the instrument in the church at Sebree, Kentucky when she was a small girl. Brother T. B. Larimore was in a meeting at the time and when admonished by my Grandmother, Delia Ruby Parker, to oppose it, spoke from Romans 12:2, "And be not conformed to this world;". This was the extent of his opposition and of course the instrument stayed in the worship.

She was born on June 6, 1882 and lived the greater part of her life in the extreme western part of Kentucky. Together with my father, J. R. Miller, who slipped from this life in 1961 at the age of 86, she taught in the schools of Kentucky before I was born in 1915. My grandmother, already mentioned, made her home with her from the time of the marriage of my parents in 1906 until her death in 1918, and found in the Jackson's Purchase a far more conservative stand by the churches. The Tennessee and Cumberland Rivers shielded the Purchase from the digression of the College of the Bible at Lexington, for it was easier to get the preachers over the N. C. & S. Railroad from Nashville. This saved almost all of the congregation from the organ and the missionary society in that section. With the coming of the present "issues" she made a careful study for herself and without trouble could see the truth. Although so aged that she was not able to speak for any but herself she was a great encouragement to the West Murray church and to Aude McKee, who with Weldon Thomas, preached her funeral.

MaMaw Miller, as she was called by almost all who knew her, has another son who is a faithful member of the church and a man prominent in the affairs of Kentucky. Robert O. Miller is my younger brother by just over two years. He has alternated between the office of County Attorney and County Judge at Murray for the last 20 years, and is one of the moving forces behind the progress of the West Murray congregation. The congregation has constructed a new building and has grown in just a few years until it is a strong self-supporting church, helping others.

Mattie Parker Miller leaves behind her a rich heritage. In addition to Bob and myself and what we have been able to do for the Kingdom, Bob's wife, Pat, and his two oldest sons are strong in the faith. Both Tripp and Dan can and do preach when called upon. Dan is an able song leader and Cris, the youngest son, obeyed the gospel just a few weeks

ago. Of course, the readers of this journal already know that my wife Bobbie taught for fifteen years at Florida College and that our only child, Rodney, is a faithful preacher of the gospel in Ft. Worth, Texas.

With Mother's passing we lose more than just a loved one; we lose an era of the activities of the church of the Lord that when fought by issues and problems, a few came forth in white robes. The curtain rings down on battles fought in that time, what now with her going, they seem long ago. She knew all of the great preachers of the last 70 years and fed many of them at her table, now she passes on to sit with them at tables not made with hands, but her works do follow her.

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B. G. Hope, Beaver Dam, Ky. 42320 —Mr. and Mrs. Fred E. Pollock and daughters, Mary Ann and Susan, will arrive in Newcastle-upon-Tyne, England, July 15. Fred is on a special assignment for Procter and Gamble. They have bought property and plan to live there a few years at least. Mary Ann will return to the states in August to enter Florida College.

As far as the Pollocks know "they" will be the church in Newcastle. They will immediately assemble in their home at the customary hours for religious services. Their address until August 15 will be: Gosforth Park Hotel, Newcastle-upon-Tyne, England. Their address after August 15 will be: 4 Carlton Close 3, Kenton Park, Newcastle-upon-Tyne, England. Should anyone know of a member of the church in or near Newcastle, please contact the Pollocks. Mrs. Pollock is the daughter of brother and sister B. G. Hope of Beaver Dam, Ky. — Ed.).

Roy L. Foutz, 2301 Franklin Drive, Texarkana, Arkansas 75501. On July 13, I closed six years of pleasant and profitable work with the South Houston, Texas church. During the first 6 1/2 months of this year, 15 were baptized, with 7 of them during the last 2 1/2 weeks I was there. On July 20, I began work with the Franklin Drive church in Texarkana, and am looking forward to a good work here. Franklin Davis has done most of the preaching for this church during the few years it has been meeting, and has done a fine work. He will continue to live here and worship with us. I have preached in meetings, thus far in 1969, at Brazoria, Beaumont and Greenville, all in Texas. My next scheduled meeting will be with the Myrtle Grove church in Pensacola, Florida on September 8. Best wishes to Searching The Scriptures."

M. Fred Stacey, P.O. Box 42075, Cincinnati, Ohio — The Blue Ash church of Christ will be in need of a preacher as of October 1st. Anyone interested in the work here, write to church of Christ, 4667 Cooper Road, Cincinnati, Ohio 45242 or call 791-3527.

SMITH-HOLT DEBATE CANCELLED

The following is a statement that I received from Charles Holt August 23rd. "This is to advise you that I have decided to cancel my part of the 'debate' with YOU. After much thought, consideration and advice, I think that this is in the best interest of truth and righteousness. I have several definite, valid and honorable reasons which demand and justify my decision and action. I could give them, but in view of your past actions and reactions, it would apparently be of no real benefit."

/s/ Charles A. Holt.

Brethren had already warned me that he would not go through with it. I didn't believe them. Obviously, they were right.

J. T. Smith

Marvin E. Young, Roseville, Ohio — I will be terminating my work with the church in Roseville, Ohio after a year working with them. September 1st I will be moving to Salem, Ohio where I shall begin work with the Lord's people. Anyone who might wish to correspond with me, my address will be: P.O. Box 275, Salem, Ohio 44460. Also I would enjoy receiving the bulletins which are edited by the brethren.

John Bullock, 13231 Emily Rd., Dallas, Texas 75240 — Since resigning full time work with the St. Augustine Drive church here in Dallas, I am available for appointment preaching and meeting work. If any church within a radius of 75 miles of Dallas needs my services, please contact me at the above address, or call 235-6397 after 5:30 p.m.

W. B. Logan, Sr., Rt. 1, Box 180, Steens, Miss. 39766 — The Woodlawn church of Christ, Steens, Miss., is in need of a full time preacher. We are a small rural congregation, but we stand ready at all times to uphold nothing but sound doctrine. There is a large number of liberal churches in the area and our need is great. The church here can furnish a man a 3-bedroom house and give him \$150.00 per month toward his support, thus it would be necessary for him to raise the "rest of his support from other congregations. Anyone interested can contact me by phone: 356-6871 or write Route 1, Box 180, Steens, Miss. 39766.

Huston Gately, Route 2, Box 260-A, Pekin, Ill. 61554 — After working here for three enjoyable years under elders I have decided to return to working- with small groups to establish or build up the church. I have agreed to work with about 15 members at Indian Mound, Tennessee beginning September 1, 1969. My new address is Route 1, Indian Mound, Tenn. 37079.

DEBATE

Keith E. Smothers, 1021 Sunset Drive, Grand Forks, N.D. — There will be a public discussion at Grand Forks, North Dakota, on the work of the church. The debate will begin on September 8, at 7:30 p.m. and continue each evening through September 13, 1969. It will be conducted at the Grand Forks church building which meets at 1027

13th Avenue South. The disputants will be H. C. McCaghren of Levelland, Texas, who has the endorsement of the Grand Forks church, and Ray Ferris of Elgin, Illinois, who has the endorsement of the Grand Forks Air Base church. The propositions are as follows:

Monday and Tuesday, September 8 and 9, 7:30 p.m.: "It is scriptural for one church to send funds to another church in order that the receiving church may preach the gospel in arrangements such as the Herald of Truth." H. C. McCaghren affirms and Ray Ferris denies.

Wednesday and Thursday, September 10 and 11, 7:30 p.m.: "It is in harmony with the scriptures to send funds from the church treasury to a home such as Boles Home in order that a needy child may be properly cared for." H. C. McCaghren affirms and Ray Ferris denies.

Friday and Saturday, September 12 and 13, 7:30 p.m.: "The scriptures teach that the church, from its treasury, is authorized in the field of benevolence, to care only for needy saints." Ray Ferris affirms and H. C. McCaghren denies.

We wish also to announce that a new congregation standing for the New Testament order of work and worship began meeting about four months ago at Grand Forks Air Force Base. After first meeting in homes, we are now meeting on base in chapel No. 1, at 12:30 p.m. for Bible study and 1:30 p.m. for the worship each Sunday afternoon. Anyone knowing of people in this area who need to be contacted, notify Donald Bonner, 354-A Willow Drive, Grand Forks AFB, North Dakota 58201 or call 594-2394.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. 33609 — In June I finished my first year at Henderson, during which there were 12 baptisms, 10 restorations, and 42 to place membership. On July 19 I closed a meeting at Newport, Arkansas, with 2 baptisms and 1 restored. On July 27, I closed a meeting at Batesville, Arkansas with 2 baptisms. My next meeting begins August 24 with the Cove Bend congregation in Floral City, Florida.

Olan Holderby, San Pablo, Calif. 94806 — We continue to enjoy harmony and progress at 20th & Rumril Road. Since the first of the year we have baptized fifteen. Presently, the church here is supporting, in part or whole, four preachers in different parts of the country; and, have committed themselves in other areas — for as soon as arrangements can be made. Many good personal workers are among our number, and there are several "cottage" classes in progress almost all the time. We are not forgetting that all good things come down from above.

Ralph Joiner, 1303 Overlook Terrace, Titusville, Fla. — The work in Titusville continues to be a pleasant work. The brethren's love for the truth is exemplified in their willingness to send me anywhere my preaching is needed in gospel meetings. The meetings in which I will participate as scheduled thus far this year are: August 25-31, Frostproof, Fla.; September 22-28, Osprey, Fla.; October (dates uncertain), York, Ala. I still have room for one more meeting. Any needy churches wishing to reach me

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WORSHIP WITH THESE CHURCHES

<p>Atlanta, Ga. <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD S DAY 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 428 4658</p>	<p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> 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</p>	<p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> 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</p>	<p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> 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 Oaks Gowen Phone 424 3533</p>	<p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> 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</p>
<p>Tampa, Fla SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> 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 W N Meyer</p>	<p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> 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</p>	<p>El Cerrito, Calif CHURCH OF CHRIST meets at Colusa & Lynn <i>Schedule of Services</i> LORD S DAY 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 Bob L West Phone 524 2422</p>	<p>Charlotte, N. C CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> 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 Jerry Parker Phone 523 8867</p>	<p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> 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 For information phone 222 2881 or 877 3832</p>
<p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> 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</p>	<p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 13 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> 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 Ronald Lehde Phone 762 9692</p>	<p>Jacksonville, Fla HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> 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 Jamie Rhoden Phone 781 5704</p>	<p>Birmingham, Ala ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> 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 Phones 788 8335 and 785 3000</p>	<p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> 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</p>
<p>Miami, Fla SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> 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 K A Frazier Phone 443 3376</p>	<p>Nashville, Tenn FRANKLIN ROAD CHURCH OF CHRIST meets at 3916 Franklin Road <i>Schedule of Services</i> 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</p>	<p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST meets at 1433 N E 16th Avenue <i>Schedule of Services</i> 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 378 5023</p>	<p>Leesburg, Fla CENTRAL CHURCH OF CHRIST meets at 2220 West Main St <i>Schedule of Services</i> 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</p>	<p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD S DAY 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>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> 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 R L Morrison Phone 323 9302</p>	<p>Concord, N C CHURCH OF CHRIST meets on Poplar Tent Road 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD S DAY 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>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> 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 Phones 752 2829 752 4230 - 752 6323</p>	<p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD S DAY 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>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 105 Racetrack Rd off Beal St 1 Block <i>Schedule of Services</i> 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 Contact H N Eubanks Jr Phone 243 2660 A D Puterbaugh Phone 242 2441</p>

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WORSHIP WITH THESE CHURCHES

<p>Norfolk, Va. HAYGOOD CHURCH OF CHRIST meets at 1084 Ferry Plantation Rd Corner Haygood Rd (Virginia Beach) Schedule of Services LORD S DAY 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 499 2504 John Peddy Phone 486 4203</p>	<p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST meets at 4667 Cooper Rd 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 Fred Stacey Phone 891 3174</p>	<p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST meets at 15 W Par Avenue Schedule of Services LORD S DAY 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>Chattanooga, Tenn NORTH HIXSON CHURCH OF CHRIST meets at 5484 Old Hixson Pike 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 Kent Harrell 877 9804 877-1706</p>	<p>Ft Worth, Texas (Haltom City Northeast) CHURCH OF CHRIST meets at 6101 Linton on 121 Freeway Schedule of Services LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Evangelist Rodney Miller Phones TE 8 0185 and 284 9875</p>
<p>Cordale, Ga CORDELE CHURCH OF CHRIST meets at 610 16th Avenue East Schedule of Services LORD S DAY Bible Study 9 45 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Frank Jamerson Phone 273 6849 — home 273 6362 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST meets at 1804 Allen 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 T E Akın Jr Phone 573 3846</p>	<p>Valdosta, Ga CHURCH OF CHRIST meets at 1000 East Gordon 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 Evangelist J D Mosley Phone 242 2007</p>	<p>Key West, Fla BIG COPPITT CHURCH OF CHRIST meets at 22 Shore Drive 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 Joe F Nelson for information Phone 294 1195</p>	<p>Stockton, Calif STOCKTON CHURCH OF CHRIST meets at Stockton Inn Room B 99 Hwy & Waterloo 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 (announced) Evangelist Geo C Garrison Phone 368 8191 Lodi Calif</p>

for meeting work may call (305) 267-7778.

Jerry Bassett, 305 Lee Lane, Bend, Oregon 97701 — The last week in July I concluded work with the very fine church in Cottage Grove, Oregon and moved to begin work with the new church just recently started in Bend, Oregon. **Ben Puterbaugh** is to move to Cottage Grove and should be there by the time this report appears.

The bulk of my outside support will be provided by Cottage Grove and Antioch, California For the first six months San Pablo, California will also send help. I am deeply grateful for the interest and generosity of these good churches. The brethren in Bend are meeting on Sundays in an attractive hall owned by the Sons of Norway, located at the convergence of Harmon and Columbia Streets turning south off of tourist scenic route Century Drive.

IN THE PATH OF CAMILLE

Brother Ronald Lehde of Pascagoula, Miss., called me to report that the fury of hurricane Camille, which swept in from the Gulf of Mexico near Gulfport, Miss, did not take the life of any Christian and none were injured so far as he knew. One family lost their home and personal property, but churches from nearby areas have offered to supply whatever need they have. The meeting house at Mississippi City (Gulfport) was slightly damaged, but they are able to meet and use it. The brethren at Pascagoula did not suffer great loss, but some damage was done to a few homes. Brother Lehde expressed his thanks and the gratitude of brethren in the stricken area

for the many phone calls and letters asking if they could be of any help. We are thankful to God that none of the saints were injured or killed

H. E. Phillips

Claude C. Truex, 176 "B" Street, Brawley, Calif. 92227 — On or about October 12, 1969, I will terminate four pleasant years of labor with the good brethren at Second and "B" Streets in Brawley, California. It is always a pleasure to be associated with those who faithfully support sound gospel preaching My family and I always find it difficult to make the decision to move from among those with whom we have labored and love in the Lord. But the decision to move was my own for personal reasons. Anyone interested in the work should address correspondence to: Church of Christ, Second and "B" Street, Brawley, Calif. 92227. The church has a commodious building and a three bedroom home free of debt They will adequately support a sound preacher

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BARR-HOGLAND DEBATE

Vernon L. Barr & Ward Hogland

Greenville, Texas

March 25 - 29, 1968

Reel 1—"The scriptures teach that the alien sinner must be baptized in water for his sins to be forgiven."

Hogland affirms — Barr denies

Reel 2—"The scriptures teach that alien sinners are saved at the point of faith before and without water baptism."

Barr affirms — Hogland denies

Reel 3—"The scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell."

Barr affirms — Hogland denies

Reel 4—"The scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell."

Hogland affirms — Barr denies

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HOLCOMB-SMITH DEBATE

J. W. Holcomb & J. T. Smith

Neon, Kentucky

June 5 - 7, 1969

Reel 1—"The scriptures teach that when the church comes together for the purpose of having Bible classes, women may teach some of the classes."

Smith affirms — Holcomb denies

Reel 2—"The scriptures teach that when the church comes together for the purpose of having Bible classes, only men may teach the classes."

Holcomb affirms — Smith denies

Reel 3—"The artificial head covering of 1 Corinthians 11 is binding today on women who are Christians."

Holcomb affirms — Smith denies

Reel 4—"The artificial head covering of 1 Corinthians 11 is not binding today on women who are Christians."

Smith affirms — Holcomb denies

FOUR REELS — \$16.00



MARTIN-WILSON DEBATE

S. O. Martin, Seventh Day Adventist

John W. Wilson, Christian

Needles, California

October 1 - 4, 1956

REELS 1 & 2 — "The Lord's Day to be kept by Christians today"

REELS 3 & 4 — "The Sabbath Day is to be kept by Christians today"

FOUR REELS — \$16.00



LION-WILSON DEBATE

Don Lion, Unitarian

Gordon Wilson, Christian

Sunnyvale, California

November 2 & 3, 1962

REEL 1 — "Divine origin of the Bible"

REEL 2 — "Human and Evolutionary origin of the Bible"

TWO REELS — \$8.00



BALLARD-WILSON DEBATE

P. D. Ballard, Baptist

John W. Wilson, Christian

Oroville, California

October 26 - 29, 1965

REELS 1 & 2 — "Water Baptism is essential to the alien sinner for (in order to) the Remission of Sins."

REELS 3 & 4 — "A child of God cannot so sin as to be finally lost in hell."

FOUR REELS — \$16.00

