

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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THE "CHRIST LIKE SPIRIT" H.

E. Phillips

In this day of compromise and lack of conviction (and there is plenty of it both in and out of the church), we hear a great deal about "the spirit of Christ." I have no desire to reflect upon the real spirit of Christ as revealed in the New Testament, but I do want to show the false and cowardly dodges often made under the guise of "the spirit of Christ" in an effort to keep from "standing" for the truth.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The subject is the power or force by which one lives. By the "flesh" we mind the things of the flesh; by the "Spirit" we mind the things of the Spirit. Verse 5 says: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To have the Spirit of Christ in this passage is to be dead to sin and alive to the things of the Spirit, to follow or obey what the Spirit sent from Christ teaches. This is in contrast to obeying "the things of the flesh."

In speaking of the attitude of Christ, which is generally meant by "the Christ-like spirit," Paul wrote: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). This "mind" (state of thought; what one has in mind; attitude) is shown to mean obedience even unto death in the case of Christ. The "spirit of Christ" and the "mind" of Christ have to do with obedience to the word of God. But this is not what denominational people and liberal minded people in the church mean by the "Christ-like spirit."

The "Christ-like spirit" to some means to be tolerant of everything; to allow almost any situation to remain without opposing it. Is this the attitude the Lord had toward sin? He drove out the moneychangers from the temple and overthrew their tables (Mark 11:15). He condemned the Pharisees in the strongest possible terms (Matt. 23). This was the mind of Christ toward evil. One is most unlike Christ to tolerate sin and error without rebuke. "And have no fellowship with the unfruitful works

of darkness, but rather reprove them" (Eph. 5:11). Would it be a "Christ-like spirit" to obey this statement of inspiration.

To some the "Christ-like spirit" means to "let me have my way about every thing." This has become the predominate attitude of denominationalism today. They DO NOT WANT TO ENGAGE IN BATTLE! They do not want to have to "earnestly contend for the faith" (Jude 3). They prefer to live by the "live and let live" rule. They are content to oppose nothing and promote everything on God's green earth that satisfies the lust and vanity of man. I have confidently said publicly and in print that the day of religious debates is about over. The false teachers who have engaged in one or more debates have lost their taste for it. They want to profess the "Christ-like spirit" and disassociate themselves from battle. The few who believe they are right will engage in one debate and then they lose their taste for it. But a greater controversialist never lived than Christ. He opposed spiritual wickedness in all forms and in all places. We are taught to "fight the good fight of faith."

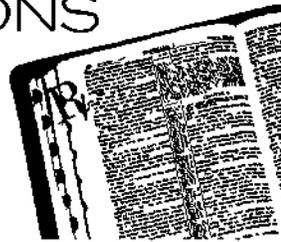
Perhaps the greatest charge of not having the spirit of Christ comes upon those who dare expose sin in all forms. This opposition comes from within the church as well as from outside. Some brethren who have no conviction except that one ought to be baptized and be a "member of the church of Christ" cry to high heaven when someone stands for New Testament truth. When sin and wickedness in high places are exposed, we are "fanatics"; when the one way of Christ is taught, we are "narrow-minded"; when the religious errors of denominationalism are exposed, we are "bigots"; when complete obedience to the gospel of Christ is taught, we are "legalists."

The spirit that desires to compromise truth with error stands for nothing in doctrine, agrees with all plans and doctrines of men, and promotes all sorts of unauthorized projects in the name of religion. This is the "antichrist spirit" rather than the "Christ-like spirit." The Spirit of Christ requires complete obedience to all that the Spirit requires. The mind of Christ requires complete submission to all that Christ commands of us, even unto death. It means to oppose error with the same force that Christ used.

It means to stand for something and against something— stand for all truth and against all error. It means to regard the New Testament as the final and complete will of Christ, and to presume to do nothing without his authority. If you want the "Christ-like spirit," go to the New Testament and there you will find it. Eternal happiness depends upon "walking in the Spirit" (Rom. 8:6).

PRESCRIPTIONS

from the
Great Physician—
Jesus Christ



Dr. W. F. McElwain, 696 Providence Rd., Lexington, Kentucky 40504

Young people enter into the reproductive age at what we call puberty. This is the beginning of the development of their reproductive capabilities and their secondary sexual characteristics. These are the characteristics that distinguish males from females in other than purely anatomical ways. The boys will begin to grow beards, develop pimples, sing bass or tenor, and develop their body musculature in an obvious male fashion. The girls will continue to sing soprano or alto while their bodies rearrange themselves into an obviously feminine form.

It is at this point that most of the activity about sex education begins. The perplexing question of who's going to tell them about the birds and the bees must be faced. So the parent (hopefully) tells the child about the anatomy of the sex organs and how babies are born. This is usually done with all due haste in the midst of great embarrassment.

However, the anatomy of the sex organs is really no great revelation to anyone at the age of puberty. The mechanism of childbirth doesn't seem to be especially pertinent either. The real question is how come the girls are now attractive to boys and boys attractive to girls? What is the difference between a girl who was once a boy's pal but is now his girl friend? Obviously, the difference is in the mind of the boy and this he needs help in understanding. The girl needs help in understanding why she blushes, giggles and feels so giddy when certain boys come around. What's happened?

This is the time to tell young men about the desires of the flesh — the sexual desire of the male to be satisfied with the female. They need to appreciate that this desire is a perfectly normal one. The sensations associated with sexual stimulation are pleasant and their satisfaction is enjoyable. God meant for it so to be. To deny its pleasantness in an attempt to insure control is dishonest. The young man needs to know that this desire, like every other desire of the flesh, is subject to the will and control of the person and that God demands abstinence before marriage. The lesson to be taught is that God

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expects the desire to be controlled, not denied. Provision for its complete satisfaction is made in marriage and one must wait until then to enjoy it.

Society has been even more stringent with the female. The young girl develops the same desires of the flesh and yet for her to admit sexual desires is usually to call forth all kinds of prophecies of ruin as a result of wanton depravity. However, again she needs to appreciate the naturalness of her desires and the pleasure that she will derive later from her relations with her husband. Her reproductive period starts with the beginning of her menses. The onset of menstruation is heralded as her cross to bear as she endures the curse of womanhood. In reality, it is a physiological process which is perfectly normal. The great difficulties it supposedly presents have to be taught because they are not naturally obvious. The difference between those women incapacitated during this period and those not is usually the results of old wives' fables.

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

QUESTION: The local hospital has set up worship services each Sunday for the patients (hospital announces to public and patients that this is a worship service) in the hospital chapel. A sound congregation is invited to attend and conduct services every 5th Sunday with the services being given to liberal churches, Baptist, and other denominational bodies the rest of the time. No contribution is taken. It was announced that a group from the congregation would meet and sing, pray, have a lesson preached, and observe the Lord's supper with the patients. After objection they deleted the Lord's supper and went ahead with the service and are continuing with it. My objections are as follows and I would like to know if they are correct and if this arrangement is scriptural?

1. That the Lord's supper is to be observed in the assembly of the saints and must be observed each Lord's day.
2. Contribution is required to be engaged in on each Lord's day and cannot be deleted from a worship service on the Lord's day.
3. Since it is recognized as a worship service by the hospital administrator, public, and patients, this makes the church fellowship error since denominational bodies are taking part on the other Lord's days.
4. If this is a separate worship service they violate God's law by meeting only every 5th Sunday.
5. They put the church under the authority of the Hospital since a non-Christian Hospital Administrator tells them when to meet.
6. Brethren may be fellowshiping brethren from other congregations who are in the hospital and who may be disfellowshipped by their home congregation.
7. If it is to be considered a work of the local congregation, they have deactivated the local congregation and set up a service which forces most of the members to forsake the assembly due to size of the chapel. — R. G.

ANSWER: It seems to me that the above objections to the current arrangement grow out of two unwarranted assumptions: (1) That every "worship service" must be provided and controlled by a local church, and (2) that every period of worship on the Lord's day must include all items of worship authorized for that day.

While no church can fulfill its mission on the Lord's day without providing a period of worship which includes the Lord's supper and an opportu-

ity to give (items peculiar to this day), it does not follow that every period of worship on this day must include such. Furthermore, it is not true that every period of worship must be arranged for or provided by a local church. Paul and Silas worshipped in prison at Philippi (Acts 16:25). This worship was not provided for by any congregation. Any group of individuals may, as opportunity affords, join one with the other in worship unto God so long as it is in "spirit and in truth" (John 4:24). Any individual may do the same.

Opportunities to conduct a religious service or to teach are often provided by institutions of industry, education, etc. Often a systematic arrangement prevails whereby different religious groups alternate in conducting the services. Radio stations frequently do this. Just because different religious groups participate in such an arrangement does not necessarily imply endorsement of or fellowship with all participants. Usually it is clearly understood that each group differs from the other and that the basic reason for alternating among them is this lack of fellowship and endorsement of each other. I would not participate in any arrangement wherein the whole truth could not be taught, or if such participation implied endorsement of those in religious error.

In the above arrangement, the Hospital Administrator simply designates the time and provides the opportunity. I presume that what is said and done in the service is done at the discretion of the church, individual, or individuals making use of the opportunity. Unless such liberty were extended, it would be pointless to alternate among different religious groups.

Other points of objection made by our querist may be answered upon the grounds of the two unwarranted assumptions referred to in the beginning of this article. (NOTE: Other questions from the above letter on a different subject will be answered later. — M.E.P.)

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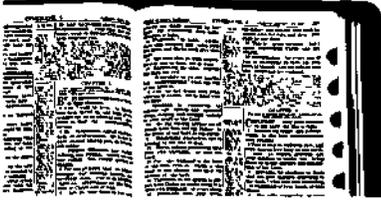
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SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

HEARING THE WORD

Last month, we noted that the seed of the kingdom is the word of God. We also uncovered the fact that the word, or gospel, "is the power of God unto salvation to everyone who will believe it" (Rom. 1:16); and that we should "receive with meekness the engrafted word which is able to save our souls" (James 1:21). In this article we want to set forth the Bible teaching on how we may receive this word which is able to save our souls.

IT COMES FROM GOD — BUT NOT THROUGH A MIRACLE TODAY

We ought to learn, first of all, that the word that is able to save us comes from God. Jesus said in John 6:44-45, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me.'" Jesus said, the ones who come unto him are the ones who have heard. What did they hear? That which Jesus quotes from Isaiah literally says, "they shall all be taught **from** God," or God shall teach them. That is, God is the author of this teaching.

In John 14:24 Jesus said, ". . . and the word which ye hear is not mine, but the Father's which sent me." Thus, when Jesus came he spake the words given him of the Father. Also, when the Holy Spirit came, Jesus said the Spirit would not speak **from** himself, that is, the words which he spake were not his own, but whatsoever he would **hear** that would he speak and he would show them things to come (John 16:13). The apostle Paul confirms this in two passages of Scripture. In I Cor. 2:12-13 we read, "Now we have received, not the spirit of this world, but the spirit which is **of** God; that we might know the things that are freely given to us **of** God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth — comparing spiritual things with spiritual."

In I Thessalonians 2:13: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe." In I Cor. 14:37 Paul said, ". . . let him acknowledge that the things I write unto you are the **commandments of the Lord.**"

Therefore, when we read the New Testament, we are not reading the commandments of men, we are

not even reading the commandments that originated with the apostles; we are reading the **commandments of the Lord**. Someone might say, "Oh, if I could only know what Paul knew." My friend, we can know what Paul knew. Listen to Paul: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye **read**, ye may **understand** my knowledge in the mystery of Christ)" (Eph. 3:3,4). Thus Paul says that when we read what he has written, we are reading the commandments of God, and this will furnish us with his knowledge in the mystery of Christ. We ought, therefore, to study the Bible that we may know what God commands and expects of us.

JESUS AND PAUL AGREE

Jesus said those who will come to him are the ones that will be drawn unto him by the things they hear from the Father (John 6:44-45). Paul said "without faith it is impossible to please God" (Heb. 11:6), and also that this "faith comes by hearing the word of God" (Rom. 19:17). Thus, we, according to Christ and Paul, come to Christ by hearing and learning the things that come from God; and we receive faith by which and through which we can please God, by hearing his word. Will you read your New Testament that you might hear God speaking to you and that you might learn what God says and be drawn to Christ, today?

NEGATIVE ARGUMENTS ON BAPTISM: CORNELIUS

L. A. Mott, Jr.

The opponents of baptism for remission make a very plausible negative argument based on the case of Cornelius. Cornelius received the Holy Spirit before baptism (Acts 10:44-48): But the world cannot receive the Spirit (John 14:17), the possession of which marks a person as a child of God (Rom. 8:16; Gal. 4:7). Therefore, Cornelius was a child of God before baptism, and baptism is not necessary to sonship.

LOGICAL END OF THE ARGUMENT

This argument makes sons of God of (1) Balaam's ass, on which God's Spirit evidently acted in miraculous fashion, causing him to speak (Num. 22:28-30), (2) King Saul (I Sam. 10:9-10), the sonship of whom the Baptists cannot concede without surrendering their position on apostasy, for the Spirit later departed from Saul (I Sam. 16:14), and (3) Caiphas, on whom the Spirit operated even at the time he plotted to kill Jesus (John 11:51).

Here is a good place to learn the meaning of the axiom, "What proves too much proves nothing." The logical consequences of this argument are unacceptable. The argument inevitably leads to positions which cannot be true. Any argument which forces

one to accept positions which are clearly unsound cannot be sound itself. One may not know what the fallacy of the argument is. But he knows that something is wrong with it.

CORNELIUS AN EXCEPTIONAL CASE

This case also provides an excellent illustration of a second axiom: "The exception proves the rule." Cornelius is the only case after the Spirit came on Pentecost in which baptism did not precede the reception of the Spirit. And the manner in which the coming of the Spirit to Cornelius is treated shows that it was something special, exceptional, extraordinary, and definitely not the rule.

First, the purpose of this incident marks its exceptional character. According to the use actually made of it, its design was to show the Jews that Gentiles are acceptable with God and to silence any objection that could be raised against their admission to the church (Acts 10:44-48; 11:15-18). Cornelius was the first Gentile as such ever to be converted.

The Jewish attitude toward Gentiles, indicated in Acts 11:1ff., for example, made it imperative that God declare his will on the acceptability of Gentiles and that he do it at that time. God did manifest his will on this subject; he did it in the case of Cornelius; and he did it by sending the Holy Spirit upon Cornelius in this extraordinary manner. But what happened at the house of Cornelius would never need to be repeated. When the "Gentile" question was agitated again by the Judaizers God did not deem it necessary to repeat the miracle. It was only necessary for Peter to make an appeal to the case of Cornelius and to relate what happened the first time the gospel was ever preached to Gentiles. God had in that case declared his will one time for all time. His act in that case settled the matter for ever. It would never need to be repeated. The Judaizers were tempting God, pressing his patience to the limit, by demanding more proof. See Acts 15:7-11.

The inescapable conclusion is that what happened at the house of Cornelius had a purpose peculiar to that case, and was not of general application. That purpose will never need to be served again, and therefore no repetition of the incident can be expected.

Second, Peter implied the extraordinary character of the incident when he had to go all the way back to Pentecost to find something similar to it (Acts 11:15).

Thus, the coming of the Holy Spirit upon Cornelius is treated in the word of God as an extraordinary and exceptional case. This manner of treatment given to it proves that it is not intended as the rule. The rule is that the Holy Spirit is bestowed upon a child of God. Cornelius received the Spirit before he became a child of God. But his case is treated in such fashion as to show that it is not the ordinary procedure or the rule, but an exceptional case. Thus the exception, by its being treated as exceptional, only proves and more firmly establishes the rule.

In dealing with this negative argument I have also incidentally shown that no one living today can expect to receive the gift which Cornelius received. It was an extraordinary gift designed to serve a purpose peculiar to that one case.

— Box 155; Romulus, Michigan 48174



ARGUMENTS ADVANCED IN PROOF OF EVOLUTION MUTATIONS (No. 2)

DEFINITION (Con't) : Many scholars and scientists say that mutations appear abruptly, unexpectedly, suddenly, spontaneously, Nelson's After Its Kind, pp. 100, 175, 177. They are called "chance happenings," BSCS Textbook-Yellow, p. 158, De Vries, in Evolution-Hypotheses and Problems by Collins, pp. 90, 91 and B.S. newsletter, Aug. 1966, p. 1. They are said to be "abnormal," Whitcomb, Creation According to God's Word, p. 17, and Creation or Evolution; "different from the normal," Prof. Enoch, pp. 75-76; "mistakes," Lammerts, The Challenge of Creation, pp. 2, 5; "monstrosities," Dobzhansky, Genetic and the Origin of Species, p. 73; a "flaw," Klotz, Genes, Genesis and Evolution, p. 286; "accidental" and "genetical freaks," Phillip Hughes, Christianity and the Problem of Origins, p. 14, 16; "errors in gene replication," Biology for Today, p. 273, and "slips of heredity," Rostand, The Orion Book of Evolution, p. 20.

The mutation theory was first formulated by the Dutch botanist Hugo de Vries in his Mutation Theory (1901— translated into English in 1910) after a long series of investigations from 1886 to 1901 made on the Evening Primrose. Although the variations observed by de Vries had not, as has since been realized, the importance he gave to them, they led him to formulate conclusions very similar to those of the present mutation theory. According to de Vries the basic element of organic evolution is the mutation, a sudden variation, directly inherited, strictly random from the point of view of adaptation, occurring with greater frequency in certain specific "periods of mutability," and giving rise to new elementary species, "selection" playing the same sorting role as in Darwinism — thus it is a postulate common to the mutation theory and to Darwinism that selection acts either on variations or on mutations; so one or the other would have to be such as could account for all aspects of the evolutionary picture of the story of life. See Evolution: Hypotheses and Problems, Remy Collin, pp. 71-72.

The same writer says (pp. 90-91), "The origin of genetic variation was attributed, by de Vries, to chance. Variation becomes evident in individuals by a well-marked deviation from the original type, as happens for Medelian characters. De Vries gave it the name mutations. It has kept that name in biology, not only as the unit of variability but also as

the unit of trans-specific variability, and as a **unit of evolution TOUT COURT.**" In **Does Science Support Evolution**, Hooper (p. 66) gives these definitions of **mutation**, (Webster), "A sudden variation, the offspring differing from its parents in some well-marked character or characters, as distinguished from gradual variations, in which NEW characters become **highly developed** only in the course of many generations."

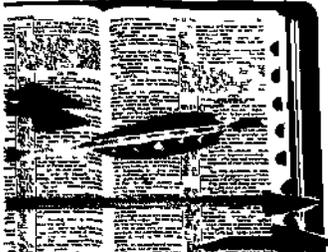
He quotes Chapman and Miller, "The fourth method is through the appearance of spots or mutations. A mutation means that by chance some offspring are born different from the parent stock. Evolution requires that they have the power of transmitting these peculiarities of structure ..." Also quoted is the definition according to an Evolutionist, "A mutation is of a spontaneous origination in the germ cells of species of **new factors** for visible characters in a manner similar to a spontaneous production of one chemical element from another, e.g., gold from lead, or silver from nickel. A mutation **in the evolutionary sense is a 'new creation,'** something coming out of nothing, or at least something **greater** coming out of something **less.**"

THE IMPORTANCE OF "MUTATIONS" TO THE EVOLUTIONARY THEORY

No evolutionist will or can deny that the **mutation theory** is indispensable to their proof (?) that Evolution, with common descent of beast and man, is a "fact" or "true." In the July 1969 issue of this paper, while stressing the many authorities that cite the importance of NATURAL SELECTION to the Evolutionary theory, **ten** of these quotes associated MUTATIONS with NATURAL SELECTION as being important and vital to establishing the FACT(?) that Evolution has taken place. (Five are quoted on page 7 and five are found on page 8 — P.F.)

The BSCS "Yellow" Biology Textbook says, "The chief mechanism of evolution, in general terms, is fairly simple. The hereditary material of all species — the different kinds of DNA — are subject to change — they 'just happen,' that is they are chance events. We call these changes MUTATIONS. But because they occur in DNA, they are hereditary; they are passed on during reproduction and they cause changes in the offspring. Most mutations are harmful; that is, they upset the carefully adjusted physiology of the organism. But **if, by chance,** mutations produce changes that help an organism to live and have offspring, **we have the basis of an evolutionary change.** — Successful mutations, then, could produce **by degrees a new species** — the new species would survive — unless, in time it was replaced by an even more successful species. — individuals and species with mutations that provided better chances for survival in the particular environment would be favored. We speak of this process as Natural Selection. — **Mutation plus Natural Selection results in Evolution.**" (My emphasis, P.F.) p. 158. Dobzhansky says in **The Biological Basis of Human Freedom**, p. 56, "Mutations produce changes in the genes and variants of the gene structure; they are the **raw materials of Evolution.**" And in the book **The New You and Heredity**, p. 476, Schein-

feld affirms "It is through the **rare instances of favorable mutations, of innumerable kinds and in countless numbers,** occurring successively over **very extended periods,** that the **whole process of Evolution may now be explained.**" (My emphasis, P.F.) (To Be Continued)



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Ward Hogland, Post Office Box 166, Greenville, Texas 75402

INSTRUMENTAL MUSIC-AID APPROACH

Instrumental music is not a dead issue. In a preceding article I emphasized the Psalms approach to this subject. Our study this month is on the "Aid" approach. It must be conceded that aids must be used to expedite many commands given in the Bible,

For example, we have the command to observe the Lord's supper on the first day of the week (Acts 20:7). Common sense teaches us that we must have some sort of a container for the fruit of the vine. What shall it be? Well, one might like a cup with a handle on it while another prefers a glass. Still others prefer the individual containers made of glass. Some prefer and use the disposable paper containers. Is there a law governing such? Certainly not. This container, whatever it may be, is an aid in executing what God has told us to do. Please keep in mind, if God had given some kind of a command with respect to the container we would be constrained, by law, to obey. God tells his people to assemble (Heb. 10:25). Where and in what shall we assemble? God knew we would need a place to carry out this divine command but he left it to our discretion. For this reason brethren through the years have met in all sorts of buildings. God tells us to give upon the first day of the week (I Cor 16:1-2). In what shall we take up the collection? I saw one man use his own hat. I believe this was scriptural as long as he removed the money before he put it on to go home! Some use little wooden plates to aid in obeying this instruction. Yes, we use aids to expedite what God tells us to do when he has NOT told us HOW to do it!

When we get into this area of Bible study many get confused and fail to differentiate between the AID and the INNOVATION. For example, we could not use a little **honey** along with the **fruit** of the **vine** just because someone thought it would make it more palatable. Honey could not be used as an aid to fruit of the vine because they are both specific in nature and there is authority for only one. Honey in this case would be an innovation and not an AID

When the instrumental music innovationist wants to bring in the instrument, he usually argues something like this: He says, "Well, you have a public address system to aid your preacher in preaching the gospel. You have a building to AID you in assembling together so why can't we have an instrument to AID us in carrying out the command to SING? This is a good question but if you will notice he slipped a cog in his reasoning. He tries to make a parallel out of something which is not. One does not have to be a Solomon to see that Honey is an addition and not an AID. The fruit of the vine is specific. Sing is specific. As far as I have been able to learn only TWO kinds of music exists. One is vocal (singing), the other is instrumental (playing). When God gave instructions to his people on the music question he didn't say make music (generic), but gave them a specific called sing. Playing cannot be used as an aid to singing any more than walking could be used as an aid to riding!

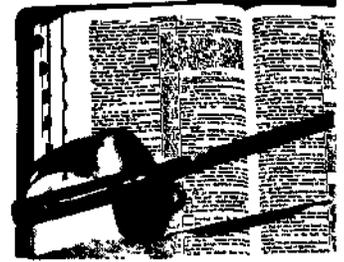
Nine times in the New Testament God tells us to SING. Not one time does he tell us to PLAY. One of these passages is Col. 3:16, which says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It will be observed that the type of songs to be sung are psalms, hymns and spiritual songs. When we use the song book or tuning fork, we are still just singing. These things aid either in preparing to sing or singing itself. By way of illustration, when God told Noah to build the ark he could use tools as an aid in building but not another kind of wood. When God tells us to baptize, we may use a baptistry as an aid but cannot use milk as the element. When God tells us to teach, we may use a blackboard as an aid but cannot use the Missionary Society as an organization through which to teach. When God tells us to give, we may use plates to take up the collection but cannot use the Christian Fellowship Federation as an organization through which we give. The instrument is another kind of music and becomes an addition to God's command. "Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9:11).

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LOST AND FOUND DEPARTMENT

Well, well, will wonders never cease! A few months ago the Roman Catholic Church announced that it had found Peter's bones, and now they have lost his throne. If ever a religious organization needed a lost and found department, the Roman Catholic Church needs one. In addition to the throne, they have also misplaced a number of their most venerated saints.

The following article, date-lined Rome, appeared in the press on November 28, 1969:

"St. Peter did not sit there after all. A commission of engineers, scientists and scholars, appointed by Pope Paul VI, concluded Thursday that one of the most revered relics in St. Peter's Church was not what it was supposed to be — a chair once occupied by Peter.

"It is a throne dating back to Charles The Bald in 875 and came to be known as St. Peter's Throne only through the accident of historical usage.

"The finding left the Pope with a perplexing problem. Should the precious chair be returned to the ornate bronze case in which it was set as a holy relic by the sculptor Bemini in the 17th Century? Or should it be relegated to a place in the Vatican Museum as the secular curiosity which it has turned out to be?

"For 700 years it had been identified as a chair in which Peter sat when in Rome. From the 12th and 13th centuries popes sat in the chair for special ceremonies and with its special usage grew the tradition of its origin. . . .

"Church leaders, including the Pope, remain confident that the Basilica of St. Peter stands over the site of Peter's tomb and that the bones found under the high altar are indeed those of the man regarded by Roman Catholics as the first pope.

"What happens to the artifact is up to the Pope, according to Msgr. Michele MacCarrone, president of the Pontifical Committee on Historical Sciences."

When I read such reports as this, which are common in the Catholic Church, I am always reminded of what the apostle Paul wrote about the development and characteristics of that apostate body.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . Even him, whose coming

is after the working of Satan with all power and signs and lying wonders; And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:3,4,9,10).

Could a better description of the Pope and Catholicism be written? Not only does it describe his exalted position and blasphemous attitude, it speaks of the "signs and lying wonders" which have been so common in Catholicism. In fact, the entire system is built upon one of the greatest lies ever told and perhaps the greatest fraud ever perpetrated on the world — the doctrine that Peter was a pope!

Their stories about Peter's bones, his tomb, and his church have no higher authority than the one about his chair. It is all a matter of tradition and the imaginations of Romanism. There is no evidence that Peter was ever in Rome, much less that he had a chair or seat of authority there.

The fake chair is not the only "perplexing problem" the Pope has. Millions of people, including many Catholics, are coming to doubt his position and authority. The doctrine of papal infallibility has become a joke. It is obvious that they have changed and reversed themselves on many doctrinal issues, and they all could not have been right all the time. On such issues as celibacy, birth control, eating of meats, order of worship, dress, order of authority and infallibility the Pope is having a difficult time enforcing his authority. During an important meeting of the Pope and Cardinals in Rome recently, a large number of Catholic priests were meeting in another location in the city denying his authority and challenging his decisions.

There is one thing certain about the Pope and Catholicism these days; they are sure to get full coverage by the news media! The Pope can't sneeze without the world knowing it, and yet where they can they try to deny free people the right to buy time and space to teach the truth. I know, for I have had some experience with them.

WORSHIP IN SPIRIT AND IN TRUTH



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

THE HEART'S ATTITUDE IN WORSHIP

Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

ATTITUDE OF HEART

In order for worship to be pleasing to God, we must have the proper attitude of heart when we worship. We must "worship him in spirit." Our heart must be in our worship. If we worship God properly, we must put out of our minds the cares of the world in order that we might center the heart entirely upon God. Denominationalism says that if one worships "in spirit" this is all that matters. How one worships is not important declares the denominationalist. Jesus said our worship must also be "in truth" (John 4:24). In another article we will notice this part of our worship.

If we are not careful, our worship can take upon the form of a ritual and not be "in spirit." We may engage in the correct act, but do it out of habit without our heart being engaged in the act. An act may be performed and mean nothing because of the attitude of the heart and the same act performed by another may mean much because the heart engages in the act "in spirit."

CORRECT ATTITUDES TO WORSHIP

In order that our worship is pleasing to God, we must have the proper attitude of heart when we come to worship. I do not suggest that this list of attitudes is complete; rather suggestive for thought.

(1) **We must have an attitude of sacrifice.** After David sinned in the numbering of Israel and came to offer sacrifice unto God, Araunah offered to David the provisions for an offering. David said, "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). We should be willing to sacrifice our time, talents, efforts and money in order to worship our God.

(2) **We must have an attitude of whole-hearted service.** Moses told Israel "to love the Lord your God, and to serve him with all your heart and with all your soul" (Deut. 11:13). We are to do "the will of God from the heart" (Eph. 6:6). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men;" (Col. 3:23). God will not have our half-hearted service. "I the Lord thy God am a jealous God" (Ex. 20:4).

(3) **We must have attitude of peace.** Jesus taught we must be at peace with our brethren in worship.

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"First be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24).

(4) **We must have attitude of unity.** Paul wrote to Corinth that when they came "together in the church . . . there be divisions among you." They did not come together "to eat the Lord's supper." Paul said, "I praise you not." In order that worship is pleasing to God, brethren should be united in this service (I Cor. 11:17-22).

(5) **We must have an attitude of humility.** We are "justified by faith" (Rom. 5:1). This justification was provided "while we were yet sinners" (Rom. 5:8). I am just a sinner saved by God's grace. We need to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness" (Eph. 4:1-2). I am the creature created by God. I should approach the worship of my God in humility since I am his creature.

(6) **We must have an attitude of obedience.** Christ said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). The "doctrine which was delivered" the Romans was "obeyed from the heart" (Rom. 6:17). Obedience is an attitude of the heart. In order that worship is acceptable to God, man must obey him in worship.

(7) **We must have an attitude of drawing near to God.** "Let us draw near with a true heart in full assurance of faith" (Heb. 10:22). Our worship should be rendered with the attitude of drawing nearer to God and becoming more like him. Man becomes like what he worships. In our worship of God we should become more like God. We should be God-like.

CONCLUSION:

Having seen some attitudes which we should have when we worship, it is in order to ask ourselves is our worship vain in the sight of God because we come to worship with the wrong attitude of heart?

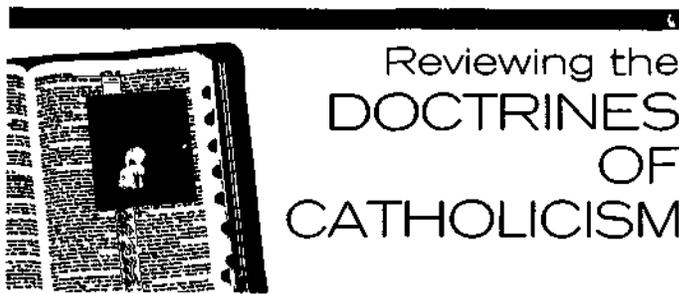


I'D HATE TO HATE

I'd hate to hate my brother, And
that without a cause — To hate the
hate of vengeance; Regardless of
God's laws. To murder him in
substance With hate all stored
within; So much the bitterness
overflows, And others see my sin.

Someone has said that the vessel;
In which our hate is stored,
Suffers far more damage,
Than the vessel upon which it's poured.
So I'd hate to hate my brother,
It would pierce me through and through,
And I'd much rather choose that you hate me
Than to choose that I hate you.

Mrs. John W. Wilson



Reviewing the DOCTRINES OF CATHOLICISM

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

McNAMARA'S NEW TESTAMENT — PUBLISHED, 1818 A.D.

For quite a number of years, this writer has been collecting different versions and translations of the New Testament, in the English language. Having reached the area of some fifty-six different English New Testaments, it becomes increasingly difficult to secure additional versions.

One of the most interesting and difficult works to find, was an edition of the Roman Catholic New Testament which was originally translated into the English from the Latin Vulgate, in the year 1582 A.D., at Rheims, France. With the circulation of the Bible in the common languages of the people, beginning with Wycliffe's English version in 1380, Tyndale's in 1526, Coverdale's in 1535, Matthew's in 1537, Taverner's Bible in 1539, The Great Bible in 1539, Cranmer's Bible in 1540, and by 1560, the Geneva Bible . . . each and all of these different Bibles and New Testaments in the language of the common people, had Roman Catholicism on the defensive, because up to this time, the Catholic Church had not bothered to translate the Bible into the language of the people. Therefore, in 1582, the first Roman Catholic English New Testament was published by three Catholics: Gregory Martyn, William Allyn, and Richard Bristow, with the claim that it was "out of the authentic Latin." Footnotes were added by a man named Thomas Worthington, which were obviously slanted to promote Roman Catholic doctrine.

The hard-to-find edition of the Rheims New Testament was one that was published in the City of Cork, County Cork, Ireland, in the year 1818 by a Roman Catholic adherent, James A. McNamara. McNamara added numerous anti-Protestant barbs and comments in this version and re-printed "The Principles of Catholics", by the "Right Reverend Dr. Coppinger, Roman Catholic Bishop of Cloyne" which had been first published in London in 1688.

For a number of years, I had seen published references to "McNamara's New Testament", and although I had purchased many books from English and Irish booksellers, I had been unable to locate this particular work. However, during September, 1969, my wife and I were privileged to make a trip to Ireland, and after visiting almost every bookseller and publisher in Dublin, I finally located a fairly well preserved copy of McNamara's edition.

This edition contains the foolish assertion of the Council of Trent, in the Preface, to the effect that "all errors being taken away" . . . actually meaning

that the Latin Vulgate, which was a **copy** in another language of the Greek Scriptures, was supposedly made more pure than was the ORIGINAL! In fact, later in the Introduction of the Rheims-McNamara Version, it is claimed: "Thus when we see that by all means the old vulgar Latin translation is approved good, and better than the Greek text itself ..." Can you imagine a stream being more pure as it flows along, rather than being purest at the mouth of the spring from whence it begins? Yet, that is what Catholicism claims is the case with her Latin Vulgate Translation, in comparison with the Greek from which Jerome, the translator, rendered his Latin Vulgate. Incidentally, Jerome, the "Father of the Latin Vulgate" rejected the extra books of the Old Testament, which in later centuries, the Council of Trent included in the canon of Scripture for Roman Catholics.

Concerning the attitude of the Roman Catholic Church relative to the use of the Scriptures in common languages, the Preface states in part: "To prevent and remedy, and to guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the Pastors and spiritual Guides whom God has appointed to govern his Church, Acts xx;28." So the Catholic Church found it necessary **to forbid the reading of the Scriptures in the vulgar languages** ... yet the Apostle Paul by Inspiration, wrote: "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Tim. 2:15).

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God, may be adequate, equipped for every good work" (II Tim. 3:16-17).



NEW CHURCH IN ORLANDO, FLORIDA

James P. Needham, 1600 Oneco Ave., Winter Park, Fla. 32789 — After seven and a half years with the Expressway church in Louisville, Ky., I have moved to Orlando, Florida for the purpose of beginning a new work in Altamonte Springs which lies just north of the city of Orlando. This work is the result of long-range planning on the part of the Par Ave. church.

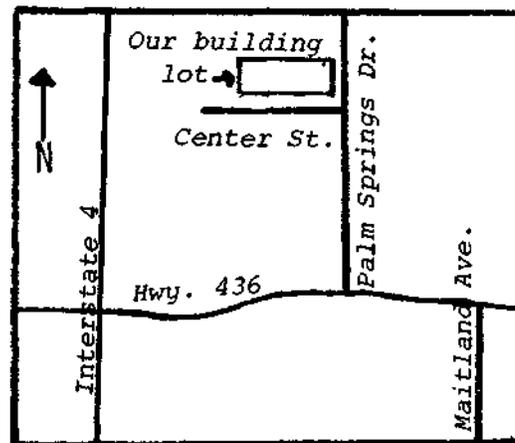
I had a rather heavy schedule of meetings to finish for the year, so we made plans to begin our new work on December 14, 1969. At our first meeting we had 65 present, and a contribution of \$467.00. We have now been meeting about two months, and our average attendance on Sunday morning is about 70, with contributions averaging about \$400 per week. We have been self-supporting from the beginning, and plan to be so even after we enter our new building, even though the Par Avenue church has agreed to underwrite the preacher's salary, if needed.

The Par Avenue church has made long-range plans for this new work. They bought and paid for a \$23,000 lot, and transferred about \$54,000 to the building fund when we began. We have just received our plans for our new building, and hope to have it under construction within the next few weeks. The auditorium will seat 270, with 10 class rooms, preacher's study and work room. Cost is roughly estimated at \$80,000.

The new building will be located at 600 Palm Springs Dr. in Altamonte Springs. We will be located just north of Highway 436 which is a very busy outer belt to the east of Orlando. We will be just east of where Highway 436 intersects Interstate 4, north of Orlando. We feel that this is a splendid location. Already large development programs are under way in our area, both commercial and residential. The following map will help you locate us when coming to our city.

This will be the location of our new building. We are presently meeting in the Woman's Club of Caselberry, which is about 3 miles east of our lot.

The Palm Springs Drive church is made up of a wonderful group of people. We have a fine spirit of enthusiasm and cooperation, and we are determined to develop this into one of the finest works to be found anywhere. We hope you will visit us when you come our way, and pray for our prosperity in the work of the Lord.



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THE NEWS LETTER REPORTS

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

B. Hall Davis, Rt. 1, Box 235, Zachary, La. 70791 — A new congregation has begun in Baker, Louisiana. Baker is a small suburb of Baton Rouge, home of Louisiana State University. We began meeting the first Sunday in June. Attendance is about 25 on Lord's days. We meet in the Scout Hut on Magnolia Drive. Services are at 10 a.m. and 6 p.m. Sundays and on Wednesday evenings. If some preacher has some support and desires to do work at L.S.U. we would like to hear from him.

Jay B. McCoskey, 8824 W. Richardson Road, Pasco, Washington — The church of Christ meeting at 3221 West Court Street in Pasco, Washington is looking for a man to work full time with the congregation here. We are a small group. If interested write to: Church of Christ, 3221 West Court St., Pasco, Washington.

Roy L. Foutz, 2301 Franklin Drive, Texarkana, Ark. — I have been working with the Franklin Drive church for four months and have been encouraged thus far. My meeting work in 1969 has taken me to Pensacola, Florida; Pine Bluff, Arkansas; Sinton, Beaumont, Brazoria, Greenville, Atlanta and Houston, all in Texas. Five of these meetings included series on "The Bible vs. Evolution." Worship with us when in Texarkana.

Grady Bailey, Love Station church of Christ, Erwin, Tenn. 37650 — I have been a member of the Lord's church here for approximately 25 years. About ten years ago we had to withdraw ourselves from the liberal brethren here and some who were with us have gone back to the liberal group. Such men as David Claypool, Jack Batey, Jr., J. Edwin Harrell, Harold Dowdy, Cecil Belcher, Earnest Shoaf, J. Edward Nowlin, Cecil Willis, Colin Williamson, Norman McDonald, Jamie Rhoden, Douglas Black, James Walker, Titus Buttrey and others have preached for us. I am the only male member to carry on the work now. We have about 12 or 14 in attendance on Lord's day. We have a 15-minute radio program on a local station each Lord's day at 8 a.m. and approximately \$300 on hand.

We have located a preacher who is sound in the faith with several years' experience. He was with the church in Umatilla, Florida for 9 years. He is 51 years of age and all of his children are faithful and live in this area except one daughter, whose husband will move to Jonesboro to preach there the first of 1970. This man who will preach for us is Fred Smith, who now lives in Morganton, N. C. He has driven 100 miles one way the past three Lord's days to preach for us. He will continue to do so until his support can be raised then he will move here. If you can help support this man in this needed area, please let us know and we will give him the information. You may write to Fred Smith, 401 E. Union St., Morganton, N.C.

Robert E. Herndon, P.O. Box 561, Plymouth, N.C. 27962 — Weyerhaeuser Company has opportunities for college graduates with degrees in engineering, forestry, chemistry and the sciences, and accounting, with or without experience. The Company's operations in Plymouth consist of a 2,400-man complex in which pulp, paper-board, paper and plywood is manufactured, supported by 600,000 acres of timber lands in eastern North Carolina. The church here has its own building, with a membership of seven families. Faithful Christians with the above qualifications are invited to write: Robert E. Herndon, Personnel Manager, Weyerhaeuser Company, Plymouth, North Carolina 27962 or phone me collect, 919-793-3111 or 793-4366 (home).

Jack Gibbert, 541 N. Bethune Dr., Va. Beach, Va. 23452 — I am writing this letter in quest of additional support for myself in the work here at Virginia Beach, Virginia. The Haygood congregation is not two years old at this writing, it has grown from two families to a Sunday morning attendance of over 35. The past month has seen a record attendance of 50. The contribution is averaging over \$120 a week. While the bulk of the group is made up of navy personnel there are presently three civilian families (including mine) with a fourth due to move here soon after the first of the year.

The population of the Tidewater area (Norfolk, Chesapeake, Va. Beach, Hampton, and Portsmouth) is well over a million. We have three families coming from the Hampton area (25 miles) and a few from Norfolk (12 miles) and the rest are scattered about the Tidewater area. There are several congregations of liberal persuasion here, two of rather impressive size (400 and 200), and a number of Christian churches using the name Church of Christ.

Presently the congregation is meeting in a house at the corner of Ferry Plantation Rd. and Haygood Rd. This building has been condemned due to a rezoning and it is due to be torn down and the property used for some business venture. Needless to say, we are anxious to find suitable property to buy or even another house we could fix up for our purposes.

My need in this area for myself and family (wife and two children) is at least \$700 a month. We have been here for over a month and realize already that this amount is going to make living tight. As of 1 Jan. 1970 I will be \$150 a month short of my needed support. If you can help me in this work it would indeed be appreciated. A few of the congregations helping me are Riverside Drive in Nashville, Tenn.; Lake Wire in Lakeland, Fla.; and Lakeshore in Jacksonville, Fla. If you would like further references I will be glad to comply with more names and congregations.

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.

Paul Foutz, 5515 Sonnier Lane, Groves, Texas 76619 — After two and one-half years in Oak Lawn, Illinois, I am returning to Texas about February 8. My new address is given above.

LEWIS-HAFLEY DEBATE

March 9, 10, 11, 1970 propositions on the number of persons in the Godhead and baptism in the name of Jesus only will be discussed in the meeting house of the West Side church in Aurora, Illinois between Larry Ray Hafley and Billy W. Lewis of the First Apostolic Church. March 12, 13, 1970 propositions on speaking in tongues and the baptism of the Holy Spirit will be discussed by brother Hafley and Mr. Lewis in the meeting house of the First Apostolic Church, Sheffer & McClure Road in Aurora. Discussions will begin at 7:30 each evening of the discussion.

J. T. Smith, 1320 Gardiner Lane, Louisville, Ky. 40213 — I will be in a series of meetings at Zephyrhills, Florida where E. V. Srygley, Jr. preaches, Feb. 23-March 1st.

C. T. Palmer, 1343 Davis St., New Madrid, Mo. 63869 — Needed at once, a preacher for work with the church of Christ at Lilbourn, Missouri. Anyone interested in this work please contact me at the above address. Phone (314) 748-2280. Or contact J. A. Brock, Lilbourn, Missouri, (314) 688-2976.

James Fox, Peoria, Ill. — Ray Ferris of Elgin, Ill. will be the speaker in a meeting at Paris Avenue church in Peoria, Ill., March 2-8.

Vestal Chaffin, 4204 Sunflower Avenue, Louisville, Ky. 40216 — The Shively church had a very good year in 1969 in many ways. We had a total of 46 responses during the year. There were 21 baptisms, 10 restorations, and 15 identified with us. When you are in Louisville, worship with us.

Donald A. Latner, Route 8, Jonesboro, Tenn. 37659 — I have moved from Umatilla, Florida where I worked with the church over two years. I am now with the church in Jonesboro, Tennessee. This is a sound and hard working church.

Doyle Banta, P.O. Box 446, Athens, Ala. 35611 — I am well into my fifth year with the Carriger church here. This past year Edward Fudge and Roy Vatow preached in good meetings with us. Through 1969 several were baptized. I preached in a short meeting with others at Ardmore, Tenn. We had two

nights each. Baxter Evans is doing an outstanding work there. In September I preached in a meeting with Parkdale church in West Helena, Ark. In October I was with the Twelfth Street church in Bowling Green, Ky. Three adults baptized and two restored. James P. Miller is doing a wonderful work there.

Congratulations on doing a great job the first ten years in editing Searching The Scriptures. May God give many more years to continue this wonderful work. Only eternity will tell the great results of your labors.

Charles B. Gentry, 3602 Rush Place, Hobart, Ind. 46342 — I started working with the congregation at Portage, Indiana on September 1. The work is progressing in a fine way with 7 baptisms and 7 restorations since October 1.

Elden Givens, 4230 Sherwood Drive, Corpus Christi, Texas 78411 — Since moving to Corpus Christi last September, three have been baptized, one restored, and twelve identified with us. Brother Robert H. Farish of Austin, Texas will be with us January 5-11, 1970 in a gospel meeting. We look forward to continued growth in this growing city of South Texas.

Donald R. Givens, 2948 Thomas Blvd., Port Arthur, Texas — During 1969 the Thomas Blvd. congregation had 13 baptisms, 7 restorations and about a dozen to place membership. Our spring meeting will be with Harold E. Turner preaching, April 13-19, 1970. During the year 1970 Thomas Blvd. will support ten preachers some \$2,200 per month. The following are now being supported: Connard Estes in Bridge City, Texas; W. C. Sandefur in Milbridge, Maine; Mack Kercheville in El Paso, Texas; Leslie Diestelkamp in Illinois; Gavin Du Toit in South Africa; Samuel Odewumi in Nigeria; Ruben Aarador in Houston, Texas; Howard Miller in Stillwater, Okla.; and Larry Bunch in Lawton, Okla. I will preach in a meeting in Bridge City, Texas April 5-10, 1970. Worship with us when in Southeast Texas.

John W. Pitman, P.O. Box 272, Mountain View, Ark. 72560 — The Chapel Hill church building is located 1 mile south of Brockwell, Ark., and 14 mile east of Highway 9. I began preaching there November 30. The attendance is well over the 40 mark and night services have been started. Brockwell is 32 miles from Mountain View. Paul Keller and Franklin Puckett have held meetings there several times. I will be with the church there until June, and then will be moving to Jamestown, N. D. where a new work has been started. It is the first effort in the history of the town of over 16,000. Work has also been started in Grand Forks, on the Air Base. Anyone knowing of members or others living in or near these two towns are encouraged to contact me and the information will be passed on. We are still short on support in the work here but support is promised for at least one year in Jamestown.

Ralph Joiner, P.O. Box 1501, Titusville, Fla. 32780 Wisconsin is a state with a population of more

than four million people. In all the state there are but nine faithful congregations of the Lord's people. Only three are self-supporting. The others are usually composed of two or three families. It is my plan, the Lord willing, to take my family to Wisconsin and locate with the faithful church in West Bend. It will be necessary to carry almost all my support with me as that congregation is composed of only nine members and can provide only \$100 per month. I must depend upon churches and individuals who will help in this work. Send your support directly to me. For further information and references, write to me at the above address or call (305) 267-7778.

PROPOSITIONS FOR DEBATE

The following propositions for debate have been signed with Mr. T. G. McCord of Comanche, Oklahoma. Mr. McCord is the preacher for the Jesus Name Church in Comanche.

THE GODHEAD

The Scriptures teach that there are three separate and distinct persons in the Godhead — the Father and the Son and the Holy Ghost.

Affirm: E. Paul Price
Deny: T. G. McCord

JESUS NAME

The Scriptures teach that the correct ceremony to be said over a candidate in water baptism is "In the name of Jesus."

Affirm: T. G. McCord
Deny: E. Paul Price

First proposition to be discussed March 2nd and 3rd, 1970 in the Southside church of Christ building in Duncan, Oklahoma.

Second proposition to be discussed March 5th and 6th, 1970 in Comanche, Oklahoma at a place provided by the Jesus Name Church. Signed: T. G. McCord E. Paul Price

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James P. Needham & C. B. Thomas
Russell Springs, Kentucky
April 21, 22, 1966

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TWO REELS — \$8.00

JOHNSON-WILSON DEBATE

James H. Johnson & Gordon Wilson
(Discussion with an Atheist)
San Diego, California
June 28, 29, 1966

FIRST NIGHT: Existence of God is a reality.

SECOND NIGHT: All religions are false and not beneficial to man.

TWO REELS — \$8.00

SPEARS-WADE DEBATE

Dudley Ross Spears & Ronnie F. Wade
Oklahoma City, Oklahoma
July 12 - 15, 1965

FIRST TWO NIGHTS: A discussion of one cup (container) for the fruit of the vine in communion.

LAST TWO NIGHTS: A discussion of classes and women teachers.

FOUR REELS — \$16.00

BRITNELL-STATEN DEBATE

Eugene Britnell & Ralph Staten
(Debate with Free Will Baptist)
Little Rock, Arkansas
December 6 - 10, 1965

FIRST TWO NIGHTS: Pro and Con of water baptism for the remission of sins.

LAST TWO NIGHTS: Discussion of whether or not the church or kingdom was established on Pentecost in Acts two.

FOUR REELS — \$16.00

CROWE-SMITH DEBATE

Glenn Crowe & J. T. Smith
Oklahoma City, Oklahoma
May 20, 21, 1966

TWO NIGHTS: Discussion of the practice of using money from church treasury to build kitchens for social meals.

TWO REELS — \$8.00