

# SEARCHING *the* SCRIPTURES

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



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

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## PAUL'S REBUKE OF PETER

Larry Ray Hafley

In the sacred narrative of Galatians 2:11-21, we find Paul's rebuke of Peter for his hypocritical action toward the Gentiles. A kind, scathing, deserved denunciation confronted the impetuous, fiery Apostle directly and publicly (Gal. 2:11,14). He who "was not a whit behind the very chiefest apostles" (II Cor. 11:5), manifested the tenacious moral, physical, and spiritual courage that ever sustained his faith when he came "eyeball to eyeball" with the proclaimer of the gospel of the circumcision.

### WAS THE REBUKE DESERVED?

Let the Spirit of God answer the query. "... he (Peter) was to be blamed" (Gal. 2:11). That settles it, but what facts caused this untenable, self-condemned position?

Peter knew "that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; (Gentile) but God hath shewed me that I should not call any man (Gentile) common or unclean" (Acts 10:28). By means of "a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: "Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts 10:11,12), Peter had been conclusively shown "that God is no respecter of persons" (Acts 10:34). Hence, as requested, (Acts 10:48) Peter ate with the uncircumcised and successfully sustained his behavior before a "Jewish Board of Inquiry" (Act 11:2-18). There is, said the recorded Pentecost preacher, "no difference" between the Jew and Gentile (Acts 15:9,11). Therefore, Paul's severe censure was most appropriate; Peter received "his dues."

### WHY WHEN HE KNEW BETTER?

As has been adequately proven, Peter's sin was not born of ignorance. He lived, and rightly so, "after the manner of Gentiles," (Gal. 2:14) but he ceased doing so "fearing them which were of the circumcision" (Gal. 2:12). His hypocritical, insincere actions were occasioned by the fear of man.

It is a characteristic of men in all ages to be moved by the thought of what others will think if they obey God. Had Peter continued his course of fear his doom would have been irrevocably sealed (Rev. 21:8). cf. John 12:42,42; 9:18-23.

### RESULTS OF PETER'S HYPOCRISY

1. Others were led astray, even Barnabas (Gal. 2:13). Sin's potency is cruel enough in one person, but as occurs so often, its lair is enlarged in one so as to ensnare others.

It can be inferred that some were "carried away" because of Peter's influence. All disciples need to be ever aware of this pitfall. What Alexander Campbell or J. W. McGarvey believed is not inherently important. How David Lipscomb stood on any issue does not determine Divine truth. We cannot afford to be led by any man be he Foy E. Wallace or Roy E. Cogdill. Christ is the captain of our salvation, and those who have contracted "infectious preacheritis" need to set their affections on things above.

2. The doctrine of Christ, had Peter's course gone unchecked, would have been rendered ineffectual in the eyes of many potential subjects. The gospel claimed that all men are in sin subject to sanctification and oneness in Christ without fleshly distinction, but Peter's behavior appeared to void this sublime reality. It seemed that the law (circumcision) was necessary to support a weakness in the gospel and that the Gentiles had no hope of true sonship. Who would want to accept an important message in which its executors, the apostles, had no confidence?

3. Furthermore, the body of Christ would have suffered an unalterable rend with "Jewish churches of Christ" leaning on the crutch of the law while the relegated Gentile churches wallowed in an indirect justification. Thus Christ's statement of "one fold and one shepherd" would have become an unfulfilled dream, a failure. The world could not believe that God sent Jesus when the administrators, directed by the Spirit, "proved" the failure of the promise in Christ by the gospel by their living division (Jn. 17:21). We could but exclaim in the throes of eternal oblivion, "O wretched men that I am! who shall deliver me from the body of this death." The answer would forever resound and reverberate, "There is no hope, and there will never be one. We are condemned!"

**BUT THE REFRESHING BLESSED TRUTH**

"... a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

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**EDITORIAL**

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

**"GREAT" AND "LITTLE" PREACHERS**

In this issue is an article under the heading: "A Preacher's Plea" by one who wished to remain anonymous. He did not sign the article or the note attached. I usually give little attention to such articles and letters, but because of some of the material in this one that suggests some dangers among preachers and churches I have published it.

While I do not agree in all respects with the "problems" of preachers who labor with small congregations, or with the "causes" of these situations as set forth in this article, it does show up some conditions that are very real and dangerous. I deplore and decry the attitudes and practices of many preachers among us. We need but to look casually at the developing "clergy" within denominationalism to see where we are headed if these attitudes are not changed. The average "clergyman" — call him Pastor, Doctor, Reverend, Priest, Rabbi: they are all the same — is much more interested in political, social and economic "justice" than in teaching people the way of the

Lord. There was not much political, social and economic justice under the Roman rulers during the first century, but this did not keep the apostles and evangelists of the first century from preaching Christ and His kingdom to all men. I know of no action of the apostles or the early church, recorded in the New Testament, on behalf of social or economic injustice. They were interested in preaching the word of reconciliation. That is the work of an evangelist.

Most of those who read this journal strongly oppose the attitudes and practices of the modern clergy. But nearly all of us know that the very liberal preachers and digressive "Churches of Christ" are about as far out as those of denominationalism. Their interest is not in proclaiming the word of God. They indulge themselves in entertainment, social problems and activity, and in developing a business-type enterprise out of the church. All this grows out of attitudes toward the word of God and toward each other.

One disgraceful attitude among preachers of the gospel is the "big" and "little" classification that both preachers and churches have adopted. Jealousy and envy lie at the root of this attitude. Discounting the physical aspect, I know of but one scriptural definition to such a classification. "He that is least among you all, the same shall be great" (Luke 9:48). This statement resulted from a dispute among the disciples who should be greatest. The mother of Zebedee's children came to Jesus with the request that her two sons be granted to sit, "the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:21). The other ten arose in indignation against the two because of their ambition for greatness: to sit on the right and on the left hand in the kingdom. Jesus answered the question about who was the greatest by saying, "... but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26,27).

But who will be least in the kingdom? "Whosoever therefore shall **break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven**" (Matt. 5:19). This measurement of greatness is directly opposite to the standards of the world.

The "big" or "great" preachers of our times are those with the highest academic degree, the most polished speaker, the most widely advertised as campaign promoters, acclaimed editors and authors, college presidents and professors, promoters and directors of "church-related" institutions of all kinds, and the noted debaters and lecturers of this age. I am not saying that men with these qualities are not sound preachers of the gospel. Some are! But are any of these essential to being "great" preachers by God's standard?

I have the series of books published by **Biblical Research Press** in Abilene, Texas called "Great Preachers of Today". In these books of sermons the Preface in each tells of the accomplishments of the author that distinguished him as a "great preacher". The standard used is that by which the world measures greatness, at least this is where" the emphasis lies.

It has come to the point that one of these "great" preachers has simply to pronounce a decree on some issue and many churches and "little" preachers bow to his will and accept his pronouncement as the law of God. I am not willing to rest the destiny of my soul upon the "interpretation" and "exposition" of the word of God by any "great" preacher by man's standard, no matter what his reputation is. I know that every man is subject to error and no man is infallible. I measure his preaching by the word of God, and so far as I am concerned the only "great" or "big" preacher is that man who "shall do and teach" the very least commandments of God; and the "least" or "little" preacher is the man who "shall break one of these commandments, and shall teach men so." No matter what accomplishments one has acquired by man's standard, if he does not teach and practice the truth he is a "little" preacher. If he preaches the truth and practices it he is a "big" preacher, even if he has not acquired one of the before mentioned qualities.

The attitude of peddling influence and trading for the best salary by some preachers of the gospel is disgusting. That man who is more interested in a meeting with a "big and influential" church that will pay him a handsome sum for his labors than he is in preaching the pure gospel to save souls, does not deserve the distinction as a preacher of the gospel. And that congregation which trades for the popular preacher who has the most influence across the nation, and seeks to enhance her own standing among brethren by the "big" preacher's influence is not interested in glorifying God. This does not mean that every congregation securing a nationally known preacher for a meeting or for regular work is wrong. It all depends upon the attitude of both preacher and congregation toward the standard of "greatness" in the kingdom of God.

There is another side to the coin. The attitude of "little" preachers, as some describe themselves, is no better than the "big" preachers among men. The rich have always been inclined to oppress the poor, and the poor have always charged the rich with being greedy, dishonest and cruel. As a blanket statement this is not true. But the tendency is always there. In the same sense the "big" preachers are inclined to dominate the "little" preachers and churches, and the "little" preachers charge the "big" preachers with unholy motives and sinful practices. As a blanket statement this is no more true than the case of the rich and poor.

Since the Lord said the **great** in the kingdom are those who **do** and **teach** the very least of God's commandments, and the **least** are those who **break** one of the least of God's commandments and **teach** men so (Matt. 5:19), we should be interested in no other measurement of greatness.

Some spend their lives studying the word of God. They have worked hard to serve the Lord and to preach the gospel without compromise. Because of their hard work and long years of service they have become widely known and respected for their work's sake. They are great preachers by God's standard.

But many others are too lazy to study, too indifferent to develop their own abilities, and too interested in "something for nothing" to acquire a reputation among brethren as a faithful and hard working preacher of the gospel. Some of these expect larger

and better taught congregations to employ them at a high salary when they have not qualified themselves by reason of time and hard study. Why should a novice or a lazy young man looking for a "short-cut", expect an equal responsibility with a mature, hard working man who has equipped himself for the work? This is about as sensible as the college student demanding an equal voice in the curriculum and administration of a college with the president, dean and professors.

A young man must study and work hard and in time he will be one of those "big" preachers by God's standard. To me a young preacher is a gem. If he loves the truth, works hard to serve the Lord, keeps the right attitude toward the word of God and his brethren in the Lord, he will develop into a bright jewel with real greatness in the sight of God. I love and respect these young men who want to preach the gospel of Christ. I will gladly help and encourage them in every way to develop their full capacity to become truly great preachers of the word.



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Reviewing the  
**DOCTRINES  
OF  
CATHOLICISM**

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

**CATHOLIC "SAINTS" — DE-SANCTIFIED!!**

For centuries, the Roman Catholic Church has engaged in the custom of elevating certain of their deceased members to the position of "saints". They have apparently failed to note that the New Testament refers to all the faithful Christians as saints. Note, please, Paul's introduction to the Philippian Epistle: "Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons."

To the Ephesians, Paul wrote: "Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus."

In his First Corinthian Epistle, Paul wrote: "to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours: . . ."

There are many more scriptures that could be cited, but these suffice to prove the New Testament practice.

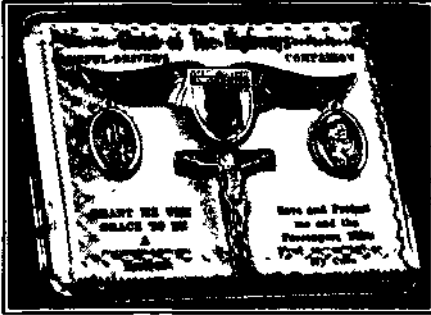
**Catholicism's False Procedure**

For several centuries, Catholicism selects certain of her faithful . . . those who have supposedly been workers of miracles during their life-time . . . and elevates them to the status of "saints" . . . they are said to be "canonized", or "beatified". If they are canonized, this is accomplished by a papal decree, and is obligatory and universal. Beatification, however, is local or regional and is not binding upon all Catholics. Consequently, the Catholic chain of importance would place "canonization" above "beatification".

There have been literally hundreds and hundreds of alleged "saints" venerated, "prayed to", and "prayed through", by Catholicism down through the years. Now, however, in 1969 A.D., the Vatican has recently "de-moted" or removed some forty "saints" from the approved list.. among them being "St. Christopher" who is allegedly the 'patron saint of travelers'. This poses a problem for those Catholic "Church Goods" merchants who have been peddling "St. Christopher Medals" and "Christ of the Highways, Careful Driver Companion" sets. These are described as "Miraculous Medals" in the Catalogues.

**The Catholic Dictionary On "St. Christopher"**

"Nothing is certainly known about St. Christopher, but the eastern story of the ferryman carrying the child Jesus is known throughout the world; east



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and west also share the belief that he who looks on an image of him shall not that day suffer harm; 'After you have seen Christopher you go safely.' . . . The belief is perpetuated in the adoption of St. Christopher as a patron by motorists . . ." (Page 95, **A Catholic Dictionary**, by Attwater.)

Some people carry a rabbit's foot, others a buck-eye . . . still others merely glance at an image of a probably non-existent person, formerly called a "Saint" by Catholicism. Each of these practices is rank superstition . . . but because it has been practiced by some in the name of religion, is it any wonder that many thinking people reject such a religion?

**Conclusion**

Such practices as described in this treatise are completely foreign to the teaching of the New Testament. The fact that the Roman Church is changing so drastically in the last decade is due to the increase in educational standards and achievement by many of her subjects in many parts of the world, especially in the United States. This factor alone will continue to bring about great changes within the ranks of Roman Catholicism for years to come, if God wills that time shall continue.

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**ARGUMENTS ADVANCED IN PROOF OF EVOLUTION**  
**NATURAL SELECTION (No. 1)**

Although the evolutionary theory has been suggested and discussed all the way back to the days of ancient Greece and her philosophers, and even though the doctrine of Natural Selection was first suggested by W. C. Wells in 1831 and enlarged upon by Patrick Matthews in 1831, it remained for Chas. Darwin along with Alfred Wallace to suggest **NATURAL SELECTION** as the **mechanism** that brought about evolution. In 1858 Wallace wrote Darwin, enclosing an essay, asking him to read it and then forward it to Lyell. Darwin found, almost in his own terms, the theory of species origin by means of **NATURAL SELECTION**. He almost yielded to Wallace the honor of being the first man to announce the theory but at the urging of his friend Joseph Hooker the two papers were presented to the Linnean Society in London July 1, 1858. Darwin then hastened to complete his book **ON THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION** and it was published in November 1859. Darwin's book and ideas were well received by many scientists and by a large segment of the public. Darwin was acclaimed as setting forth the process by which evolution, from the lower and simple to the higher and complex, took place. (See popular Evolutionary Textbook, B S C S (Yellow), pp. 594-595). This same book sets forth what was involved in the idea: "(1) the presence of individual, hereditary variation; (2) the tendency to increase in numbers; (3) the struggle for survival (or competition for the needs of life); and (4) a difference in the contribution that different types of individuals make to succeeding generations. This whole process, and especially the struggle for survival and the difference in rate of reproduction between the 'winners' and the 'losers' of the struggle, **DARWIN CALLED NATURAL SELECTION**" (p. 590-591). Darwin's own words are: "The preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called **NATURAL SELECTION** or the Survival of the Fittest." **ORIGIN OF SPECIES** p. 58. This textbook (BSCS), highly acclaimed by the evolutionists, says "Charles Darwin, **ON THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION** proposed the first well-established mechanism for evolution — **NATURAL SELECTION**" (p. 601). Darwin believed that for evolution to occur two sets of conditions were necessary. First, there must be a variety of **HERETIBLE** characteristics among the individuals of a species.

Second, NATURAL SELECTION MUST OPERATE. Thus over the course of time some of the heritable characteristics would be selected because they allowed those possessing them a greater chance for survival and reproduction. "THE HERITABLE CHARACTERISTICS, THEN ARE THE RAW MATERIAL OF EVOLUTION" (ibid. 611). Weismann in Germany, E. R. Lamkester and A. R. Wallace in England were leaders of "pure Darwinism," by which is meant they held to the idea that NATURAL SELECTION is the sole, or at least the CHIEF FACTOR in the evolutionary process. And these men, along with Conklin, Thomson, Osborn and others said "they would accept Lamarck's theory of 'The Inheritance of Acquired Characteristics' (which was rather popular in Darwin's day and strongly advocated by Herbert Spencer and others—P.F.) whenever any good, clear, unambiguous examples are produced; BUT UNTIL THAT TIME THEY WILL CONTINUE TO DEPEND UPON NATURAL SELECTION AS THE CHIEF, IF NOT THE ONLY, FACTOR IN ORGANIC EVOLUTION" (THE PHANTOM OF ORGANIC EVOLUTION by Price, pp. 85, 192).

So in a world of great variety and overproduction there is a great struggle for existence and from such struggle come the "survival of the fittest." "Nature" by some unexplained, inherent power makes a choice — selects the best, strong, and fit while it eliminates the weak and unfit. Then, due to those HERITABLE characteristics we mentioned above, there is passed on THROUGH HEREDITY these strong and healthy qualities so that over the course of continued development and improvement, in process of time, there will be brought into being a "NEW SPECIES." "Natural law" and environment will so operate as to preserve IMPROVED plants and animals alive till they reproduce off-spring. Variety is supposed to create improvement; Natural Selection must preserve these alive in the great struggle for existence and Heredity will transmit these improvements to offspring (See Otey's ORIGIN AND DESTINY OF MAN, pp. 59, 65). Thus we have the three processes: (a) "VARIATION" — the appearance of improved body-form, (b) Natural Selection, or the "Survival of the Fittest" comes forward and preserves alive these improved individuals, (c) "Heredity" reproduces these improvements in the next generation" (GOD AND THE COSMOS, p. 280).

Prof. Theodore Graebner says, "Only a limited number of species in each generation will survive to procreate their offspring and those will perpetuate the advantages which enable them to compete successfully. The gradual accumulation of infinitesimal differences will thus, in the course of geological time, produce all the varieties of living forms. — Some of these variations chance to be helpful to the organism in the struggle for existence and their fortunate possessors are more likely to survive and to pass on their happy improvements to their offspring, so that a NEW and better species gradually supplants the older one — THIS IS NATURAL SELECTION" (ibid. p. 277). Another book sets forth the process in these words, "Darwin's theory was that members of different species competed with one another for life, and that in such struggle any advantageous variation would enable its possessor to gain the upper

hand. 'The fittest' therefore, would survive, the others would perish. The survivors would pass on the beneficial variations to their offspring, accounting eventually for the evolution of NEW FORMS OF LIFE. Darwin called this process 'NATURAL SELECTION' " (DID MAN GET HERE BY EVOLUTION? pp. 14-15).

To be continued.

Paul Foutz

## SIGNS of the times



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## THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

In this series of articles under the above heading, I am reviewing a sermon preached by brother John McRay at the Otter Creek Road church in Nashville, Tenn., on May 12, 1968. This sermon contains error and shows just how far some of the liberal churches are getting away from *the Truth*.

Speaking on page-2 of this sermon, McRay says, "But, I do want to point out that our method of restoration in the Restoration movement has obviously been an eclectic method. There is no one place in all the New Testament where there is any pattern of the five avenues of worship — not one. There is nowhere in the New Testament that it ever says, 'There are the five ways which we are to worship,' nor an example given where an early church worshipped in these five ways — by which I mean preaching, the Lord's Supper, singing, praying, giving of our means. There is no one place. So, eclectically we open our New Testaments and of necessity we begin to look through to pick and choose what we believe should be done today upon the basis of what the early church did in the first century. This is what we do. This is all that we can do. But when we are picking and choosing, the result has been that some of us are picking some things and others are picking other things. So we are divided."

There are several things which are revealed by this statement from this liberal preacher. If he does not know anymore about the Bible than what is indicated in this statement, then he doesn't have any business preaching to anybody about anything. If we accept what he says we are in trouble. If he were to try to teach some person what the Lord wants them to do to be saved from alien sins, he would be in difficulty. From what one passage would he learn that an alien sinner should hear the gospel, believe the gospel, repent of sins, confess faith in Christ and be baptized for the remission of sins? There is not a single verse in all of the Bible where

all these things are mentioned. But does this mean that when I and other faithful gospel preachers teach people to do this that we are responsible for the division in the religious world on the plan of salvation? It is true that we do not find all of God's will on the items of worship in one verse; neither do we find all of God's revelation to man in one verse. If we did there would be no books, no chapters, and no verses in the Bible; there would be just one big verse or passage.

When we take the New Testament and from it sum up all that God has said about the worship of the church we find the church (1) preached the gospel, Acts 2:42; (2) sang, Eph. 5:19; (3) prayed, Acts 2:42; (4) on the Lord's Day contributed as they had been prospered, I Cor. 16:1-2; and (5) on the Lord's Day observed the Lord's Supper, Acts 20:7. Now from looking through the New Testament does McRay find where any New Testament church ever did anything else? If so, what did they do and where is the verse that says they did what they did?

Another thing that stands out in McRay's statement is that there is not "an example given where any early church worshipped in these five ways." If McRay does not know how to establish Bible authority any more than this, one can see why he stands in trouble in his sermon. Gospel preachers have taught for years because the Bible teaches that authority may be established in three ways, (1) by an approved example, (2) by a precept, and (3) by a necessary inference. If McRay is going to limit the way by which authority is established to just the first of these, he will stay in trouble in his preaching.

He says the "eclectic method" has been the source of division because some have chosen one thing and some have chosen another thing. It is true that by choosing from human wisdom some have chosen one thing and someone else has chosen another. But what I want to know is where did this Christian Church preacher find a passage from which to choose the use of instrumental music in worship? McRay indicates there is such a passage in the Bible when he says that "we open our New Testaments ... and pick and choose what we believe should be done today upon the basis of what the early church did ... But when we are picking and choosing, the result has been that some of us are picking some things and others are picking other things." From what New Testament passage did the Christian Church preacher pick instrumental music? McRay says some have picked one thing and some another from the New Testament. Now what I want is the verse from which the Christian Church preacher picked out the instrument.

What would McRay tell a Christian Church preacher who says he has a verse in the New Testament for the instrument? Does McRay believe that it is just a matter of picking verses or it is a matter of what God has said and what God has not said. Does McRay believe that since God has not said one word about instrumental music in worship that it is ruled out and to introduce it is sinful?

But that is not all and so watch for the article next month when we take up McRay's "feeling" of how to be united. It is different to anything one can read in the Bible and is contrary to the Bible. It is the old worn out sectarian plan for unity. Watch for it.



## ARROWS OF TRUTH for denominational error

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### "IT IS THE FATHER'S GOOD PLEASURE"

One of the great texts on the establishment of the church is Luke 12:32 where the Lord said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Several years ago while in a debate with I. W. Yandell, well known Oklahoma Free Will Baptist debater this text came up for a thorough discussion. Mr. Yandell, like most Baptist, was affirming that the church was established during the personal ministry of our Lord. When he came to this text, he quoted it as follows: "It is the father's good pleasure to have given unto you the Kingdom." He shifted to the past tense so smoothly that he didn't have to slow down too much. Whether or not Mr. Yandell was honest in mis-quoting this text only the Lord knows. However, from his actions later one might draw the conclusion that he had full knowledge of the error. Brother George B. Curtis, who passed away several years ago, was serving as my moderator. He leaned over and whispered, "let us call him down." I replied, "Let him alone and I will take care of him in my next speech." Brother Curtis was of Irish decent and when his anger was aroused it would show up on his face like lights on a Christmas tree. He whispered to me a second time and said, "Let us call him down, it isn't right for him to misquote the text." Mr. Yandell was the type of fellow who would throw courtesy out the door at the slightest provocation. It is my understanding that two of his debates ended in a fist-free-for-all. When brother Curtis insisted a second time that we call him down, I reluctantly agreed. Brother Curtis rose to a point of order and said, "Mr. Yandell would you mind taking my Bible and reading that scripture to this audience?" Mr. Yandell knowing he was trapped moved close to our table and with his finger some two inches from the nose of brother Curtis, said in audible tones, "So you want to get into this debate do you?" From that point he began to heckle brother Curtis. In order to add insult to injury he said, "Folks look at his face, it is as red as a turkey snout." At this point brother Curtis clenched his fist. Fearing that the situation was about to get out of hand I gently pulled brother Curtis' arm and persuaded him to sit down to keep from having an embarrassing display. In my next speech I showed the dishonesty of mis-handling the Word of God and the audience got the point. The matter completely backfired on Mr. Yandell so he dropped the text. McGarvey says in his commentary on this text, "The original for the words 'little flock' is a double diminutive, indicating at once



the extreme smallness of the band of disciples, and also the tenderness of the Master for them. They are exhorted to remember that they are heirs of the heavenly kingdom, and that their treasures are there."

It isn't too often that a man becomes brazen enough in a debate to shift the tense of a verb to sustain his doctrine. However, as we go back through the years take a look at what men have tried to do with "for" in Acts 2:38. Then, look at the slight of hand performance tried on "saved" in Mark 16:15,16. Take a long look at what men have tried on "all" in II Cor. 9:13. Look what our own brethren have tried to do with the pronoun "himself" in James 1:27.

Although it takes unmitigated gall to mutilate a plain text, the denominational people are not the only one in the clan. May the Lord help all of us to take what the Bible says even though it may step on our own toes!

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## Comments to the Editors

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"Still appreciate the fine paper that you publish. Look forward to reading it each month." — R. D. Chaffin, Alliance, Ohio.

"I enjoy reading your publication. May the Lord continue to bless this work." — Lindy McDaniel, Baytown, Texas.

"I enjoy your very fine paper. I think it is one of the best." — W. M. McJunkins, Saratoga, Ark.

"I continue to enjoy and appreciate the good articles in your paper." — Owen H. Thomas, Akron, Ohio.

"We really enjoy your magazine. It is the best we get." — A. B. Newsom, Jennings, Fla.

"I continue to enjoy your paper and appreciate your efforts to stem digression and further the cause of Truth." — Frank Thompson, Goleta, Calif.

"Keep up the good work in publishing **Searching The Scriptures**." — C. L. Bennett, Lawrenceville, Ga.

"We enjoy **Searching The Scriptures** so much." — Maurice Craig, Hialeah, Fla.

"For a number of months now I have read and enjoyed your paper. The Editorial in the January issue has helped me to see the need and importance of trying to get others to subscribe. I'll do my best." — LeRoy E. Posey, Ceres, Calif.

"I enjoy the paper and always try to read every article." — Guthrie Dean, Fort Smith, Ark.

"I continue to enjoy the good lessons contained in **Searching The Scriptures**." — Lloyd Knight, Livingston, Tenn.

"Both the wife and I look forward to each month's issue. All of the articles are very timely and come to the point. The only thing I can think of that doesn't suit me about the publication is that it only comes out once monthly and not twice or four times." — Allen D. Harper, Russellville, Ark.

"Keep up the good work." — Robert Jackson, Nashville, Tenn.

"It's a wonderful paper and so full of truth." — Ora E. Vance, Casselbury, Fla.

## A PREACHER'S PLEA

As I write these words, I am in the process of trying to find a church to work with. Frankly, I am discouraged and the devil has tempted me more than once to quit preaching and go back to secular work where there are fewer "head-aches" and much more money. Many, in a similar situation, have yielded and are no longer public proclaimers of God's Word. Others have become so discouraged that they have quit! Period!!!

What has brought me down to 'discouragement? Several things. First, it is discouraging to contact churches and have them show no interest in you at all! I've contacted several self-supporting churches and not a one of them has even been courteous enough to answer my letters. I am made to believe that if one is not a well-known preacher, or a recognized debater, or the editor of some popular religious paper or magazine he is not considered qualified to preach for some churches. It seems that I've read much about the guilt of some churches making a big to-do about having Dr. Blank as a preacher or Dr. X to conduct a gospel meeting. "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

One preacher for a church that I contacted wanted to know how well I know a certain brother who is a well-known preacher. He left the impression that if I were "big-buddies" with the other preacher, it would have a big influence on whether or not the church would consider me. It seems that maybe with some churches it's a matter of "whom you know" instead of "what you know." Sorta like politics! I've been led to believe that the church and the state are to be separate! How well I am known among brethren doesn't mean that I am a good gospel preacher, or even a faithful gospel preacher! I know of a case that happened in Kentucky several years ago that bears out the point. A preacher, having the recommendation of several well-known preachers, moved to work with a congregation. He hadn't been there long before there was trouble, deep trouble, mainly due to him. His actions and conduct finally compelled the elders to ask him to leave. The last that I heard of the preacher he had made a "confession" in the Gospel Advocate and had taken a stand with error.

It's not hard to find a church to work with, but so often it's a small, struggling church where the work is doubly hard and doubly discouraging. This I don't mind so much, but I often wonder about my children. Some congregations that I have worked with have been so small that my children were the only ones in a particular class. It's not fair to them to have to suffer and remain in situations where they can have no Christian companions of their own ages. What can I say to them, how can I answer when they ask, "Daddy, why can't we move where there is a larger church so we can have some Christian friends our age?" The answer comes hard.

Brethren, I'm not alone in these feelings! Other preachers have expressed similar thoughts to me. I don't blame any church for getting the very best preacher possible to work with her, but I do blame some churches for being so inconsiderate of some of



us. All I ask is that you give us a chance. At least allow us the privilege of "trying out" before you pass judgment. Remember Mt. 7:1-2???

I believe a correction of this problem will help to save more souls than one. Brethren, please hear my plea! I don't want to quit preaching!!

—Anonymous

**WHY I BECAME A CHRISTIAN,  
 A MEMBER OF  
 THE CHURCH OF CHRIST  
 PART No. 4**

Joseph Lee Block

My experience in New York with the church there gave me much encouragement to study the Bible. All this time my wife assisted me when I wanted to read the Bible. She was and still is my greatest critic and helper. As we studied the Bible together she never pressured me by asking, "What are you going to do about obeying the gospel?"

One Sunday night in February, 1946 as I was helping my wife with the dishes, I said to her, "Ruby, I think I will be baptized tonight." Her reply was like a bolt of lightning from the sky: "Are you sure?" That night we went to see Ed Couch in Manhattan and I told him the same thing. His response was the same as my wife's: "Are you sure?" Back to the Bible I went and started to study more and more, still thinking of the questions they asked me: "Are you sure?"

I studied for about two or three weeks and on Sunday, March 17, 1946 I told my wife I wanted to be baptized that evening. She never said a word. That night we went to the Manhattan building and when I saw Ed I told him I wanted to be baptized that night. His reply was: "Joe, I know you do; you are ready."

That night before a congregation of over three hundred, members from Flushing, New Jersey and those at Manhattan, I did confess before God and man that Jesus is the Christ, the true and living Son of God.

I suppose some of you want to know if my becoming a Christian caused any conflict among my Jewish brethren. The answer is yes, but not from the real Orthodox Jew. Just from the so-called Jew, who in my opinion was and still is sitting on a fence, not a Jew nor a non-Jew. These just hang on to what they think they need when in trouble; just a convenience for them.

After being baptized, my work began as a true Christian. My study for growth began. Some have the idea that when they reach this point, that is all there is to it. Anyone with this idea is wrong. It is the same as when a child is born; he just does not rise up and walk immediately. The child is taught to crawl, then walk and run and play. As the child grows you are proud of him. It is the same in religion. When you become a true Christian, a member of the Lord's church, your work has just begun. You must study, learn and ask questions, and then you start all over again to study and study to grow in the Lord. If you do not study and grow, you die spiritually.

**THIS I BELIEVE (HEB. 11:1)**

Voyd N. Ballard, Glendale, Ariz.

I believe the greatest responsibility that can rest upon a man is that involved in the preaching of the gospel of Christ. Preachers of the gospel are dealing with the souls of men. We, therefore, must preach the whole truth for it is this truth that makes men free (John 8:32).

I believe a preacher can be condemned for what he DOES NOT PREACH as well as for preaching a false doctrine. Paul said he was free from the blood of all men because he had not shunned to declare THE WHOLE COUNSEL of God (Acts 20:26,27).

I believe there is a very dangerous attitude on the part of some preachers who profess to be sound and conservative on the issues and problems that have (and are) dividing the church. I have heard this attitude expressed like this, "Of course I am opposed to liberalism, institutionalism, church sponsored recreation, and the social gospel, but I do not preach against these things from the pulpit. Preaching against such things from the pulpit is not the way to build a church. I teach against these things privately."

I believe this is not only a dangerous attitude, but a very inconsistent one. It is dangerous because holding back the truth on any subject will weaken the church. It is dangerous because no church will ever be stronger than its pulpit. It is dangerous because it smacks of the desire to build in numbers without regard for a converted membership. It is also very inconsistent for a man to claim he teaches certain truths privately but refuses to teach these truths publicly. It believe he is just kidding himself and trying to fool others by saying he teaches "on the issues privately." I believe you could put all the truth he teaches on the issues privately in a chigger's eye and have room left.

I believe the reason so many churches have been swept into digression is because preachers have failed to "declare the whole<sup>1</sup> counsel of God" on every subject that can affect the peace and harmony of the church.

I believe there is something bad wrong with any preacher who has the attitude that the preaching of any truth on any subject will "tear up the church." The church is established by the preaching of truth and is maintained by the preaching of "the whole counsel of God." No, the preaching of all truth on every subject will not "tear up" the church. It may "tear up" your little play-house.

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## THE NEWS LETTER REPORTS

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

**Reedus M. Baugher**, P.O. Box 116, Vanduser, Mo. — A congregation of the Lord's people, evidently dedicated to the love of the truth, now meets in this small community of about 150 population. I have been preaching in this area for a little over a year and a half, for the church at Vanduser, Mo. and also for Blodgett, a small place about ten miles from Vanduser. Brother **Herbert Knight**, who is now in Paducah, Ky., formerly preached here. Vanduser is located ten miles north of Sikeston, Mo., on highway 61, between Cape Girardeau and Sikeston.

Due to the desire on the part of some to allow unscriptural practices, and on the part of the rest to, "speak as the oracles of God," two congregations now meet in Vanduser. The church with which I am associated had its first meeting about four years ago, in the city hall building. It then moved into a small store building owned by one of the members, until it was able to build a new building. Because of the generosity of one of the members, brother Lionel Verble, we were able to build and are now in a new building, since October of 68. There has been a gradual increase in the attendance and contribution, since the church began meeting. We recently closed a gospel meeting with brother **Leon Goff** preaching. Seven were baptized, and one confessed sins and was restored. We have a meeting in the last part of May scheduled with brother **Robert F. Turner**.

**Ward Hogland**, Box 166, Greenville, Texas 75401 — "Meetings for 1969 include: Franklin Drive, Texarkana, Arkansas; Avenue B., Seminole, Texas; Westside, Irving, Texas; Myrtle Grove, Pensacola, Florida; Westside Booneville, Mississippi; St. Augustine Dr., Dallas, Texas; Westside, Lewisville, Texas; Union Heights Eldorado, Arkansas; Haltom City, Texas; Jordan Park, Huntsville, Alabama; Southside Sulphur Springs, Texas; Southside Duncan, Oklahoma. I will also speak on a lecture series at Carrollton, Texas May 5th. Major Wallace W. Little will speak here on August 13th in behalf of the work in the Philippines. James P. Miller conducted an excellent meeting with us in April. I will begin my ninth year with this good church in August. Visit with us when you are in this area."

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**James L. Denison**, 3402 Henderson Blvd., Tampa, Fla. — I was in a meeting with the congregation located at 2150 Belle Vue Way, Tallahassee, Fla. from April 27 to May 2.

**Dan S. Shipley**, 1200 Daffodil, McAllen, Texas 78501 — In June, after almost three pleasant years with the Laurel Heights church here in McAllen, I will be moving to Prescott, Arizona to work with the Miller Valley church. My new address will be: P. O. Box 2553, Prescott, Ariz. 86301. I appreciate Searching **The** Scriptures.

### HELP WANTED

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### FINANCIAL SUPPORT NEEDED IN PHILIPPINES

This appeal for support of a faithful gospel preacher is being made on behalf of Brother Eusebio Alagano. Brother Alagano was, until a few months ago, supported by 'liberal' congregations in the States. Through the efforts of his son-in-law, Juanito Balbin (who is supported full time by the Montebello, California Church) Brother Alagano became persuaded of the errors of digression and began to teach God's truth concerning congregational cooperation and the benevolent work of the Church. As a result of his stand for truth, Brother Alagano's financial support was cut off. This left him destitute of the necessities of life and forced him to sell or mortgage his household furnishings in order to feed his family.

Brother Alagano is still preaching. He works with a small loyal group and is actively trying to persuade those of the liberal persuasion with whom he formerly worked. In addition, he is working with Brother Balbin, Brother Agduma, Brother Diego and others in their efforts to spread the gospel in the Philippines. We have received Brother Agduma's endorsement of Brother Alagano and understand Brother Agduma is writing a plea on his behalf. His recommendation will be forwarded to any interested group or individual.

Brethren, a faith and conviction such as shown by Brother Alagano deserves our attention, our prayers and our support. He needs about \$100.00 per month in order to care for his family and to support him in his work for the Master. Temporarily, arrangements have been made to supply him with \$25.00 per month; but this is only a temporary arrangement and still leaves him in the deepest poverty. Please give this matter your careful consideration. You may contact him as follows:

Eusebio Alagano  
Katiduan Kabacan  
Cotabato O-109  
Philippine Islands

(25 cents postage is required for 1/2 oz. airmail)

If you desire more information regarding the work of these brethren in the Philippines, you may write to Gilbert Copeland, 3354 W. Ariel Place, Anaheim, California 92804 or Jack Booth, 275 Walnut Ave., Arcadia, California 91106 or to Romulo B. Agduma, M'Lang Cotabato, Philippine Islands.

I have been in constant touch with this part of

the Philippine work for about five years. I have seen evidence of the faith and work of the men involved, and believe this to be worthy of support. In my judgement, this work will bring great results for a small amount of American money. I sincerely hope that you will look into this and see the great opportunity it presents.

— Gilbert Copeland

P. S. We shall be happy to send any interested church or individual a copy of Brother Agduma's letter.

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**Voyd N. Ballard**, 6801 North 60th Avenue, Glendale, Ariz. — Interest and attendance is on the increase at all services of the church here on North 60th Avenue. We are making contacts daily with people who are not members as well as with those who were once faithful, but have fallen by the way. Two more have been restored here recently. The elders here are encouraging the members to take an active interest in contacting and teaching the unsaved.

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**W. E. (Bud) Irvine**, 6th and Meredith, Dumas, Texas 79029 — I am happy to report after some two years of poor health, although I continued my work as local preacher in Dumas, my health is now normal and I haven't been under the regular care of a medical doctor for almost a year. I feel better than I have in over three years. During the past year I held no meetings, but trust to begin holding meetings, one or two, this summer. I have resigned my work here effective this summer, and would be interested in working with another congregation of faithful people beginning sometime this summer. My phone is (806) 935-2381. If any congregation is in need of a man to work with them, I would be happy to hear from them. Before moving to Dumas I worked seven years with the Crescent Park church in Odessa, Texas. **Hoyt Houchen** followed me there. My home address is: 101 Cedar, Dumas, Texas 79029.

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**Jimmy Tuten, Jr.**, 3800 Blaine Ave., St. Louis, Mo. 63110 — Our May 4-11 meeting at Spring & Blaine is now history. But what a refreshing breeze this gem of history is for us. As was expected **Marshall Patton** did his usual outstanding job in the pulpit. His lessons are of the type needed today in many of the churches of the Lord. They were clearly presented, implicit and forcefully expressed. Our love and admiration for him for his work's sake continues to increase. Eleven were baptized, and one restored during the meeting, the brethren edified, and the flock as a whole moved forward. The hard work engaged in by several in home studies has done its part to make the meeting a success. Spring & Blaine continues to move forward with great zeal. We have had 30 responses since January, most of which have been baptisms. Many of our people receive "Searching The Scriptures" and continue to appreciate it greatly. This publication has done much to strengthen us in this area.

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**Ralph Joiner**, 1303 Overlook Terrace, Titusville, Fla. 32780 — Since moving here in January there has been one baptism and one restoration. We are now engaged in a class on How To Study The Bible,

which is being attended with interest. I would like to preach in meetings for needy churches. All that will be needed in the way of expenses will be traveling and room and board.

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## I JOHN 4:7-10 — THE WONDERFUL LOVE OF GOD

**Harry E. Ozment**

The apostle John, now known as the "apostle of love," was known as the "son of thunder" when he first began following Christ. For example, in Luke 9 Jesus sent James and John ahead into a village to prepare for the rest of the group. The village rejected them, and they were angered: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of" (vv. 54-55). As John followed Jesus, however, a great change swept over him and, after the church was established, the Holy Spirit inspired John to write about love — the love that should exist among brethren, and the love that **does** exist between God and man. In I John 4:7-10, we read a very beautiful passage concerning love: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." From this passage of scripture, we learn many things about God and His love.

(1) **Origin of love** (v. 7). John said, "Love is of God." God is the Father of love — it originated with Him. Paul said in II Cor. 13:11, "The God of love and peace shall be with you." All good things come from God. James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow or turning" (James 1:17). God is the giver of every good thing that we enjoy. Even a glance at the English language will show us this. Take the word "good", strike an "o" out of it, and then the word is "God". Take the word "evil", and a "d" to the beginning of the word, and the word becomes "Devil." That's a peculiar thing about our language, isn't it? It only goes to show, however, the truth about the origin of love. There is a lesson for us in this — God first loved us. We should follow His example and love our fellow-man **first**. **Anyone** can love a person who already loves him. The real test of Christianity is to love **first** — can I return love for hatred? Can I love my enemies? This is what God did. Jesus said, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:46). Peter said, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing (I Peter 3:8-9).

(2) **Manifestation of love** (v. 9). God manifested His love by sending His Son to earth to die. This is pointed out again and again in the word of God. Paul said, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Paul also said in Eph. 2:4-5, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Paul wrote to Titus, saying, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:4-5). This is the great theme of John 3:16 — the manifestation of God's love. This is a lesson which every man would do well to learn — **love must be manifested!** Love is good and wonderful only when it is evidenced in our lives and treatment of others. I'm afraid that sometimes we speak of the love which we have for our fellow-man and for our brother and sister in Christ, but sometimes fail to manifest it. This is the very point Paul was seeking to bring out in I Cor. 13:4-7 — how does love manifest itself? "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh nor her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things." Let us all strive to manifest sincere love in our treatment of each other.

(3) **Sacrifice of love** (v. 10). This point ties in very closely with the preceding one. God's manifestation of love was the sacrifice of His Son. Love is always willing to sacrifice. If a husband truly loves his wife or children, he would sacrifice his life for them, if necessary. There is a very vital lesson here for every Christian — love for God demands sacrifice. Many have the idea that Christianity is a religion of convenience — i.e., one can be a Christian when it is convenient and suitable. No such thing! Christianity is a **vocation** and not an **avocation**, a **profession** and not a hobby! Christianity demands a sacrifice of time, money, talent, and it might even come to mean a sacrifice of life. Paul wrote to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Peter said in I Peter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." Therefore, just as God's love for man involved a sacrifice, so must man's love for God involve a sacrifice.

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## "SON OF MAN": A SUMMARY STUDY

Edward Fudge

### INTRODUCTION

The expression "Son of Man" is an interesting and fascinating one. Older commentators were usually content to see in the term, as applied to Jesus, the idea of His humanity. "Son of Man" was simply a generic term designating Jesus as "very man," as well as "very God" — to borrow words from an ancient creed.

In recent decades, however, the appearance of new research materials has given rise to much speculation about the meaning attached to "Son of Man" by those who heard Jesus in person.

The expression occurs 84 times in the gospels (Matt. 32, Mark 14, Luke 26, John 12) and three times besides in the New Testament (Acts. 7:56; Rev. 1:13; 14:14). It is never applied to anyone except Jesus, and then, with a single exception, only by Himself. At the same time, it is one of the most frequently-used self-descriptions found in the mouth of the Lord.

In this article, we will notice suggested meanings of the term "Son of Man" from five different backgrounds. In a second article, if Brother Phillips sees fit, we will pay attention to five implications of the humanity of Jesus, as expressed by the term. Both studies will, of course, merely be suggestive. Books would be required for an exhaustive treatment of either.

### SUGGESTED MEANINGS OF THE TERM

Of the five backgrounds to be noted, three come to the same general conclusion and two others are unique. We will notice the two latter ones first.

I. It has been suggested that the expression "Son of Man" (Greek: **huios anthropou**; Aramaic: **bar nasha**) was a polite way of saying "myself," using the third person rather than the first person "I" or "me." This would be comparable to a reported Latin idiom (**hie homo** — "this man") of the same sort. Or it would be like one saying in conversation today, "**This fellow** says, or does, or thinks such-and-such" when speaking of himself. Not much can be said for this hypothesis.

II. In a recent **Journal of Biblical Literature**, a Catholic scholar put forth the idea that "Son of Man" was Jesus' way of saying "Son of God." According to this article, Christ knew that His bearers would so understand the phrase, but He used it to avoid the Jewish charge of blasphemy for saying the sacred name of God.

In support of this position, the reader was referred to Matthew 16, where Jesus asks His disciples, "Whom do men say that I the **Son of man** am?" and Peter responds, "Thou art the Christ, the **Son of the**

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# WORSHIP WITH THESE CHURCHES

<p><b>Atlanta, Ga</b> (Marietta Smyrna Area) <b>CHURCH OF CHRIST</b> meets at 181 Church Street in Marietta <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 10 55 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Hugh W Davis Phone 428 4658</p>	<p><b>Bradenton, Fla</b> <b>WEST BRADENTON CHURCH OF CHRIST</b> meets at 1619 10th Avenue West <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Olin Hastings Phone 746 0305</p>	<p><b>Miami, Fla</b> <b>NORTH MIAMI AVENUE CHURCH OF CHRIST</b> meets at 143rd St &amp; No Miami Ave <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bobby Thompson Phone 685 3203</p>	<p><b>Orlando, Fla.</b> <b>HOLDEN HEIGHTS CHURCH OF CHRIST</b> meets at 1000 22nd Street <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Oaks Gowen Phone 424 3533</p>	<p><b>Tampa, Fla.</b> <b>FOREST HILLS CHURCH OF CHRIST</b> meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist H E Phillips Phone 935 3691</p>
<p><b>Tampa, Fla</b> <b>SEMINOLE CHURCH OF CHRIST</b> meets at Rome Ave &amp; Wishart Blvd <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist James P Miller W N Meyer</p>	<p><b>Decatur, Ga</b> <b>GLENWOOD HILLS CHURCH OF CHRIST</b> meets at 2957 Glenwood Avenue <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist J Edward Nowlin Phone 377 7782</p>	<p><b>El Cerrito, Calif</b> <b>CHURCH OF CHRIST</b> meets at Colusa &amp; Lynn <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Robert West Phones 524 2422 233 3757 and 234 5085</p>	<p><b>Charlotte, N C</b> <b>CHARLOTTE CHURCH OF CHRIST</b> meets at 5327 York Road <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jerry Parker Phone 523 8867</p>	<p><b>Tallahassee, Fla.</b> <b>WESTSIDE CHURCH OF CHRIST</b> meets at 2150 Belle Vue Way <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m For information phone 222 2881 or 877 3832</p>
<p><b>Jackson, Tenn</b> <b>HOLLYWOOD DRIVE CHURCH OF CHRIST</b> meets at Hollywood Drive at Hattan <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p>	<p><b>Pascagoula, Miss</b> <b>25th STREET CHURCH OF CHRIST</b> meets at 13 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Ronald Lehde Phone 762 9692</p>	<p><b>Jacksonville, Fla.</b> <b>HYDE PARK CHURCH OF CHRIST</b> meets at Corner Lake Weir &amp; Conant Avenue <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p>	<p><b>Birmingham, Ala</b> <b>ELM STREET CHURCH OF CHRIST</b> meets at 1625 Elm Street S W <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phones 788 8335 and 785 3000</p>	<p><b>Murfreesboro, Tenn</b> <b>WESTVUE CHURCH OF CHRIST</b> meets at 316 Kings Highway <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p>
<p><b>Miami, Fla</b> <b>SOUTHWEST CHURCH OF CHRIST</b> meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist K A Frazier Phone 443 3376</p>	<p><b>Nashville, Tenn</b> <b>FRANKLIN ROAD CHURCH OF CHRIST</b> meets at 3915 Franklin Road <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist D W Claypool Phone 832 9456</p>	<p><b>Gainesville, Fla</b> <b>NORTHEAST CHURCH OF CHRIST</b> meets at 1433 NE 16th Avenue <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist John Witt Phone 378 5023</p>	<p><b>Leesburg, Fla</b> <b>CENTRAL CHURCH OF CHRIST</b> meets at 2220 West Main St <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact G R Wheeler Phone 787 7916</p>	<p><b>Clearwater, Fla</b> <b>HERCULES AVENUE CHURCH OF CHRIST</b> meets at 601 So Hercules Avenue <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Preston Weeks Phone 442 9267</p>
<p><b>Columbus, Ga</b> <b>CHURCH OF CHRIST IN ROSE HILL</b> meets at 2216 Hamilton Avenue <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Preacher R L Morrison Phone 323 9302</p>	<p><b>Concord, N C</b> <b>CHURCH OF CHRIST</b> meets on Poplar Tent Road 2 mi West of US 29 &amp; US 601 Bypass <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jack G Byars Phone 782 3645</p>	<p><b>Lake City, Florida</b> <b>CHURCH OF CHRIST IN LAKE CITY</b> meets at 400 S Hernando cor Dade <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Phones 752 2829 752 4230 752 6323</p>	<p><b>Oak Lawn, Illinois</b> <b>BURBANK MANOR CHURCH OF CHRIST</b> meets at 8230 So Laramie Ave <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Paul Foutz Phone 499 1834 or 423 6703</p>	<p><b>Ft. Walton Beach, Fla.</b> <b>NORTHSIDE CHURCH OF CHRIST</b> meets at 105 Racetrack Rd off Beal St 1 Block <i>Schedule of Services</i> <b>LORD S DAY</b> Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Contact H N Eubanks Jr Phone 243 2660 A D Puterbaugh Phone 242 2441</p>

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# WORSHIP WITH THESE CHURCHES

<p><b>Norfolk, Va</b>  <b>HAYGOOD</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  1084 Ferry Plantation Rd                  Corner Haygood Rd                  (Virginia Beach)  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 6 00 a m                  Wednesday, Bible Study 7 30 p m                  Contact David Waldron                  Phone 499 2504                  John Peddy                  Phone 486 4203</p>	<p><b>Cincinnati, Ohio</b>  <b>BLUE ASH</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  4667 Cooper Rd  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 7 00 p m                  Wednesday Bible Study 7 30 p m                  Evangelist Fred Stacey                  Phone 681 3174</p>	<p><b>Orlando, Fla.</b>  <b>PAR AVENUE</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  15 W Par Avenue  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 10 50 a m                  Evening Worship 7 00 p m                  Wednesday Bible Study 7 30 p m                  Evangelists Roy E Cogdill                  and Peter J Wilson                  Phone 425 2900</p>	<p><b>Chattanooga, Tenn.</b>  <b>NORTH HIXSON</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  5484 Old Hixson Pike  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 6 00 p m                  Wednesday Bible Study 7 30 p m                  Evangelist John Clark                  For information phone                  877-1706</p>	<p><b>Ft Worth, Texas</b>                  (Haltom City Northeast)  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  6101 Linton on 121 Freeway  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 9 45 a m                  Morning Worship 10 45 a m                  Evening Worship 6 00 p m                  Evangelist Rodney Miller                  Phones TE 8 0185                  and 284 9875</p>
<p><b>Cordale, Ga</b>  <b>CORDELE</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  610 16th Avenue East  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  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><b>Knoxville, Tenn</b>  <b>ISLAND HOME</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  1804 Allen Avenue  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 6 00 p m                  Wednesday Bible Study 7 30 p m                  Evangelist T E Akin Jr                  Phone 573 3846</p>	<p><b>Valdosta, Ga</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  1000 East Gordon St  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 6 00 p m                  Wednesday Bible Study 7 30 p m                  Evangelist J D Mosley                  Phone 242 2007</p>	<p><b>Key West, Fla</b>  <b>BIG COPPITT</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  22 Shore Drive  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 6 00 p m                  Wednesday Bible Study 7 30 p m                  Contact Joe F Nelson                  for information</p>	<p><b>Stockton, Calif</b>  <b>STOCKTON</b>  <b>CHURCH OF CHRIST</b>  <i>meets at</i>                  Stockton Inn Room B                  99 Why &amp; Waterloo Rd  <i>Schedule of Services</i>  <b>LORD S DAY</b>                  Bible Study 10 00 a m                  Morning Worship 11 00 a m                  Evening Worship 6 30 p m                  Wednesday Bible Study (announced)                  Evangelist Geo C Garrison                  Phone 368 8191                  Local Calif</p>

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### COGDILL-WOODS DEBATE

Roy E. Cogdill & Guy N. Woods  
Newbern, Tenn.

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FIRST THREE NIGHTS: Churches building and maintaining orphan homes and homes for the aged.

LAST THREE NIGHTS: Churches supporting the Herald of Truth Radio program, Abilene, Texas.

**SIX REELS — \$24.00**

### JACKSON-WILSON DEBATE

D. N. Jackson & John W. Wilson  
Bellflower, California

September 17-20, 1956

FIRST NIGHT: Salvation by Faith without water baptism. SECOND NIGHT: Baptism for the remission of sins. THIRD NIGHT: A child of God cannot so sin as to be lost in hell. FOURTH NIGHT: A child of God can so sin as to be lost in hell.

**FOUR REELS — \$16.00**

### HIGHERS-REESOR DEBATE

(Debate with church of God)  
Alan E. Highers & James B. Reesor  
Memphis, Tennessee

December 14-17, 1965

FIRST NIGHT: Baptism in water is for remission of sins.  
SECOND NIGHT: Miracles and signs ceased at close of apostolic age.  
THIRD NIGHT: Holy Spirit baptism for believers today. FOURTH NIGHT: Miracles and signs of apostles continue today.

**FOUR REELS — \$16.00**

### MOSBY-TOTTY DEBATE

Ronald Mosby & W. L. Totty  
Frankfort, Kentucky

December 12-16, 1966

FIRST TWO NIGHTS: Church responsibility in benevolence to those not saints. LAST TWO NIGHTS: Church support of orphan institutions.

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### DODGE-WILSON DEBATE

Charles C. Dodge & John W. Wilson  
(Debate with Jehovah's Witnesses)

Payette, Idaho January  
30 - February 2, 1967

FIRST TWO NIGHTS: The Kingdom of God was established in 1914 A.D. LAST TWO NIGHTS: Man has a soul or spirit which is immortal.

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